Rev. John S. McGee: Miscellaneous writings

(Compiled by John David McGee, September, 2023)

The FIRST "compilation" of materials from my dad (SBC missionary, Rev. John Sidney McGee), was his "SERMONS," a collection of mostly (very) brief sermon outlines; some written in Nigeria; others, from the time he was a "supply" pastor in a local church (Brightwater Baptist), for several months in 1992.

THIS, the second compilation, is material from several (5, or so) of the small, spiral notebooks which he used when preparing materials, over a period of twenty years. Most of the material here may be described as brief outlines of sermons; Bible-study and missions-study lessons, most likely prepared for the occasional classes he taught at Fruitland Baptist Institute; or, for lessons in the Adult Men's Sunday School class, which he taught.

HOWEVER, there are some interesting, personal items of material as well, beginning with his personal "Prayer Pledge" card; along with such things as a letter of recommendation he wrote for someone who had applied to the SBC Home Mission Board; some funeral services he conducted, one of whom was a close friend; three, brief stories of important memories from Dad's student days at Mars Hill College; recommendations (committee reports) to the Carolina Baptist Association; information that he had gathered to cultivate (marketable) mushrooms from specially-prepared small logs; a letter of support to a pastor in his ministerial conference who had just been fired; etc., etc. To HIGHLIGHT these items, I added a brief bit of information, as background.

My dad came to "education" late in his adolescence. He was a son (with several brothers and sisters) of parents who, themselves, were not able to read; who were farmers; and saw not much need of education. Fortunately, my dad (as he approached his 18th birthday) was influenced by his older brother and his wife, both of whom were Christians, to attend their church (First Baptist Church, Kernersville, NC), which Dad did. Soon after, Dad was converted, weeks before he had turned age 18.

One Sunday evening, soon after that, a presentation was made in church about the great missionary to Africa, David Livingstone. My dad felt strongly inspired to be a missionary, but he had dropped out of school in the sixth grade (when he was about age 12); and felt he had nothing to offer, especially as he looked around to the other well-educated, young people in the church.

Leaving the service with a profound sense of uselessness and hopelessness, my dad often told how in the darkness of that night he "surrendered" to God; and "offered" his life, for whatever God might be able to do with it. He returned to school; an eighteen-year-old teenager among twelve-year-old children. His father was very displeased with Dad's decision (to "leave" the farm); so my father moved to North Wilkesboro, NC (some miles away), to live with relatives, as he re-entered school. Several months later when he returned home, he also enlisted the help of his pastor, Rev. Baker, who recommended Bible verses to read and learn.

My dad was able to enter Mars Hill College; a "junior" two-year college, which at the time offered the last two years of high school (for those who needed it), and the opportunity for students to pay their

expenses by doing work for the college. Dad's job, as he described it, was working in the cafeteria bakery.

Following my parents' marriage and graduation from Baylor University (Waco, TX), they moved to Louisville, KY, for seminary training. They were appointed to Nigeria, by the SBC, Foreign Mission Board (Richmond, VA), in April, 1945; and, immediately after the close of World War II, they left (August, 1945) for their first tour in Nigeria.

In 1945, my dad was age thirty-two (32). Had he been ONE YEAR OLDER, he would not have been eligible to be considered for an appointment as a missionary.

While he was "educated," my father could not be described as "academic." He was a person of great "common sense," and great "practical sense." While he struggled with "geometry" in college, he learned what he needed to know to build perfectly-squared foundations of the buildings he built in Nigeria (more than three-hundred, my dad reported), plus an additional (Spanish Mission) church in Fruitland. Because of what education had done for him, he loved, and was committed to education. And, although he was not much of a writer, he enjoyed reading, with reasonable libraries at home, both in Nigeria and in Fruitland.

More than anything else, though, my dad was committed to church-building, and the development of pastors and leaders for that.

In all of his activities, he was helped by his love of people, with one of his great strengths being his healthy respect for others, and his enjoyment of good, enduring relationships with people.

About these topics:

ALL of the material that follows was written after my parents' return from Nigeria in 1977, for retirement, which they enjoyed in Fruitland, NC, until my mother's death (July 17, 1998) and my dad's (August 13, 1999). They were members of the Fruitland Baptist Church, next to where they lived; were active with the Carolina Association; and very active, speaking about "missions" in various churches. They supported and were active with "Meals on Wheels" (food support for home-bound persons); and with Hospice.

While the texts of these documents are very brief, they do give easy focus to what my dad wished to say. I especially appreciate how my dad's good judgments about "life," and good insights into "people," are revealed in many of his comments.

My dad was one of my life's great "heroes," and I am grateful to be able to share these.

John David McGee (September 13, 2023)

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NOTE: This next section of material is from a small, spiral notebook, which contained notes from my dad, beginning around 1986. At this point during my parents' retirement, they had been long-active in the Carolina Baptist Association (my mother with the W.M.U., and my dad with the Bear Waller Baptist Youth Camp); they had gone to Togo, as part of a (water) well-drilling summer, volunteer program with the North Carolina Baptist Convention (1985); had donated much of their (Ekiti-Nigerian) chieftaincy items to Mars Hill College (1986), and were honored as "Alumni of the Year" at Mars Hill College (Oct., 1986).

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64. But, Love

- p120 (NOTE: Dr. Carl Bates, prominent pastor, Myers Park Baptist Church, Charlotte, NC)
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- 66. Notes from "Miss Bertha Smith" (a prominent, religious speaker) p132
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- 68. "Camp Committee Notes" p137 (NOTE: Shortly after their arrival for retirement in Fruitland (1977) Dad became active in helping the Carolina Association with the Financial support (revenue); maintenance and improvements of its ("Bear Waller") summer camp for youth. These are notes from one meeting.
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- 76. "Bear Waller" report (camp committee) p162 [NOTE: The camp consisted of fifty acres of land, half of which was undeveloped. Soon after my parents' retirement arrival in Fruitland (1977), they purchased twenty-five acres of the undeveloped land (\$50K), to "secure" the camp property from being lost. My dad used a portion of that property for a second garden, and cut firewood from the dead trees there.]The plan was to sell the property back to the camp (Carolina Association), if future development had needed that.
- 77. The Moral Standards of the Christian Life (Corinthians) p162

NOTE: THIS NEXT SECTION of material is from a spiral notebook used in 1994 (perhaps begun in late 1993). In this notebook were two, short stories from my dad's days at Mars Hill College (where he completed his last two years of high school, and the first two years of college). The two persons about whom he wrote, Mrs. Shaw (who was the Director of the college cafeteria, where Dad's "job" was to work in the kitchen); and, Dr. R. L. Moore, the very esteemed President of Mars Hill College, for more than forty years. So that these two stories may be read easily, I have also included a copy that I typed from his stories, which are hand-written.

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- Ye are the Salt of the Earth p172 (NOTE: The reference to "Moody," is to Dr. Dwight L. Moody (Southern Baptist Theological Seminary).
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- 83. The Bible p178
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- 88. God's Grace p186
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- 92. A Mars Hill College memory p198
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- 94. Death is a Mystery p202
- 95. Memorial to Bob Shehan p 203 [NOTE: Bob Shehan was a neighbor in the community at Fruitland, NC, and a close friend of my dad. The above ("Death is a Mystery") notes were for Mr. Shehan's funeral, which Dad helped lead; and this "Memorial" describes some of Dad's own memories, which he planned to share. A bulletin of the event, follows. Reading the "Memorial" shows why Dad and Bob were such good friends; they often helped each other in important work projects, as Dad describes. Also, I am reminded of how they were DIFFERENT from each other in many ways, including their "opinions" about things. I call Dad's saying that he would say to Bob, "You and I are looking down the same barrel (e.g., the barrel of a gun), but from OPPOSITE ENDS!"] Their friendship is a "lesson" for how people need to "get along."
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Board, with whom he had worked in the local "Hospice" program (he and Mother were both "certified").

- 133. Test Questions for 1st and 2nd Peter p272 [NOTE: Dad taught a Sunday School class in his (Fruitland First Baptist) church; however, this clearly seems to be related to classes he occasionally taught at the Fruitland Baptist Institute, which provided training for "bi-vocational" ministers (who were working other careers)].
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NOTE: This last section of material was transcribed some time earlier (2018), and is being added at this point. The transcribed portions are organized in rough sequence with the scanned pages. FOR PERSONS HAVING DIFFICULTY READING MY DAD'S HANDWRITING, this may be a useful place to start.

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R

MY PRAYER COMMITMENT Realizing the dynamic relationship of prayer and missions, I will pledge my energy and time in the following ways: Lead my church to a consistent, regular intercession for missions. Commit myself to pray daily for specific mission endeavors and for missionaries by name. Mcye Signature To receive monthly prayer information write **FMB** Prayer Requests Box 6767 Richmond, VA 23230 we would put the world to thinking and not all but mans would be saved T.J. ME Lee

We would put the world to thinking; and not all, but many, would be saved. J. S. McGee

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The consciousness of sin.

If we can one time impress upon our people the value of a lost soul; and what it really means to be lost; and the conviction of sin in our own lives and in theirs. We will not only be in the threshold of a revival, but IN one. May God help us to see sin in its reality or nakedness.

We place more value on a life than a soul (the flood, for an example). If we would build barricades and levees against sin to save souls, as men do against floods.

Sin leeps us from praying. sin casuses us to loose our sin drives any the passence of Flows. Sin keeps us from reading Bibles. Sin keeps us from attending church. My sens of the world knows it con to the world_ church - indundials -ysad .

Sin keeps us from praying. Sin causes us to lose our joy.

Sin drives away the presence of Jesus.

Sin keeps us from reading our Bibles.

Sin keeps us from attending church.

My sins-

If the world knows it, confess it to the world; church; individuals; self; God

worldy thing 2 Don

Worldly Things

- 1. There's no harm in going to a ball game.
- 2. There's no harm in going to a picture show (movie theater).
- 3. There's no harm in going to societies (social events), you say. The difference is choosing the best.

Jesus has something better for us, and when one accepts the better things, these things vanish away. We have no pleasure in them.

When a Christian has to go to other sources to find pleasure save (without?) Jesus, something is wrong.

The reason I don't go to these things is because the world goes to them, and besides, I've never heard of any one being converted in one of them.

The name of Jesus is seldom heard. They are so attractive that Jesus is forgotten, which ought not to be.

[PERSONAL NOTE (John David McGee): What my father is saying should NOT be misunderstood here. He, himself, as stated above ("1.; 2.; 3.") enjoyed a great many things, such as sporting events; watching movies; public events, etc., etc. I understand his point to be about the problem of finding pleasure in these things ONLY.]

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What is Preaching?

Preaching is the spoken communication of divine truth with truth to persuade in. Definition—Matter *(Cotton Mather, 1663—1728; American clergyman and author*): "Preach divine truth; purpose to persuade. Mather: "Divine truth— confine his efforts."

I don't go to church to learn history, but to learn my duty. (?) Sermon must be founded on scripture.

Extent of preacher. A young preacher is like a trawler (Trawling is a method of fishing that involves actively dragging or pulling a trawl through the water behind one or more trawlers. Trawls are fishing nets that are pulled along the bottom of the sea or in midwater at a specified depth.), he is apt (likely) to attempt too much.

Don't sit down too quickly. Have one or two points, and enter from every angle to sustain the one. We have God's message—must be positive truth.

Don't preach from the "Garden of Eden" to the "New Jerusalem." (PERSONAL NOTE (JDM): I understand this to mean the importance of FOCUS.)

while tone to guent en postine Manor of spich - Ralaral, 1) He should be thearly reacher : while messagle (ardance) hos preaching

Dogmatic tone is (*NOT?)[Personal Note (JDM): I believe "not" was mistakenly omitted.]* the right tone of the preacher. Neither should the sermon be filled up with the negative. Study of the sermons of New Testament is positive. Manner of speech (should be) natural.

1. He should be thoroughly human .

Cannot (say) the sermon in unbelief.

Cannot hear the heart beat. (e.g., needs empathy; should be able to "hear the heart beat)

The preacher should be qualified to preach

He should be morally and spiritually qualified to speak.

A preacher should be satisfied to determine his members (?) age (e.g., maturity?)

The (ordained) (minister?) has much to do in preaching. (e.g.,

responsibilities of preparation, etc.)

In preparation of sermon consists of what has been done before.

The best way to warm up a prayer meeting, is to build a "fire" in the pulpit!

[Personal Note (JDM): Words above *in bold italics*, are from me.]

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Preening *(e.g., vanity*); pointing *(e.g., making accusations*); and personalizing *(e.g., over-sensitive to criticism*) is the ("exiting"?) of the preacher.

Greatest evangelist text: "Let your light shine before men. The only sermon to sinners *(is)* "repent."

In order to persuade people to believe: Humbly (e.g. Be humble)

The old meeting house serves (??) Nehemiah 13:11 *"I reprimanded the officials for letting the Temple be neglected. And I brought the Levites and musicians back to the Temple and put them to work again."*

The history of the old meeting house is woven into all Americans life. Especially in New England. The first thing they did was to put up a meeting house in the center.

The meeting house is the "parent" of many children. Is the state house (*where*) our father went into the meeting after the pastor preached.

[Personal Note (John David McGee): My father was referring to the Pilgrims (earliest settler/occupiers at the origins of U.S. history), as they designed their cluster of housing AROUND the "Meeting House," where settlers gathered for meetings; and suggesting that from the "preaching" in the meeting house, the "fathers" proceeded to the "state-house," to do business.]

9) Crot ence

2) College and university: Here the fathers learned that the mind was made; truth and research

3) The hospital: Our fathers went into the church (and) found knowledge of the physical

4) The Lodges: The "Good Samaritan;" "The Golden Rule" (These) established lodges to help the needy

5) The orphanages and (asylums ?): (Persons?) went out and built (these) So about all that's "worth while (e.g., of value) in America, started in the meeting house.

The meeting house will always be the center of the community rights.

God's Word (is) authority for the Meeting house. "This is my father's house....It shall be called a house of prayer.

Christians are not always loyal to the "old meeting house."

Why is God's house forsaken? It was spent on clothing; long hours in the mills, and school; all cared and made time for meeting house. Because no time for worship our boys and girls are walking the streets saying I have served my day in church—some say I can worship.

The man that has no definite place for worship, the time will come when he will not worship at all.

May the time come when the people shall call it the house of rights, when they shall say, "Let's go into the house of the Lord.

[Personal Note (John David McGee): This page, along with the previous similar pages, are (for me) very difficult to read, as well as somewhat difficult to understand. It is unclear WHEN this was prepared, or the event/occasion for which it was presented. My best guess is that it illustrates the last two sentences, which I have put in BOLD print.]

I The call of the Prophet. He 120 lyte t to see The 220 1 & rateness ile 1 and a er wo ni ?de 3. 11 9 ner

- I. The call of the Prophet. He had a vision first of God. He saw the Lord, high and lifted up.
- II. He was in the right place to see the Lord; he was in the Lord's house.He saw his greatness; his power and richness.
- III. "Woe to me," was his reply.Vision of self.

He saw himself undone.

- 1) A vision of God first
- 2) A vision of self
- 3) A vision of others

"I determine never to stop until I have come to the end, and achieved my purpose."

[NOTE: This material is in relation to Isaiah, Chapter 6.]

1 6 2 th 19a

"Not all that says, "Lord, Lord," shall enter in..." (Isaiah)

You say you love Him

You say you are a Christian

You say you believe Him

What are you doing about it?

Jesus says you see my "marks"

The man who seemed to be a Christian. Doing the Mother's love; Daughter taking the child.

D. R. R. I. Moore When they be They The Carl Pray they ? The light that shines garthert hightest at home, What you spend your me a revelation of your character. or the Ex of christ 1. Sad created 2. Rudemed 3. 270 hold sustained. Rules changes principal leternal.

Dr. R. L. Moore (NOTE: This was the President of Mars Hill College (c. 1896— 1938), who had a very positive influence on my parents, during the time they were students there (middle—late, 1930s).

"When they know, they care; When they care, they pray; When they pray, they give."

The light that shines furthest, shines brightest at home.

What you spend your money for, is a revelation of your character.

Incentives of (*e.g., sensitive to*) others' needs—Example of Christ

- 1. God created
- 2. Redeemed
- 3. Upheld, sustained
 - Rules change Principles (are) eternal

The Flower of Youth

The youth of today is tomorrow's hope. Older people are laying down their work, hoping that some brilliant youth will take it up.

Most people fit into God's plan for their life while they are in the bloom of youth. They seem to be easier broken from their preconceived ideas and stubborn ways while young. It has been said that you can bend a tree when it is young, but it is hard to bend when it grows old.

I the Deman leachers are dis-locate what me need is experie n bad is our

(The world as a boiling pot)

Make students of all nations (Jesus says) (e.g., Matthew 28: 19-29)

- 1. The demand for students
- 2. The demand for a new teacher

3. The launching of a new school

Usual(ly) the mind goes to (?) up about the age of 18

If not, they are unusual students.

Disorganized confusements (propaganda)

Movies, radios and etc., bearing on the human mind

A man must have more than the movies (?) or confusements before he can progress

(The universe will be come a university)

Some of our best trained preachers and teachers are dis-located.

What we need is experience in God; is our crying need.

[Personal Note (John David McGee): This material is somewhat unclear to me, as well as when and for whom it was prepared/presented. To me, the general theme is about the "turmoil" in the world, which calls for "new" students; teachers; institutions, etc., where "instruction" is rooted in an experience with God.]

1 astat De a can be an my seren

When a man finds a new experience with Christ, he will tell others about it. Until we lift Jesus up in our social matter, we can **(not?)** be saved in the situation in which we live.

We not only must convince the world that Jesus arose, but that he is living, and that he's in our lives.

(Take Jesus seriously)

The Don'ts ofl a preacher 1 2Don't flattery your audience. assume that you have all the knowlege in the room. Don't wallow around on your pulpit. 3 4 Don't use criticism. Don't a ttack the mayror or Polieces 5 on any ocasions unless definite proof. Be carefully in correcting behavery in 6 public. Don't try to be funnyin pulpit for people 7 come to worship. Don't parade the hard time of th preacher. 8 Don't seek for comments. 9 Be a he man in the pulpit or not be in 10 there at all ; lit your wife preach. 8 66

faith in bal-1 parent 1 faith in Jesus. faith in the Haly Sperit. He said unto them - Have your recieved the Half spirit since your believed - and my said unto Run ilve have nat so much as heard whether there he any way spirit. 1. The Half spirit is me enterpeter & Jeans -2. The inspirit grankind Faith in the church. The church is worldy, stund by the Common customs of mankind -

Faith in God Faith in Jesus Faith in the Holy Spirit

He said unto them. Have you received the Holy Spirit since you believed? And they said unto them, we have not so much as heard whether there be any Holy Spirit.

- 1. The Holy Spirit is the interpreter of Jesus
- 2. The inspirer of mankind

Faith in the Church

The Church is worldly; strained by the common customs of mankind.

as loving as our minds are full of schemsand machines, money and palities, breek and publicities, to the fayetting of chiest forus, we shall by in wain for a penteent - They were Thinking about perus at pentecast shy were praying, reat for the fulfillment of Their desides, but not christ would fully come. in have clased to believe in projer, whatener lip service we may after Pirger is array the least of our acts -- Prayer is an open boar to no power g Gad - chiest spake og Proger as ig lige depends report. - The most difficult thing one will ever do is to Piray -- when your heart becomes hig every to harban one whole would - we shall pray my wife and a pray tyether setemes each dy. so we do not have much time to zight _ w ~!

As long as our minds are full of schemes and machines; money and politics; (?) and publicities, to the forgetting of Christ Jesus, we shall cry in vain for a Pentecost. They were thinking about Jesus at Pentecost.

They were praying, not for the fulfillment of their desires, but that Christ would fully come. We have ceased to believe in prayer, whatever lip service we may offer.

Prayer is among the least of our acts.

Prayer is an open door to the power of God

Christ spoke of prayer as if life depends upon it.

The most difficult thing one will ever do is to pray.

When your heart becomes big enough to harbor the whole world, we shall pray. My wife and I pray together four times each day, so we do not have much time to fight.

God at work. 1. In The World -(1). Sook at our Oreative order. Give the cohesine Jude -(2.) Rorærn far & Concern on mæn is behæg: Man Con he impalient 2. In The church (D. when we see The history ghe Church me find much imperfect (2). It is the redemptic agent of 3. In the heart of man _ (1). Men is not alone in the huiveise (2) He is the object of God's love. (3) fesus lame mot vie might have lige this is god's act and it is maruelous

God at Work

- 1. In the world
 - 1) Look at our creative order. God, the cohesive face.
 - 2) Room for concern on man's behalf. Man can be impatient.
- 2. In the church
 - 1) When we see the history of the Church, we find much imperfection.
 - 2) It is the redemptive agent for all mankind
- 3. In the heart of man
 - 1) Man is not along in this universe
 - 2) He is the object of God's love
 - 3) Jesus came that we might have life. This is God's act, and it is marvelous.

I gazether with christ "Our Marching Orders" Onward Tis the Lord's Command Text: Acts 1:8 Matt. 28:18-20 : Isaiah 54:2 Introduction: This World of Ours Poem: I know of a world that is sunk in shame ... Personal Observation -- America. England, Egypt, and Africa WE have a message 1. The place of Baptist in God's redemptive plan (L). Narly one-eighth of Americans, Baptist. (2). We have chosen the name Baptist (Missionay (32. We say we have a message that the world needs. a. God in Christ Jesus reconciling the world to himself. b. That every man in free and equal before God. c. Man's right to worship as he deems it right. d. Every man has access to God through - Christ Jesus Every aman can read God's word for himself. 2. We have a great challenge we have a field (1). The world is the field .. A man 's missionary vision must be as broad as the earth or it is too narrow. (3) . Percentage of the peoples of the earth out of the orbit of God's Kingdom. (3). Percentage outside of Southern B. Influence (4). Nigeria and its challange we have a program 3. Are Southern Baptist meeting its Challenge (1). The vision of our Board (2). Southern Baptist and its relationshi p to the Board. the Forcign board has no mong? (3). The individual church's relationship (4). The Individual's relationship your relationship as much as ment

gue have a strong berly, and part goit becomes 24. Epcils out & The Ke Cancerons - eventily the whale hads will be expected . we do not put salue g a concer, and

(Above left)

If we have a strong body, and part of it becomes cancerous; eventually the whole body will be affected.

We do not put salve on a cancer.

(Above right) (Meaning unclear)

4. WE have a need-4. How can we meet the challege ? (1). We must meet it with out sons and Daughters (2). The type of young people we need. 5. (3). We must meet it with out mo ney 272 -319 38h

NOTE: The transcription below is of the hand-written material (that is upside down). These notes appear to be part of a funeral service.

Life is Real. Life is Earnest. The grave is not its goal. From "dust thou are to dust returneth," was never spoken of the same.

WE commit the body to the ground from whence it cometh. But we commit the same to God, who gave it. Ashes to ashes; dust to dust.

Lipe in Real Lige is Earnest The Grane is net its goal an pust thou art to Dust returneth was never spoken g the Janl. me comit the body to the grand from whence it comethut we cannot the some to I who going it to asles dust dust HSE 418 - H46 5. (3). We must meet it thin out mo ney (1). We must meet it with out zons and Daughters (2). The type of young people we need. 4. How can we meet the challege ? 4. We have a need-

NOTE: This is the same as the previous page, with the hand-written portion, right-side up.

The Care of new members Follow up Eurychiam I 1. The urgent needs -(1). The most encaucoping platule & modern and is The increasing attention given to better ways reciency, training and bolding Those who juis The Chilich (2) The most important part of evaryelism comes after dicesion has been made 2. The saddest gigur in all statistics are which tell That mare Than from out fine have been drouped as failurs 3. There are also large number who are on it church rall but who do not contribute to The spiritual unelfare of The Church. 4. Dr. Fredicts H. Clert has said. " of lucy 100 surples members. S: Cannat he found, 20 never pray, 25' mener read The Bille, so mener go to se School - 60 never go to Church at night, 70 new give to missions, 7 i mener do any church u To never go to prayer meeting - 20 20 3 family warship - and 25 mener save to Christ.

The Care of New Members

Or

Follow up Evangelism

- 1. The urgent needs
 - 1) The most encouraging feature of modern (?) is the increasing attention given to better ways of receiving; training; and holding those who join the church.
 - 2) The most important part of evangelism comes after decision has been made.
- 2. The saddest figure in all statistics are those which tell that more than one out of every two, have been dropped as "failures."
- 3. There are also large numbers who are on the church roll, but who do not contribute to the spiritual welfare of the church.
- 4. Dr. Fredrick H. Celest (?) has said, "Of every 100 enrolled members, five (5) cannot be found; twenty (20) never pray; twenty-five (25) never read the Bible; fifty (50) never go to Sunday School; sixty (60) never go to church at night; seventy (70) never give to missions; seventy-five (75) never do any church work; (70 ?) never go to prayer meeting; ninety (90) do not go to family worship; and ninety-five (95) never win a soul to Christ."

2 in

- 1. The Book of Life
- Book of the Heart
 Not to be enclosed in books, but to be engraved upon our hearts.
- 3. The word of God will awaken in the human heart
 - 1) A sense of sin
 - 2) A sense of spiritual need
 - 3) A realization of what God has intended for you to do and be.
 - 4) The book that holds first place in the life of Christians.

in the 1P The Ran 1-

The unbelieving Jew. Pick(ed) up the Bible and read it for a day, and exclaimed, "What a book! Vast and wide as the world; rooted in the abyss of creation; towering beyond the blue secrets of heaven; sunrise and sunset; birth and death; promise and fulfillment; the whole drama of humanity is in this book."

In this little book contains the wisdom of the world.

This book is the rock upon which the lives of great men and women are built. What the Hand of God has rendered (?), the breath of man cannot put out.

anthon - + Date The Back ground. That led John the write Saspel and the Epertiles -1. Hellinestic - not attayether a breek Concept. But - Orential Snostie - It was nither Greek Nar Semish -2, There were christian teachers who denied That Christ was really barn of a man and died on The cross. He but seemed to do so. These care The Docatist (seemist) Jesus was not to be identified with Christ - The Common View was That Christs' Divin patie Come upon him at his buytern, and left sein Just hype He, to Crucepixion 6 3. Dorosticeson was only one form of Hersey (The purpose for winting - The author declares his purpose premiting in verse 3. "That his purpose graniting the epistle is to proclaim the missage of the realit of God revealed in Christ Jesus and no completion of by in the fellowship.

Author and date

The background that led John to write, Gospel and the Epistles

- 1. Hellenistic—Not altogether a Greek concept; but...Oriental—Gnostic—it was neither Greek nor Jewish.
- 2. There were Christian teachers who denied that Christ was really born of a man and died on the cross. He only seemed to do so. These are the Docetist (e.g., Christ did not have a real or natural body during his life on earth but only an apparent or phantom one.); Jesus was not to be identified with Christ. The Common View was that Christ's divine nature came upon him at his baptism, and left him just before his crucifixion.
- 3. Gnosticism was only one form of heresy (e.g., the belief that human beings contain a piece of God (the highest good or a divine spark) within themselves, which has fallen from the immaterial world into the bodies of humans.
- 4. The purpose for writing: The author declares his purpose for writing in verse 3:

That his purpose for writing the epistle is to proclaim the message of the reality of God; revealed in Christ Jesus; and the completion of joy in the fellowship.

Ebiantes - Who would reduce The person of Chief to no mare than The son of Joseph and Mary On whom he Holy spirit in he form of a dowe come at ferrer heptim (Now) In the ord I. The Ward of the Lard was the medium of bath revelation of creation 505-earthy life - 30e - steenal life. Father-is John's familite term for Good - Jeans not any thought aread but father, but tought his desceptes to be deficiencest 150inonia The purpose of the letter is Re complition of Joy in The fellowship, these Things & have spoken unto your That my fig he in you and that you by my he full for 15" true Religion argusting - Than has made man for typely and rest line is an heart until we rest in Rec. If we say we have no see - (1). Self- Deception has taken place (2) Is the absence from the truth - It is the un. marking of Sin That makes man gree-Knowing the bruth is the way to freedom. Bad death with us as Sinners - To say we have no ser makes us a fior and he truth is has in us The Sin guestian has to be dealt with before we as have real fellomship with sal. when man is honest with his sin, be can be sure That sad will be just with him Jellanship with Sand and the forgioness of sen are never separated in christian experiences

Ebionites (e.g., They rejected the Virgin Birth of Jesus, instead holding that he was the natural son of Joseph and Mary. The Ebionites believed Jesus became the Messiah because he obeyed the Jewish Law.): Who would reduce the person of Christ to no more than the son of Joseph and Mary, on whom the Holy Spirit in the form of a dove, came at Jesus's baptism. In the Old Testament, the world of the Lord was the medium of both revelation and creation. "bios"—earthly life; "zoe"—eternal life

"Father" is John's favorite term for God. Jesus not only called God, "Father," but taught his disciples to do likewise.

"Koinonia" The purpose of the letter is the completion of Joy in the fellowship. "These things I have spoken unto you that my Joy be in you, and that your Joy may be full" (John 15:11)

Fellowship with God belongs to the heart of all true religion.

Augustine: "Thou has made man for thyself, and restless is our heart until we rest in thee." If we say we have no sin: 1) Self-deception has taken place. 2) Is the absence from the truth. It is the un-masking of sin that makes man free.

Knowing the truth is the way to freedom

God dealt with us as sinners—to say we have no sin makes us a liar and the truth is not in us. The sin question has to be dealt with before we can have real fellowship with God.

When man is honest with his sin, he can be sure that God will be just with him.

Fellowship with God and the forgiveness of sin are never separated in Christian experience.

Isaich but seen Ind had sensed bed. Then he could serve but regg Dr. Alfort sent me - no mensage & could taga o Sundy march 1970 - Fri (27) Unless we see me nature y can Simpleness we shall never see the meaning y this haliness. air ways one filled with false teachings -Gnosticism - Knowledge was The key Concept of Gnosticism brostering sought to commend chiedung to Reducedo Mind by making it a new and sugering form of Knowledge (grows), The ever y gnosticion That my left out The melitation of knowledge Through Jesus Christ - Bose on a minter Concept. This was myslical without marality. They have a pawly Knowledge of Sol, they gelt my could detain in a page he way The live ghe spirit - they They by passed froms The Knowledge of bud is Obedience to bad -a to me love g bot . One paster Pathetically remarked That The Classification of The numbers of his church to their specifical Growth would leave him with the largest Cradel roll departmen in The gouthern Baptist consention Victory over the evil one is Victory g light over bardenen, of Chriest over the Devil swil-breek. - Jater Helren - The liar and tempter 9 nen-He was rulling this Kasman - Respected by the Triumph of thread in His death and reservection.

Isaiah had seen God; had sensed God. Then he could sense God responsibly. Dr. Olford (e.g., Stephen F. Olford (March 29, 1918 – August 29, 2004)^[1] was an American <u>evangelical</u> leader and radio minister): sent me the message on cassette tape (Sunday, March 19th). "Unless we see the nature of our sinfulness, we shall never see the meaning of His holiness." Airways are filled with false teachings. (NOTE: This is NOT a reference to Dr. Olford!)

Gnosticism: Knowledge was the key concept of Gnosticism. Gnosticism sought to commend Christianity to the Greek's mind of making it a new and superior form of knowledge ("gnosis"). The error of Gnosticism (was) that they left out the meditation of knowledge through Jesus Christ (based on a mystical concept).

This was mystical without morality. They had a (?) knowledge of God. They felt they could obtain in a (?) way the life of the spirit. They by-passed Jesus.

The knowledge of God is obedience to God; and obedience to the love of God.

One pastor pathetically remarked that the classification of the members of his church to their spiritual growth would leave him with the largest "cradle roll department" (*e.g., "infants"*) in the Southern Baptist Convention.

Victory over the evil one is victory of light over darkness; of Christ over the Devil.

Devil (Greek); Satan (Hebrew); The liar and tempter of man.

He was ruler of this Cosmos; defeated by the triumph of Christ in His death and resurrection.

Our hig problem is not for someone to tell us what to do and how to do it, but to give us something to do with -

Our big problem is not for someone to tell us what to do and how to do it, but to give us something to do with.

all ques want to live long - but we do not went to grow old -

All of us want to live long, but we do not want to grow old.

the greatest Miracle. , not the raising grow he dead -2. not healing the seck 3. ket speaking in a stronge tongus -but -4. The miracle & a changed life.

The greatest miracle

- 1. Not the raising from the dead
- 2. Not healing the sick
- 3. Not speaking in a strange tongue, but:
- 4. The miracle of a changed life

The claimes of christ -1. He claimed to one with bod (1). co existant - Co. terre ervous -3 Co. lqual -2. He claimed to be the Son y bod 3. He claimed to be The way - The truth, and the lige - and no man tomes to the father except through 4. He claimed to be The Sancour og ne world, all man for all tend a & came That may may 5. He claimed the lie The light g The world. 6. He claimed to be The bread of light and the water of light 7. He claimed to be our victory S. He claims to give us steined

The Claims of Christ

- 1. He claimed to (be) one with God
 - 1) Co-existant; (?)
 - 2) Co-equal
- 2. He claimed to be the Son of God
- 3. He claimed to be the Way; the Truth; and the Life. And no man comes to the Father, except through Him.
- 4. He claimed to be the Savior of the world. All men for all time. I (he)came that they may have life.
- 5. He claimed to be the light of the world.
- 6. He claimed to be the bread of life, and the water of life.
- 7. He claimed to be our victory.
- 8. He claims to give us eternal life.
- 9.

[Personal Note (John David McGee): This was in my father's materials; but it's my mother's writing. Also, she very much liked making this kind of "list" (of attributes, etc.]. Also true for page 41.

How can we know these Things to be true . 1. ask fesus the come into our lines and take away our sins. 2. Inst and only for mere is no other way to be happy in Jenn, Inst and only -3. He That has the son has eternal lige - De mat has nat me son daes nat have lize. But me ruth of bud abileth on him

How can we know these things to be true

- 1. Ask Jesus to come into our lives and take away our sins.
- 2. Trust and obey for there is no other way. To be happy in Jesus, trust and obey.
- 3. "He that has the son has eternal life. He that has not the son, does not have life. But, the wrath of God abideth on him forever."

NOTE: Most likely written by Doris T. (Mrs. John S.) McGee

"The Secret Behind every Lije, that is Worth while Phil. 3: 1-15 .. That I might Know Him in the power of this Resulting and in the gellouship gives uppering. 1. A gew minutes before a ining bush was The secret of mastse's life-(a) He met God face to face. (b) He could never be The Same person again. He had mot the God & experience as well as The God of history 2. The sected behind I saich 's Lige: (1). We saw The Lock, High +. Listed us. (2). He received a sense y cleansing a Coal from up The altar. (3) He became The chig g Ru (a) Looked bown The

The Secret Behind every Life, that is worth while.

Phil 3: 1-15

"That I might know Him in the power of His Resurrection, and in the fellowship of His Suffering."

- 1. A few minutes before a burning bush was the secret of Moses' life.
 - a) He met God fact to fact
 - b) He could never be the same person again. He had met the God of experience, as well as the God of history.
- 2. The secret behind Isaiah's life:
 - 1) He saw the Lord, High and Lifted up.
 - 2) He received a sense of cleansing; a coal from off the altar.
 - 3) He became the Chief of Prophets
 - a) Looked down the telescope....

NOTE: Written by Doris T. (Mrs. John S.) McGee

Prayer is opening up The Windows of our souls and letting God into So most of our fragenetros: 200 This is The deep meaning of Prayer-Behold I stand at The Door and Knock-on honor. bod le that I may not spend my TIME 14 Cleanse me ok bad with hisop and make me as white as snow. Real prayer is a form of Cleansing -Knowing God as Holy spirit is The secret To our prayer life. We become obsessed with God in our life. God becomes Closer Than hands and fect. tents mi phas led Early im Christ. that If we Think of God out Honden in space, we shall live our lives in absent Tec relationship with Nimmy Concept of Prayer determines

Prayer is opening up the windows of our souls and letting God into our souls.

This is the deep meaning of prayer. "Behold I stand at the Door and Knock."

"Cleanse me, Oh God, with hyssop, and make me as white as snow." Real prayer is a form of cleansing.

Knowing God as Holy Spirit is the secret is the secret to our prayer life. We become obsessed with God in our life.

God becomes closer than hands and feet.

If we think of God "out yonder" in space, we shall live our lives in an "absentee" relationship with Him.

My concept of prayer determines how I live.

How can we accomplish effective Praying? So much of our Prayer may be Vain repetition -Oh Godi Teach me how To Prog-That I may not spend my Time in Vain Repetition. God has a way of Breaking In upon our Soulsmy Soul had been saved, but my life had not Been saved-I was led early im Christian Life To Know God as Holy Spirit, This gave me new meaning To Prayer. Prayer Taps The rescourses of Spirital Power.

How can we accomplish effective praying?

So much of our prayer may be "vain repetition."

Oh, God! Teach me how to pray, that I may not spend my time in vain repetition. God has a way of breaking in upon our souls.

My soul had been saved, but my life had not been saved.

I was led early in Christian life, to know God as Holy Spirit. This gave me new meaning to prayer.

Prayer taps the resources of spiritual power.

a christian manifesta Kis purpose for writing the Epestile -"is to proclaim the message of the reality of God revealed in Jesus chiest. The gospel is a "maniperte" It proclaimal That which was maniperter in christ -(The Cosmie Onl) that a single kroper home. Personel, historical or Decomptical - But Consider The masure material = lefe - love - truth righteoumen - light - gorgumen -Obelience belig - Knowledge og bol - frager - om wonce -reseneration - sin darkness - gear - The world. hatred - the antichrest - The Second Coming of chrest- etc. arthentic Religion - we have heard - we have have seen we have looked upon and touched with our hands - always marks authentic religion the reality bal has been unequely revealed The men in the word of Joge -flaces -

A Christian Manifesto

His purpose for writing the Epistle

"Is to proclaim the message of the reality of God, revealed in Jesus Christ."

The Gospel is a "manifesto." It proclaimed that which was manifested in Christ—(the "Cosmic One").

Not a single proper name; personal; historical or geographical. But consider the massive material: life; love; truth; righteousness; light; forgiveness; obedience; belief; knowledge of God; prayer; assurance; regeneration; sin; darkness; fear; the world; hatred; the antichrist; the Second Coming of Christ, etc.

Authentic Religion: We have heard; we have seen; we have looked upon and touched with our hands; always marks authentic religion.

The reality of God has been uniquely revealed to men in the Word of Life, Jesus.

(2) The heart of the Doepel -Eternal live they had in Jesus christ a group y early Christian who were Taken to the Salt Mines & North agrica They cut in the walls with their instrumenty "Vita-Vita, Vita - lige - lige - lige -This eternal life they had in ferry Chrest. - Ultimate Really God in thirst - The God mat was in Christ Can also be in us- Her luch presence can be realized in us. Jesus Christ is the center g history . Jesus on the Cross Climared an age bles ressuredin was he beginnen of anothe age-Eternal lege now -Type with bad in Jesus chiest es How hat tomarrow_ The true measure of lige is qualitatine Mut quantinting - It is not how long we have lived but how much we have lined - We schould hat wate gilong " on shart " liver - we ought To speak of laye or Small - Pear or lean - Imply or Jull

The Heart of the Gospel

Eternal life they had in Jesus Christ

A group of early Christians who were taken to the salt mines of North Africa: They cut on the walls with their instruments, "Vita—Vita—Vita" ("life—life—life"); the eternal life they had in Jesus Christ.

Ultimate Reality

God in Christ; the God that was in Christ can also be in us. His ever-presence can be realized in us. Jesus Christ is the center of history.

Jesus on the cross climaxed an age.

His resurrection was the beginning of another age.

Eternal life now:

Life with God in Jesus Christ is NOW!

NOT tomorrow.

The true measure of life is qualitative; not quantitative. It is not how long we have lived, but how much we have lived. We should not speak of "long" or "short" lives. We ought to speak of large or small; poor or rich; empty or full.

Let y People speak ? immortality-but do nat Know what to to on a rain day -Immartatit, is a present experience-Christanit teclares nut nerely a ressurection after dath, it ensets y a resurrection now, Eternal life mean divine and human Jellowship -There are cheap forms by so-called Fellowship - Too gten Churcher and little more Than religious clubs s whose fellowships Consist, 9 entertainment Friendly Smiles and deffused geneality The true mark gthe Churches fellowshep is Self-Sacrificery love manifested in mutual Service, Arayer, lahour, heppenen Jest y religious la perience -We need test for religious faith and maral Character-One pastar said That if his church underge a test in spiritual truthe he would have The largest craddle rall & any Church m me S. B. Convention .

Lot of people speak of immortality, but do not know what to do on a rainy day. Immortality is a present experience.

Christianity declares not merely a resurrection after death; it insists on a resurrection NOW.

Eternal life means divine and human fellowship

There are "cheap" forms of so-called "fellowship;" too often churches are little more than religious clubs, whose fellowship consists of entertainment; friendly smiles; and diffused geniality.

The true mark of the church's fellowship is self-sacrificing love, manifested in <u>mutual service</u>; prayer; labor; helpfulness.

(The) test of religious experience

We need (to) test for religious faith and moral character.

One pastor said that if his church under went a test in spiritual truths, he would have the largest cradle roll *(e.g., "infants")* of any church in the Southern Baptist Convention.

Eternal life means Juy - Juy emenates from delineronce - Paule Said Rijaice - Rejoicel I say unto you rejaice - we are subject Walking in the light - God is light -In To walk in The light means to live in The moral presence & God -2. To walk in The presence & Dod is The housest with God and The acknowledgement - and congestion of Sm -The failure to Conjer sin has its roots in Prile the Anostie Keresy denied the reality giv. It has its counterpart in every age a distinguesal Philosopher said, " To fall On One's Kneer and Suplicate for Pardon and help seems to be me that an abdecation your manhood but an act of Wisdom and & on enlightened will? Walking m durknes Dorches hings uncerting - questration, Julitety - Purposelesnen

Eternal life means Joy. Joy emanates from deliverance. Paul said, "Rejoice; rejoice; I say unto you, rejoice. We are set free."

Walking in the light—God is Light

- 1. To walk in the light means to live in the moral presence of God.
- 2. To walk in the presence of God is to be honest with God, and the acknowledgement and confession of sin.

The failure to conquer sin has its roots in pride.

The Gnostic heresy denied the reality of sin.

It has its counterpart in every age.

A distinguished philosopher said, "To fall on one's knees and supplicate for pardon and help seems to me NOT an abdication of our manhood, but an act of wisdom and of an enlightened will!"

Walking in darkness

Darkness brings uncertainty; frustration; futility; purposelessness.

5: If we walk in backness we lie and Know hat he truth -Fellowship with Solthe richest fellowship in Fige is to fellowship in Guada The place of mind and soul is Possible only is when men Curges Their sing and have the sense g bad's forginnen main's tempetation is to dery it rather than to acknowledge it and congers it. Jud Cannat talerate 2 - God Jorgues because he connat tolerate In -Man needs a double cure - (1) marcal renewal as well as forginenen - Purity of life osciele as release from guilt_ The apostel's loving concern - My little Children I am writing to you That you May not sin. It is one Thing to cure maral siekness it is another thing to prevent it -Our worst sins is tollary Causing outhers to sin ord next is not the prevent it ?

If we walk in darkness, we lie, and know not the truth.

Fellowship with God

The richest fellowship in life, is to fellowship in Goodness.

The peace of mind and soul is possible only in when man confess their sin, and have the sense of God's forgiveness.

Man's temptation is to deny it rather than to acknowledge it and confess it. God cannot tolerate sin. God forgives because he cannot tolerate sin.

Man needs a double cure: 1) moral renewal, as well as forgiveness. Purity of life , as well as release from guilt.

The Apostle's loving concern—"My Little Children. I am writing to you that you may not sin."

It is one thing to cure moral sickness; it is another thing to prevent it.

Our worst sin is causing others to sin; and, next, not to prevent it.

le. Sinleysness in Relation to Forguienen Thes leads to a pardox in John's with Epestile - I curite that you so not - and of you do sin we have an advacate with the father Jesus Christ The righteous -We have people who preach Senter Projection - But hat many of them are perfect. The Devil will had up strong holds in our monds. Forgunen is oppered to all men. Jesus Christ is our advocate (Pleader). Behald the Lamb of God who takes away The Sin of The world. He helps up to deal with the sim prables Jens Chrest as Expection -The cubale work of chiest-his incarrale his earthy menerty - hes rescrection ascension all was done by bool to cleance us from our Sins - Kes whole life was an act of attonement. not only for us, but for me whole world.

Sinlessness in relation to forgiveness

This leads to a paradox in John's Epistle: "I write that you sin not. And if you do sin, we have an advocate with the Father, Jesus Christ the righteous."

We have people who preach sinless perfection. But, not many of them are perfect!

The Devil will build up strong holds in our minds.

Forgiveness is offered to all men.

Jesus Christ is our advocate (Pleader). "Behold the Lamb of God, who takes away the sin of the world."

He helps us to deal with the sin problem.

Jesus Christ as "Expiation"

The whole work of Christ; his incarnation; his earthly ministry; his resurrection; his ascension: All was done by God to cleanse us from our sins. His whole life was an act of atonement; not only for us, but for the whole world.

men in every generation Sin The Some Sin -Brede in one perso century is prede today Expedience is expedence, whether in Rilato or in a totalitaren dectatar; Rigin is prejudice in a fewish Pharesee a white Bastist. and cruelt, Cowdarece, Veclence, hatres y truth, treacher greed, These carrupt men in every and land. Jesus speaks The same language to all g us - The language g love Jesus Truly is the world's Sancour The moral nature & eterna There is a more demand, Jospel and Epestily_ His commonlinents the marcel order. There is a maral faw in the universe. by which mon is to line. One cannot my separate marality pron Religion. when we accept the new life, we accept Lod's maralit - We connet live immoral lives.

Men in every generation sin the same sins

Pride in the first century is pride today. Expediency is expediency, whether in Pilate, or in a totalitarian dictator. Prejudice is prejudice in a Jewish Pharisee, or in a white Baptist. And, cruelty; cowardice; violence; hatred of truth; treachery; greed; these corrupt men in every age and land.

Jesus speaks the same language to all of us—the language of love.

Jesus truly is the world's Savior.

The moral nature of eternal life.

There is a moral demand in the Gospel and Epistle.

His commandments—the moral order.

There is a moral law in the universe, by which man is to live.

One cannot separate morality from religion.

When we accept the new life, we accept God's morality. We cannot live immoral lives.

" without The purity gheart we cannot know the mening ghad One Cannat Know Jesus and at the Some time live on immoral lige -We have one desire and that is to imitate perus. We ought to walk in the some way in Which He (Jesus) walked this The highest goin of devotion to The Commandments of Dod is to live like ferres lined. This is best understood when heheld incarnate in a human life Thancuken read on heard, a new commondment - That you have one another. Lord markey Trouched to landa from Englind to match a speech. His open remark was_ "Gentlemen & have traveled your Thousand mile to tell you There is a defference between right and wrong. Sod sent from to till us That There is a dyserence, God hest revealed The new Commandment on Calvery. It become an onerflowing fountain.

Without the purity of heart, we cannot know the meaning of God in our lives.

One cannot know Jesus, and at the same time live an immoral life.

We have one desire, and that is to imitate Jesus.

We ought to walk in the same way in which He (Jesus) walked.

The highest form of devotion to the Commandments of God, is to live like Jesus lived.

This is best understood when (it is) beheld incarnate in a human life, than when read or heard.

A "new commandment;" "That you love one another."

Lord Marley traveled to Canada from England, to make a speech. His opening remark was: "Gentlemen, I have traveled four thousand miles to tell you there is a difference between right and wrong."

God sent Jesus to tell us that there is a difference.

God best revealed the new commandment on Calvery. It became an overflowing fountain.

9. Without the purity a heart noone yill understand The said we who are in christ have become a new creatures -Hatred werses loveble who hates his brother is in darkness and walks in darkness and dues not know where he is gaing. is blinded in his eyes. The mon who hater in alienated for Jal-The loveless person bals nat 12000 That he is unloving - He imputes to others me fault of himsely -Hatred disqualipies as man qu The Knowledge of God, Jennson Said . " and he That shut lane out, in turn shall be shut out, and on her threshold lie Howling in outer darkness. Roughly- De who hates walks in dorteness. But he who loves his brother ahedes in the light and There is no cause of stumpling -

Without the purity of heart, no one will understand the meaning of God in his or her lives.

Paul said, "We who are in Christ have become a new creature."

Hatred versus love.

He who hates his brother is in darkness, and walks in darkness, and does not know where he is going; is blinded in his eyes.

The man who hates is alienated from God.

The loveless person does not know that he is unloving. He imputes to others the fault of himself.

Hatred disqualifies a man from the knowledge of God.

Tennison said, "And he that shuts love out, in turn shall be shut out, and on her threshold (shall) lie howling in outer darkness."

Roughly, he who hates, walks in darkness.

But he who loves his brother, abides in the light...and there is no cause of (for) stumbling.

I the richness q experience -Subden or groduel - 2t can be either on God black with all of us an our Capacity to grosp him - - whether little chelder an cel people The measure of Spen progress in a Church or inderedwal I is whether The are growing in apprehension & Remeaning of Jesus, en experience & etternal lige and in maral deviation to the Christian Common ment, all other measures 1 of Progren are secondary bod verses the world -Every Man must make the Chocal between them Man must and Will love Something Sud- The Devid The world - Manmon The state - Palitical Porty truth becaut Theirown lower deseers -We are commanded not to love me world but the father. The choice is between The creator and The created.

The richness of experience

Sudden or gradual—it can be either.

God deals with all of us on our capacity to grasp Him—whether little children, or old people.

The measure of progress in a church or individual is whether they are growing in apprehension *(appreciation?)* of the meaning of Jesus, in experience of eternal life, and in moral devotion to the Christian Commandments. All other measures of progress are secondary.

God versus the world

Every man must make the choice between them.

Man must and will love something: God; the Devil; the world; mammon; the State; political party; truth; beauty; their own lower desires.

We are commanded not to love the world, but the Father.

The choice is between the Creator and the created.

the the world passes away, but he who does the will g bad and abides forever. On loving God alone. He wants us to love the creator and The creature. This is the hurder of all Religion . God alone is worthy to be loned-"God is The ong reality and we are ong real so for as we are in He's order and He in us; argustini The lived lust -1. The hust of ne plash 2. Tust & The eye -3. Prideg life The world passes away had alone ahike, This world will pass away by seg destruction "change and decay in all around & see - O Thow, who changeth not, ahile with me

"The world passes away, but he who does the will of God, abides forever." On loving God alone.

He wants us to love the Creator and the creature. This is the burden of all religion. God alone is worthy to be loved.

God is the only reality, and we are only real, so far as we are in His Order, and He in us. (Augustine)

The evil lust

- 1. The lust of the flesh
- 2. Lust of the eye.
- 3. Pride of life

The world passes away—God alone abides.

The world will pass away by self destruction.

"Change and decay in all around I see—O Thou, who changeth not, abide with me."

But The experience & elerna rom the 4 Con ler an h Some Line, lisons. things eh olel from the che point 05 ils her Crem toda wel ho dals

But the experience of eternal life in God, who is from the beginning, alone offers fruition of communion with the eternal; it alone enables man to live in the eternal and the temporal world at the same time; it along enables him to see persons; things; choices; from the viewpoint of eternity. It enables him to "cross today with eternity."

"He who does the will of God abides forever."

Three question That we shall have all etern ity to onsule Them Is what well be the outcome for those who do not only the gospel: If it is difficult for the righteourness to be sould become by he man inhat will gabless man and the simules -2 (Save offerery) How shall we locupe y we reglect so great a salvation jains he cubole warld loase

Three questions that we shall have all eternity to answer them in.

- What will be the outcome for those who do not obey the Gospel? If it is difficult for the righteous to be saved, what will become of the godless man and the sinner?
- 2. How shall we escape if we neglect so great a salvation?
- 3. What will it profit a man if he gains the whole world, and lose his own soul?

or what will a man give in exchange for his soul. Dr. Burner the way we live 1. Remark for the past 2. Coggiet for he Jutil 3. The great Kallmark = Praise Gel, from cubon "all blessings flow

Or, what will a man give in exchange for his soul?

Dr. Brunner *(Emil Brunner, Swiss theologian)* The way we live *(are living*):

- 1. Remorse for the past
- 2. Anxiety for the future
- 3. The great Hallelujah: "Praise God, from whom all blessings flow."

Dr. Conner The error That John was reguting was a system g Thought that lacked maral lamestness , The Centural failure your own time as well as John's day What we need is not shorpored entilled but quickened Conscences and maral discinnent, men today do not Thinks deeply enough we need moral deserments and Spiritual insights -John saw my world as marcel order, man a responsible moral beings . Sin as quilt, Redemption as mare regeneration The christian life as an expression of Ind's love to your and man in beeds. Jerus is and was God's During Revelations to man The Christian View of Hod God is light and in Him is no darkness at all, Goad as light - a worthy Concept of God. The Theme of the book. The character of Lod as revealed in Jesus Christ and the Spiritual qualities of thase who become the

Dr. Conner

The error that John was refuting was a system of thought that lacked moral earnestness. The central failure of our own time, as well as John's day: What we need is not sharpened intellect, but quickened consciouses and moral discernment. Men today do not think deeply enough. We need moral discernments and spiritual insights.

John saw the world as moral order; (to) have a responsible moral being. Sin as guilt; redemption as more regeneration; the Christian life as an expression of love to God and man in deeds.

Jesus is and was God's Divine Revelation to man. The Christian view of God:

God is light, and in Him is no darkness at all. God as light—a worthy concept of God.

The theme of the book: The character of God as revealed in Jesus Christ, and the spiritual qualities of those who become the... (over/continue)

The children of God by foith in Jesus Christ. John Simply Said "This is The espage" We did mat shake his fest at his audience. Just stated The facts. This message come Through Jesus Chiest, He who has The son has the father. We that has seen the son has seen the father, John (14:9.) The human Character of the The reproduction on a finite scale ig the Character of food. we become better acquainted with God through me Character 9 Jesus what dues John mean by me term "Lod is Light?" To say that God is light is That Set is opposite of suice or sin The opposite of light is darkness To say that God is light in to say that God is maral perfection God is maraly set against sin and evel -God's opposition to sen means

The Children of God, by faith in Jesus Christ

John simply said, "This is the message." He did not shake his fist at his audience; just stated the facts.

This message came through Jesus Christ. "He who has the Son, has the Father. He that has seen the Son, has seen the Father." John 14:9

The human character of Christ is the reproduction on a finite scale, of the character of God. We become better acquainted with God through the character of Jesus.

What does John mean by the term, "God is Light?"

To say that God is light is to say that God is opposite of evil or sin. The opposite of light is darkness.

To say that God is light is to say that God is moral perfection. God is morally set against sin and evil.

God's opposition to sin means....(continued)

3. redeeming grace. God opposes the by punishing sin and by redeeming Senners from Sin, The Son of them Sol came to destray The warts of the bevil. Man's heart is atheist for God, He Connat he satisfied without Him. He gropes in the dark after Him. His Concept & him is marred by his Sin one the atheftand christonit, gives to man a bod revealed, Self-disclosed, in Jesus Christ, felowshiping with The God g light. In view of the fact That God is light, What Kind y a lige should a Christian line the character of a Christia. is determined by the cheracter & God and this fellow ship with nem. God's Children should have selloushys with him to Our Christian lige should be real - and not a matter & words

....redeeming grace. God opposes sin by punishing sin, and by redeeming sinners from sin. The Son of God came to destroy the works of the Devil.

Man's heart is atheist(ic) for God. He cannot be satisfied without Him. He gropes in the dark after Him. His concept of Him is marred by his sin. On the other hand, Christianity gives to man a God revealed; self-disclosed in Jesus Christ.

Fellowshipping with the God of Light

In view of the fact that God is light, what kind of a life should a Christian live?

The character of a Christian is determined by the character of God, and His fellowship with them. God's Children should have fellowship with Him. Our Christian life should be real. And, not a matter of words.

John had gellouship with a bod who had revealed himsely in fisher Christ. It was not some way out mytecal Something - It was real - He Somen Dod webo had revealed Hinsely in Jerns Christ John Said If cut say we have fellow. Shep with him and walk in dock mess, un lie and do not the truth. anyone who fellowship with box must walk in The light nat durknessin reght lowsness and rat Sin It is impossible to have fellowship with God and at The Some time walk In Sin Destrayes Jellowship hetver man and you and hetween men and man. I Sin abourds, There can be no gellawship in the Church. The blood of Jesus Christ Cleansith us from all sins-God has made it possible Though Jens Christ, Having fellowships with Gol, we have fellowship with each

John had fellowship with a God who had revealed himself in Jesus Christ. It was not some way out mystical something. It was real. He knew God, who had revealed Himself in Jesus Christ.

John said if we say we have fellowship with Him, and walk in darkness, we lie and do not the truth.

Anyone who fellowships with God must walk in the light, not darkness; in righteousness, and not sin.

It is impossible to have fellowship with God, and at the same time walk in sin. Sin destroys fellowship between man and God, and between man and man. If sin abounds, there can be no fellowship in the Church.

The blood of Jesus Christ cleanseth us from all sins. God has made it possible through Jesus Christ. Having fellowship with God, we have fellowship with each....(*continued*)

other. There is a power That hinds us together, God is The power That links The uninerse together. Sin drarupt. It separets man from Gad and man from man The Sonstees where denging That There was any forms drivere sacregied for the Salvation of the World. Th insisted That God Could not suffer. The blood of Jesus hat one sauls us farm our Sms, Il Sauls from the Stains goin ams no chiertion is exempt from Sin, Theregoin he needs The Cleansing Jorce g Jesus. John points out mat the Chiestia Can have Victory out Ris poul glue If me say we have no sin. The truth is hat in us. a man cupo claurs to be without sin does not know hemself - He can be deceived. He has not her inlightened by The inducting truth of the Gospel.

...other. There is a power that binds us together. God is the power that binds the universe together.

Sin disrupts. It separates man from God, and man from man.

The Gnostics were denying that there was any divine sacrifice for the salvation of the world. They insisted that God could not suffer.

The blood of Jesus not only saves us from our sins, it saves from the stains of our sins.

No Christian is exempt from sin; therefore, he needs the cleansing force of Jesus. John points out that the Christian can have victory over this power of evil.

If we say we have no sin, the truth is not in us.

A man who claims to be without sin does not know himself. He can be deceived. He has not been enlightened by the indwelling truth of the Gospel.

Jeans is to (go-hetween) he mediates for us, There is a chosen between Dod and Mon which Sim has made. That chos must be breached, So bad Sent ferm to del on the Cross The he might bury men and bol together again - Se Separates + Jesus unites - ile appels in is a moral revolution; he produces a new hirth- a new creating -He gesus , is the one who takes Care of the Sinner byere a hely God. Ince The Obligation to force 1. Love is a mark of the Christion life 2. What John has said is due to his love for God and truthe He her Spoken in love. 3. Juice in the possage he speaks of God Fislowe - He is light - He is light -Use is lowe. Johannie 4. The The Three great saying in forme. Ded is spirit - God is light hel is Jone.

Jesus is the (go-between); He mediates for us.

There is a chasm between God and man which sin has made. That chasm must be breached, so God sent Jesus to die on the cross that he might bring man and God together again. Sin separates and Jesus unites. He effects in us a moral revolution; he produces a new birth—a new creation.

He (Jesus) is the one who takes care of the sinner before a holy God.

Love

The obligation to love

- 1. Love is a mark of the Christian life
- 2. What John has said is due to his love for Gode and truth. He has spoken in love.
- 3. Twice in the passage, he speaks of God is (as) love; He is light; He is life; He is love.
- 4. The three great sayings in John: God is Spirit; God is Light; God is Love.

Jeans is To (go-hetween) he mediates for us, There is a chosen between Dod and Men which Sim has made. That chie must be breached, So God Sent Jesus to del on the cross The he might bing men and Dod together eyan-Separates - Jesus unites - jee apels in us a moral revolution; he produces a new hirth- a new creatury -He Jesus is the one who takes Care of the sinner before a hely you. Loue Jeright The Obligation to Fore 1. Jone is a mark of the Christian life 2. what John has said is due to he's love for God and truth. He Spoken in los 3. Juice in the possage he speaks of God I is love the is light - He is lige -4. The The Three great saying m Dad is Spirit - God is light

NOTE: This is a duplication of the previous page (p. 64).

5. There is Mathing deeper in the natures of Lod Than Sacrifical love -6. It is that Kind & God subd is redealed to us in ferry Chrest -7. Bok sent they only hegether somerto the world that we may have sternal life and Pass from death to lige -8. g one wonts to Know The love & God Just took what He has done in Josus Churt -E. John was not a mon with a geal Snap shots of Jesus - Jesus was plowed into him. He has possed his in most life the lined and manifested fisus-. The wrath of bud- Justice etc. . He that beliet not in the Son shall hat see life, but That the weath & God abideth on hein 12, Propitestin - the holiness of God must be satisfied byone men can stend hegere gad 17. He who love not does not love Sel

- 5. There is nothing deeper in the nature of God than sacrificial love.
- 6. It is that kind of God, who is revealed to us in Jesus Christ.
- 7. God sent His only begotten son into the world that we may have eternal life, and pass from death to life.
- 8. If one wants to know the love of God, first look what He has done in Jesus Christ.
- 9. John was not a man with a few snap shots of Jesus. Jesus was planned into him. He has passed him in most life. He lived and manifested Jesus.
- 10. The wrath of God—Justice, etc.
- 11. He that believeth not in the Son, shall not see life, but that the wrath of God abideth on him.
- 12. Propitiation—The holiness of God must be satisfied before man can stand before God.
- 13.He who lo9ves not, does not love God.

14. This life & lowing begins with the hew hirth as on act or work of Gad 15'. Let up love one another 16. a Christian who been not love his brother is not making the response to the love of sol as he 17, God bok The initatial -Os a mother loves her Child into loning her - So god lover men in very him love Dod and our fellow mer because & Dod's wonderful love to us. 12. Whosoever Conferrer That desus in The Son & Had alidy in and he in gode He who has the son has the father . He who has not the gor does not have he father 20, The inducelling of the Spect in us, is Dad's indruellin

- 14. This life of loving begins with the new birth, or an act or work of God.
- 15.Let us love one another.
- 16.A Christian who does not love his brother, is not making the response to the love of God as he ought.
- 17.God took the initiative—as a mother loves her child into loving her, sh God loves men in(to) loving him.
- 18.We love God and our fellow man, because of God's wonderful love for us.
- 19.Whosoever confesses that Jesus is the Son of God, abides inn Him and he in God.

He who has the Son has the Father. He who has not the Son, does not have the Father.

20. The indwelling of the Spirit in us, is God's indwelling.

Everyone who helieves That Jesus is the christ has been begutter go bod -(low agan) of Dad.

Everyone who believes that Jesus is the Christ, has been begotten (born again) of God.

1) mark, The Church is a Conquering Kingdom The church gives minue ghardards to all Kingdom. The supreme edice is hat ghe Kingdon -The Ringdom & had has never been July realized by mon and by nations The voix multetude & men chow not Seen me Kingdom. Those who would appere him in ferender alders The Cinic rullers - Cher Rreert (The religious ruless . The screhes - The marce rullers - was massed against Riv He came not The relan y hastrike and suffering. the Kingdom had come in power. It seemed to have come in weathness. The Coming of he Kingdom in Rover was by the way of the cross. The Kingdom of Goal Comes by Re arey of hy Crass nut by methods g men, by their palecces, Their programs, and then machiney hat all but some shall see the Kingdom Come in power

MARK

The Church is a Conquering Kingdom.

The Church gives moral standards to all Kingdoms. The supreme idea is that of the Kingdom.

The Kingdom of God has never been fully realized by man and by nations.

The vast multitude of men have not seen the Kingdom.

Those who would oppose him in Jerusalem; elders; the civic rulers; Chief Priest (the religious rulers—the scribes—the moral rulers) were amassed against Him.

He came into the realm of hostility and suffering.

The Kingdom had come in power. It seemed to have come in weakness.

The Coming of the Kingdom in Power, was by the way of the cross.

The Kingdom of God comes by the way of the cross; not by methods of men; by their policies; their programs; and their machinery.

Not all, but some, shall see the Kingdom come in power.

le. The Theology of Mark's burgel (1) The Lord who was ruch 2 cher - 8: 9. (2). The Lord who became Poar He be a servant to all (3) the Lord where excelted ting King of Kings and lack & Lorde (4), The Lord who is coming cy - The aim & the yospil The set south the message of Selocher through Jener christ - By the might all g bal -He was writing to a mart or church. whatever suffering They could undergy ould not be a bod as ferres had suffer, In Christian who would con have to suffer my did? - The Good news of Eulevation - Remember to the Church mary so years had parel - would par for The scene - Proved to forget -

- 6. The theology of Mark's Gospel
 - 1) The Lord who was rich. (2 Corinthians: 8:9)
 - 2) The Lord who became poor; to be a servant to all.
 - 3) The Lord who is exalted; King of Kings and Lord or Lords, forever.
 - 4) The Lord who is coming again
 - The aim of the Gospel

To set forth the message of salvation through Jesus Christ; by the mighty acts of God.

He *(Mark)* was writing to a "martyr" church. Whatever suffering they would undergo would not be as bad as Jesus had to suffer. (*Written*) For Christians, who would soon have to suffer (and suffer they DID).

The Good News of Salvation;

Reminder to the Church

Nearly 30 years had passed (*NOTE: since the death/resurrection of Jesus*); moved far from the scene (*removed/distance over time*); (*People are*) Prone (*likely*) to forget.

Conflict in Isalit 1. authority to forgue 2, Breaking The Jakke 3. Seclery on Su Etwy will un steate with se Jostin. 6. Jesus never become indignent to anyone because of what they did to him, It was alway when They mistreated Semeone ilse and especially Children I Devarce is a Knige That Cut right down the middle Children and al lig tree - Size without finit use for n purpose = they were not the cannot Justipy was an 10, Veulence by his acts

Conflict in Galilee

- 1. Authority to forgive sins
- 2. Breaking the Sabbath
- 3. Healing on Sunday (Sabbath)
- 4. Eating with unwashed hands
- 5. He ate with "sinners;" also "fasting"
- 6. Jesus never became indignant to anyone because of what they did to him. It was always when they mistreated someone else; and, especially children.
- 7. Divorce is a knife, that cuts right down the middle—children and all.
- 8. The fig tree—Life without fruit is worthless
- 9. Using God's house for the wrong purpose. They were not (thieves). We cannot justify war and violence by his acts.

-9 of faithless generation, Mon lon shall & be with Juness How long shall I bear with you, mars 9-116-29 in a limit to god's papience generation"- He sp - of Jathlen to the whole age - hat ong to this disceptes In the vales the found desputing Screhes a destorted father a demon passed and dejected descepte what did Jesus do- Use gelenced the Scribs, Ide Comported ne father, 10 healed the by and instructed disceptera a mountain y glory and ne valley y depression - How true to lige The whole atmosphere was on g unlielies 1. There were ne scripes - we presistent unbelieg- she by - ne father The disception The boy Could nut believer 150 was incapacities by the persed decision -He was an example y specified Homenity. It was The father's hilling.

2

....of faithless generation: How long shall I be with you? How long shall I bear with you? Mark 9:14-29

There is a limit to God's patience; "O, faithless generation;" he spoke to the whole age—not only to His disciples.

In the valley He found disputing scribes; a distorted father; a demon-possessed boy; and, defeated disciples.

What did Jesus do? He silenced the scribes; He comforted the father; He healed the boy; and instructed the disciples.

A mountain of glory, and the valley of depression; How true to life!! The whole atmosphere was one of unbelief.

1. There were the scribes; willful; persistent unbelief; the boy; the father; the disciples.

The boy could not believe. He was incapacitated by the possessed demon. He was an example of spoiled humanity.

It was the father's belief

3, It is the highest Junction of humane Belies - faith - hoyse, and home make different form humanity The unlieling of the discepter Ser days beyond the fard begin to speak 9 His supporting this dying - hes lla Coming passion exodus They culle not rebelions against but just could not accept This inchild had The nerve paculr. Somethery had happened, Somethery had come between them and meir of They were Still lagal to Hem, Bemainer The Valley at Her Command waiting Ner desiring to large out this plan. In preserved of his boy, may mere paralysed Modesness. They had lost faith and where progerless

3 It is the highest function of humanity

Belief; faith; hope; and love, make one different from humanity

The unbelief of the disciples

Six days before the Lord began to speak of His Suffering—His dying—His rising; His coming passion exodus

They were not rebellious against him; but just could not accept his teaching. Their inability had cut the nerve of their power.

Something had happened. Something had come between them and their power. They were still loyal to Him; remaining in the valley, at His command; waiting there, desiring to carry out His plan. In the presence of this boy, they were paralyzed; helpless.

They had lost faith and were prayerless.

The yospe a mark 1. Early tradition -Papier-Bishop of Hierapoles-Ksaid That mark who became geter's interpreter, write accurately, but not in order all The Things said and done by the ford to he had matter heard the ford non been g his withere follower but he had Jullowed peter. He had beard and stated no un truth. mark Transulated feter Samaie into preete 2. The gaspel itself is anongmous- But Ther is nothing in it that would lead a to believe that many did not write The author ascribed the mark is not open to serious doubt, we bilieur The muniting it was John Markies -3. Date of miting - Between (65-70 AD must likely fituen 69-67 - If was in the time g Re neroneon Researchin -Place y minting - Clement y alexandrea Said that it was written in Rome -5. The earliest Dropel. 80.% found in Matthed over 59% Lulce. / Zour (Several Payes)

The Gospel of Mark

I. Early tradition

Papius—Bishop of Hieropolis—said that Mark, who became Peter's interpreter, wrote accurately, but not in order. All the things said and done by the Lord. For he had neither heard the Lord, nor been one of his followers; but he had followed Peter. He had heard and stated no untruth. Mark translated Peter's Aramaic into Greek.

- 2. The Gospel, itself, is anonymous; but there is nothing in it that would lead us to believe that Mark did NOT write it. The author(ship), ascribed to Mark, is not open to serious doubt. We believe the person writing it was John Mark.
- 3. Date of writing: Between 65-70 AD; most likely between "62-67;" It was in the time of the Neronian "persecutions."
- 4. Place of writing: Clemont of Alexandria said that it was written in Rome.
- 5. The earliest Gospel
- Ninety percent (90%) (of its contents) is found in Matthew; over fifty percent (50%) in Luke.
 (continued)

(D)Mark was preparing The Roman Them could be no warse Th hypered to Jesus herd spoken apinel as to Suffering They Could expect great persucction after the Called Ferth The response preseru apostatio tradita Sherhte and to Condi Crilical Peter regarded Mark as this L Peter . +5-13-Son, John Mark Paul and Barnahn to assist h Pane assert I had The That resen Lord had appointed this Witness to me as a servant and truth -The Gospel is a (Witness)

Mark was preparing the Roman Christians to suffer. Whatever happened to them, could be no worse then what happened to Jesus.

Jesus had spoken openly as to the suffering they could expect in the Christian life.

The great persecution after the fall of Rome, called forth the Gospel.

In response to this need, Mark brought together this witness, designed to preserve the Apostolic traditions, and to strengthen the Church in this critical condition.

Peter regarded Mark as his son. (2 Peter 5:13)

Paul and Barnabas had John Mark to assist them.

Paul asserts that the Risen Lord had appointed him as a servant and witness to the truth.

The Gospel is a (witness)

Strack ene 0 0 Ci 12 man revente

(2)

"Straight way"—"urgency." (NOTE: A reference to the "action" and "pace" in Mark's writing)

The purpose of the Gospel.

A careful reading of the Gospel will serve to introduce the author as a theologian of the first rank; who never forgets the primary intention was to strengthening of the people of God in a time of fiery ordeal.

Ch. 2 Hs chest ofthe the la Our task in Tactoful -Deal with Those whom equended-Jack with Them alone + 3 To not be side trackel never loose teaph To be Courteour It often takes time. Bring him to accept christ hat proposite Christ failed in Wenning 9 George miller. 5:X7g own experience

Chapter 24 Christ After the lost Our task in Evangelism

Tactful—Common sense

Deal with those whom you have befriended

Talk with them along, and quietly

Do not be side-tracked (e.g., "diverted");

Never loose (one's) temper-regardless

To be courteous

It often takes time

Bring him to accept Christ-not just a proposition

Christ failed in winning some

George Muller—sixty years (NOTE: Likely an example of a "conversion," after 60 years?)

Remember your own experience.

- Suggestions to Seve winners -1. Projer a must - 3. R's. Reveals - Reliaser Revenes -(1). Buy not your own heart will be right (2) Pray mat you will be ded to the right person & Pag That bod will go before you. (4) Pray for tact and Power. 2, Remember That victory depends upon The Hoy spirit-("nat by might + Power but by my spirit 3. Remember That faith is the victory -4. Remember to use The Bible - The sword of the spirite (The work of God is Pomer. 5: Remember That your own life, mating and conduct must be pure -Do in Redemptine lone. (hever seek heaven meons with lasthy materies). 6. Remember your attitude in premary impartant. To Remember to be toctful and use common since ,

Suggestions to Soul Winners

- 1. Prayer, a must (3 "Rs"): Reveals; Releases; Revives
 - 1) Pray that your own heart will be right
 - 2) Pray that you will be led to the right person
 - 3) Pray that God will go before you.
 - 4) Pray for tact and power
- 2. Remember that victory depends upon the Holy Spirit ("Not by might and power, but by my Spirit")
- 3. Remember, that faith is the victory
- 4. Remember to use the Bible—"The Sword of the Spirit." (The word of God is Power.)
- 5. Remember that your own life, motive and conduct must be pure. Go in Redemptive Love.

(Never seek heavenly means with earthly motives.)

- 6. Remember your attitude is primarily important
- 7. Remember to be tactful, and use common sense.

2, For Winner nla school ~ Bili School dren's meeting in revevals 4, Speceal Should be (1)10 mi Drance (2) horas here Childre Mos ildre

Opportunity for Winning Children

- 1. The home Father and mother—the word of God, and prayer
- 2. Sunday School
- 3. Vacation Bible School
- 4. Special Children's meeting, in revival
 - 1) Children should be led to seek the Holy Spirit in their lives
 - 2) They should be led to see that joining a church, and being baptized, is not all there is to it.

"Giving license to children" (NOTE: Perhaps, addressing lack of "supervision") Do children love you?

Children were barn to be good but we have demoralized Them by our This daes not destroy deproving - The Catential gen Good and had in There. . anless The buce g had becomes sected in our hearty- we shall then out to he depraced - for man is a gallen Creature_ the are have predisposed to do morymost people into are haptiged into an Churcher an under 15 yes. The older a person gets the hardes he is to win _ Win people to live pesus - not to lave us, (They will have us). Then the West Pastar will not sind it so hard, The Church Connat Sand - as Key Sauced a Gild in service else- Jesus sures- Salistin The work of the Holy Sprit and farm-The Thing That bothers me is The lack of Children in our churches - sine last our Children toda, and we loose on churches tomarrow.

Children were born to be good, but we have demoralized them by our ("institutions"?).

This does not destroy—depravity; the potential for Good and Bad is there.

Unless the Grace of God becomes seated in our hearts, we shall turn out to be depraved, for man is a "fallen" creature.

We are born predisposed to do wrong.

Most people who are baptized into our churches are under 15 years. The older a person gets the harder he is to win.

Win people to love Jesus—not to love us (They will love us). When the next pastor will not find it so hard.

The Church cannot save, or keep saved, a child or anyone else—Jesus saves. Salvation is the work of the Holy Spirit and Jesus.

The thing that bothers me is the lack of children in our churches. If we lose our children today, we lose our churches tomorrow.

1. What does it profit a man -2. Transfigureating - and the Reservection-Lige legand death. The certainity of it (1) a faithlen generation (2) Now long -(3) Only by progen and fasting (4) our first resurrection is when The cert body of sin dies - and Jesus comes into our hus. blane one hitched one haves To anything hig . Prayer + forginess -Cleansing of the temple - nonurabere to He possible against nom. The vine yare He will give he Vine you to atten. The rejected Stone has Pun Jenes -They best them and crent any but time back in fire ; He loy problem

- 1. What does it profit a man
- 2. Transfiguration—And the Resurrection Life beyond death. The certainty of it
 - 1) A faithless generation
 - 2) How long
 - 3) Only by prayer and fasting
 - 4) Our first resurrection is when the old body of sin dies—and Jesus comes into our lives. Have we hitched our horse and anything big (NOTE: a reference to making a big challenge)

Prayer and forgiveness

Cleansing of the temple (?)

On what authority do you do it?

The parable against them—the Vinyard

He will give the vineyard to others

The rejected stone has (always) been Jesus

They left Him and went away, but

Came back in force

The tax problem

the cross was an expression of man at his would and but at his heat This was agopt love at its best -Bojing takes The resurrection -One of the Screher came up and arked He was a man who wonted to have -Flour places us on the side y the eternal The forasin - the end -

The cross was an expression of man at his worst, and God at His best.

This was "agape" love at its best

Paying taxes—the resurrection

One of the scribes came up and asked him about the commandment.

He was a man who wanted to learn

Jesus places us on the side of the eternal.

The "Parousia"—the "end"

Mayer 1. Ps/am 95: come let us la warshing his il our ma TL Deaple 1 2. B. 6 an opens The a cel an he with me

- Prayer
- 1. Psalm 95

"Come let us bow down and worship him. Let us kneel before the Lord our Maker. He is our God, and we are the people He cares for."

2. "Behold I stand at the door and knock. If any man hears my voice and opens the door, I will come into him and sup with him and he with me."

the words of Eternal lig 2. Light The two bosics in 1. That you loves Me 2. That I love to what is my love for the fellow This is not be man. Without my love for God His love for me I cannot lo My fellow Man another horis is purity y heart Be ye perfect even as y n would have us deal the the sin problem lines. To say home of us in perfect is an escape value - We need to face sin head or I expect each & your men the later into discussion and tell me what you Know about John's Epistile

The words of Eternal life

The simple outline

- 1. Life
- 2. Light
- 3. Love

The two basics in life (Dealing with the basics in the Christian life)

- 1. That God loves me
- 2. That I love God

What of my love for my fellow man? This is not basic.

Without my love for God, and His love for me, I cannot love my fellow man. Another basic is purity of heart.

"Be ye perfect even as you father is perfect."

John would have us deal with the sin problem in our lives. To say none of us is perfect is an escape valve. We need to face sin, head on.

I expect each of you men to enter into discussion and tell me what you know about John's Epistle.

and about Un in Josh ayac withe esus man. a Sal der ma Le.

The last word about God

Do you think that any man has the last word about God?

What led John to write this Gospel?

Two main purposes:

- 1. To encourage its readers to live in fellowship with God and his Son, Jesus Christ.
- To warn against false teachers. What was this false teaching? Docetics—Sin has to do with contact with this evil world; Therefore, Jesus could lnot have been a man—"He just seemed to be"

That salvation had nothing to do with how a man lived. They divorced religion from life.

3. The Epistele of John There is no one Single thing that is causing more have The the thurch than segned immarality the loosness of the Ethach will eventually destray The church another Threat to the church is (1) Projet - sey - and liques - Thes treuneverate sail Dr. Jong Felloch will destray the Church. (2) a third end ford is a Thread to The Church, nong invaluement in The church we propen to belong the second God breather upon our intellect and uses it to the glary 2 tod-God hreather upon our bodies and uses men to the glory of Golwhen the comes we shall mut be ashand is we have done the will of Hok with our line -God puts this fingles of one Sore Sputs in our lines - He after user other to do it.

The Epistle of John

There is no one single thing that is causing more havoc through the Church than sexual immorality! The looseness of sex will eventually destroy the Church.

Another threat to the Church is:

- 1) Profit; six' and liquor. "This triumvirate," said Dr. Paul Tillech, "will destroy the Church."
- 2) A third evil force is a threat to the Church; non-involvement in the Church we profess to belong to.

God breathes upon our intellect and uses it to the glory of God

God breathes upon our bodies and uses them to the glory of God

When He comes wee shall not e ashamed if we have done the will of God with our lives.

God puts His fingers on the sore spots in our lives. He often sues others to do it.

Carlional sins -1. Disheling -2. Dis obelin 3. and distrust. to open relieve to Churt esus come to distroy the worker The devil The relationship between A love and sim in duy hines Two people who line lack other Sin Come - and the love retations Ship die cufriend to frie a Porta to Church (3) Man and Wife (H) Man + Sol -The real love relationship is Josible when There is pure heart al have victory when we are pine in heart-

The Epistle of John

- Cardinal sins
 - 1. Disbelief
 - 2. Disobedience
 - 3. And, distrust
 - 4. Open rebellion to Christ

Jesus came to destroy the work of the devil.

The relationship between God's love and sin in our lives.

(Example) Two people who love each other.

Sin comes in, and the love relationship dies.

- 1) Friend to friend
- 2) Pastor to church
- 3) Man and wife
- 4) Man and God

The real love relationship is possible when there is pur(ity) in heart We have victory when we are pure in heart.

(39 - John Curi hat i a myslei lulry man 20 are a parable mellaly lesus and unless There is purity urily y Min will p Then hiens The mends Can ue Spert and Well will hegled on devitional leg Aldree us to tool Scho That a quality generates in The hotman he get it there no other way the This helig is more Than helig Chipter four: It is accepting We have to use the world and the regs in it, but we do not have to

John, continued

To every man God is a mystery, and Jesus and the Holy Spirit are a parable unless there is purity of Heart and purity of Mind. This will produce the purity of the body.

Unless we can bring the minds, bodies and spirit under subjection to the will and purpose of God, we will neglect our devotional life, and reduce us **(ourselves**) to spiritual shambles (**e.g.**, **disarray**).

Love is a quality that God generates in the human heart. No other way to get it there.

Chapter five: This belief is more than belief; It is acceptance.

We have to use the world and the things in it, but we do not have to love it.

Ephesians -1. The Purpose of the letter. (1), The Greatest Piece & Sitteratury ever aritten. (2). How Part of the Mr. T. has a mere Contemporary relevance than The litter to the Epherican-(3) The Doctrine of Christ and the Church is surprise. (4) This The Doctine of Church and the Clurch is ne Central issue in laumenceal isues of the mid- Amenbieth Century authorship. Modern Scholars gives new Concepts to the authouships - as the whether gave wrote it or whether it Came at a later time after Pauls time. Some push it us as late a 200. A. D., more Conservating scholausky look upon it as the Croup & Paulinesm Some modern Scholais in america and Europe, Think That it come at a latter date There may be a different view. Somewhat between . Someone who knew land, make a sumation of what Paul Tayht about Chiert

Ephesians

- 1. The purpose of the letter
 - 1) The greatest piece of literature ever written
 - 2) No part of the New Testament has a more contemporary relevance than the letter to the Ephesians.
 - 3) The doctrine of Christ and the Church is supreme.
 - 4) The doctrine of Christ and the Church is the central issue in ecumenical issues of the mid-twentieth century.

Authorship: Modern scholars gives new concepts to the authorship, as to whether Paul wrote it, or whether it came at a later time., after Paul's time. Some push it as late as 200 A.D. More conservative scholarship look upon it as the crown of "Paulisism."

Some modern scholars in America and Europe think that it came at a later date.

There may be a different view; somewhat between. *(That is,)* Someone who knew Paul, made a summation of what Paul taught about Christ.

and this Church. 2. Purpose of he Ephisian Littles was to show The nature of the Church and the Christian life to those who come to Chrest from a payor heritage and environment, and remind The bentile Christians That Paue's Theology of Salvation-history neutr disowned The Jewish background out g which The Gentile Church came. 1 The Sentiles who came later must be made to realize that They come from the Kistnical for roats of Jenish Heritage Even Though they came later Than Rein Sewish brething, They were in now inferior to Their Jennes Brethren The Sentile were streaming into ne thurch were adopting an easygoing maral Code based an a permeted m Standing & Paul's teaching. (3) at this time they were boarting of Their supposed independent of esio and were becoming intolerant of Their femish buthren and joursets Past & saluation. History

2.

...and His Church.

- 2. Purpose of the Ephesian Letter was to show the nature of the Church and the Christian life, to those who come to Christ from a pagan heritage and environment. And, reminds the Gentile Christians that Paul's theology of salvation-history never disowned the Jewish background, out of which the Gentile Church came.
 - 1) The Gentiles who came later must be made to realize that they came from the historical roots of Jewish heritage. Even though they came later than their Jewish brethren, they were in no way inferior to their Jewish brethren.
 - The Gentiles were streaming into the Church; were adopting an easygoing moral code, based on a perverted misunderstanding of Paul's teaching.
 - At this time they were boasting of their supposed independence of Israel, and were becoming intolerant of their Jewish brethren, and forgetful (*of the*) past of salvation history.

3 (A both of these ideas were Checked and dals so by displaying The true meaning of Christ's relationship to the church. a. He is blead and Lord b. He is both escale's minich and The Sentile's hope requering legal Chedience and Service. So uniting in Kennelf a new Reaple bathe Jens + Sentile If ine can see me Epheseen Letter as "Christ-in-Uis-Church, It will take & real meaning to all & us Date + authorships -The Early Church futhers. Clemont Tertullion - frenceus - Believe Rut Paul ulrate it Likely 60-61- While in Preson Romet The church. "The Third Race & men

- 4) Both of these ideas were checked (*e.g., stopped*), and does so by displaying the true meaning of Christ's relationship to the Church.
 - a) He is Head and Lord
 - b) He is both Israel's Messiah and the Gentiles' <u>hope</u>, requiring loyal obedience and service.
 So uniting in Himself, *(is)* a "New People;" both the Jews and Gentiles.

If we can see the Ephesian Letter as "Christ-in-His-Church," it will take of (*give?*) real meaning to all of us.

Date of authorship: The Early Church ("fathers"—Clement; Tertulliam; Irenaeus) believe that Paul wrote it.

Likely: A.D. 60-61, while, in prison at Rome.

The Church: "The Third Race of Men"

If ever one needs God of have their The have rect not leat 3. If we have no time for y This life, to not expect him to have time for us in to have prog herds 4. One aluation, I Soult any ma vations who buls hast have proof of 5: One day we sha har in re The fud give an accou eds done in he be Every person is entitled, o ones, I a home to have Church home (3) Etwal hame

- 1. If ever one needs God, it is Nero (Emperor of Rome)
- 2. If we do not have Him in life, do not expect to have him in death.
- 3. If we have no time for God in this life, do not expect Him to have time for us in eternity.
- 4. One needs to have proof for his salvation. I doubt any man's salvation, who does not have proof of it.
- 5. One day we shall all stand before the judgement bar of God, to give an account of the deeds done in the body.
- 6. Every person is entitled; the real homes: 1) a home to live in; 2) A church home; 3) eternal home

Theedon beyond a certain line Freedom Bondage The truth Shall make you es a way Seeny free is de adquate Capable hest can france the Concealment s' pre

Freedom beyond a certain line

Bondage: There is a way that seems good to man, but the end thereof is death. Freedom: The truth shall make you free. In Christ there is freedom.

Jesus, alone, (is) adequate—capable—indwelling

In Jesus we can have the best of both worlds. Jesus—present in "concealment"

Sermon Topics 1. In Body - Mind - and Sou 2, 9 am here goo to purposes. (1) to bring Thase who do not I know them to fuith in Jesus chierta 20 to having those Whe Know Him as savien Into a deper Knowledge in Him - g thin) a con 3. The greatest energy the marking has been false teachers, and this age is no acceptures, the meaning of Juris in Destry 1. 1Le Came 2. The lines 3. The deed 4 . He acose again -Si the ever lives in our too kearts

Sermon Topics

- 1. In Body—Mind—and Soul
- 2. I am here for two purposes:
 - 1) To bring those who do not know Him to faith in Jesus Christ
 - 2) To bring those who know Him as Savior, into a deeper knowledge in Him—of Him
- 3. The greatest enemy to mankind has been false teachers, and this age is no exception.

The Meaning of Jesus in History

- 1. He came
- 2. He lived
- 3. He died
- 4. He arose again
- 5. He ever lives in our hearts

Contro and ping lone 0 d Con restare I know a nome a precious That Car s world estroys The he we have ulng

Contrast between a formal faith, and one of the heart Letting God in, and keeping the world out

When love dies, only God can restore it.

I know a name; a precious name; that can set this world on fire.

If one destroys the bloom of youth, he will destroy the flower of old age.

It is not possible to have God in our lives without manifesting it in our living.

1. Konchiness 2. family Troubles 3. Outrage 4. Closed Mines 1: 504

Five Cries of Youth

- 1. Loneliness
- 2. Family troubles
- 3. Outrage
- 4. Closed minds
- 5. Joy

a faith to live by our dimation forom others my he in proprietion an alienation the hod. The Man who fell from a 17 tien Story building when asked how how duing said all right at the 16Th story-

A faith to live by

Our alienation from others may be in proportion (to) our alienation to God.

The man who fell from a 17-story building— When asked how he was doing, said, "All right, at the 16th story..."

places alive in us. dones us -Jesus Through us. The ball Speret in us-The fullness of box. In The Boy tiam of the Half spirit 2. The filling of the spirit 3. The anouting of the spirit 1. In the Boption we are Baptezed into The boy of chrest - this is bod's act g bringing us into he hady g Chine 2. Filled with the spirit-The empowers us the line the ligh that God cover have us the lineuse have the power to line to love to to lough -De the auonting of the sperit - . whent book gives us a job to do, he anwints us to do it.

Jesus, alive in us God over us Jesus through us The Holy Spirit in us.

The fullness of God

- 1. The baptism of the Holy Spirit
- 2. The filling of the Spirit
- 3. The anointing of the Spirit
- 1. In the Baptism, we are baptized into the body of Christ—This is God's act of bringing us int the Body of Christ.
- Filled with the Spirit
 This empowers us to live the life that God could have us to live.
 We have the power to live; to love; to laugh
- 3. The anointing of the Spirit When God gives us a job to do, he anoints us to do it.

The one for whom Christ deed Howen't most y us get enough y what we have? If we are completely satisfied with what we have a do not have much the gger you, The guest for a deeper we are blind instie me can see That in The human plannothing is worth The making That bees not make me man why hund These glorious Cities of The huilly unhuilded gals, In Vain we build the world unlive The hilder grams-

The One for whom Christ died Haven't most of us got enough of what we have? If we are completely satisfied

with what we have, I do not have much to offer you.

The quest for a deeper life.

We are blind until we can see. That is the human plan. Nothing is worth the making, that does not make the man. Why build these glorious cities, if the "builder" "unbuilded" goes? In vain we build the world, unless the builder grows.

Size is not to be found in. 1. Wealth . (2) In Insidelit - in fame -In Education - in Tallent - but lige is to be found in plans chreat. nicodemus Knew The he needed Something That he did not kend. Something that Only Jesus Could give We Reptist put on our bothing Suits and march down to the lake but when we come the me lake, we become apployetie - and never plunge with the lope for a series, all he-Care we do not know how to sum Getting into a new Orbit Our problem is nat how to be more Missionay but How to have Mare of the maind & christ nécodemus If a pruphet who begins to prophery gives a sign and meracle, has in to be listered to

Life is not to be found in:

1. *(In)* Wealth; in infidelity; in fame; in education; in talent: But, life is to be found in Jesus Christ.

Nicodemus knew that he needed something that he did not have; something that only Jesus could give.

We Baptists put on our bathing suits and march down to the lake; but when we come to the lake, we become apologetic; and never plunge into the lake for a swim. All because we do not know how to swim.

Getting into a new orbit:

Our problem is not how to be more missionary; but how to have more of the Mind of Christ.

Nicodemus

If a prophet who begins to prophesy gives a sign and miracle, he is to be listened to.

Christ Centered + Spiris illed linesminunderstonding about the N.S. 1. The Baptism by the Holy specet Matthen 2: We are Bagteged into the hody of Chiest, 2. Paul spake of being in Christ or in Re Specit 185 there - Paul coo award of thiss in the left -2. The filling of Re Haly spirit acts of the apostler the (1) The A.S. Came upon the discepter They were passessed by Him - They had plut Je shall receive Rowen Ofter m 2) Pover to live to love to serve-3. The ancisting of The Koly spirits Dileon - Paul - Like - Simathy - and Mary ather. all Through the ages there is ludence of God's ancenting. What g tody-bod orients energone of his servents this parter minemany, Church workers Sel gues us a task he will gene un

Feeling at home in the universe Make a living; enjoy life; serve others Christ-Centered and Spirit-filled lives Misunderstanding about the Holy Spirit

- 1. The baptism of the Holy Spirit (Matthew)
- 2. We are baptized into the Body of Christ
- 3. Paul spoke of being in Christ, or in the Spirit, one-hundred eighty-five (185) times. Paul was aware of Christ in his life.
- 4. The filling of the Holy Spirit Acts of the Apostle (Ch. 2)
 - 1) The Holy Spirit came upon the disciples. They were possessed by Him. They had heard, "Ye shall receive Power, after me."
 - 2) Power to live; to love; to serve
- The anointing of the Holy Spirit
 Gideon; Paul; Luke; Timothy—and many others. All through the ages there is evidence of God's anointing. What of today? God anoints everyone of His servants; His pastors; missionaries; church workers.
 If God gives us a task, he will give us power to do it.

101

The Price of a revival Dad's People-1. Humility 2. Proper 3. Sur but face 4. Juin from their Wicked Wage -2. The temp. tation of Madern man UP To love God out of this mind (2) The Cardinal Sin of modern mon F. 31 Dt seems That God has hed hemsely from us-(14) Than to longer seeks the need g bod in His lige -(5) The worst Thing That could happen to a man a woman would be to worke up galing The need of God dust could not find him, because 121 is gone,

The Price of a Revival

God's people

- 1. Humility
- 2. Prayer
- 3. Seek God's face
- 4. Turn from their wicked ways

The temptation of modern man

- 1) To lose God our of his mind
- 2) The Cardinal sin of mdern man
- 3) It seems that God has hid himself from us
- 4) Man no longer feels the need of God in His life
- 5) The worst thing that could happen to a man or woman, would be to wake up feeling the need of God, but could not find Him, because He is gone.

Jusur and the Goman at the well 1. Behoel The land & bol who takes davag The Dins is the would -2 Things Jeans getting Through the Recommens dupest, nech . " 2. Things This could have hindered high (12 she was a woman -(2) She way a semaicton commen (3) She was anallterous warmen. His she warshipped sdals. 3. Things That hender us. (1) They are not and Kind. (2) They are incattly & Educated [3] They belong to another church 4) They do and believe like at bo. 150 they are Singul (We have nothing the fine (I) we are too hisy . 18' They would Half listen . 3. If ferres lives in us we shall and come all of These difficulties. Love crosses all beards -Let us go Jorth - a lost man in lost fort of found

Jesus and the woman at the well

- 1. "Behold the love of God, who takes away the sins of the world." Jesus, getting through to the woman's deepest needs.
- 2. Things that could have hindered him:
 - 1) She was a woman
 - 2) She was a Samaritan woman
 - 3) She was an adulterous woman
 - 4) She worshipped idols
- 3. Things that hinder us
 - 1) They are not our "kind"
 - 2) They are wealthy and educated
 - 3) They belong to another church
 - 4) They do not believe like we do
 - 5) They are sinful
 - 6) We have nothing to give
 - 7) We are too busy
 - 8) They would not listen
- 4. If Jesus lives in us, we shall overcome all of these difficulties. Love crosses all barriers

Let us go forth. A lost man is lost. Lost, (then) "found."

Many have no great appetite for the Spirit-wal, for The deep Things of God he afters There is a winsom but shallow chiefianity which does not reach the deeps her surge out of depts, It is ne type which in the main is being agered chiest today the lather of heing lost -Jesus looked gitefully at this foled creature . " so you only knew_ She did not sa her argent Setting there without a picture coul give her anyting Everyone who drinks of this water shall Thirst again - But whosaever drenks 2 The water I give shall rever thirt agan Buth-" chiest we believe in a Civilization of Rings, Christ believed in persons

Many have no great appetite for the spiritual; for the deep things of God (that) He offers us.

There is a winsome (*e.g., attractive*), but shallow, Christianity, which does not reach the deeps, nor surge out of (the) depths. It is the type which, in the main, is being offered (to) Christ today.

The pathos (*e.g., "agony"*) of being lost.

Jesus looked pitifully at this fooled (*e.g., deceived*) creature—"If you only knew..."

She did not see how anyone sitting there without a pitcher *(e.g., vessel*), could give her anything.

"Everyone who drinks of this water shall thirst again; but whosoever drinks of the water I give you, shall never thirst again."

(Karl) Barth: "We believe in a civilization of things. Christ believed in persons."

Experiencen God for cursel 1. Personalazing God in Freedom - Bonday 1. We say we are her -But die we fill. Sin encages us. The devil will give us 40 geet a Rope. We are gree within The Hi feet limites but try to go he youd that . Sin encayes us but

Jond that a Sin encay to go he -Jond that a Sin encay to res, but Jesus has ne Keys that unleaks The boon and sets the captures free. The man and set layle - fining among the marsh hens. He purchased him and set him free, He sored to the clipt of the mountain - free free free. St was never intended for man to be enclosed in the bandage of Sin. He was made to me free stentil Sin Come into the warde.

Experiencing God for ourselves

1. Personalizing God in our lives.

Freedom—Bondage

1. We say we are free.

But, are we free? Sin captures (?) us.

The devil will give us 40 feet of rope. We are free within the 41-foot "limits," but try to go beyond that. Sin encages us, but Jesus has the key that unlocks the door, and sets the captives free.

The man and the eagle—living among the "marsh hens." He pushes him and sets him free. He soared to the cliff of the mountain—free; free; free!

It was never intended for man to be enslaved in the bondage of sin. He was made to be free—until sin came into the world.

A blueprint for living 1. a deep sense og need 2. a sense g forgiunest 3. a sense g God's love 4. a sense y Nes presence 5; a sense y purpose 6. a sense y destang -

A blueprint for living

- 1. A deep sense of need
- 2. A sense of forgiveness
- 3. A sense of God's love
- 4. A sense of His presence
- 5. A sense of purpose
- 6. A sense of destiny.

Dealing With Sim Problem in our lives Act 2:37 2541 Sooner on later every man will have to deal with ne sin prebly. 1. The people had since Sinned and while avere y that fast. 2. They asked what must they be -3. Peter answered Them . (1) Jain from your Sins-(2) Be boystiged (3) your Sin Will be forgener you (4) we shall recient he gept of Dec (he waly Spirit. "4. Parl set, this south in 647. Ch. 1) in ohen all der - The Adam Board is In Christ all are made aling (a) the adam Road leads to death W The Jesus way leads the life. 2. The young Jewitch boy and this Jother

Dealing with (the) sin Problem in our lives (Acts 2:37; 41) Sooner or later, every man will have to deal with the sin problem.

- 1. The people had sinned, and were aware of that fact.
- 2. They asked what must they do.
- 3. Peter answered them.
 - 1) Turn from you sins
 - 2) Be baptized
 - 3) Your sins will be forgiven you.
 - 4) We shall receive the gift of God (the Holy Spirit)
- 4. Paul sets this forth in 6 & 7 Chapter of Romans
 - 1) In Adam, all die (the "Adam Road")
 - 2) In Christ all are made alive
 - a) The Adam Road leads to death
 - b) The Jesus way leads to life
- 5. The young Jewish boy and his father.

Three unanswered Questions . man will have all of sterrity to answer them in T I Peter 14.17.7. If Judgment hegins at he haves rol- and is it hegins with us What will it he for those who cher the gosple - If he nighteour. hearth excapt - where will the Sinder as Re ungody man appear? 11 Heh 2= 1-4-How shall are excapt your neglect so great Salvation all histor is God's momentent to being man into proper relationship to Himsely -· matt. 16:26-27 What will it profit of man y he gains the who would and loose her own Soul. Or what will a man ind in exchange for the Soul They man shall be recorded according to

Three Unanswered Questions

Man will have all of eternity to answer them in.

I. I Peter 4:17 ff

If judgment begins at the house of God—and if it begins with us—What will it be for those who obey not the Gospel? If the righteous barely escape, where will the sinner as the ungodly man appear?

- II. Hebrews 2:1-4How shall we escape if we neglect so great Salvation? All history isGod's movement to bring man into proper relationship to Himself.
- III. Matthew 16: 26-27What will it profit a man if he gains the whole world, and lose his own soul? Or, what will a man give in exchange for his soul?

Every man shall be rewarded according to his "works" (e.g., "decision").

way a man lines will determin The he shall die leave 40 out

The way a man lives will determine how he shall die. We can leave God out of our lives, but it is "Pay day, someday."

The sin & Pride Sin had its losie ariger of sin, argustus man's sel glaregication " They changed The slarg of The in-corruptable too into an image made like into carruptible mon 1. Prede & Paner 2. Pride g intelect 3. Pride of self righteousnen-More Riche Pride + Self-love used synongrously Juther -Enery man Tries to be Sal-Bundr; Remark = arxiety - One Hallewah -bok Took live of our remark & guilt and death in Jesus christ. Sin y Rover - grows out y the sin of insecurity-Sin has it ayon in freedom y wall and finitude . or injinitale

The Sin of Pride

Sin had its basic origin of sin. Augustine (Man's self-glorification) "They changed the glory of the incorruptible God into an image made-like unto

corruptible man."

- 1. Pride of power
- 2. Pride of intellect
- 3. Pride of self-righteousness—moral pride; pride and self-love used synonymously.

(Martin) Luther: Every man tries to be God.

(Emil) Brunner: Remorse—anxiety. One Hallelujah—God took care of our remorse and guilt—and death—in Christ Jesus.

Sin of power—grows out of the sin of insecurity.

Sin has it again in freedom of will and finitude—or infinitude.

a person should not be represended for not being faithful the his Church. It is all be cause he is not faithful is ford - We has to not had Incounter with fines That pr Sauthod The Church has adjusted The yound because we have at entered into then ligecase fesus in a system We Can en loose for tionalise 14 Ch. him. or we can pe Desta lines 1

A person should not be reprimanded for not being faithful to his church. It is all because he is not faithful to his Lord. He has not had that encounter with Jesus that produces sainthood.

The church has alienated itself from the young, because we have not entered into their life-experience.

We can encase Jesus in a system of doctrines and lose him. We can institutionalize Him in a church, and lose Him. Or, we can personalize Him in our lives—destined to saint hood.

per-B. H. Carell. while it is the huisness your seminarily to guid edge to the sort age and faint The seword, it is The students buisness the turn The grinding ston War will mere equipment serve the purpose, we must learn how to use The sharpend tools to the hest advantage, no what we lat, but what we drigest becomes a part of ourselves. Some questions we need to ask and answer, " who wrate it walen 3- from what place and under w Condition - 4. to whom addressed > what accosion - what the purpose a what The matter 7, what he charter and Style - & what its relate to other boaks , what it place in Comon - 4: what it contrebutes to The Sum tales of the Build, D. What or its great prepet themes. many of is are only Critical and ander supporter

Dr. B H. Carroll

While it is the business of our seminaries to give edge to the "Sword," and paint to the Sword, it is the students' business to turn the grinding stone (e.g., to "sharpen"). Nor will mere equipment serve the purpose. We must learn how to use the sharpened tools to the best advantage. Not *(just)* what we eat, but what we digest, becomes a part of ourselves.

Some questions we need to ask and answer: 1) "Who wrote it; 2) when; 3) from what place and under what conditions; 4) to whom addressed; 5) what occasion—what the purpose; 6) What the matter **(e.g., "content/issues");** 7) what the character and style; 8) what its relation to other books—what's its place in the Cannon; 9) what it contributes to the sum total of the Bible; 10) what is its great pulpit themes?

Many of us are overly critical, and under-supportive.

Q I May not live the see the day hen my lilest Savian Shall have full S ut larth shall glisten in the Cometh from abou Come it fast a come it slow Come at last I Jurles peanen and earth shall feel and me shall call it love how much y it would give in play ar how much I would Kneel and Pray

"I may not live to see the day when my blest Savior shall have full sway; But earth shall glisten in the ray that cometh from above. And come it fast, or come it slow, t'will come at last I surely know. And heaven and earth shall feel the glow. And me, shall call it love."

"If I know I could live one day, how much of it would give in play; or, how much I would kneel and pray."

ろこ The church is to proclaim hand and hore Close ner 2:12 of the Church and The wark ing l unch Succeeds, 0 whe tails & y all trogedeer is nat Enow mode of the Jews & Gentile One new man Through the cross the reconcited ath , The has lan approah

The church is to proclaim to those close at hand, and you, that the war is over (2:12).

This is the work of the Church, and nothing else.

When the Church succeeds here, it succeeds; when it fails here, it has failed. The tragedy of all tragedies is the world does not know this.

He has made of the Jews and Gentiles, one New Man.

Through the cross, He has reconciled both to God. The antagonism between them has become totally irrelevant.

We both can approach the Father in the Spirit.

(H) 2. The wall of sont & Roules 3. It he Romans Entryone else mere servonts. 4. The Religious Wall-very high - to be few 5, energone else was a dag-5', The Education wall - behaven the Wist & Joslesh 6 The Social Wall -7, What Separates you from your fellowing 5. The Curtain in The temple had separated man from Gol the curlains Kipt mon in adam yot out. Christ has united man with men man with Gol. the world is a divided world. one sees Stripe in nature - in between man and his betty set, between man and his fellow man s betwee Man and his better set Man. It has existed since The heper warls Ed's plan and purposes God revealed it through Paul-His Servient through Chiert for Bury This plan and puppose about in the Chi The Community of Dod's People.

- 2. The "wall" of Government and Power.
- 3. To the Romans, everyone else were servants.
- 4. The Religion "wall"—very high; to the Jew, everyone else was a dog.
- 5. The education "wall"—between the "wise" and "foolish"
- 6. The social "wall"
- 7. What separates you from your fellow man?
- 8. The curtain in the Temple had separated man from God—the curtain kept men in, and God out.

Christ has united man with man—and man with God.

The world is a divided world. One sees strife in nature; between man and his better self; between man and his fellow man; between man and man. It has existed since the beginning of the world.

God's plan and purpose—God revealed it through Paul—his servant through Christ, for bringing this plan and purpose about in the Church—the Community of God's People.

The Sterry & the Carn - The King who wanted an english stry - the ficus time and toak a ming can unother Jacur come and took giving g Cam. On and on. The King got till and and Sent this have The scinter Harly Joing to a meeting in England was later He caught a cal and tild the men the drive Lost whech he did at a rapped speed over bud roads Huyley called up to the duner - Where are you going - The dune seed I do not Know. told me to dried fort-The first arteck under my creef is I am a maral purson under order Life to The Quest wasn't meaninglass, blind, wondering down a dead-enf-street This was Paul & seeling Ephesians was mitter from a Ro good Rresen about 62-AD, 60-61-62 It was a cercular letter - meant to be passed around from church to church The early writing do nat Contains my would "Ephesus" at all

Ephesians

The story of the corn. The King who wanted an endless story. The locus came and took a grain of corn. Another locus came and took a grain of corn. On and on. The King got tired and sent him home. *(NOTE: I am unclear about the meaning of this "story.")*

The scientist, Huxley, going to a meeting in England, was late. He caught a cab, and told the man to drive fast, which he did at a rapid speed over level roads. Huxley called up to the driver, "Where are you going?" The driver said, "I do not know. You told me to drive fast."

The first article under my creed is, I am a moral person under orders. Life to the Priest wasn't meaningless; blind; wandering down a dead-end street. This was Paul's feeling.

Ephesians was written from a Roman prison, about 62 A.D. (60-61-62). It was a circular letter; meant to be passed around from church to church. The early writing(s) do not contain the word "Ephesus" at all.

2. Pare spent 3 years in Epherer -There is no pleasand queetings. There is no local Colour - enhansments or pleason Thanks as in The other litters -These dyferinces make Some geel mat Pane did not write it . The dispersiels toned the explained by his muting to Churches he had not visited . ! Expression was me mather Church - Se it would be sent to hem first - and pour on to other churches. Copies would be made and sent to other churches with Their Kemes on Then !! Eplicans: was a sumation gall Vis work. Paul had seen the trees you, he can See the facent fourt it in it are such phroves as-"Before the foundation of the world" despensation of the filenen of time" en ne ages to come " "The purpose of the ages which has purposed in Chiert, " "To blead Things in Chrest, The mystery of this will,

Paul spent 3 years in Ephesus.

There is no personal greeting. There is no local (?)—endorsements, or personal "Thanks" as in the other letters.

These differences make some feel that Paul did not write it. The differences could be explained by his writing to churches he had not visited.

Ephesus was the "Mother" church; so it would be sent to them first, and passed on to other churches, with their names on them.

Ephesians was a summation of all his (Paul's) works.

Paul had seen the "trees;" now, he can see the "forest."

Found in it (Ephesians) are such phrases as: "Before the foundations of the world;" "dispensations of the fullness of time;" "in the ages to come;" "the purpose of the ages which He purposed in Christ;" "to head up all things in Christ;" "the mystery of His will."

God's Rupose in history The Clue for Vistory is chiest. The means in agent for fulfilling bads will + purpose is Chrest working Through Kis Church The up Dod nen - The purpose That de is working for in, and Through history is to hring energhing, yes energ Thing - in heave and larth - under the rule of Christ. Everything - and everyone will find Jugilland and completions in Christ that is a signally order to claim. few & Sentele = That is everyone -That is the millle wall - This dyderence That man had make -This is where the per Rack Comes Churt has heaten down energ wall that separates man - the fews would hat accep The Sentile nor would the Gintile accept ne peus -There are many walls that Separate people. 1. The walk of culture. The Lucks Called energone Barbarean

God's purpose in history

The clue for history is Christ

The means, or agent, for fulfilling God's will and purpose is Christ working through His Church.

The purpose of God then—the purpose that He is working for—in and through history, is to bring everything; yes, everything—in heaven and earth—under the rule of Christ. Everything—and everyone—will find fulfillment and completion in Christ.

That is a sizeable "order" to claim.

Jew and Gentile: That is everyone. That is the "middle" wall—this difference that man had made.

This is where the "new Race" comes in. Christ has broken down every wall that separates man. The Jews would not accept the Gentiles; nor would the Gentles accept the Jews.

There are many walls that separate people.

1. The wall of culture. The Greeks called everyone (else), "Barbarians." (Greeks, the other "wall.")

It is remarkable have so gew. with sa little couch do so much in ne n. t. It is also remarkable also how so many Can do so little with so much S. Bupt The modern shurch has tried lucything else - non let us try prese the must invade our own lives, began He Can invade he church. If the tree is discould, it cannot farth first. Jesus- The all sufficient meets us on the plain of or reatest needs many of us have les - But not all suppe Jesur and blealens We need to pray for the healing of the Body- The Mind - and Boul -

It is remarkable how so few, with so little, could do so much in the New Testament.

It is also remarkable how so many can do so little with so much (Southern Baptists).

The modern church has tried everything else. Now, let us try Jesus.

He must invade our own lives, before He can invade the Church.

If the tree is diseased, it cannot bring forth fruit.

Jesus, the all-sufficient One. He meets us on the plain (*e.g., "location"*) of our greatest need. Many of us have limited "grace"—but not all, sufficient grace. Jesus and Healing

We need to pray for the healing of the body—the mind—and soul.

The humblest minister sy Christ standing in the Rugitag he most cheseeve church hings great news. The greatest news That has been Intrusted to man, The human being is a lonely creatury any weg we lost at him. It will take more then ded yours of religious expressions: film strips agoust a symptioner hoele ground - deal a prayer - telephines-litereseed dones Jukeloverin the church Parlos This my he more a symptom & our destard Than a sign y our heath " we need the tell keople That Wet Jesus, my ore lost The what purper which form Come was the restore menjoind (

The humblest minister of Christ, standing in the pulpit of the most obscure church, brings great news; the greatest news that has been entrusted to man.

The human being is a lonely creature—any way we look at him.

It will take more than old forms of religious expression; *(for example)* film strips against a symphonic background (*e.g., fancy video presentation*); "dial-a-prayer" (*e.g., refers to using a phone to hear a recorded prayer*); telephones; liturgical dances; juke boxes in the church parlor (*e.g., secular entertainment*). This may be more a symptom of our disease, than a sign of our health.

We need to tell people that without Jesus, they are lost.

The whole purpose (for) which Jesus came was to restore mankind with God.

Motivation for Mission. The most important man in Warld Mission . (The Pastor)

Motivation for Missions The most important man in world mission: (The pastor). The Pleasant Grove Baptist Church.

(NOTE: The bottom portion on this page appears to be personal notes of some sort.) Additional NOTE: "Pleasant Gove Baptist Church" was a very small, rural church in the state of Texas, where my father was part-time pastor, during his last two years at Baylor University in Waco, TX, around 1940-42. It was the church where he and my mother were married (1941), before they moved to Louisville, KY, to attend the Southern Baptist Theological Seminary (before going to Nigeria in 1945).



Rev. McGee (above, left) and persons attending Pleasant Grove Baptist Church (the group of children on the viewer's left, may have been attending Vacation Bible School).

2. Some planted - athers watered - and Others reaped he harvest. natives who played a dig port in The larg beginnings -1. Somuce Crouther 2. David George - ban in Verymen a slove - went to live with the Indians - later wound up in Nawa Scalin - won to christ, went to Selen Seone, to rettle in un explane lilong. went the monrover -Lot Carey - Bon in Richmond familed the Lat care thuch in menionia Colin Flague onother who was to ply a hig part in hulogalizing afreen Thomas Bomen - Ted the way for the Intrance , S.B. into west agrice. Idail Goodale - Robert J. Kell they first ment to Selecus They hoped to work Their way into ne enterior to the Sudan , found the way blocked - Goodale tig died -

Some planted—others watered—and others reaped the harvest.

"Native" (e.g., "nationals")—who played a big part in early beginnings.

- 1. Samuel Crowther
- David George—born in Virginia; a slave, (who) went to live with the Indians (*e.g., "native Americans"*); later wound up in Nova Scotia; (was) won to Christ; went to Sierra Leone, to settle in an ex-slave colony; (then) went to Monrovia (Liberia).
- 3. Lot Carey—born in Richmond, VA; founded the "Lot Carey Church" in Monrovia (Liberia).
- 4. Colin League—another, who was to play a big part in evangelizing Africa.
- 5. Thomas Bowen—Led the way for the entrance of Southern Baptists into West Africa.
- 6. H (?) Goodale—Robert F. Hill

They first went to Liberia. They hoped to work their way into the interior—to the Sudan; found the way blocked; Goodale died. (Continued)

Landed in Badgy augest 5th - 1950 1850 - Later went to abeakute - Wal hoped to go to sylaho -The King requised to let Bowen go to estable Since he wanted to key him in his territog -He stopped in abeckute for 2 yrs. ond'anot his youle growman and lexican the did but ty to geen new work since he CM-3. hal alread established work in allokuta after two years the started of this way -Kuma of Gaye would not let him go to Sylaton - so Gaige become an first mission Station in Migeria moved to ajacyo and built the first mission station -- Planning - Junking - and men ord women who are willing to go -1. Planney - The work of the Board 2 funding the work of the cameter - Juing - The Willingness of dedicated men & coomena

Landed in Badagry (Nigeria), August 5, 1850; Later went to Abeokuta; had hoped to go to (?). The King refused to let Bowen go to (?), since he wanted to keep him in his territory.

He stayed in Abeokuta for two years; and wrote his Yoruba Grannar and Lexicon. He did not try to open new work, since the C.M.S. had already established work in Abeokuta.

After two years, he started on his way.

Kumi of Ijaye, would not let him go to (?), so Ijaye became our first mission station in Nigeria.

(He) moved to Ijaye, and built the first mission station.

Planning—funding—and men and women who are willing to go:

- 1. Planning—the work of the Board (e.g., Foreign Mission Board, of the Southern Baptist Convention.
- 2. Funding—the work of the churches
- 3. Giving—the willingness of dedicated men and women

Spiritfield Liffer not what happensto you, but what do with what happens to go Christin Eircomplances to. from Cercumstences When your acept what fines guils you byin to have what the specif has The spirit helps us to 12 non glows_ Fillanshys of the supperent the last They ne Church wonty to Knon Dr. Bates. " I lost my Lory " Power strugle in no church. fuitherd. Temple y the pl. 5. - (wont to do) 1. Outermost door - desere - you cound make people do nothing - Beptist Could have gutten here first gue had Thought The cubale Ruble apabout The H.S. -Satisfied with half way you to not want the one one sarest and no The best one polady Know hand went to be used h ne H.S.

Spirit-filled Life (The Filling)

It is not what happened to you, but what you do with what happened to you. Christian is not exempted from circumstances.

When you accept what Jesus gives—you begin to have what the Spirit has.

The Spirit helps us to know Jesus—(the) Fellowship of His suffering—the last thing the Church wants to know.

Dr. (Carl) Bates (NOTE: pastor, 1st Baptist Church, Charlotte, NC): "I lost my song"

Paul's struggle in the Church—firsthand—Temple of the Holy Spirit

 "Outermost door"—desire (want to do)—you cannot make people do nothing. Baptist could have gotten here first, if we had thought the whole Bible (is) about the Holy Spirit.

Satisfied with "half-way"—you do not want to be the (?) one. No. The best one.

Nobody knows how I want to be used by the Holy Spirit. (Continued)

a Determinalic Judner to attende hoppens to de - you can do un your mings mar out an the lemb for have the K. S. will Gon Church Van tacaslal laste the that would first p 6 home would blow - Repentence 3, work appen of eva will get

 "Inner door" determination--Determined whatever happens to you; determined to serve God. You can do what you make up your minds to do. "Get out on the limb" (*NOtE: A "saying" about being willing to take risks*) for God. You will have the Holy Spirit. Until the Church commits itself to the Pentecostal task, you will have the Holy Spirit.

6 months would pass and no one would know it.

"In most (innermost?) door"—Repentance
 If nothing happens after revival, you will get worse.

Do Bates - Bet lave -If you just Knew what God has bod's proversion for maintainingfelles & Relationship is in fears chiest. fron 1:9 - when you get out ghe will g tod - the since will why you til your come back to bol. N.S. wants to make you like (How to Be filled) om. 6:23 and by death is death him the in gift of Bal is themal s with J. C. our is singisty - planning tear 2 Fransgression, Trisge, 3 Wickelvers - Cair Take Just - gen that desire which is contro to will of Gol death - Separation - physical, spiritered life - always means runion through feare Sin pays wage .. - no one traveli wing road

Dr. Bates—(?)

If you just knew what God has to give.

God's provision for maintaining fellowship and relationship is in Jesus Christ. John 1:9 When you get out of the will of God—the Devil will whip you until you come back to God.

The Holy Spirit wants to make you like Jesus.

(How to be filled)

- 1. Romans 6:23
- 2. <u>Wages of sin paid by</u>
- 3. <u>Death is death</u>, but the gracious <u>gift</u> of God is eternal <u>life through union</u> <u>with</u> Jesus Christ our Lord.
 - 1) Sin is iniquity—planning
 - Transgression –trespass—traveling (?) across the line/path which you should walk
 - 3) Wickedness—can't take a straight line and follow it; (goes) from one ditch to another

Lust (?) -- that desire which is contrary to will of God

Death—separation (physical; spiritual)

Life—always means union through Jesus.

Sin pays wage—no one traveling wrong road ever comes out the right place.

AM Way-3 me no Tructhe 3" m gour 5 in me We are discounting preac These days -The preacher 10 mas

I AM WAY – without me; no going TRUTH – without me; no knowing LIFE -- without me; no living

We are discounting preaching these days. The preacher has no sway over man any longer. This ought not to be.

Prophesicles Bath, boon & Hape Had & love and God & Judgment Bailing Pat - from Marth pouring out the the thmy people have apastic get - turned any from Jal -Sod my he dear the nations and indiveduals If my do not rectionally bod , ho prophet hearts furth with bod "that headang hemself They will fight against you but well hat prevail against you ch. 2. The Sengue past 9 sprach This sith The Soil a prophetice rial. Soying -Israel Carrient - tatally - People, Priest. prophet. man becomes what he seeks an lope of he seeks nathery be becomes Mathery an edge as a lik - Wathery but a ball What bad Simonled for the glung -They did not seek the fack -God has been desmessed from Then hends -The relegous leaders were not tinained

Prophesied both door and hope

He is God of love and God of Judgment.

Boiling pot—from North, pouring out to the South.

My people have aposticized—turned away from God.

God may be deaf to nations and individuals, if they do not acknowledge God.

No prophet breaks faith with God, without breaking himself.

They will fight against you, but will not prevail against you.

Chapter 2: The sinful past of Israel. Thus saith the Lord—a prophetic form (?) saying

Israel corrupt—totally—people; priest; prophet

Man becomes what he seeks in life.

If he seeks nothing, he becomes nothing.

An idol is a lie—nothing but a ball of dung.

They did not seek the Lord.

God has been dismissed from their minds.

The religious leaders were not concerned.

1-The peophets peophesical by Back The beader of the people a gal from leaders-Charged that from your mon made religen 1 They fortoals be for Themselver 2. They becam a glace too ft hop V.21 - Rebeleous or _ , Beel warship - Packed then 23 - Compared to a restand lamel - or a wild og lest The puphit has not use the pictures unless these is such san In the They then Theer bracks on bad -3:1-44- Call to rependence-Is nece a hope & restarated ner Prost dute They are the people who had plyed the art g sim to What God demanded for Israel haw demands for he enduded age there is no nation under God The pear mlans mind - Chiff. (The day of Dad's Judgment aupen Judah

The prophets prophesied by Baal.

The leaders of the people—a fallout from leaders.

Changed gold for brass—man made religion

- 1. They forsook God—hewed out sisterns (cisterns?) for themselves.
- They became a slave—100 ft. rope Verse 21: Rebellious—Baal worship—packed them in Verse 23: Compared to a restful (?) camel, or a wild ass. The prophet does not use the pictures unless there is such sin in the people. They turn their backs on God.
- 1-44: Call to repentance Is there a hope of restoration Religious prostitute

They are the people who had perfected the art of sin

What God demanded for Israel, he now demands for the individual. There is no nation under God.

The heart minus (?) mind—Chapter 4 The day of God's Judgment upon Judah.

leansing the rohlen is wither taine luck ani mare. Th They ded not 12 The pecture was that Wedness Sod well never let Jewsalem J Dard - But it did fal Securel The roshets do al The I ever the seened and That I mat alled me shat in Greater ne - I am that it am a hearer to good in Qui

A clear cleansing of the mind is necessary

Man's problem is within himself—They are skilled in doing evil, but Good they know Not (appropo *(e.g., applies*) to our day.

People do not sin any more. They first commit indiscretion.

Every entrance closed; and every exit open. You can tell them Nothing. They can tell you everything.

They did not know they were that sinful.

The picture was that of universal wickedness.

V 4: God will never let Jerusalem fail, they said. But it did fall—false sense of security.

The prophets lead them down the path of slaughter.

They had eyes—they see not; and ears—they heard not.

The God that called the shots in Creation has sent you. "I am that I am"

Sin is a barrier to good in our lives.

breach Come

They became fat by preying on others (?).

There is nothing that pleases people more than to have a pastor who will condone evil in their lives. They will love you; provide for you. Give you a new car every year. You will not have to worry about leaving.

How far can man go before God acts?

The judgment of God has set in progress, and nothing can stop it. Only a remnant shall be saved. You cannot stop the judgment of God.

Chapter 7, 8: Profession without practice—the Temple sermon. They played "Temple" like we play "church." It cannot be Temple unless God is there.

Prophetic perfect—as if it had already begun—the judgment has already come.

the had The prosp in the men 1 seen anothing zet, The Jul " The shern y flurahm Ch. 1321) Books To check Smith = Combredy The anchor Bible Seri day of his hirth -

10:19—If you are in trouble, look at Jeremiah

11:18 (?) Jeremiah had "I-atis"

Lord, I am your boy—sickness. Tell me all about the prosperity of the wicked. According to theology, you planted them. They can all speak good things about you.

Cheer up Jeremiah. You have not seen anything yet. The worse is in the future.

The shame of Jerusalem—Chapter 13 (?)

Books to check (review):

George Adam Smith: Jeremiah'

Cambridge Bible on Jeremiah

Fred M. Woods: "Fire in my Bones"

John Skinner: Prophecy and Religion (?)

Anchor Bible Series; John Bright; Broadman's Commentary

International Study Bible

15:10—16:13: Jeremiah laments the day of his birth

mill, The onth They and left me 20 Ch. V.7-14 - Selves Celling God eed mare Ch. 21. another

Jeremiah wanted prophetic privileges without prophetic responsibilities.

The prophet needs to repent. Of what? Responsibility of a prophet.

Jeremiah's life was to aabe a sermon.

Chapter 16—Gives us a good picture of Jeremiah

Chapter 17—the sin of Judah This pen—engraved on the minds of the people Jeremiah says, "My praise is God"

Chapter 18: The potter

Vs. 15: My people have forgotten me; a venture into sin. They left the "highway" and took the "by-pass"

Chapter 20:7-14—His lament --(?) was fooled by you; seduced

Jeremiah telling God how he felt—we need more of this.

Chapter 21: Another series of judgments.

Vs 8-9: Important; people seeing what God had done in judgment. Even the heathen nations expected something else from these people.

Out len. merich: Call 1: 4-19ion the time Conflect - 26 a Ch. 23- Some of the articles C au 2. The are The hands of evel doers 1. Eten Hethods - mest - He name 25ºV. Les Stealing Sermons 429 The creat word & The Ch. 25- traceme cup. and trace it Viza_ Stretung language . Legal language

OUTLINE

- I. Jeremiah: Call-- 1:4-19; 5:1-6
- II. Message from the time of Josiah (2:6)
- III. Message from the time of Jehoikem (25?)
- IV. Jeremiah—conflicts: 26-29
- V. Prophecies of Hope (30-33) (53?)

Chapter 23: Some of the articles concerning prophecy

V 1: Beginning with the rulers

- 1. V 9: Lengthy chapter on the prophets. The character of the prophets; the course of the prophets is evil.
- 2. They are ungodly
- 3. They are given to wickedness.
 - V 14: They strengthen the hands of the evildoers
 - V 16: Their message
 - V 25: Lies in His name; stealing sermons
 - V 29: The real word of the Lord

Chapter 25: Trace the cup symbolism, and trace it in the Bible

V 31: Striking language; legal language

9about Sin Ch 31-20 one will die for I Re 01 pain of

Breakthrough about sin: Chapter 31:20

V 29: Everyone will die for his own sin.

Amos: God is the God of all nations, whether they want to be or not—the universality of God

Chapters 26-29: Interesting episodes into the life of Jeremiah

Chapter 30: 12-17: The pain of healing. There is no healing without pain It takes great pain to be born again. God is in the business of making New People—changed people. It is wonderful to be restored to the joys of life.

God loved Israel; not because of who they were, but in spite of who they were. The joy of their salvation has been restored.

Ch. 32: The delightful story of Jeremiah. Is anything too hard for me? There was a hope for the future, as in the purchase of the land.

with ayon . Man does - Ch. 39 apter the to gone

Ch. 34–45: Dealing with events before the fall of Jerusalem.

Ch 35: The Rechabites V 37: Write again—man does not have the last word; God has the last words.

Ch. 37: Gives picture of some of the things that happened to Jeremiah Last section—Ch 39

Events after the fall of Jerusalem; Recitation of historical event

1. The fate of Zedikiah

V 10: Talking about the poor people left in the land.

Ch. 42: Jeremiah's flight into Jerusalem

Ch. 44: Last battle of Jeremiah; against false doctrine—and idol worship.

The people did not learn their lesson, in spite of all they had gone through.

tragic & with man. miss Bertha Smith The tropped of sin in the life of a is all on Mathing - How much Time and They had accepted Christanity in their minds, but had new accepted free when their hearts, Hey had never had fellowship with book hegere, what happened? to chern, why did the Reveral Spiritdie? why is this in the fig it is Tholy the some can be said about america : we as S.B. need the touch & the ford Chrest expressing himself Through our personalites a guiened H.S. Connat produce the mit ghe spirit in our luce -

The tragic inability of man to learn—He will help us to come to grip with man.

Miss Bertha Smith (NOTE: Bertha Smith passed away on June 12, 1988 at the age of 99 years old. She was a woman of prayer and one of Southern Baptist's most influential missionaries.)

The tragedy of sin in the life of a saved person. It is all or nothing. How much time we have wasted. They had accepted Christianity in their minds, but had never accepted Jesus into their hearts. They had never had fellowship with God before.

What happened? To China? Why did this Revival Spirit die? Why is China in the fix it is today? The same can be said about America.

We as Southern Baptist need the touch of the Lord. "Christ expressing himself through our personalities. A grieved Holy Spirit cannot produce the fruits of the Spirit in our lives.

80+2+20= (102-) Reflecting the Haliness of Sud The singulness of humanely This is my huesness MK & the los K - Symbol unhilis and you I Vance Have you out, huder up all kinds a gemlet afile trying to explain Gods allogs represent the Hely Spire are we hudding thuckes Land on for ourselves. God does not buck in Chucker He dues in the human heart V. The besciples where set apart to become the temple & the ford I sol does hat build in the heart, he is not there fire is cleaning - it is power, it is light. If one person had been therement in accord The He 5 would lat have Come . 1 day Time, a pleson daly something to attract attention to Themselves grine The pl, S,

Reflecting the Holiness of God upon the sinfulness of humanity—Man. This is my business. Ark of the Covenant—symbolizing the God-man.

Get usability, and God will wear you out. Vance Hovenar

We build up all kinds of "gimlets" and "gadgets" trying to explain God's Laws. Oil always represented the Holy Spirit. Are we building churches for the Lord, or for ourselves?

God does not dwell in churches; He dwells in the human hear. The disciples were set apart to become the temple of the Lord. If God does not dwell in the heart, He is not there.

Fire in cleansing; it is power; it is light.

If one person had been there—not in accord—the Holy Spirit would not have come. Anytime a person does something to attract attention to themselves, grieves the Holy Spirit.

Do not use lengaages That would hinder your communication If the H.S. Comes inside g. m, There has to be some preparatien have to DIE_ Bod does not have may places to line or This leth. He can only kine in he he heart, and not many people are prepared I this own received Him nat what Could be expect from how who are nut his people -Jesus died my death that we might Jun me des lige Spiritual truth has to be percented in the more heart not in the mind the mind is evil. Until reduced - and contraled by the heart. Jesus took all hat we were onlare upon Kimsel-

Do not use language that would hinder your communication.

If the Holy Spirit comes inside of us, there has to be some preparation—we have to DIE.

God does not have many placed to live on this earth. He can only live in the human heart. And not many people are prepared for Him to live in them.

If His own received Him not, what could be expected from those who are not His people?

Jesus died by death, that He might give me His life.

Spiritual truth has to be perceived in the heart==not in the mind. The mind is evil, until redeemed, and controlled by the heart.

Jesus took all that we were and are upon Himself.

bal missions -" think in thins? worlds Greatest ield Jest, acts, 1:8 - ye shell recieve Power The Home Mussum Boos and its work In the purpose is to Everyelize and Congregaturelye enery person in the United States -2. It dennes its support from me Cooperative Projen and The Home mission offering 3, The scope of its work. 1." work among menarity gen Indines, chanese, Japonese, Russe Palish, Porta recars - The blocks and may other, -2. Social ministeres selving all closes of people -

"Global Missions" No longer can we think in terms of Local; State; Home; Foreign The world's Greatest Mission Field

(Drawing of five "fingers"—Local; Association; State; Home; Foreign

Text Acts 1:8—Ye shall receive power

The Home Mission Board and its work

- 1. The purpose is to evangelize—and "congregationalize" every person in the United States
- 2. It derives its support from the "Cooperative Program" and the Home Mission offering. (NOTE: The "Cooperative Program" in the SBC, was developed in the early-mid 1920s, which encourages voluntary giving by each church, with a percentage of each dollar going to the five different programs, which included the various SBC programs and institutions such as seminaries; Sunday School; Training Union; publishing; etc., etc.)
- 3. The scope of its work.
 - 1) Work among minority groups (Indians; Chinese; Japanese; Russians; Polish; Porto Ricans; the blacks and many others.
 - 2) Social ministries—helping all classes of people

Such as peuple who have been hoped - The boar The enner lik _ 2n aural . dopl dunky eld el 11 /= fuith a Rodia 7 tract and othe eaching The Ze lying the Start Churches an oans to churches That noe

Such as people who have been victimized, or trapped—the poor; the down-andouts in the inner city; in rural and urban centers. Drunks; dope-addicts; Homes for unwed mothers; Hippies *(e.g., runaways)*.

- 4. Inner-faith groups
- 5. Printing of tracts and other literature
- 6. Reaching the lost

7. Helping to start churches and giving loans to churches that need it. [Personal note (JDM): My parents, each of whom was on salary with the Foreign Mission Board, SBC, had arranged for a percentage of their pay to be kept on "savings" before they received it. In 1965, my first year of seminary, I learned that they had arranged for their savings to be used for "churchbuilding bonds," for which they received interest when repaid. I asked my dad, "What if it doesn't get repaid?" He responded, "If it gets lost, that's HOW I would like for it to be lost!"]

Comp. Corn ... 1. Proyer menu matters O. Puttin (2) pho (3) The larce male

Camp Committee June, 1993

- 1. Prayer
- 2. Minutes
- 3. Matters arising
- 4. New business
 - 1) Putting envelopes in pews (NOTE: For "camp" offerings)
 - 2) Progress of Camp
 - 3) The lake (NOTE: A swimming pool was built, for safer recreation)
 - 4) Money matters
 - 5) Any suggestions?
 - 6) Too many meetings

[NOTE: Not only did my parents have the vision for; do the building of; and manage the Nigerian Baptist Camp at "Warm Springs" Ikogosi-Ekiti (1960-74); their interest in Christian "camps" continued after their retirement in North Carolina (after returning from Nigeria in 1977). Their Western N.C., "Carolina Association," owned a struggling camp, to which my parents applied their efforts to assist. This is Dad's agenda for one of the committee meetings.]

Romans 8. God Commended His Isre for US, in That, while We were yet Sinners, Christ died for us. Apart from the meaning of the cross, shall never know the meaning of Apart Sinn In Jesus Christ, we are Projected . The present is Projecto etternit into The fature. we have hope, nowtomarrow maders

Romans 8: God commended His love for us, that that while we were yet sinners, Christ died for us.

Apart from the meaning of the cross, we shall never know the meaning of sin. In Jesus Christ, we are Projected into eternity. The present is projected into the future. We have hope; now, and tomorrow.

The Seven Dealy Sins 9 troduction. 1. Policy without Princina , greed - Constansner acress our world tody 2. Knolege Without Character 3. Wealth without was 4, Pleasure without Conscil. The cult of st 5. Commerce wa and trade with moralit Science without human ip without sac what is our hope may Know Him in The Power of his resurrection

The Seven Deadly Sins of Society

Introduction:

- 1. Policy without Principle (selfishness; greed; covetousness; (are) stalking across our world today.
- 2. Knowledge without character
- 3. Wealth without work
- 4. Pleasure without conscience (the "cult" of sports)
- 5. Commerce and trade without morality
- 6. Science without humanity
- Worship without sacrifice Conclusion: What is our hope? That I may know Him in the Power of His resurrection.

unto Hing That Loved us And loosed us From our sins by his Blood AND has MADE US To BE A Kingdom, Prices unto Hims GOD AND FATHER, Unto him be Blory And Dominion FOF EVER AND EVER - AMEN-THE DEED OF CHRist, WHICH RANSOMS MEN FROM SIM, CLEARSES THEM From DEFILEMENT. AND AND MAKES MEMBERS OF AN ELECT Community, Aures they of a certain overthrow of thits and gives, Them an unfailing crample of Endurance and of fidelity To God. I Timothy-kits- faithful is The say-ine, & worthy of All Acceptation, That Jesu's CAME into The world To save Sinners. To bet the Doctrine of the and the writer of the Webseus

Unto Him that loved us and loosed us from our sins by His blood, and has made us to be a Kingdom, Priest; unto His God and Father; unto Him be glory and dominion for ever and ever. Amen.

The deed of Christ, which ransoms men from sin; cleanses them from defilement; and makes members of an elect community; assures them of a certain overthrow of evil; and gives to them an unfailing example of endurance and of fidelity to God.

II Timothy 1:15: Faithful is the saying, and worthy of all acceptance; that Jesus came into the world to save sinners.

To get the doctrine of the cross, we have to turn to Paul, and the writer of *Hebrews*.

The CTOSS in my life and agues Dir. Bambel- Preaching on The Cross. Rev. 3: 9.10 Roman S. 6-7-8- The Roman Roal -Dealing with the Sin Problem in our lives. on Brumen. God Juned Kis face touted us. ferres said is a le lifted up prom The earth- will traco all them anto me. give me his life -. Agapay love - this is redempting the taving received God's Restruptive tool -In return - & become reston \$1:00 -Him - Insutonalije Han in ng for wells & a Church & Love Hin -Reisonalize Kins on the ord Mer Her

The Cross in my life and yours.

Dr. Gambel: Preaching on the cross (Revelation 5:9)

Romans 6: 7-8: The Roman Road

Dealing with the sin problem in our lives

Dr. (Emil) Brunner: God turned His face toward us in Jesus Christ.

Jesus said if I be lifted up from the earth—will draw all men unto me.

Jesus died my death, that He might give me his life.

"Agape" love—This is redemptive love. Having received God's redemptive love—in return I became redemptive. (NOTE: "Agape"— "unconditional love;" found only in the Greek New Testament.)

(If) Encased in "doctrine;" (will) loose Him; institutionalize Him in the four walls of a church, and loose Him.

Personalize Him in our lives, and keep Him.

1. Chrst Died forus 2, Hoo gave Hinself up for 3, one fied for all-He faith in The son of God. Who gave Himself wop for me montal - P-5-2 5. He loved me, and gave Himson me, Hop Hupen - on behalf of Me. TERIS on account of me Never anti instead yman. never.

- 1. Christ died for us
- 2. He gave Himself up for us
- 3. One died for all
- 4. Faith in the Son of God, who gave Himself up for me
- 5. He love me, and Himself up for me.

(Huper?) –on behalf of me

(Peri?)—on account of me (NOTE: Likely, a Greek translation)

Never "anti," instead of me. Never.

The family and The Church Self- centerdness - pride, resentment -The man guing one way The woman another. when one member of the formily try to reform The other. Home is need a reguratory - when me wife trys to put her hustand straight - Vis. Verser-The way The money is spent The Biblical concept of mariage Celibicy placed above marriage -If ode could not Contras himsely It would be better to mary, Paul Jook Re Concept of the Church Christ as head - the church the boy -The Home under Constant thread. Children up for grab -the church is silent on devorce perveted sex - situation ethecs we must rember That Paul to speaking & family within The Chiester Tradition , a chiestion family can be an casis in a communed!

The family and the Church

Self-centeredness—pride; resentment—The man going one way, the woman another--when one member of the family tries to reform the other. Home is not a reformatory. When the wife tries to put her husband straight—or, vis versa— (example): The way money is spent.

The Biblical concept of marriage

Celibacy placed above marriage

If one could not "control" himself, it would be better to marry.

Paul took the concept of the Church; (with) Christ as "head"—the Church as "body"

The home (is) under constant threat; children (are) up for grabs. The church is silent on divorce; perverted sex ("situation ethics"). We must remember that Paul is speaking of family within the Christian tradition. A Christian family can be an oasis in a community.

we cannot fus and fight in my homes and nut in yit inty Church The Title has The same man on Sunday Husbands & Wives Children and Paren slaves and masters The Two Shall become 0 most understand That Paul Writing to Pagans-Lu To setim.s

We cannot fuss and fight in our homes, and not bring it into the church.

(Example) The little boy: "My father is not the same man on Monday, as he is on Sunday."

Husbands & wives

Children and parents

Slaves and masters

The two shall become one.

WE must understand that Paul is not writing to pagans; but to Christians.

I minima die in the hearts y Byter Women It will die in oar world. Phayer Retreat-We have to deal with ourselves -When a study The lines of great men and women, I am provided the wonder how much bod deals with the group lipe, I wonder how much tom harm we have done with our humanity by our method of receivabism Everything is geared up to regiment us into the group life instead of Re individual lizes the need to get alone with bod and let Kim your himself into our lives, we need to let god deal with The sem life within up. ' (The Catholic Priest in Chena) Jesus went alone - David dealt with God on an individual bases . If angeman would Jollow me, let hem deny himself, and take up his Cross and follow me. we can encase Jesus in a system of Soctrines and bose him

If Missions dies in the hearts of Baptist women, it will die in our world.

Prayer Retreat

We have to deal with ourselves.

When I study the lives of great men and women, I am prone (*e.g., likely*) to wonder how much God deals with the group life. I wonder how much harm we have done with our humanity by our method of revivalism.

Everything is geared up to regiment us into the group life instead of the individual life.

We need to get alone with God and let Him pour Himself into our lives. We need to let God deal with the sin-life within us.

(Example) (The Catholic Priest in China)

Jesus went along—David dealt with God on an individual basis. "If any man would follow me, let him deny himself, and take up his cross and follow me."

We can encase (*e.g., "enclose")* Jesus in a system of doctrine, and lose Him.

2. We can instationalize within a enstrution and leave him 3. We can personalize them within our lives and keep them . The Jospel we preach Cunnet Some The world because it has not Saved us, is not in The growework of love is not done in ne promovark of God's Jone. Do we have the Capacity to love all people, This prime If I had all the time That has been wasted on Cenegected Ruger Could build an empire The keep longing of ones heart is The secret to meaning the prayer. we should be very conque of what we should pray

We can institutionalize within an institution, and leave Him.

We can personalize Him within our lives—and keep Him.

The Gospel we preach cannot save the world, because it has not saved us.

Anything that is not done in the framework of love, is not done in the framework of God's love.

Do we have the capacity to love all people.

If I had all the time that has been wasted on ineffectual prayer, I could build an empire.

The deep longing of one's heart is the secret to meaningful prayer. We should be very careful of what we should pray for.

3. When we pray you be Coming of God's Kingdom what are we really praying you are we opening our hearts to let Jesus and King time into our hearty ... one cannot make hele for other without getting into the would g it himself. 1920 87. Perfect energthery we should to to being our loved . beach to the Middle g the hard -- We have Three Camps -Pope 90 -unter we know ferres. The quatest Projer & have wernthed was not in words webslight but The Aprong guessive deep langings of my heart. I have learned to live my Proyer lige,

When we pray for the coming of God's Kingdom—what are we really praying for? Are we opening our hearts to let Jesus and His love into our heats?

One cannot make hell for others without getting into the worst of it himself. Page 87, "Perfect Everything." *[NOTE:* This is the title of a book by J. Rufus Moseley, a Christian "mystic," who my father met before ever going to Nigeria (1945). At the age of nine, in 1952, during our furlough in the States, I met him when my dad took me to a service where Moseley spoke. I have this book from my dad, autographed, October 15, 1949. In its introduction, my dad wrote, "I never wanted to be J. R. Moseley, but I have always wanted what Moseley had. J.S.M." Page 87: "But we come back to Jesus as the example and inspiration of Perfect Prayer and Praying. He prayed and taught His disciples and still teaches the prayer and prayers of Perfect Love, Perfect Wisdom, Perfect Faith and Perfect Power. In the Sermon on the Mount, He taught His disciples and good-will and good sense to triumph on earth as they have already triumphed in the heaven."]

We should try to bring our conv(ersation?) back to the middle of the road. We have three camps.

Page 90: Until we know Jesus—the greatest prayer I have ever uttered was not in words verbalized, but they sprang from the deep longings of my heart.

I have learned to live my prayer life.

(NOTE: Page 90: "We do not get our prayers answered because we attach to them the empty phrase "in the name of Jesus," but because we are His and are seeking to live and pray and do everything in His spirit and in His love and under His leadership.")

- 4-Wallowed he Thy mame is putting bad our father is taking setysheress who art in Heaven is putting Hem in hes proper place. The Kingdom Come bring this inte The proper relationship with the Creating order, They will be done to to properly relate himself to us. The zenith of Hail's Creation God does not need any help in answering our proyers - all he wants most ques hour prayed. Thy Kingdom come, but not yet.

"Hallowed by thy name," is putting God in the proper perspective.

"Our Father," is taking selfishness our of our lives.

"Who art in Heaven," is putting Him in his proper place.

"Thy Kingdom come," brings Him into the proper relationship with the creative order.

"Thy will be done," is to properly relate Himself to us—the zenith *(e.g., height*) of God's creation.

God does not need any help in answering our prayers. All He wants is access. Most of us have prayed, "Thy Kingdom come, but not yet!"

The greatest end that Could come upon Sonthein Baptist is to let the extrems on brath gibe of our converte to destroy the fellowshep of the great masses of Southern Batest. Who are Committed to Global mission together Perhaps our greatest do The we are over professionalized and under Spertvalue The Kingdom of Dad will never Come to the ends of the last until it Comes in our own levels - as for me are concerned Don O' Hallesty-Paints out, "to pring is to open our hearts to Jesus, and Jesus is all sin heel for Time and for elemi to energthing but we do The gent her anyther

The greatest <u>evil</u> that could come upon Southern Baptists is to let the extremes on both sides of our Convention, to destroy the fellowship of the great masses of Southern Baptists who are committed to Global Missions together.

Perhaps our greatest danger is that we are over-professionalized and underspiritualized.

The Kingdom of God will never come to the ends of the earth, until it comes in our own lives—as far as we are concerned.

Dr. O'Hallesby: Points out, "...to pray is to open our hearts to Jesus, and Jesus is all we sinners need for time and for eternity.

We want God to give us everything, but we do not want to give Him anything.

The Coming of De on lorth Bean what would they an. an answer to Thes prayer Mean' for heaven to be made Monis upon lath - would hat usely lestful, harmon ous relationship with others plesons, where lach one leads a persect harmone ous with al and crowned by a persect relation Through love and abaration, wath the blanculy father. The Kingdom Cannot Come until We have acknowledged The holiness The petition for the Kingdom is the Centeral One This teaching revalues around Ides concept of he Kingdom of the The new order of things when alone shell reign - He told how men would be differen and will

The Coming of God's Kingdom on earth as in Heaven

What would this mean? An answer to this prayer would mean for heaven to be made manifest upon earth—would naturally be a blissful, harmonious relationship between all other persons—where each one leads a perfect harmonious relationship with all other lives—climaxed and crowned by a perfect relationship through love and adoration, with the heavenly Father.

The Kingdom cannot come until we have acknowledged the holiness of God.

The petition for the Kingdom is the central one in the Prayer.

All of His teaching revolves around His concept of the Kingdom of God. The new order of things when God alone shall reign—He told how men would be different in character and wills.

Te One connat truly pray unless he can see himsely in the larger sitting The Kingdom Come. The hope for he Kingdom inor for fires The Central element in every we cannet concine of anyward Not The heighest Things, The earth we live in is under God's dominicon and we must do his will on earth as it is in heaven. Being a part of Something great, The KINGDOM of God-Behind all the Confusion in The world, God in warking out Ides plane There is a lot of sense and home sense Religion in the and from lasy it is

One cannot truly pray unless he can see himself in the larger setting—"Thy Kingdom come."

The hope for the Kingdom was for Jesus the central element in every prayer.

We cannot conceive of any world in which truth; love; and goodness are not the highest things.

The earth we live in is under God's dominion, and we must do His will on earth, as it is in heaven.

Being a part of something great—the KINGDOM OF GOD.

Behand all the confusion in the world, God is working out His plan.

There is a lot of sense and non-sense religion in the world—and how easy it is

Te One connet truly pray unless he can see himsely in the larger sitting - They Kingdom Come_ The hope for he Kingdom inor for fines The central element in every prayer. We cannet concine of anywarld in which truth, love, and goodness are Not The heighest Things. The earth we live in is under God's dominion and we must do his will on earth as it is in heaven. Being a part of Something great, The KINGDOM of God. Behind all the Conquision in the world, bad in warking out Idis plane There is a lot of sense and home sense Religion in the world and how loss it is

(NOTE: This page is a duplication of the previous page.)

to be fooled. The some will that is done in Heaven con be done here on earth God has placed us here in cerder That we may leave his will and works for this Kingdom and the matural things are necessary only in the for as they help us in this tack, the Coming of the Kinglow of John - has 1. My experence on Migeria 2. The man + women in Clinton -3. Rebonker in Artismille + Jarela 4. The Broad scope of our Home and fareign mission Boards 5. 3.500 your Lors and burghters out There, why are we here? and net out nere? 3,800 - Home Missionavies Does it have anything to do with our concept of the kingdom of ted? pals it has so have anything to do

...to be fooled.

The same will that is done in Heaven can be done here on earth.

God has placed us here in order that we may learn His will and work for His Kingdom. And the material things are necessary only in so far as they help us in this task.

The Coming of the Kingdom of God

- 1. My experience in Nigeria
- 2. The man & woman in Clinton
- 3. The banker in Titusville, Florida
- 4. The broad scope of our Home and Foreign Mission Boards
- 5. 3,500 of our sons and daughters out there. Why are we here, and not out there? 3,800 Home missionaries. Does it have anything to do with our concept of the Kingdom of God? Does it have anything to do...

9. with The Wall & Dad being done On larth as it in la with anything the on himsel Conveneed ouse God wants us and are is what God wants Only That which belongs The ng con-will stand filant Meaning hear The Kingdon the pearl of theat price -would glad give everything fai it.

With the will of God being done on earth as it is in heaven? Does it have anything to do with our concept of the Kingdom of God, and the concept of God Himself?

Have we convinced ourselves that we are where God wants us, and that we are doing what God wants us to do?

Only that which belongs to the Kingdom will stand. The test of history.

Without purity of heart, no one will understand the meaning of God in his heart. The Kingdom came and comes in Jesus Christ. The pearl of Great Price—would gladly give everything for it.

1 10) Real proger will incorporate the desere Re Comeny of God's Kinglow We cannot bring the Kingdom than we can we can ap reflect it by When we pray This projer, we become a wittness to the Kingdo Investing in he Kingdom with my My experience in the Hong Suckle Going God's Will in God's Way

Real prayer will incorporate the desire for the coming of God's Kingdom in it.

We cannot bring the Kingdom of God any more than we can create light, but we can reflect it by our prayers.

When we pray this prayer, we become a witness to the Kingdom.

Investing in the Kingdom with my life—my time—my money.

My experience in the "honey suckle patch" (NOTE: My father's prayer at the time of his conversion as an eighteen year old, occurred outside, in an area that was covered with "honey suckles," a flowering plant that grows wild—without cultivation.)

(To be) God's man-in God's place; doing God's will; in God's way.

1. Lead us not ento lemples and deliever us from listwe need power to deliever us from Temptation and evid -I fre les We are to act as litizens Kingdom , the hope of he Kingdom is the grond incentive y our religion There is goodness and there is evil in the world - which are we teal into the have no power to extricate Ourselves from end. Only bad Can deliner us, and ise connert is me do not wont to be. It is when we want to he delievered that we are delievered a we to not have power to overcome temptation we shall never enter into The Conjection will rever be

Lead us not into temptation, and deliver us from evil. We need power to deliver us from temptation and evil.

We are to act as citizens of the Kingdom. The hope of the Kingdom is the grand incentive of our religion.

There is goodness and there is evil in the world—which we are tied into.

We have no power to extricate ourselves from evil. Only God can deliver us, and He cannot if we do not want to be. It is when we want to be delivered that we are delivered.

If we do not have power to overcome temptation, we shall never enter into the Kingdom.

Our Convention will never be destroyed from without, but from within.

Is everything evil in the world That is not good. James said Set no man say when he is tempted that he is tempted & Sol Jeans was tempted as we are tempted se knows how to believer us who are tempted. The garden seene Temptalian is (treak)what about persecution ? S.B. Convition -It is not to see how close we Can come to The cliff. but how far we can get from it. Bet The behind me satan - and push. Evil often Comes Through Lescensed devils

Is everything evil in the world that is not good?

James said, "Let no man say when he is tempted that he is tempted of God.

Jesus was tempted, as we are tempted. He knows how to deliver us who are tempted.

The garden scene *(Garden of Eden??)* Temptation is trial. What about persecution?

Southern Baptist Convention—It is not to see how close we can come to the cliff (*e.g., before falling over the edge)*, but how far we can get from it.

Get thee behind me, Satan—and push (Note: sarcasm)

Evil often comes through "licensed" devils (*e.g., things that might appear to be good*).

Bring us not into temptation is not Jogical - It defies logie . "Deleever me from end -Satain slipped up gron hehind -4 you be the son of bad -Bow down before me. Jum Stones to bread. jump from me temple -In a person may embedy The a crook may be controled - but a racket night Victimize a ration or a world. We are not contending against flish and blood, but prencepitites and against Powers- and weateness in patie heavenly places. C. S. Jewis in Scructage

"Bring us not into temptation" is not logical. It defies logic. "Deliver me from evil."

Satan slipped up from behind: (*NOTE: From the story of Jesus's temptation*) "If you be the Son of God"

"Bow down before me"

"Turn stones to bread"

"Jump from the Temple"

In a person, may embody the essence of evil.

A crook *(e.g., individual)* may be controlled, but a racket (*e.g., evil enterprise*) might victimize a nation or a world.

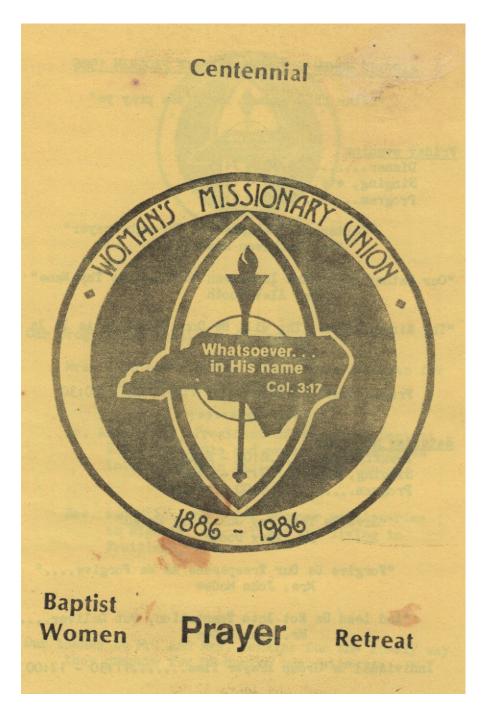
"We are not contending against flesh and blood, but principalities and against powers, and weaknesses in heavenly places" (*Note: from Ephesians*)

(Example) C. S. Lewis in, "Screwtape Letters"

The story of The Ordene The -C. S. Jenis - Screwtage Letters -Satin Coming in The back door. The heart is decietful ahour all Things and desporately wicked

The story of the Ordine Tell (??); the cunning work of evil.

C. S. Lewis, "Screwtape Letters" Satan coming in the back door. "The heart is deceitful above all things, and desperately wicked. Who can know it?"



(NOTE: This, and the following page, are a bulletin (service program) from a W. M. U. program (1986), which features (see next page) two devotional presentations from my father, for which he likely had been preparing in the several pages of notes prior to this.)

BAPTIST WOMEN'S PRAYER RETREAT PROGRAM 1986 "After this manner therefore pray ye" Friday evening "Centénnial Celebration Through Prayer" Mrs. Kathleen Kimbrell "Our Father Which Art In Heaven Hallowed Be Thy Name" Dr. Alex Booth "Thy Kingdom Come, Thy Will Be Done On Earth As It Is In Heaven" Our program personalities include Rev. John McGee Mrs. Kathleen Kimbrell, Centennial Chairman for Carolina Baptist Association. Prayer Time and Fellowship Time 9:45 - 10:30 . **** Saturday morning Breakfast;....,.8:00 - 8:45 Singing, etc.....8:50 - 9:00 Program......9:00 - 11:30 Dr. Alex Booth, President of Fruitland Baptist Bible Institute and presently serving as interim of Main Street Baptist Church. Rev. and Mrs. John McGee, former missionaries to Nigeria, now retired and living in Fruitland, N.C. "Give Us This Day Our Daily Bread" Dr. Alex Booth "Forgive Us Our Trespasses As We Forgive " Mrs. John McGee . "And Lead Us Not Into Temptation, But Deliver " Mr. John McGee Our thanks to Mr. and Mrs. Jenkins for the lovely way Individual or Group Prayer Time.....11:30 - 12:00 they prepare for us during our retreats.

Lunch and Leave 12:00

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Blas Wellow Comp. Repart -
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Bear Wallow Camp Report

(NOTE: "Bear Wallow" was the name of the Baptist Association camp, which my parents were attempting to help develop. The name "wallow" comes from: (chiefly of large <u>mammals</u>) roll about or lie relaxed in mud or water, especially to keep cool, avoid <u>biting</u> insects, or spread scent).

We are happy to announce to the Association that the camp is debt free. We felt that the debt was a stumbling block to our progress. We can thank God that the camp now belongs to the Carolina Baptist Association. We can move forward now to make the camp useable.

We had a wonderful summer at the camp. Over six-hundred boys and girls registered for camp. We had 90 decisions; 40 of them on profession of faith. We thank God for this. We were able to operate in the black (e.g., without debt) during the summer. For this we are grateful.

Lucy Sitton (Note: someone's name)

[Personal Note (JDM): The way the camp became "debt free," was that 25 acres of undeveloped land was sold to raise money. To avoid the land being lost to the camp, my parents purchased it, with the idea that if the camp endured, they would sell back the land to the Association, if needed. For the following years, my dad used it to make a second garden (he always loved to "farm"); and cut the dead/dying trees, which they used for firewood, to help heat their house during the cold, winter months.]



My father, working his garden at Baptist Mission, Igede-Ekiti

Chapter 7. Outline 5:1-7: 40 It moral standards of The Christian life B. Problems of Mariciage + A GENERAL Principle 7:1-7 2. Advice To special groups I:8-16 3. maintenance of The Stat's guo 7.19-24 4. Reasons for avaiding marriage 7.25-35-5. Advice to ascotic touples 7.36-38 6. Advice to Widows 31-40 1. To best understand Ist. An CorinThians we need to consider the conditions That led paul To write it. (1), they were only a generation (2) Theme paganism -There were at least 4 deferent Types of Members (3) Paule had been asked to write it. There were several problem That had risen in The Church That needed Paul's advice parousia) (4). The Concept of The fam (The Coming of Christ)

Chapter 7 Outline First Corinthians, Chapters 5:1—7:40 III Moral standards of the Christian Life

- B. Problems of marriage
 - 1. General Principles 7:1-7
 - 2. Advice to special groups &: 8-16
 - 3. Maintenance of the status quo 7:17-24
 - 4. Reasons for avoiding marriage 7:25-35
 - 5. Advice to ascetic couples 7:36-38
 - 6. Advice to widows 37-40

1. To best understand 1st Corinthians, we need to consider the conditions that led Paul to write it.

1) They were only a generation from paganism

2) There were at least four (4) different types of members

3) Paul had been asked to write it. There were several problems that had arisen in the church, that needed Paul's advice.

4) The concept of "Parousia" (*Greek word, referring to*) The Coming of Christ

The Charinthions had written a fetter making inquiries about marriage -2. fort affered To idols-8:1; spiritual sifts-12:1- The contribution for The saints-Dr. Bruner Sai'd. "The loosness of sig may ultimately destroy The Christian Church. Paue Tilloch. the Tricenvirate That may destroy The Church is grofit- sey, and Liquor. The problems Pologamul Causes in The Churches in Africa -I Peter 3:7- One's grayers may be Hindered because of how one Treats his wife or His family. Marriage + Divorce_ They were putting Away Their wives for Religious pucposes Paul in now way approved Divores

The Corinthians had written a letter making inquiries about:

- 1. Marriage
- Food, offered to idols (8:1); spiritual gifts (12:1); and, the contribution for the saints (NOTE: In support of the church at Jerusalem, which was struggling).

Dr. (Emil) Brunner said, "The looseness of sex may ultimately destroy the Christian church."

Paul Tillech: The "triumvirate" that may destroy the church is profit; sex, and liquor.

The problems polygamy causes in the churches in Africa.

I Peter 3:7: One's prayers may be hindered because of how one treats his wife or his family.

Marriage and divorce: They were putting away their wives for religious purposes. Paul in no way approved divorce.

Divorce may not be The worst Thing -what Caused it may be the worst -what Caused it maniage? What about mixed marriage? . Should a person marry an unbeliever. Paul did not discourage maniengs on did he discourge Celibacy -He did however Consider Celiba marriage a second best. If Celibacy is a gift well and good. If one does not have This gift lete him unter mary. Paul might projited if he would have Taken a page from Agaila + Percilla-Cancherin -1. & marriage for Pune is divinely ardained 2. marriage is no obstable to The Spiritual - Lize. 3. Paul emphasizes mutuality in marriage.

Divorce may not be the worst thing.

What caused it, may be the worst (thing). What about "mixed" marriage? Should a person marry an unbeliever?

Paul did not discourage marriage, nor did he discourage celibacy . He did, however, consider marriage a second best.

If celibacy is a gift, well and good. If one does not have this gift, let him or her marry.

Paul might (have) profited if he would have taken a "page" (e.g., example) from Aquila and Percilla.

Conclusion:

- 1. Marriage for Paul is divinely ordained
- 2. Marriage is no obstacle to the spiritual life
- 3. Paul emphasizes MUTUALITY in marriage.

no one in Prision is where he Ought To be-Dr. Banth, " Dear brethren." Blessed are the mencifol for they Shall obtain meney. unto me, Prision and you came Profit. say, and liquos will altimetel destroy america John 3:16 Rev. 3:20 How God blessed my life-Life before Life after

NO one in prison is where he ought to be.

Dr. (Karl) Barth: "Dear Brethren" Blessed are the merciful, for they shall obtain mercy.

"I was in prison, and you came unto me."

Profit, sex, and liquor will ultimately destroy America.

John 3:16 Revelation 3:20 How God blessed my life. Life before; life after.

I firs went away Twice in Is The mountain To Prog. 2. He went away from The Noise and disorder-3, He selected and ordiance to boko Believed in them. 4. He delievered His Message To Those who were already were Christians 5 He analized The Meaning of discipleship To Those who were already Chargetiang. I General outline of The german 9. He dealt with Three main fivisions. His Kingdom. 195, He deart withe maral + spiritoal law of the Kingoman bi He analogsed The Principal & maral End spinitual laws & the Kingdom. C. He sets fonth The Test of the Kingdom,

- 1. Jesus went away twice unto the mountain to pray.
- 2. He went away from the noise and disorder
- 3. He selected and ordained those who believed in Him
- He delivered His message to those who were already "Christians" (e.g., "believers)
- He analyzed the meaning of discipleship. To those who were already "Christians" ("believers")

(NOTE: "Believers were first called Christians—followers of Christ—at Antioch)

- II. General outline of the sermon
 - 1. He dealt with three main divisions
 - 1) He dealt with the fundamental laws of His Kingdom
 - a) He dealt with moral and spiritual law of the Kingdom
 - b) He analyzed the principle of moral and spiritual laws of the Kingdom
 - c) He sets forth the test of the Kingdom

2. He stated The necessary goality and Chanacter of Kingdon litigens. 3. He defined under the figures of salt and light - The stight stelation spip of the citizes withing the King down to the outside would, I The charateristics of the Kingde Citizens of The Kingdom-1. Then most believe and receive, and become Then only can The Saved 2, The load spoke 9 Beatitudes, defining Conditions, of har 25 c Incos (1) The first group contains four Beatitudes, all have To do with of right personal development with they deal with what a man oight To be within kinself. (2) Group Jeals has made Beatitudes which deals with The right Repation ship with your follow man-(3) Has + do with Jaigh go Integs To The Using dom of the wist and to Chaist The King

- 2. He stated the necessary quality and character of Kingdom citizens.
- He defined under the figures (?) of salt and light—the right relationship of the citizens within the Kingdom to the outside world.
- I. The characteristics of the citizens of the Kingdom
 - 1. Men must believe and receive, and become. Then only can the saved life become blessed.
 - 2. The Lord spoke of Beatitudes; defining conditions of blessedness.
 - 1) The first group contains four Beatitudes. All have to do with development of right personal character. They deal with what a man ought to be within himself.
 - 2) Group has three Beatitudes which deal with the right relationship with our fellow man.
 - 3) Has to do with faithfulness to the Kingdom of Christ, and to Christ the King.

2. Beatitude: " Those a ho morn-I Those who are empted of self are alway more easily efficied with The fullness of christ-In The world with sonowworld- and defeat into The 3. New hope - new Parpose, and new nesolution to Blessed are They That Man, does not Mean That The Christian life is full of Sorrows. Deep in The heart The never failing source of comfort and jour (A Sorrow has it celtimete root in Sin. Which brought death in To World- And all our woes-5. Those who find The dages & need of Christ find The galatest Joy in Hila

- 2 Beatitudes: Those who mourn.
 - I. Those who are emptied of self are always more easily filled with the fullness of Christ.
 - II. The world with sorrow
 - 1) Sin has brought degradation and defeat into the world.
 - III. New hope—new purpose, and new resolution.
 - IV. "Blessed are they that mourn," does not mean that the Christian life is full of sorrows. Deep in the heart (is) the never failing source of comfort and joy.
 - 1) Sorrow has its ultimate root in sin, which brought death into (the) world (with) all our woes.
 - V. Those who find the deepest need of Christ, find the greatest joy in Him.

Blessed are The meek. 11 to The man or woman under God's Control. a. , when bod Toucher alide-Raphel Johnson - He. Touched me. And made me whole -& mackness-gives one aright attitude Toward man -C. Meekness is gentle + Charitable and morally honos T, d, Men. Must karn God's way and work according To His kw. e Christian Enviligator revently necognizes bod and seek To Know and To follow Himi d. Blessed and Theek, for Theg Shall in herit The earth. Hangny + Thirst after Right 2009 ness - Shall be filled in The need of Charist The foundation of all life. a. So I has made man for linself and he cannot be, satisfied auntil He is satisfied in

Blessed are the meek

- 1. The man or woman under God's control.
 - a) When God touches a life. Raphel Johnson: "He touched me, and made me whole."
 - b) Meekness gives one a right attitude toward man
 - c) Meekness is gentle and charitable, and morally honest
 - d) Men. Must learn God's way and work accordingly to His law
 - e) Christian civilization (?) recognizes God, and seek to know and to follow Him.
 - f) Blessed are the meek, for they shall inherit the earth
- II. Hunger and thirst after righteousness—shall be filled
 - 1. The need of Christ; the foundation of all life.
 - a) God has made man for Himself, and he cannot be satisfied until he is satisfied in Him

Blescet are The merifu I The shall neceivo mene " "Sond have mency on The Russian Chris 2. a hand beanted me difficult To deal with 3, a God who has Livike me Punity of heart The children of God shall I The pure in heart Understand God 2. The Pure in heart has a pure of worship. ba 3. The lack of Purity of heart, bluns The True concept of God.

- V Blessed are the merciful
 - 1. They shall receive mercy. "Lord have mercy on me" The Russian Christian.
 - 2. A hard-hearted man is difficult to deal with.
 - 3. A God who has divine mercy.
 - VI. Purity of heart: The children of God
 - 1. The pure in heart shall understand God
 - 2. The pure in heart have a pure sense of worship
 - 3. The lack of purity of heart blurs the true concept of God.

ye are The Salt of The lasth Reeps The world from 6 Mat which Diognetus - The world would come To Destruction if the Christians Spoiling were not in it. The sait stimulates the appetite 10, Salt that has lost its Taste has no longer and use To exist V. Pune so diam claride That has tost its Taste has to longer any use To exist. does not deteringer deteriate -The light of The world I The J Rabbis called bod, Israel- the Torah The light of The world-I pavid was called The loomp of Israel. TO The clay lamp of Isnael. Lights an Intial Room-10 you connot root durkness out of a norm on a wheel barron

Ye are the Salt of the Earth

1. That which keeps the world from spoiling.

II Diognetus—The world would come to destruction if the Christians were not in it.

- III. Salt stimulates the appetite
- IV. Salt that has lost its taste, has no longer use to exist.
- V. Pure Sodium Chloride does not deteriorate. The Light of the world
- I. The Jewish rabbis called God (for) Israel, the Torah as the light of the world.
- II. David (Note: Second King of Israel) was called the "lamp" of Israel.
- III. The clay lamp of Israel lights an entire room
- IV. You cannot roll drunkenness out of a room on a wheelbarrow

Jegus guitches for from. light To warks - The result of Character-E Salt was greatly valued inthe of Christ. In The elimate of Palestine 2 Salt was most valued in the Time of Christ a bage of sal was recokned as vaturable as a man's life. 3. It was ill dispenable for The preser ation of food not deterioren 4. The salt of The earth is no mea title. Suit gives zest to tood 5. Society Becomes éasiely compt breed- just and indifference leady To decayles The man who bought sait and hid it in his hoose To Racp from boying Taxey - The floor was evolution, it lost its saltness. Katen used fan Building Roads -

Jesus switches from light to works—the result of character

1. Salt was greatly valued in the (time) of Christ

In the climate of Palestine:

- 2. Salt was most valued in the time of Christ. A bag of salt was reckoned as valuable as a man's life.
- 3. It was indispensable for the preservation of food.
- 4. The salt of the earth is no mean tithe. Salt gives zest to food.
- 5. Society becomes easily corrupt; greed; lust and indifference leads to decay.
- The man who bought salt and hid it in his house to keep from paying taxes the floor was earthen, (and) it lost its saltiness.
 Later, used for building roads.

Moo dy - Onex Bat I. This Book will keep you from your sins-or your sins will keep you from This book. The light of The would is Jegus. le The light is His followers - Jesus Shines in Thema In If he True light light Shore The earth would berish in darkness -3: We are The Trues light of The world. 4. Man con make dankness and live in it, but dankness is not his True Nat-the nature 5: WE are called to share The Trace light. a. Set your light so shines Man's True bocations The light that shineth abroad-The light that shineth abroad-Shineth the furtherest at home-Shines The faith carst. Brighterg at home . & The Thrigtian is The light bearen of all The 2anth -

(Dwight L.) Moody (*NOTE: American evangelist*) once said, "This book will keep you from your sins, or your sins will keep you from this book."

The Light of the world is Jesus

- 1. The light is His followers. Jesus shines in them.
- 2. If no true light shone, the earth would perish in darkness.
- 3. We are the true light of the world
- 4. Man can make darkness, and live in it; but darkness is not his true nature.
- 5. We are called to share the True Light
- 6. Let your light so shine—man's true vocation.
- 7. The light that shines the furthest abroad, shines the brightest at home.
- 8. The Christian is the light bearer of all the earth.

bod's Measage To this Reple-17-20 21 Teaching about angen Re adult about 3 3 about New 51 33-2772 L

God's message to His people Teaching about the Law (Matthew, Chapter 5): 17-20 Teaching about anger (vs. 21-26) Teaching about adultery (vs. 27-30) Teaching about Divorce (vs. 31-32) Teaching about vows (vs. 33-37)

bi Jeaching about Revenge 38-42 far enemies I Love Si Teaching about Charis Gil- Hom

(Continued)

- 7. Teaching about Revenge (vs. 38-42)
- 8. Love for enemies (vs. 43-48)
- 9. Teaching about charity (6: 1-4)

The loosness of ser will witimately destroog. The christian church. Dr. Brunner-Parlaul Tilloch: Profit, sex, and This leader To no encomment on behalf This leader To no encomment on behalf off those who belong To it. a great To The Church. The sin of the cuits _____ JEsus cannies it back from The Touch of the hand To The Ege To The desire of The Mind. The night being more useful then the, left, more people Right handed than a woman could not divonce her husband She could push him To divance hermairriage gives some concept between God + man.

Divorce

The looseness of sex will ultimately destroy the Christian Church (Dr. Emil Brunner)

Dr. Paul Tillech: Profit; sex; and liquor will destroy the Church. This leads to no involvement on behalf of those who belong to it; a threat to the Church.

The sin of the cults—Jesus carries it back from the touch of the hand, to the eye, to the desire of the mind.

The "right" being more useful than the "left;" (refers to) more people (being) right-handed than left.

A woman could not divorce her husband, (but) she could push him to divorce her. Marriage gives some concept between God and man.

a great bady of Church members Treat The Belle as a side like Issue. We build our church upor bod's word on we to not have much the build an. we hild our some upon Gods word or me do not have much To build upon we build our lives upon God's ward on we do not have much The greatest statement in the Bille is, " Christ was sisen form The lead. The cratte in which fesus an he found.

A great body of church members treat the Bible as a sideline (*e.g., less important*) issue.

We build our church upon God's word, or we do not have much to build on.

We build our home upon God's word, or we do not have much to build upon. We build our lives upon God's word, or we do not have much to build on.

The greatest statement in the Bible is, "Christ was risen from the dead." The cradle in which Jesus can be found.

In It is the lack of the Peroulalys of Sad's word That makes us such weak Christeons, to menargy at any a brow i book In the illustration , the water max Hon over the hotaties , being a student of God's word for over 64 years my Pastar said Take this hood and read it memorize it and apply it To June orien lige-& Wherein Schell a young man cleance his wy - By taking held There in according To this word? 7. They ward have I hid in my heart That I might that sin against they I they wind is a langunt my geet - and a light winto vay path to The all quices King - in togo,

- 1. It is the lack of the knowledge of God's word that makes us such weak Christians.
- 2. We need to commit the Scripture to memory.
- 3. The illustrations: The water than ran over the (?)
- 4. I do not regret being a student of God's word for over 64 years.
- 5. My pastor said (to) take this book and read it; memorize it; and apply it to your own life.
- 6. Wherein shall a young man choose his way? By taking heed therein, according to His word.
- 7. "Thy word have I hid in my heart, that I might not sin against thee."
- 8. "Thy word is a lamp unto my feet, and a light unto my path."
- **9.** The old African king in Togo. [NOTE: Perhaps an example from my parents' summer in Togo (1985), as part of a group from the North Carolina Baptist Convention, who were helping in a "deep well" digging project in various villages.]

to. The whole Bible is a crodle which ferres can be found. Why do you Think Paul said to Timothy - Study to show Myself unto God a workman that needs work to Be ashamed - Rightly deiriding The words of Truth. God honour effecti

The whole Bible is a cradle in which Jesus can be found.

Why do you think Paul said to Timothy, "Study to show thyself unto God a workman, that needs not to be ashamed; rightly dividing the words of truth." God honors effort.

1. Thy Kingdom - come in all The Earth. "Thy will be done. On with as it is HEAVEN, as The establishment of God's Und in all the EARTH -of TRUTH, of Jaw - 9 Righteousness and blessedness -2. of man's needs detion of life must be maintaine den (2) Give us This day our daily Bread (a) Support lifes energies -(3) Lead us not into Temptation (4) Deliever us from hiel. 3. For think is the Kingdon, The hower and the gloryfor ever and for Ever

- 1. Thy Kingdom come—in all the earth.
 - 1) "Thy will be done—on earth as it is in Heaven."
 - The establishment of God's Law in all the earth; of truth; of Law; of righteousness; and blessedness.
 - 3) Of Man's needs:
 - a) The physical foundation of life must be maintained
 - b) "Give us this day our daily bread"—support life's energies
 - c) "Lead us not into temptation"
 - d) "Deliver us from evil"
 - e) "For thine is the Kingdom; the Power; and the Glory; for ever and ever."

"Support of lifes energies for today 2. marcy for me tailoures og yesterdag 3. and grace as a sogegard yar Tomarrous The fort's Pray comes to a conclusion on a high Paient For Think is The Kingdown, The Power and the glay, for ever work The sins of the spirit is transulated into the sins of the flesh. you do not steal or commit aducter, in the body until you first connett it in The mind, The neglect of Church - Bible Study and Proger may be the cause of weak or deluted christanetz -

- 1. Support of life's energies for today
- 2. Mercy for the failures of yesterday
- 3. And, grace as a safeguard for tomorrow

The Lord's Prayer comes to a conclusion on a high point. "For Thine is the Kingdom; the Power and the Glory; for ever and for ever."

The sins of the Spirit are translated into the sins of the flesh. You do not steal or commit adultery in the body, until you first ccommit it in the mind.

The neglect of Church; Bible study; and Prayer, may be the curse of weak or diluted Christianity.

- Grave side service - 4:00 PM. Visitation. 7-9. Juesday meet at Home 3:35 Pstang_ 1-Juoc 14-1 Preshyteria church. alliance

Grave-side service: 4:00 PM Visitation: 7-9, Tuesday Meet at Home: 3:30 Psalms 1 John 14:1 Presbyterian Church alliance

(NOTE: These are notes for a funeral over which my father was presiding.)

The seven sayings on the Cross 1. Father gorgine Them, for the do not know what They are being 2. Assuredy & say unto your This By shalt the Thow be with me in parodice 3 - Woman Blhold your Son . Son behald your mather 4 1 Theist 5. Elsi, Eloi, lawa Sabach Thani my bod, my bod, why has Thow Forseken me. 6 fathar into your hands e commend my spirit 7 It is fereshed

The seven sayings on the cross

- 1. "Father, forgive them, for they do not know what they are doing."
- 2. "Assuredly, I say unto you, this day shalt thou be with me in Paradise."
- 3. "Woman, behold your son; Son, behold your mother."
- 4. "I thirst."
- 5. "Eloi; Eloi, (?) "My God; my God; why has thou forsaken me?"
- 6. "Father, into your hands I commend my spirit."
- 7. "It is finished."

bodis Conace - 1-con 15:10 The meaning of Gad's Grace. The most Powerful word in the Entire Bible. I By The Grace of bod & am not what & once was. 2. By the Grace of bod & am not what e am. 3, By the Grace of bod & am not what I once was.

God's Grace I Corinthians 15:10 The meaning of God's grace; the most powerful word in the entire Bible.

- I. By the grace of God, I am not what I once was.
- II. By the grace of God, I am not what I am.
- III. By the grace of God, I am not what I once was.

H. By me Grace of God e ans net what I will be. The Grace og God 1. By The grace of Gol. I am what and not what & 2. By The grace of God - am what & 3. By Re Grace of God & am hat what I want to be 4. By the Grace & God-lam nat what e wiele be.

By the Grace of God, I am not what I will (would??) be.

- 1. By the grace of God, I am not what I once was.
- 2. By the grace of God, (I) am what I am.
- 3. By the Grace of God, I am not what I want (ordinarily?) to be.
- 4. By the Grace of God, I am not what I will (would?) be (otherwise?)

In The mind of The archites 1. One Cannat write a book unless he has within his mind the pecture of the chapter by Chapter 2. One connot hield a Cathredal unless he has in men picture y a Cathredial 3. One cannot win a bet until he has in her ment a pecture y re battle, Connot build & have One 4. he has . house Connat hield

In the mind of the architect

- 1. One cannot write a book unless he has within his mind the picture of the book, chapter by chapter.
- 2. One cannot build a cathedral, unless he has in mind the picture of the cathedral.
- 3. One cannot win a battle, until he has in his mind a picture of the battle.
- 4. One cannot build a house, unless he has in mind the type of house he wants to build.
- 5. One cannot build a home unless they have in mind the type of home they wish to build.

Certain materials go in The building of That I Built on The sace 2. Built of Steadfort love and understing -3. There must be a together ness in that home-(a), one cannat go his or her own way without conflict, and conflict well destroy a home. 4. It is something we have to wark at It is a give and take s; Have The same concept as To who for is. Try To make The Same

Certain materials go into the building of that home.

- 1. Built on the sacred Scriptures
- 2. Built of steadfast love and understanding
- 3. There must be a togetherness in that home:
 - a) One cannot go his or her own way, without conflict; and conflict will destroy a home.
- 4. It is something we have to work at. It is a give and take proposition.
- 5. Have the same concept as to who God is. Try to make the same

Donte the great christian "fesus and Donte live here The greate I Cakeser y love, Love for formel Love for Go love for each love for thu and loul ma and lo luck of es two 7 ling loutent

Dante—the great Christian—put over the door of his house, "Jesus and Dante live here."

The greatest cohesive force in marriage is love.

Love for family

Love for God

And, love for each other

And, love for Church

And, love is more than two people sitting and looking at each other saying, "I love you." It is two people standing, looking at something together.

Two People living under one rog with different ideas will destroy That home . Grow ced along with me The hest of lige is get to be. youth sees but part, Zust God and See The cuhale

Two people living under one roof, with different ideas, will destroy that home. Grow old along with me; the best of life is yet to be. Youth see but part; trust God and see the whole.

The Two People who meant so much Torme - were mrs. Shaw and Us. R. J. mare, not subryone lited mrs. Show, Some how she and I manage to get along. She newer fired me but once. Several of us had to come in on Sunday Ofternoon to prepare dinner. It was my sunday to come in but I had a date with Dares, to about four of us drew straws, I rigded The Thing and won. at dinner time l'Come in for dinner. mrs, show was Sitting on the Kitchen. I went in and stat down on The arm of her choirs. she gaid Clipper there were you'?" you are fired. I said well e le have to go home, I ran The bokery and made The mayonaise; So She ran out of mayonaise

NOTE: This, and the following page, are transcribed (with background information) on page 198.

So monday afternoon She sent for mey and asteed me to make majoraine So I lame in and made The mayeriese. I took it up stairs. She tosted it and said "This is the hest you have ever made, That day she made a special lake. She told me the Come inthe The office, she had but the cake and had a big pilel of it on a plate, she said to me There is not another puson in this College I would give this to. I knew this Then I was buck in.

(NOTE: See page 198)

(Background note: As Dad finished his last two years of high school, and his first two years of college (until 1964, Mars Hill College was a "Junior," two-year college), he was able to pay his school fees by working on the campus. His job was working in the bakery of the school's cafeteria, under the direction and supervision of Mrs. Shaw, who managed it. On a more personal note, Dad would tell us how he made the best "cinnamon buns" for the cafeteria and, although we believed him, he never made any in "our" kitchen, to my knowledge!)

"The two people who meant so much to me were Mrs. Shaw and Dr. R. L. Moore. Not everyone like Mrs. Shaw. Somehow she and I managed to get along. She never fired me but once.

Several of us had to come in on Sunday afternoon to prepare dinner. It was my Sunday to come in, but I had a date with Doris; so about four of us drew straws. I rigged the thing and won. At dinner time I came in for dinner. Mrs. Shaw was sitting in the kitchen. I went in and sat down of the arm of her chair. She said, "Clipper, where were you?" You are fired. I said, "Well, I'll have to go home."

I ran the bakery, and made the mayonnaise. So, she ran out of mayonnaise. So, Monday afternoon she sent for me, and asked me to make mayonnaise. So, I came in and made the mayonnaise. I took it up stairs. She tasted it, and said, "This is the best you have ever made."

That day she made a special cake. She told me to come into the office (where) she had cut the cake and had a big piece of it on a plate. She said to me, "There is not another person in this college I would give this to.

I knew then, I was back in."

geometry Do. moare was among the great les for as I was concerned. I took breek on Spelling and glamony under him. He put about a bozen proplems on me haard, and called about a dozen og us the come up and work men out, The mare I looked at the problem The warse it get : So I went had to my seat He went around grading Them He came to mine. He said to me, " medel is this yours' I gad "yes! He said to me." young man Stick To The hush. I vould from that day on I would here go book to my seat. The only They mat would save me would

(NOTE: This page is transcribed (with background information) on the following page (200).

(PERSONAL NOTE: My parents and I both attended Mars Hill College, in Mars Hill, NC. Because Mars Hill was a "Junior" college when they attended (middle 1930s), first my dad, and then the following year, my mother, transferred to Baylor University (Waco, Texas), where they both graduated (were married before my mother's senior year); and then proceeded to the Southern Baptist Theological Seminary (Louisville, KY), for seminary training. I graduated from Mars Hill College (now University) in 1964, as part of its first (four-year) graduating class, so I am familiar with the school, which at the time I was there still had staff and faculty members who knew my parents. Dr. Moore was president for forty (40) years, until 1938, which included the time both my parents were at Mars Hill College.)

(From Mars Hill College "history")

A turning point was reached in 1897 when Dr. Robert L. Moore became president and launched a period of stability. His personal faith and integrity became widely known and attracted students whose parents wanted them to come under the influence of such an inspirational leader.

(Dad's story)

"Dr. Moore was among the "great," as far as I was concerned. I took Greek; business spelling; and geometry under him. He put about a dozen problems on the (black) board, and called about a dozen of us to come up and work them out.

The more I looked at the problem, the worse it got. So, I went back to my seat.

He went around grading them. He came to mine. He said to me, "McGee, is this yours?"

I said, "Yes."

He said to me, "Young man, stick to the task!"

I vowed from that day on, I would never go back to my seat. The only thing that would save me would be the bell" (signaling the end of class!).

did most of my lating in The Kitchen or down in the balanzy. Breaking a social low -. the rules that regulated by hops and geils on the compus were very strick. We had a rule in me Church that hope and girles could not sit together in Church. The girls sat on one side y by holding and me longs one me other, Jacing lock other, we did not get a They out y what he preacher good. I was The college thurch President; 50 l gat a few 3 he bys together and suggested that Sundy night any get our Jul frends and set together, and met we dike but we were not allowed

(NOTE: This, and the following page (202), are transcribed on page 203.

To walk Them have from Church. Branks and I were dating the two gerb who worked at the infirmany. We decided to walk The m home one night, we got nearly to the injormony when min colling called out." In that your John? I gaid yes morn, Bronk run and ram into me Tennés Court Jenel and came high tearing it down . but we got the Joh don, From then in hogs and girls but together in Church.

(NOTE: See page, 203)

(A Mars Hill College memory)

" (I) did most of my eating in the kitchen, or down in the bakery.

Breaking a "social law."

The rules that regulated boys and girls on the campus were very strict. We had a rule in the church, that boys and girls could not sit together in church. The girls sat on one side of the building and the boys on the other, facing each other. We did not get a thing out of what the preacher said. I was the college church President; so I got a few of the boys together and suggested that Sunday night we get our girl friends and sit together. And, that we did, but we were not allowed to walk them home from church.

Bronks and I were dating the two girls who worked at the infirmary. We decided to walk them home one night. We got nearly to the infirmary when Miss Colling called out, "Is that you, John?" I said, "Yes, Mam." Bronk ran, and ran into the tennis court fence, and came nigh tearing it down, but we got the job done. From then on, boys and girls sat together in church."

[Personal note: Social "rules" were still very strict during my years at Mars Hill College (1960-64). Male students were allowed to walk their "dates" to the women's dorms on "girls' hill," (men's dorms were on the opposite side of campus); however, ALL the males were required to be "gone" by 7:15 pm. The most commonly known "rule" was the "six-inch rule," which required couples to be at least six-inches apart from each other. During my sophomore year ('61-'62), my good buddy, Ralph Halliwell, and his fiancé (whom he later married), Juanda Hamrick, were holding hands as they were walking to their next class, when they were confronted by an older faculty member (who will remain unnamed), who asked them, "What are you saving for marriage?" Allegedly, their answer was, "The other hand!"]

two lines one can line The choice is ours -Ecclioster. 12:1-8 Lize is up for brah. The force of luch and the force of bood -There are temes when me must say zesi ar no!

Two lives (that) one can live

The choice is ours:

Ecclesiastes 12: 1-8 Life is up for grabs (*e.g., to be seized*) The force of evil and the force of Good There are times when we must say "Yes," or "No."

1. Death is mystery. . It comes to The Old and To The young. Soonen On later all of us will face it. de invades our families . There is no Exception. To some it Comes UNEYPECTED. TO OTHERS it is EXPECTED. 2, man is Entitled To Three homes (1) a Home To live in a a Church home (3) a heavenly home He does to have any of Them if he does not want Them -Bod in His goodness has knowled for Themphen 3, The old Philosophen -WE all shall stand be fore The Jo degment of Good to answer for the deeds done in the Body

Death is mystery

It comes to the old and to the young. Sooner or later all of us will face it. It invades our families. There is no exception. To some, it comes unexpected. To others, it is expected.

Man is entitled to three homes:

- 1) A home to live in
- 2) A church home
- 3) A heavenly home

He does not have to have any of them, if he does not want them.

God in His goodness has provided for them.

The old philosopher—We all shall stand—before the judgment of God, to answer for the deeds done in the body.

Memorial To Bol Shekan Pslams 1 1. Blessed is The man. 2. Bab and I have been freed. for many years. I have never had a better Frield-4. We worked Together at The Comp. and at the spanish chunch. He was one y me best curpenter e have men Known, & trusted his Judgment 5. Bub loved his Church. and gave what the could to the supert of his church and to the supart of the was faithque in attendance. I mone he is with formers . Thank the fard for him its

Memorial to Bob Sheehan

Psalms, Chapter 1

- 1. Blessed is the man
- 2. Bob and I have been friends for many years
- 3. I have never had a better friend
- We worked together at the *(Bear Wallow*) camp, and at the church *(NOTE: Fruitland Baptist Church*). He was one of the best carpenters I have ever known. I trusted his judgment.
- 5. Bob loved his church, and gave what he could to the support of his church and to missions. He was faithful in attendance.
- 6. He loved his family.
- 7. Now he is with Frances (Bob's deceased spouse).
 - I thank the Lord for him.

(NOTE: Bob Sheehan was a neighbor of my parents, during their retirement in Fruitland, NC.)

	Robert Shehan	
	Robert Shehan	
	In Memorium	
	July 30, 1994	
	Fruitland Baptist Church	1
Prelude		
		Mrs. Anne Pressle
Call to Worship Hymn 141	The Old Rugged Cross	Congregation
Prayer		Rev. Michael Smith
Hymn 330	Amazing Grace	Congregation
Eulogy		Rev. John McGee
Hymn 426	Victory in Jesus	Congregation
Message		Rev. Michael Smith
Prayer of Benediction		Rev. John McGee
Postlude		Mrs. Anne Pressley

(NOTE: Rev. Michael Smith was pastor at my parents' church, for several years prior to their deaths in 1998 and 1999. In the photo below (2011), he is seen with (4) photo displays of their work in Nigeria.)



Ordination Council! 4 July 1994 Chaired by John Meeting was opened & Ray gave his Conversion Aperience: age 10 al Revuel in Charlotte. any - four Nierbon Reclicated Jan 23, 1980 Call - Experience at home church -Read ITim V realized his rall God prepared hun through his you LORDship . drying D sig - Lords weed is his wie Word - dufallath - everythus we need - (draylar) Todd -. Could you be happy doing anything ele No- Abd's called we to be a fastor, and pleaching is pard of . (Tood Freeman) Thurch - a had do you see in how the Church is run Rem by Chrise. We are the Church (Frazlan One load (churd) we are the bod Role - what do you see your role a Blegelyre Mission as being these & build a Solie foundation getting the people

4 July, 1994

Ordination Council, Chaired by John (McGee)

Meeting opened: Ray gave his conversion experience; age 10; at revival in Charlotte (NC)

Navy—Pearl Harbor (*NOTE: Apparently, he served during World War II*) Rededicated—Jan. 23, 1980

Call *(to ministry*)—Experience at home church

Read (1 Tim?)—realized his call

God prepared him through his job

Lordship—dying to self—Lord's will is his will (?)

Word—Infallible—everything we need (?)

Todd – Could you be happy doing anything else (?). "No. God's calling me to be a pastor, and preaching is part of it." (Todd Freeman)

Church—What do you see in how the Church is run(?). Run by Christ. We are the Church. One head (Christ); we are the body (Graylan?)

Pete—What do you see your role as (?) Mission as being there to build a solid foundation—getting the people.

(NOTE: This and following several pages are notes made during this meeting.)

To love each other (wieburn) Discipleship - what role ? Auforland growing in the Lord - Mandald The LORD (Bob Dutton) (Disciples arent been they are made Muniety - What's your view on Fifth (yours). . View of Scription - Using Chrisd as an example, Strengthe - Cering - able D descen problemes - empathite, administration V leaderstyp backysound. (Todd Freeman.) Views - Vorgen bouch - Resurrection. They happened. felay as to as pasta-freach fran fulger. give scriptures, help them D believe (druglos, one of the was important events in Ristory ground level event Letter: When you write a letter how do you date D? wat the year ! (tohu) Read If The Church is norrelavend in todays society ! How do we make it who the local Church? (Bob Dutton) What the difference between The Church & the beer Christs Church is call believen Local churches are a small body of believen to musto in a community. (Paul)

(continued) to love each other. (Wilburn)

Discipleship—Which role? Supportive for growing in the Lord—Mandate from the Lord (Bob Dutton) (Disciples aren't born; they are made.)

Ministry(?)—What's your view on "gifts" (yours); View of Scriptures—using Christ as an example. Strengths—caring—able to discuss problems—empathetic; administrative and leadership background (Todd Freeman)

View (of) virgin birth—resurrection. They happened. Relate(?) as to a pastor preach from pulpit; give Scriptures; help them to believe (Graylan); one of the more important events in history—ground level event.

Letter: When you write a letter, how do you date it? With the year (John) Read(?) If the church is more relevant in today's society? How do we make it without the local church (Bob Dutton)

What's the difference between the Church and the "body?" Christ's Church is all believers; local churches are a small body of believers to minister in a community (Paul).

(NOTE: The notes from this meeting were taken by someone; perhaps a secretary, etc.)

To Gharife Are reveal weed. What peere does your final play in the Where is in total Suppord. Dave whote wate Saying she is proud of being a PR. (draylow) where would your responsibility be to non eighth Speaking Deople, Necould visit of try To get then involved. (affredo) What The difference between a Dictator Va leader. D. Eracar (my way or the highway) Leadership - The ability to have vision & be aware That he doesn't have the only Connection to the Holy Spired. (leads to be Alexille, (John). Thould a church have a say? Different Situations require difficent stands. The voice of the church is important, all things need to be considered . (Adhu) fel ationaly between servine hood loadership' free Care be an effective leader without being a Servard. Uso Jesus as an example (Bob Dutton) authority - Now 20 you see that ? fastor has the arth that the congregation guve, them) (faul).

(Continued) To glorify God and meet needs.

What part does your family play in this? Wife is in total support. Daughter wrote note saying she is proud of being a "PK" (*Note: "Preacher's Kid"*). (Graylan) What would your responsibilities be to non-English-speaking people? Would visit and try to get them involved (Alfred).

What's the difference between a dictator and a leader? "Dictator"-- ("My way, or the highway") (*NOTE: Meaning to do things MY way, or LEAVE!*).

"Leadership"—The ability to have vision and be aware that he doesn't have the only connection to the Holy Spirit; needs to be flexible (John)

Should a church have a say? Different situations require different stands *(e.g., positions*). The voice of the church is important. All things need to be considered (Arthur?)

Relationship between servant and leadership? Can't be an effective leader without being a servant. Use Jesus as an example (Bob Dutton)

Authority—How do you see this? Pastor has the authority that the congregation gives him. (Paul)

(NOTE: The above are a series of questions asked, and answers given.)

auchorety of Deceans, Responsebility Paster along W Reaccus are lowelessiftle Church Need to work together Deacons veed to pray for Pastor. Need communection and operine. Dececus suppri fastor Deacour are Servants". a body not a board To The people of the Church. Delegaled by the conglegation. (Paul Chandles) What The Hope ? I cor 15: 45. Now Church was born died according to the Scriptices thanks What to we mean when we say that three due from sins. He was the subitude and through the bloce We are saved. At was the sacufie for occer subs. The attouement How would you lead some TO THE LORD Take them & the Bible. Romans 3:23; (help them To cenderstand what sunis) Romans 6:23 Romans 5:8; Ands love for us John 3:16; John 1:12; We can coluid on fesus. When would you the to hear at the end of your Minuten? & loved the Lord v his Deople. (Todd) What your feelings on Missions . The local church needs to support the convertion of The

Authority of deacons? Responsibility? Pastor, along with deacons, are leaders of the church; need to work together; deacons need to pray for pastor; need communication and openness; deacons support pastor; deacons are "servants;" a "body," not a "Board" to the people of the church; delegated by the congregation. (Paul Chandler)

What's the Gospel? 1 Corinthians 15: 4-5 How Christ was born; died; according to the Scriptures (Paul Chandler).

What do we mean when we say that Christ died for our sins? He was the substitute, and through His blood we are saved. He was the sacrifice for our sins; the Atonement.

How would you lead anyone to the Lord? Take them to the Bible (Romans 3:23); help them to understand what sin is (Romans 6:23; Romans 5:8); God's love for us (John 3:16; John 1:12). We can count on Jesus.

What would you like to hear at the end of your ministry? He loved the Lord and his people (Todd).

What's your feelings on Missions? The local church needs to support the Convention and the.... (continued).

Association (shaylon). Die dwink or daned How would you implement 20? Though Oducation. What would you say to the people that say there is waste? They is warte in all churches. My responsibles is D give (Wilburn) Roy- J. Roy Monitz Sat. 5:00. This week Encasing sin a system 3 Doctrenes Instationalingsin an enstitution Personalizing thim in our lives

(Continued) ...Association (Graylan) How is divinely ordained (??). How would you implement it? Through education. What would you say to the people that say there is waste? There is waste in all churches. My responsibility is to give (Wilbur).

Roy—J. Roy Monitz

Sat. 5:00 This week

(NOTE: End of ordination council notes)

Encasing Him in a system of doctrines; Institutionalizing Him in an institution; Personalizing Him in our lives. *(J.S. McGee*)

an not ashamed as R Dospel -The Power of Salvation To lucy who believes i christ sets men on a new forting ait God they Know His love in a way chirtian are the light of newarldgoid Jesus in Matt, 51 authence faith make no apalo for testamony of outhener fair the whole man iso god's desparition. faul was always ready to de what God wanted them To do. The gospel an old English word That tronslates The buck word Enongelion

I am not ashamed of the Gospel—The power of salvation to everyone who believes it.

Christ sets men on a new footing with God. They know His love in a way, impossible apart from Christ.

Christians are the "light of the world," said Jesus in Matthew, Chapter 5. Authentic faith makes no apology for testimony of authentic faith. The whole man is at God's disposition. Paul was always ready to do what God wanted him to do.

The "Gospel," (is) an old English word that translates the Greek word "evangelism" ("Good News").

I am not ashamed y the govel for it is The Power of God unter Salvation To every one who believes it. The greatest sin g Modern man is to live independently of God - as if the did not exist. The old doctor in Ky-Dr. Brunner, Living in the fast The presence and The future Some Churches Can home men's Brahood - where 'othere Cannot. The lack of motivation

" I am not ashamed of the Gospel, for it is the power of God unto salvation to every one who believes it." The greatest sin of modern man is to live independently of God, as if He did not exist.

The old doctor in Kentucky.

Dr. (Emil) Brunner: (Living in the past; the present; and the future)

Some churches can have men's brotherhood (?), whereas others cannot.

The lack of motivation

The Gospel -news abou The Pre H 10 9

The Gospel

The Good News about Christ—Human pride—a bulwark against the Gospel. God not only made salvation available; He offered it to everyone.

what God wants us To do 1 bod makes we to want to live for Him 2, He makes us To want To Go To Church 3. He makes us to want, To Study His word, 4. He makes to want To Prog 57 Ne makes To wond To give To The Church 6. He makes to want To help othens .

What God wants us to do

- 1. God makes us to want to live for Him
- 2. He makes us to want to go to church
- 3. He makes us to want to study His word
- 4. He makes us to want to pray
- 5. He makes us to want to give to the church
- 6. He makes us to want to help others

The Pastar II. she hurband of one wife 2. Sensible 3. Hospitable 4. an apt. Teacher 5. no drunkard a. not Vilent ocriguarlsome 9. No lover ig money way I The christian family she christian family is one of the Jinest family Plonees in the Christean life. It is net losy shere are so many things to discupt The home today If 3: Two things that will case a pastaw down fall -1. Women 2. money.

The Pastor

- 1. The husband of one wife
- 2. Sensible
- 3. Hospitable
- 4. An apt (e.g., "capable") teacher
- 5. No drunkard
- 6. Not violent or quarrelsome
- 7. No lover of money
- 8. Respectful in every way

The Christian family

The Christian family is one of the finest flowers in the Christian life. It is not lazy. There are so many things to disrupt the home today.

Two things that will cause a pastor's downfall: 1. Women 2. Money

Conce A. A 5 0 Die 6 11 Senscher 11 a Elnichte conce 52 1 he

- 4 A sensible concept of Missions A sensible concept of giving A sensible concept of living
- 5 A sensible concept of the Bible

(1) what is Prayer 1. Prayer is the first Step to Kin (P one Thing That the build have us to do is to pre (2) The most imported thing is to belong to be. en problem in our luies 2. Prayer in recognizing the Presence & Dod The awarness of this presence in our bud without This awareness, fryer will have little value to un (Reading & Pralms -3. proper is man's means to Know God intimetely Our Knowledge & hot well always be limited - It maters not how much you know g And, he is more than That

What is Prayer

- 1. Prayer is the first step to knowing God
 - 1) One thing that the devil would not have us to do is to pray
 - 2) The most important thing is to belong to God
 - 3) We have to first deal with the sin problem in our lives
- Prayer is recognizing the presence of God; the awareness of His presence in our lives. Without this awareness, prayer will have little value to us. (Reading of Psalms)
- 3. Prayer is man's means to know God intimately. Our knowledge of God will always be limited. It matters not how much you know of God; He is more than that.

I some were drawing away from the Christian fellowship -2. Let a man in woman break fellowspip with The Church. and he is on his way of derying The faith. The real trakey of dismity in The Church. 3. Dr. mosty - a friend who had withdrawn form me Church -Jook a Coal from The fiel laid it asede - Bath watched it go out, The man said i'l see. The creation of This linery fellowskys mast urgent Task of The Church 4. Mostacy - In ald Testment. I an The new Jeaning Dok and going out 6 after on i dal-

- 1. Some were drawing away from the Christian fellowship. Why?
- 2. Let a man or woman break fellowship with the Church, and he is on his way of denying the faith; the real tragedy of disunity in the Church.
- 3. Dr. Moody: (*NOTE: Likely an example from Dr. Dale Moody, tenured professor at SBTS, Louisville, who had been a classmate of my father's, at Baylor University):* (Was with) a friend who had withdrawn from the church; took a coal from the fire; laid it aside. Both watched it go out. The man said, "I see." The creation of this living fellowship—(the) most urgent task of the Church.
- 4. Apostacy—In Old Testament; in the New (Testament): Leaving God and going out after an idol.

Spaken De l wa 0

God has spoken His final word in Jesus—He can say no more.

Dear A. avalober. My Son in The Lard .-We were deeply grateful for the beautique clother that you sent us we are very Thankful to you . you and your Janely mean So much the all y us. you were such a blessing to Erin . I felt So much at lose when ghe was in Fayor, for I knew your would take Care of usher. She will complete her school in May and get married in fush, With The Could be There I send her best regards to you. I was glad to hear that you have been made chieg in aramako. That is wonderful, and your and your wife we worthy q it. we think God for your, you are a For to us. God's rickert blinings Baha fr SM chie

Dear Brother Awolokun, My son in the Lord,

We were deeply grateful for the beautiful clothes that you sent us. We are very thankful to you.

You and your family mean so much to all of us. You were such a blessing to Erin. I felt so much at ease when she was in Lagos, for I knew you would take care of her. She will complete her school in May, and get married in June. Wish you could be there. I send her best regards to you.

I was glad to hear that you have been made chief in Aramoko. That is wonderful, and you and your wife are worthy of it.

We thank God for you. You are a joy to us. God's richest blessings upon you.

Until we meet again. Baba J. S. McGee

[NOTE: Chief Olanrewaju Awolokun (native of Igede-Ekiti, and Chief at Igede, and at Aramoko, along with his wife, Emi), was in the first year class (1956) of the new Baptist High School at Igede. A life-long friend, and greatly loved by my parents, he and his family hosted my daughter, Erin McGee Ferrell, in the spring of 1993, during her college, student-exchange program in Nigeria (Lagos and Ogbomoso). He made it possible for her to travel to Igede, for the first-ever (and only) meeting of the Nigerian Baptist Convention there. Fifty years after Lanre and I had met (1956), we met again in S. Florida, when we were invited to visit Nigeria, which we did in July, 2009, when they hosted us. He made possible the printing in Nigeria, of the book I wrote about my parent's work in Nigeria, *The Reminiscence—Personal reflections and contributions by Rev. and Mrs. John S. McGee, to the development of Baptist Mission Work in Western Nigeria.*]

The greatest Tragedy That com pen to a life, is to go out This warld without God and ppen we in The Lord Jesus Saved 11.04 1.0

The greatest tragedy that can happen to a life is to go out of this world without God and without hope, and millions are doing it.

"Believe in the Lord Jesus Christ, and thou shalt be saved."

1. The Preacher who did nat 2. The old preacher in bearging (1.). all ways he prepared the Preach! (2) allways be prepared to moul -3 (3) allwangs he and if it Ruing let it rain 3. Preach Jesus. 4, Dry Duhins If you have 3 painte, Preach One of Them today, and Riep The hert he for The nego two Sundays 9 our fazing hands up will not make a great pleacher out of qui If you but become a great plachen stude be because God has laid his had upon and called you to preach. and you live classe mough to him, That you can suy

- 1. The preacher who did not want to go to church
- 2. The old preacher in Georgia
 - 1) Always be prepared to preach
 - 2) Always be prepared to move (e.g. relocate)
 - 3) And, if it rains, let it rain
- 3. Preach Jesus
- 4. Dr. Dobins (*Dr. Gains Dobbins, professor at SBTS, during the time my parents attended*)

"If you have three (3) points, preach one of them today; and keep the next (*e.g., others*) to preach for the next two Sundays."

5. Our "laying hands" upon you (*e.g., at ordination*) will not make a great preacher out of you.

If you ever become a great preacher, it will be because God has Laid His hand upon you, and called you to preach; and, you live close enough to Him. That (then?) you can say...(continued)

Thus says The Sore Can not preach a go With power That leul 1. Blackwood of England and & Jurater you do build sermions, Jun Them, He to " a man Car preach more than One Sermon a month, If you become a parton, you well have to deal with people who are set in their wa This can cause problemes. you will shave to deal with freedeons. In The Church. These will be times when you will not want to go to Church. hut you will have the fo you are the pastar

(continued)..."Thus says the Lord."

You cannot preach a gospel with power that you do not live.

Dr. Blackwood of England says, and I quote: "You do not build sermons; you grow them." He said, "A man cannot preach more than one sermon a month."

If you become a pastor, you will have to deal with people, who are set in their ways. This can cause problems. You will have to deal with frictions in the church.

There will be time when you will not want to go to church, but you will have to (go), for you are the pastor.

Dor. Tidwel an open end to bibli cat studies and Peter Idard atter not how her cul 19 The Or Thend me ac Cure a our ela das a Pome in a rous se Do

Dr. Tidwell (Charles A. Tidwell, professor of administration at Southwestern Baptist Theological Seminary—Fort Worth, Texas-- from 1965-1995)

Keep an "open end" to your theology and Biblical studies (*e.g., encouragement to keep growing*).

Peter Lloyd: It matters not how big we are, or think we are, if we do not keep our guard up twenty-four (24) hours a day. The Devil will come in and build a strong hold in our minds, and lose God right out of our minds.

Hirk Kirkland Brig remarks, Proyer & scripture Three stages of a person's loje 1. The being burn 9 life 2. The living sto Some short some The dying and steinal (1) Some more diffecult; 3. others -2) Depends on how we live One cannon lige to die by. Jige is real life is lamests The grave is not its god from The grave is not its god from The grave of the dust returneth The Aust How Art to dust returneth One cannat line too good

Kirk Kirkland

Brief remarks. Prayer and Scripture Three stages of a person's life

- 1. The being born of a person's life
- 2. The living stage Some short; some long
- 3. The dying and eternal living
 - 1) Some more difficult than others
 - 2) Depends on how we live; one cannot live too good a life to die by. Life is real; life is earnest; The grave is not its goal. "From dust thou art, to dust returneth," was never spoken of the soul.

(NOTE: This appears to have been in regard to a funeral my father conducted.)

Radio Message -I We can encase God in a System of dectrines and loose 2; We can encase him in an instition and loos him -3, we need to incose him in ? a person. Jesus Coming alive in Ms.

Radio message

- 1. We can encase God in a system of doctrines, and lose Him.
- 2. We can encase Him in an institution, and lose Him.
- 3. We need to incase Him in a person Jesus coming alive in us

(NOTE: It is unclear for when or where these notes were prepared for a radio "message.")

Earnest Sammer I do not preach Junerals. 2. Scripture reading Enly 3 Brig menage to Commitment. 5. Greet The peopl of family . - Enlegg -Two clauser 1. Those good and faithful servant - enter into the Jog of The Lord 2. Depart farm me, e neuer Know your at. final fidgment Very very I say unto your Except you the burn again, you contrast see the Kindam of God Death is a warning to all of us.

Earnest Sumner

I do not preach funerals. We preach our own funerals.

- 1. Prayer
- 2. Scripture reading Eulogy
- 3. Brief message
- 4. Commitment
- 5. Greet the people of (the) family Eulogy—Two clauses
 - 1) "Thou good and faithful servant—enter into the joy of the Lord"
 - 2) "Depart from me; I never knew you."

At final judgment

"Verily, verily I say unto you, except you be born again, you cannot see the Kingdom of God.

Death is a warning to all of us.

(NOTE: I am aware that on occasion, my father was asked to conduct the funeral of an "unchurched" person in the community. This may have been one of those times.) (See following page)

Ernest Sumner, 90

Ernest Sumner, 90, of Hendersonville, died Tuesday, Aug. 19, 1997, at Park Ridge Hospital.

ILCUUT O

He was a native and lifelong resident of Henderson County. He was a son of the late Solomon and Carrie Huntley Sumner. He was a lifetime member of United Brotherhood of Carpenters & Joiners of America Local Union 312. He was also a lifetime member of the Edneyville Volunteer Fire Department.

He is survived by his wife, Betrice Garren Sumner; a foster son, Keith C. Domas and his wife Rachel M. Thomas of Hendersonville; a foster daughter, Jean T. Rhodes of Hendersonville; a brother, W. Frank Sumner of Hendersonville; two sisters, Susan Smith of Columbus and Lillie S. Jones of Hendersonville; two grandsons; four great-grandchildren; three great-great-grandchildren; and several nieces and nephews.

A graveside service will be held at 2 p.m. Thursday at Shepherd Memorial Park. The Rev. John McGee will officiate. Family will receive

[NOTE: This news article is related to my dad's notes on the previous page. I am not aware of how he knew this man, or how the family knew my father. At the bottom, it indicates that the service was held at what appears to be a grave-side location. The last sentence in the second paragraph refers to Mr. Sumner as a "life-time member of the Edneyville Volunteer Fire Department." Both Edneyville and Fruitland (where my parents lived) were VERY small communities, about ten miles outside of Hendersonville, NC; rural areas, which depended on community "volunteer" groups to provide emergency services to residents. When my mother lost consciousness at their house (mid-July, 1998), at the very time I was driving into their yard for a visit, it was this volunteer group which arrived minutes later, to transport her to the hospital in Hendersonville. From there, she was taken by medical helicopter to Mission Hospital in Asheville, twenty miles distant, where she died about two days later.]

the awareness of Her Presence Phil_ 3:10 The longing of Paul -1. That I may Know Him 2. In The power of this resurction 3, in The fellow ship of thes Suffering. 4. I press Towards The goal The prey of The high Cal of God in Chiest Jesus - Experiencing God -John 14: 19-21 In that day you Will Know That I am in my father and you in me, and I in you.

The Awareness of His presence

Phillippians 3: 10-15 The longing of Paul

- 1. That I may know Him
- 2. In the power of His resurrection
- 3. In the Fellowship of His suffering
- 4. I press towards the goal for the prize of the high calling of God in Christ Jesus. Experiencing God

John 14: 19-21

"In that day you will know that I am in my Father, and you and me, and I in you."

Prager -Prager is opening 1 he Come inwhen we tackle something big that we cannot do - we cesk God to come in and help us. Breger is not an effort use God for our length; he asking God to use us for benefits -It is Thy lingto m Come and Thy will be done prayer is cleaning up over hearts and letting bod come in, 57 Pslam - Davied was deferent man.

Prayer

Prayer is opening the door of our hearts and letting God come in.

When we tackle (*e.g., attempt*) something big that we cannot do, we ask God to come in and help us.

Prayer is not an effort to use God for our benefits, but asking God to use us for His benefits.

It is Thy Kingdom come, and Thy will be done.

Prayer is cleaning up our hearts and letting God come in. After Psalm 57, David was a different man.

lilking a cow on leyed stool -2. Instuis

Milking a cow on a one-legged stool.

- 1. Encasing (*e.g., containing*) Jesus in a one-system of doctrine.
- 2. Institutionalizing Him in an institution, and losing Him.
- 3. Personalizing Him in our own lives. It is only when Jesus comes alive in us, can we become what we should be.

(NOTE: My dad grew up on a farm, where his father was a tenant farmer (working crops on land that someone else owned). So he was very familiar with farm animals, and the related tasks, including the milking of a cow. Seating stools have at least three "legs," if not four. Sitting on a one-legged stool cannot be done, which is the point here.)

1, Three questions we will have eternity to answer-Them in. 1.57. Piter 3:17-18 Hebreur 2:3 2. How shall we escape if we neglect to great Galvation Jesur lame, He lived, He supposed at the hands of People who thought They had a better Way. They mere encased in a Religious system Befare Jesus Come God winked at sin. Since June Came and died for up the Comander all men to repent_

Three questions we will have eternity to answer them in.
 1st Peter 3: 17-18 Hebrews 2: 3

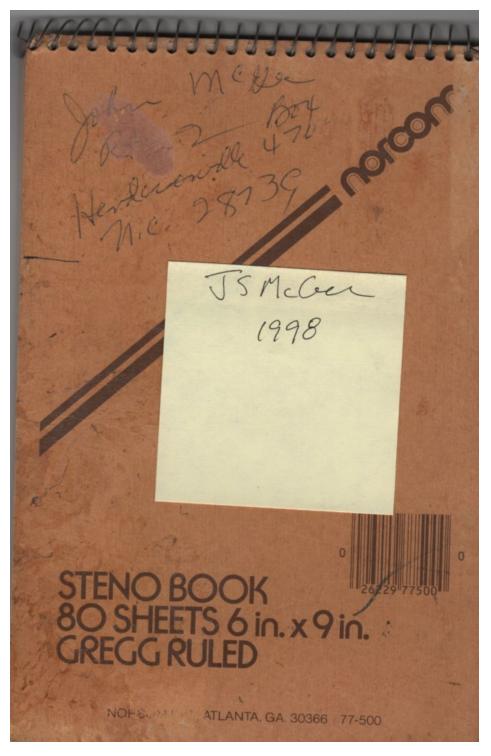
How shall we escape if we neglect so great salvation?
 Jesus came; He lived; He suffered at the hands of people, who thought they had a better way.

They were encased (*e.g., enclosed*) in a religious system. Before Jesus came, God winked at sin. Since Jesus came, and died for us, He commands all men to repent. (Continued, next page)

3. Matt, 16: 25=27 as, Far what well is he gain The lon 111 n Lou What will a man ge an n exchange for n

(Continued) Matthew 16: 25-27

1) For what will it profit if he gains the whole world and lose his own soul? Or, what will a man give in exchange for his own soul?



(NOTE: This is the cover of one of my father's notebooks, from which this material was taken. The small, yellow note, indicating the year—1998—was my note, while organizing the notebooks chronologically. This would have been the year my mother died (July, 1998); the year before my father died (August, 1999).

Fruitland Baptist Church 150 College Street Hendersonville, N.C. 28792 "To Know Christ and Make Christ Known" CELEBRATE INDEPENDENCE!	RBT NURSERY WORKERS: Sunday School: Today, Joy June 28-July 4 Job 34-Psalms 34 Job 34-Psalms 34 Marsh. Next Sun., a.m., Merle & Scarlett Pittillo; p.m., Teresa Heatherly.
CELEBRATE INDEPENDENCE! JUNE 28, 1998 MICHAEL SMITH, Pastor Carch Phone 685-8990/Pastor's Home Phone 685-0255 Mobile Phone 674-2296 MICHAEL SMITH, Pastor Carch Phone 685-8990/Pastor's Home Phone 685-0255 Mobile Phone 674-2296 MICHAEL SMITH, Plansit Carch Phone 685-0255 Mobile Phone 674-2296 MICHAEL SMITH, Plansit Invocation America, The Beautiful" Positing of Thile ColorSS (please stand), and 'You're A Grand Old Flag" Namerica, The Beautiful" Positing of Thile ColorSS (please stand), and 'You're A Grand Old Flag" Not 633 Provection Mole and Cour of Grand Old Flag" Not 633 Provection Mole and Cour of Grand Old Flag" Not 633 Provection Mole and Cour of Grand Old Flag" Not 633 Provection Mole colspan="2">Not 633 Provection Mole colspan="2">Songle danner' Not 633 Receiving of God's Tit	<text><text><text><text><text><text><text><text><text><text><text><text></text></text></text></text></text></text></text></text></text></text></text></text>

"Most people who accept the Lord, have been led to Christ by other members of the family, or neighbors. It is hard to win people you do not know, or who do not know you."

(NOTE: The church bulletin above, is from the church across the street from where my parents lived during their retirement, which was where they were members. My mother taught a women's Sunday School class; my dad taught a men's Sunday School class; both were active in various church programs; my dad cut the grass on the church property; and because of my parents' example of giving, even though the church was small, it became one of the most generous givers to the cause of Missions of all the Baptist churches in North Carolina. On this particular Sunday, my dad was preaching, perhaps in the absence of the pastor, who may have been on vacation at the time.)

1st, Peter T. salutation 1:1-2. Il Drace means security 1:3-12 A. 20 40 10 9 4 1:3-9. B. The Purophets + The Jospel 1410-12 III Crace means Subriety 1:132:10 A. In Koliness 1:13-16 B. 2n Jean- 1:17-21 C. In - Love. 1:22-25-D. In Frauth 2.1-10 IV Grace means Submission 2:11-3:12 A. To governments 2.11-17 B. To masters 2:18-20, C. To Dusbands 3:1-7 12. Recapitulation 3: 5-12 V Grace Means Suffering A, Reasons for Suffering 3:13-44 B. Reaction in Suffrigh: 7-4:6 VI prace means Service - 5:1-11 VII Concluding Remarks . 5; 12-14

1st Peter

- 1. Salutation: 1: 1-2
- 2. Grace means security 1:3-12
 - a) Doxology 1:3-9
 - b) The Prophets and the Gospel 1:10-12
- 3. Grace means sobriety 1: 13-16
 - a) In Holiness 1:13-16
 - b) In Fear 1: 17-21
 - c) In Love 1:22-25
 - d) In Growth 2: 1-10
- 4. Grace means submission 2:11-3:12
 - a) To government 2:11-17
 - b) To masters 2: 18-25
 - c) To husbands 3: 1-7
 - d) Recapitulation 3:8-12
- 5. Grace means suffering
 - a) Reasons for suffering 3:13-4:6
 - b) Reaction in suffering 4:7-5:6 (?)
- 6. Grace means service 5:1-11
- 7. Concluding remarks 5: 12-14

1. Every Home needs a Bible 2. That Bille Tells of Salve tain 3. Fost People Heed To read The Kible H. Christian Meed's the Bible entre) s'. The Bible Distributen Provid "cutre" 4. God told this Church to 9 > Bible Distribution is good stratesy. 1 makes with le acailable to lost 2. Puts Chrester in Contact with lost. What does Church+ Pastor need, 1. Be familiar with Count Down Calorder u) Tead the Church to Participate 2) curite Priority schewstery into Church Calander -7. Enlist, elect and Train Outreach Chairman Team. 3. Chect on associational + state Training Oppartunity 4 Conduct People search Scripture Distribution.

- 1. Every home needs a Bible
- 2. The Bible tells of salvation
- 3. Lost people need to read the Bible
- 4. Christians need the Bible
- 5. The Bible distribution provides (?)
- 6. God told His Church to (?)
- 7. Bible distribution is good strategy
 - 1) Makes Bibles available to the lost
 - 2) Puts Christians in contact with the lost

What does Church and Pastor need?

1. Be familiar with "Count-Down Calendar" (NOTE: Not sure of this reference.)

- 1) Lead the church to participate
- 2) Write priority scheduling into church calendar
- 3) Enlist; elect; and train outreach chairman (for) Team
- 4) Check on associational and state training opportunity
- 5) Conduct people search/Scripture distribution

(NOTE: This appears to be notes regarding a particular program for distributing Bibles.)

Pstoms have to be song and have to be prayed. Jew came the linest and died -for his merceis endurres formed The tomb care not contain his, for the rore gim me deal, his merceis endures former. " We shed hi blood upon Calvery for the redengation of marking for this merseen endures forealr. · the ever liver in The hearts of this followers, for this mancy enduces for ever. He fills the universe with here be home into my life and saved me He fills the ununers with hearey his merez enhures forener. We are The people for un whom Chief died his mercus endues orener.

Psalms have to be sung, and have to be prayed

Jesus came; He lived and died—for His mercies endure forever;

The tomb can not contain Him, for He arose from the dead; His mercies endure forever;

He shed His blood upon Calvary for the redemption of mankind; for His mercies endures forever;

He ever lives in the hearts of His followers; for His mercy endures forever; He fills the universe with Himself;

He came into my life, and saved me; for His mercy endures forever; He fills the universe with Himself; His mercy endures forever;

We are the people for whom Christ died; his mercies endures forever.

The entimences Salme Ing 9h Godlament an humanit who is over To llion del while people in Their Weld the I als Children who Su & WOME evil men tonath Willing h. you woh ter my own se amo

The intimacy that the Psalmist had with God

Oh, God—My heart laments for the mass of humanity who suffer at the hands of a humanity, who is over-fed and over-blessed. The millions of (?) who will die while people I know bask in their wealth. I also hurt (?) for the little children, who suffer at the hands of evil men and women. I lament for little Jonathan, whose mother was not willing to assume responsibility for him. Vengeance is yours, Oh Lord; you will repay. I do not lament for my own self. I have been placed among the privileged.

Motivation for missing. matt. 28. 18-20. I. my fige on the alter - What boy love for une. 2. a lige motivated - Sive Ballance 3. a church motivated - To your church Pleasant brives Jucy Hill-4. The average Church. (1) we have switched from Church Francing the Socialization -(2) we have the Go=itis-3; The shaking of the Reach Tree. 6. The picture of a dead Church -In more Concern over he Butthe of Helike Than we are about bringing People to faith in fesus Christ. 8. We dinot have to be on Mission if 1 we do not want To - Pay day some dag -89. moderation I the little 5 year old by (2) The totale is year ald get (the old man and woman

Motivation for Missions

Matthew 28: 18-20

- 1. My life on the altar—what God has done for me
- 2. A life motivated
- 3. A church motivated -- Give balance to your church Pleasant Grove Ivey Hill (NOTE: Reference to a couple of churches)
- 4. The average church
 - 1) We have switched from Church "learning" to "socialization"
 - 2) We have the "Go-itis" (e.g., constant going around)
- 5. The shaking of the peach tree (Note: Dad, from his farming background, often spoke of "shaking the peach tree," when the "spoiled/unhealthy" peaches would fall to the ground, leaving the good peaches on the limbs to mature.)
- 6. The picture of a dead church
- (There is) More concern over the "battle of the Bible" (Note: A reference to differences of opinion about interpretation), than we are about bring people to faith in Jesus Christ.
- We do not have to be on mission, if we do not want to---(but) "Pay day, someday" (Note: A reference to future reward).
- 9. Motivation: 1) the little 5-year-old boy; 2) the little 10-year-old girl; 3) the old man & woman

Because of a of Gad 5 doene wea We have Taken The Of om church. we get our Ke on seats in The l

Because of our ignorance as to what God is doing in the world, we have lost our desire to work.

We are running our of people. WE are no better off than Mormons (?) or Jehovah Witnesses, if all we expect of our people is to drag into the church on Sunday morning; sit through a Sunday School class; or sit in for a so-called worship service.

We have taken the attitude of sports into our church. We get our ticket; and take our seats in the bleachers; sit down; and yell, "Play ball, boys!"

" Introduction to Worth Emery -2. Tell us how you came to be on Mession-3. How did you manage to lead your church tu lie on mission ? 4. What is your church doing now for mission, 5: Do you believe in The Cooperature affe in Mission. The pastor's role in Missions 1. my own experience-How & come to be On mission -2. my Church in Leves 3, my church in Louisville 4. The friitland student who said he wanted to go as a missionary. 5: Dr. Bowlen and his Choice." 6. Is gols The Paston, 30 goes the Church. 7. a church That insist on sperding all its money upon itself and have nothing to give to messions my le no more man a syroguel y Satar -Rev. Round-

- 1. Introduction to Worth Emery
- 2. Tell us how you came to be on Mission.
- 3. How did you manage to lead your church to be on mission?
- 4. What is your church doing now for missions?
- Do you believe in the Cooperative effort in mission? (Note: A reference to the SBC, "Cooperative Program")

The pastor's role in Missions (Note: Dad is giving his testimony

here)

- 1. My own experience—How I came to be on mission
- 2. My church in Texas (Note: Pleasant Gove Baptist Church)
- 3. My church in Louisville (Note: Fairdale Baptist Church)
- 4. The Fruitland (*Note: Baptist Institute*) student, who said he wanted to go as a missionary.
- 5. Dr. Bowen (*Note: Thomas Jefferson Bowen*), *pioneer missionary to Nigeria*) and his choice
- 6. So (As) goes the pastor; so goes the church
- 7. A church that insists on spending all its money upon itself, and has nothing to give to missions, may be no more than a "synagogue" of Satan

8. I have ichown two postors who admised There's Church is Therea was a choice between cutte The looperative progrom and Their Salary. Two Cart Their Salar instead of the Cooperature Program 2 An artist - asked To draw a VPicture y a dead Church A Cathoredial - offering Boy Cobarebbs -10. The church That gave 3000 out y 50,000 a fruitland Pastor. 11. V Juo types og christians. Negative + fastin Positive -12. We do not have to givet to missions -5w5+ say you are agained it. To home and sleep like a bely. 13V noone will be held as. responsible as ne pastor is me church in not on M155: BH.

- I have known two pastors who advised their churches (that) there was a choice between cutting the Cooperative Program, and their (own) salaries; and (recommended) to cut their salaries instead of the Cooperative Program.
- 9. An artist (was) asked to draw a picture of a dead church. (It was) a cathedral; an offering box; and cobwebs.
- 10. (Another Example) The church that gave \$35,000 out of \$50,000—a Fruitland pastor
- 11. Two types of Christians—negative and positive
- 12. We do not have to give to missions—just say you are against it; go home and sleep like a baby.
- 13.Noone will be held as responsible as the pastor, if the church is not on mission.

Being a part of The whole . The pastor is to lead The Church to be a part of the whole. If he does not lead, The people will not be part of the whole. I zelt That so much og the Global mission Thrust depended upon In. Victilia ba- the Jourg man in lat word to 1 2 am Missions) respon has been alled 1. The place The postor plays in Global Missions-2. What makes a church a New Jestament Church? 3. The Pastor is The Key to missions in his Chorch-And Quurch without a theology of mission is not a M.J. Church Dor, Brunner_

Being a part of the whole!

The pastor is to lead the church to be a part of the whole. If he does not lead, the people will not be part of the whole.

I felt that so much of the global mission thrust depended upon me.

(Example) In Vidalia, GA, the young man in (the) K-Mart store (I am missions)

- 1. The place the pastor plays in Global Missions
- 2. What makes a church a New Testament Church
- 3. The pastor is the KEY to missions in his church

Any church without a theology of missions is not a New Testament Church (Dr. Brunner)

armin an any direction

(NOTE: A "pie chart" that shows the five major programs of the Cooperative Program, and priorities): State; Foreign; Association; Local; Home

Global; "Pay day, some day;" You do not have to support any of them if you do not want to.

Every Christian has been called to mission. It's direction!

9 Church That insists upon Spending all of its money apor itself, may be nothin more Than a synague of Satan The Pastons of 1500 Turned out of a seminary and nothing To do - How Could This be How many do we turn out g mitland + nothing TI dos

A church that insists upon spending all of its money upon itself, may be nothing more than a synagogue of Satan.

(Note: A chart with percentages—unclear)

1500 turned out (*e.g., graduated*) of a seminary, and (had) nothing to do (*e.g., no employment*). How can this be? How many do we turn out of Fruitland (*Baptist Institute—which offers training for bi-vocational pastors—who have regular jobs, and work in churches part-time*), and nothing to do?

Haw loved a Pocket of Peaple in Togo live Hundreds of years and never hear The gospel? 14's million & Baptist + 22 800-Denominations in The world. He said Pray. motidation. apart from which We can do nothing men and Money - The Foreign + Home Mission Boards. and set up to give The gospel to The world. We only like men & money -2T Takes both ... to so million anoally To run wake forest College. as F.M. Braul. Weah!

How could a pocket of people in Togo, live hundreds of years, and never hear the Gospel?

(There are) 14 ½ million Southern Baptists, and 22,850 denominations in the world.

Jesus said, "Go." He said, "Give." He said, "Pray."

Motivation: Apart from which, we can do nothing.

Men and money—The Foreign Mission and Home Mission Boards are set up to give the Gospel to the world. We only lack men and money. It takes both.

(It takes) 80 million annually to run Wake Forest College (*in NC)*, or Foreign Misson Board.

Priest-Levi - Samet SAMation Caring for others -In Love best demonstrated in Caring for Otherg -2. Back ground - Tool Place Somewhere in Jodca. 3, Jews + Smanitans - did hat get alone. Together -. Samartians. Considered kallunda 722. Captivity - 10 Triber - Assyrians Brought into Samaria to replace Her inter married - laused The Sumarion race of People Borjamin + for date made ays. Southern Kingdom -4. focal Pass age - Loke 10. 27-37 -Best Known Parable -Dr. A.T. Roberson - in his word Study says -This Parable Built The world's hospitalas. and if followed understood and Practiced, will remove race Prejudice national hatredy and war, class Trateosy. To answer The question - who is my neighton filmes to The Paralle

Priest—Levi---Samaritan Caring for others

- 1. Love best demonstrated in caring for others.
- 2. Background: Took place somewhere in Judea
- Jews and Samaritans—did not get along together. Samaritans considered "half-breeds" (e.g., "mixed race") 722 A.D. Captivity—10 tribes (of Israel)—Assyrians (were) brought into Samaria to replace them; intermarried—caused (created) the Samaritan "race" of people. (Tribes of) Benjamin and Judah made up the "Southern Kingdom" (of Israel).
- 4. Focal passage: Luke 10: 27-37 (the best-known parable) Dr. A. T. Roberson (NOTE: Archibald Thomas (A. T.) Robertson, professor of New Testament at SBTS, 1895-1934), in his word study says, "This parable built the world's hospitals; and if understood and practiced, will remove race; prejudice; national hatred; war; class jealousy."

To answer the question, who is my neighbor, Jesus (points) to the parable.

Jesus ansers questions Jesus and a lawyer 29 we do not have anything, we will not share anything -The rich young ruller and The Lawyerone cannat go bestond love. This is made Plain by The words with all your, soul ... Strength -. mind -The law was commuted by rabbin - le13 g Thema 365 Thow shalt nots - 248 Thou shalt's, 25-28 - Love moves in Three direction -1. It desires Their wellbeing 2. Do good to Them 3. Pray for their Salvation Love now in mul directions 1. From God to us 2. " us to bod 3. Toward one another

Jesus answers questions

If we do not have anything, we will not share anything.

The rich young ruler, and the lawyer

One cannot go beyond love. This is made plain by the words..."with all your soul...strength..mind."

The law was commuted by rabbis; (613 of them; 365—"Thou shalt nots; 248— "Thou shalts.)

Vs. 25-28: Love moves in three directions:

- 1. It desires their well-being
- 2. Do good to them
- 3. Pray for their salvation

Love moves in three directions:

- 1. From God to us
- 2. From us to God
- 3. Towards one another

The way I bore 20 meon Who 20 di love Julsteor 0 neight

The way I love myself will determine how I love someone else.

Who is my neighbor?

Who needs me (?) my neighbors?

God's love for me is not one which (is) greater or less than His love for all my fellows.

The question is not who is my neighbor, but who is the best owner of neighborly love!

History . for Imperial any from on Oak logs applacion avea - most suitable may grow on sacodust a funja - et compets with other forzie Dr. Hanly . warrin with College Simbs- 4ft- liniewill not gran on Locus or apple wood Rengers white oad. But in DRC. on January - maple can be used and and Ance log is cut. Koop out of Sunshine Shataki Chines MskRown Black -Jogs. 3-10 inches in diameter. Day -Should dy Iweek 5- Cut + Put in dry -It needs. go dry _ well march 28thle vill holes le in agrant . 3 m. depet. Kin hale - Cones with way-Parfin Te Po. fashion - Attit Alip the logs - buttom To Top. Characterics of mushroom food health - marketing -

History—for imperial (?) only

Grown on oak logs

Appalachian area—most suitable—may grow on sawdust (NOTE: he Appalachian Mountains, often called the Appalachians, are a mountain range in eastern to northeastern North America.)

A fungi-it competes with other fungi

Dr. Harvey-Warren Wilson College (Note-in Western NC)

Limbs—4 foot lengths

Will not grow on Locus (*type of wood*), or Applewood. Prefers White Oak, (that is) cut in December or January—Maple (wood) can be used.

One long is cut. Keep (it) out of sunshine.

Shataki Chinese mushroom: Black

Longs—3-10 inches in diameter; (should be) Dry; should dry (in) 3 weeks; cut and put (away) until dry. It needs (to be) 80% dry.

March 28th

Drill holes 6 inches apart—3 inches deep—1/4 inch hole—cover with wax paraffin

Top (shows how should look)

Flip the logs—bottom to top.

Characteristics of mushroom food—(good for) health—marketing

(NOTE: These are notes that my dad made during a meeting, where he was learning how to prepared logs of wood, on which mushrooms could be grown. I recall his doing this, and enjoying the mushrooms.) (Continued)

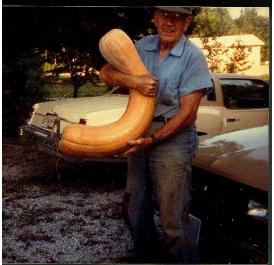
com be dried and used up To . 12 Months Canned m mushoon assu american Jan 667 8020 guiden 12et How bioly 12.58no. insect spring aig - Jus bas 7723 685. 7871 21- nov. Edaille. School.

(Continued) Can be dried, and used up to 12 months—(may be) canned (e.g., home-preserved, which my mother did often with produce from my dad's gardens)

American Farm Mushroom Association (gives phone number)

Family Garden Kit (*NOTE: What he should purchase, and where he might get it*) No insect spray (needed)

Etc., etc.



All his life, my dad loved to "farm." Here is a gourd which he grew at Fruitland.

Semior Adults -East flat Rock Comm. Center on street in front og & F. Church. 11. O. Clock - 3 Can go withus we have to be Thore early. Bring groceries. To night. Ineze in Nospital. But + Horzo mother

Senior Adults

East Flat Rock Community Center—on street in front of E. F. Church

11 o'clock; 3 can go with us

We have to be there early

Bring groceries tonight

Ineze in hospital (someone in the community)

(someone's name)

(NOTE: My parents were both involved in several "neighborhood" ministries; for example, they were both "Hospice" certified, to visit persons terminally ill, close to death; and, participated in the "Meals on Wheels" program, which was/is a government program to deliver (already prepared) meals to persons who were "shut-ins" (unable to travel for themselves). This appears to be notes about such an activity.)

Three Duestions we cannot answer in Time - All Cternity -Quest. on. No. 1. Peter 4: 17-18 No 2. Heb. 2:3. How Shall we excape No.3. Matt. 16:25-26 What will it Profit a man. If he gains To whole woold and losse his own 3001-

Three Questions we cannot answer in time—all eternity

- 1. Peter 4: 17-18
- 2. Hebrews 2?3 How shall we escape
- 3. Matthew 16: 25-26 What will it profit a man if he gains the whole world and lose his own soul?

The Basic reasons Behind Re Command 1. all men are servers and separated from God - Isacak 59:2 2. mon apart from Jesus chis is eternally last - fro. 3:16. 3. Jesus is not willing that any should perich 2 Peti 3: 9. 4. Man has no means of Snowing God aside from The Bille-(The word y had). Rom. 10. 9-17. WE Give lip Service To The Biblebut we are not willing To make it a part of our lives -This is true To The great Commission We should invest Duy lives and money in That which Pays The highest fividens

The Basic reasons Behind the Command

- 1. All men are sinners and separated from God—Isaiah 59:2
- 2. Man apart from Jesus Christ is eternally lost—John 3:16; 1 John 2:2
- 3. Jesus is not willing that any should perish—2 Peter3:9
- Man has no means of knowing God aside from the Bible (The word of God) Romans 10:9-17

We give "lip service" to the Bible, but we are not willing to make it a part of our lives.

This is true (also?) to the great Commission (e.g., Matt. 28: 19-20)

WE should invest our lives and money in that which pays the highest dividends.

How The Pastor Don Promate missions in The Pastor is The Key To Missions -The Church will not go beyond its leadership. It you mislead your Church, you will be held responsible For it-We need To Keep S.B. Our Chunch informed as To what B.B. are doing in The world. I would hate To Call myself a S.B. and not be informed as To what we are doing in The world Dr. Bowen Set The First Church in breensboro To give 65% To Mission Causes-

How the Pastor can Promote Missions in his church The Pastor is the key to Missions

The church will not go beyond its leadership. If you mislead your church, you will be held responsible for it.

We need to keep our church informed as to what Southern Baptists are doing in the world.

I would hate to call myself a Southern Baptist, and not be informed as to what we are doing in the world.

Dr. Bown (*NOTE: A pastor in NC*) led the First Baptist Church in Greensboro, to give 65% (*of the church's budget*) to mission causes.

Our attitude Towards Missions. WE can be negative . les we Can be Positive. The Church will be what The Paston leads it To be-The Pastor To a church is what a manager is To an Industrig. It failed on succesed acording To management. Someone asked me recentely - why and go many Preachers who come out of fruitland are going IndependenT? On Can hardly call himself a Southern Baptist and not support an Home, and for eigh mission Brands

Our attitude towards Missions

We can be negative or we can be positive. The church will be what the pastor leads it to be.

The pastor to a church is what a manager is to an industry—it fails or succeeds according to management.

Someone asked me recently, "Why are so many preachers who come out of (*e.g., graduated*) Fruitland (*Baptist Institute*) are going Independent?" (*Note: Not affiliated with the Southern Baptist denomination*).

One can hardly call himself a Southern Baptist and not support our Home and Foreign Mission Board.

Posifiue + negatioe Glubal Missions. 1. focal 2. Jun. 3. State H. Home 5- foreign

Positive and Negative

Global Missions:

- 1. Local
- 2. Association
- 3. State
- 4. Home
- 5. Foreign

1. Jesus Told us To Prov Prog you the Land of Re Hanvest 2. He told us To Give. Romans, 3. He Told us To go - Matt. 28. 1820 Motivation Pri Gregory -Preached on Home Missions Three Classes of People in every Church -- 1. Mission S 2. ant- Missions 3. Suspicionary - shey question everything The Church does To be on Mission - Demand g both. your life and your money

- 1. Jesus told us to pray. "Pray you the Lord of the harvest....send..."
- 2. He told us to give Romans 10
- 3. He told us to go Matthew 28: 18-20 MOTIVATION

Dr. Gregory: Preached on Home Missions Three classes of people in every church:

- 1. Missions
- 2. Anti-missions
- 3. Suspicious—they question everything the church does

To be on mission—demands both your life, and your money

Recommendation the the Caroling ass. appainted Committee To Passichility ground E. plat og land ær to hu du lar Home, eve Her The modu mend e Jul an Com Smere

Recommendation to the Carolina Association

The appointed committee to study the possibility of giving E. J. Jenkins a plot of land or to buy his modular home. We hereby recommend we buy the home for a price not to exceed \$15,000 dollars. And, this will fulfill any promises that the former committee has made. (Signed) Committee: Four signatures, including, "John S. McGee"

(NOTE: Further evidence of my parents' active participation in different ways with their local Association activities.)

· Jao Types of Christians in every Church -1. negative - Those for Samithing 2. Positive " against something 3 Type at Church members 1. On M: 550 n 1. ant mission 3. Suspicionany The Missionary Purpose of The Church Pray - thing - 20-Through Jesus we can have victory ouer The bodyn openersthing we might not give trojie instead of Traising The dead Runing it Through The heart, before geaking mough our tips

Two types of Christians in every church

- 1. Negative—those for (*against?*) something
- Positive—those against (*for?*) something
 3 types of church members:
 - 1. On mission
 - 2. Anti-mission
 - 3. Suspicious

The missionary purpose of the church: Pray—Give—Go

Through Jesus we can have victory over the body.

If one is not willing to give up everything, we might not give up anything.

The Pastor would direct the traffic, instead of trying to raise the dead. Running it through the heart, before speaking through our lips.

ad does not Condemn size in The Sinner, and Condon Jun The saints - (" Challenging " " Challenging " When you get two Baptist To agree On Something - Be aware! Be sure you know where The ford 19 going + 1. Praise Broduces faith -2. " Unity-3. " " Strength Jacobs mele did To him what he tid to Isaw, the cheated him. 1. Josus asserted His Majosty - He Knew 2. who He was. I am He . the father-

God does not condemn sin in the Sinners, and condone it in the Saints.

(God?) choosing Jacob Challenging Jacob Chastising Jacob

When you get 400 Baptist to agree on something—Be Aware! Be sure you know where the Lord is going.

- 1. Praise produces faith
- 2. Praise produces unity
- Praise produces strength Jacob's uncle did to him what he (Jacob) did to Esau; he cheated him.

1. Jesus asserted His majesty. He knew who He was. "I am He..."

We need to submit to the will of the Father.

The sews a reopte of Privilege The Freek a people y Power for Missions -The task of Missions belong To Mission all of us belong To Missions 200 a specator sporte 22 out Rue hearthy - 80000 in The Stadium most of them Sickly - 12 out 9 300 who had a mining eye or kink - be cause of serving Christ The problem of our praying today we have best he dute of God we are elusting ma is a land? degrading God - this disciple 119 Sin Hod is Holy spinit - when we Come to see it, we have power.

The Jews—a people of "privilege;" the Greeks, a people of culture Power for Missions

The task of missions belong to missions

All of us belong to missions

(*NOT*) A "spectator" sport (*NOTE: Where there is NO "participation"*): (*Illustrates*): 22 out there healthy (*e.g., players on the field*); 8,000 in the stadium, most of them sickly; 12 out of 300 who had a missing eye or limb, because of serving Christ (*Note: This reference is not clear.*)

The problem of our praying today is we have lost the awe of God. We are elevating man and degrading God—this is a cardinal sin.

God is Holy Spirit. When we come to "see" it, we have power.

We are gotting behind by every Tick of the Clock. In spite of all we are doing. People are dying all over The World while we wait To get To Them with The Gospel____ Deople To prag-we have a Stanted Discipleship-The spirit of do-nothing in us. When it comes To Missions-Ananias wan a disciple model Here am. I, ford, Send me. Preachens have To Struggle with 190-Rescoucces = Verse 15=16 when we are in God's plan, He will Take care of us. Manifegted in men real believer. Among He became an example for other

We are getting behind by every tick of the clock; in spite of all we are doing.

People are dying all over the world while we wait to get to them with the Gospel.

God forgive us—(*for not*) equipping our people to pray.

We have a stunted discipleship—the spirit of "do-nothing" in us—when it comes to missions.

Ananias was a disciple model; "Here am I, Lord, send me." Preachers have to struggle with "I—go."

Resources—Verse 15:16

When we are in God's plan, He will take care of us. A hunger for God's word will be manifested in every real believer.

(Ananias) He became an example for others.

I Cannot answer all your about lane, personal have warded cue cospece pr four wonderful a work well as dospece, She, She is The portors and other wo association. I have Complain about She is respected by all, she all who need her regard They are, she has to rel e Jaiths, She had her trainlemon unalises. in 5. fill for her recommend her of deration of the same mer Board of me S.B.CI

I cannot answer all your questions about Jane. I do not know her personal life that well. I have worked with her in the Hospice program for about four years. I do know she is a wonderful person. She does her work well as a chaplain for Hospice. She is loved by all the pastors and other workers in our Association. I have never hear anyone complain about her. She is respected by all. She ministers to all who need her regardless (of) who they are. She has to relate to all faiths. She had her training in Clemson University; seminary, in Louisville, and in Erikson (?) Seminary in South Caroline. She is well qualified for her job. I highly recommend her for consideration of the Home Mission Board, of the SBC. (Signed) John S. McGee

(NOTE: This appears to be a recommendation by my father.)

Jest - on 1st & Ind Perfer. 1. author - Peter + Silvaneus 2. Date - Dr. Relector - 63 3. To when we it writer? 4. Home ne 3 provinces - Spell Concerty. 5- Drive another name To Re five Purlines asia Minon. Les Pater lonsider the church The new Israel of God ? To whom loss leten writing - The dispersed nucl g later has to with human suggering Pane wrote to Individualy and thouches. Peter wrote to christian at layer Ine or false -A. The Catholic's Rit mare emphasis on Reter Than My do Paulo T.F.

Test—on 1st and 2nd Peter

- 1. Author—Peter (plus) Silas (1 Peter 5:12)
- 2. Date—Dr. Roberson 63 A.D.
- 3. To whom were they writing?
- 4. Name the Roman provinces—spell correctly
- 5. Give another name to the five provinces in Asia Minor
- 6. Did Peter consider the Church the New Israel of God?
- 7. To whom was Peter writing? The despised
- 8. Much of Peter has to (do) with human suffering. Why?
- 9. Paul wrote to individuals and churches. Peter wrote to Christians at large. True or false?
- 10. The Catholics put more emphasis on Peter than they do Paul. True or false?

(NOTE: My dad, on occasion (especially during the earlier years of their retirement at Fruitland), was asked to teach a class at the Baptist Institute, located directly across the street from their house. This is related to that.) (Below: J. S. McGee—viewer's left)



Lod speaks Through lineumstances In 14-le-Jesus said "I Am The Way" John 14-le -God speaks Thorough The Church The Church as The body can help God became delieven-Providen bod is - what even we needas mones was out in the Dessent he did not need too much _ It was when bad Told him to go The Ejgpt That he needed him To know for " To do what had went with 1. marko mayor a djust ments in Jour lege - adjustments Too much for Mast & us.

God speaks through circumstances John 14:6 Jesus said, "I am the way."

God speaks through the Church. The Church as the "body" can help us.

God became "deliverer"

God became "provider"

God is whatever we need. As Moses was out in the desert, he did not need too much. It was when God told him to go to Egypt, that he needed Him.

To know God: To do what God wants us to do.

1. Make major adjustments in your life—adjustments (that are) too much for most of us.

Prepering for Mi 5 1. Awannoss REOVIN Be aware of ae with the thes Wanc Anal 5:5-The Spocific Problems anal as A- 3fold envolved 1d Action Take Specific ac

Preparing for Missions

1. Awareness Reorientation Be aware of God; activity in His word Analysis Reflection

Analyze the specific problems, and next step is becoming involved in ministry to His world.

Action—Take specific actions

Prepering for Missi 1. Awannoss Re Orintan Be aware of God; activity in His word Anal ysislech analogs The Specific Problems and next step in coming envolved in ministagen to his world. Action Take specific actions

(NOTE: This is a duplication of the previous page.)

Mission activity Target Groups 1 The aging, 2, agreentheal M. garn alcohol by abuse to The berland si moral Richleurs. 6 Devorcel Plaple 1. Language groupe. The military - minarely gray inmate L liturag - Resort areas, The gick - Jail Service Planning + Conducting Miss. activitic, 1. Prayer _ Determine needs - investigation Set Precieties . Be feltible - appropriation Evalue ation and reglection 1 Markof Place Ministrug

Mission activity—target groups

- 1. The aging
- 2. Agricultural migrants (*NOTE: In Western NC, as in many other places, migrants—especially from Mexico—were always needs for essential work on most farms*)
- 3. Alcohol/drug abouse
- 4. The bereaved
- 5. Moral problems
- 6. Divorced people
- 7. Language groups; the military/minority groups; inmates; literacy; resort areas; the sick; jail services

Planning and conducting mission activities:

1. Prayer—determine needs—investigation—set priorities—be flexible appropriation—evaluation and reflection

(Diagram for "Market Place Ministry"—showing movement from "home;" to shopping center; to super market; to work; to bank; to gas station.

mow old a long Robert Brownin, done WE Can. Evan. hE nou is wrong wi have To gaess danger is To sour on AIRE

"Grow old along with me" Robert Browning We have done it, or we are not going to do it. We can be an example in our church. If we could invite all of our doctors here, they would know what is wrong with us—would not have to guess.

The great danger is to "sour" (e.g., become disappointed) on the church.

1, We live according to our Concept of God. 2. Every bain again Christian has a gift. It may he small an great. 3, There is much That we can do. (1). People all around us need help -(2) There is much that we lon do in our own aren. Church (2) a - The Currys -2. Spanish Church c. Home for the aging 4, make a visit to the hugital-5. Home bound - Sick_ feelle_ 3, Vielenteerism -Togo- San Palu - West. Va_ other - places -4. communit action -4, we can read E. we can progte we can he a blessing to children-(a model for them -

Things we can do

- 1. We live according to our concept of God
- 2. Every born-again Christian has a gift. It may be small or great
- 3. There is much that we can do
 - 1) People all around us need help
 - 2) There is much that we can do in our own association/church
 - a) The camp
 - b) Spanish Church
 - c) Home for the aging
 - d) Make a visit to the hospital
 - e) Home bound—siick—feeble
 - 3) Volunteering
 - Togo—San Paulo (Brazil); West Virginia; other places
 - 4) Community action
- 4. We can read
- 5. We can pray
- 6. We can be a blessing to children (a model for them)

Jesus Example 1. The father has been warking up to now -2. Now God has me to work 3 I le norman my our self Sammay Statement 1 Dod reveals what he wants to do

Jesus's example

- 1. The Father has been working right up to now
- 2. Now God has me to work
- 3. I do nothing my own self Summary statement: God reveals what he wants to do.

The Prayer 1. The prayer actinon ladges Co 2. Honor bot 3. Wis Chacater 4. His Clarge The and 5: His Coverieing not The news and that ens linge i the Prayer is says at by the 2 istense stion of Jesus because & His Priesthood muy and an a 3, The Prayer is suffaceted by The Informin of fer and because of his impactional There are many war and formm-unication other manuferrands. The H.S. translates our Pagers - Hmitity is extremely important in 41 The prayes comes from one who is related to bod in Christ.

The Prayer

- 1. The prayer acknowledges God
- 2. His honor
- 3. His character
- 4. His glory
- 5. His sovereignty (????)
- 1. The Prayer is shaped (?) by the
- 2. Intersession of Jesus, because of His Priesthood
- 3. The Prayer is supported by the intersession of Jesus and because of His importance (?)

There are many forms (?) of communication other than words The Holy Spirit translates our prayer. Humility is extremely important in prayer.

4. The prayer comes from one who is related to God in Christ.

Memes of Tosus. Julm 6-25-25 John. 15°. 1-17 1 # 8-12- 11 3-2 12. 11= 17=14 - TI chester's Sol tronships Sucated and Ryper 1. Knon the Applies april 2, 11 we are a child of the 3. no Two Persons Showed Pig dete H. He awalders me mening by morning Pack for should write our own 23 1 salm -- 1 who card in on relation to me 2, where the parts the mound 3. The walk I have with Him He Protential danger and Weilectertion 5) God's provision les my guture in relation to this special relationship with Sod

Names of Jesus

John 6: 25-28	John 15: 1-17
John 8: 12	John 3:2
John 10:1-10	
John 10: 11-15	
John 11: 17	
John 14:5	
(NATE: Some portion is not legible)	

(NOTE: Some portion is not legible)

- 1. Know....(/)
- 2. Know—we are a child of the King
- 3. No two persons should pray alike
- 4. He awakens me, morning by morning. Each of us should write our own (?)
 - 1) Who (?) is relation to me
 - 2) Where he puts(?) me
 - 3) The work I have with Him
 - 4) Potential danger—and His protection
 - 5) God's provision
 - 6) My future in relation to this special relationship with God

Jesus' Evample 'h she father has been warten right renter Haw 2. Now fort has me working 3. I to nothing of my own initative 4. I watch To see what The father is doing 5. I do what a see The father already toing a you see The father loves me The shows me ever thing I need To, How can & pray for you? 2. What can I Pray for you 3, what is The greatest -your lefe 4, What's happening in ye right now?

Jesus's Example

- 1. The Father has been working right up until now
- 2. Now God has me working
- 3. I do nothing of my own initiative
- 4. I watch to see what the Father is doing
- 5. I do what I see the Father (is) already doing
- 6. You see the Father loves me
- 7. He shows me everything I need
 - 1) How can I pray for you?
 - 2) What can I pray for you?
 - 3) What is the greatest challenge in your life?
 - 4) What's happening in your life right now?

Communisty of eving our l ues Most Modern Pray Christians appear like emp Sclf-interest when a hen compas yend Jesas and The In washing Lac, 0 Theng ristion

The community of believers

Living our lives in a fragmented world

Most modern prayers and actions of Christians appear like empty shells of selfinterest, when compared to the prayers of Jesus and to His act of washing feet.

One thing lacking in the Christian church—Love

St. Juhn been g sing to a part and y marn much hope tod will may more fruitful There will be consule Knowing The people here you has Can They n Con do What God wan tou to do. Jun well ho creat sense of fleedom. The ie with you and your Gralefully

John St. John

I am grateful, John, that our paths crossed. Your friendship has been greatly appreciated. You have been a real blessing to me. We hope you will stay in Hendersonville and be a part of our Ministerial Conference each Monday morning. You add much to it.

I hope God will give you many more fruitful years. There will be consolation in knowing the people cannot hire you, nor can they fire you. You can do what God wants you to do. You will have a great sense of freedom. The Lord be with you and your family.

Gratefully yours, John S. McGee

(NOTE: The time and recipient of this note from my dad is unknown. I am aware of one situation where he was being supportive of a fellow minister who had been fired by his church, and this may have been that situation.)

" The meaning of apolalypse. Has to do with escatologing, the end of Things-2. the Date. (GM-GP) (X4-95-) 3. who was The author? 4 where was The anthan when he unot? 5: Why was it witten? to To whom was it written? 7. Was The Church a Threat to Imperial Rom - F. Jes. 10-8. Prophecy had to be with This life -Revelation shad to do lige to come _ T. T. 91 why dist John Choase Re scaen Churches in his menge they we typical thurche 10. These Saven Churches Can fe typica, Churches & any age T. F.

- 1. The meaning of Apocalypse; has to do with "eschatology;" the end of things.
- 2. The date: (62-68) (84-95 A.D.)
- 3. Who was the author?
- 4. Where was the author when he wrote?
- 5. Why was it written?
- 6. To whom was it written?
- 7. Was the Church a threat to Imperial Rome? Yes/No
- Prophecy had to do with this life. Revelation had to do with life to come. True/False
- 9. Why did Joh choose the seven churches in his message? They were typical churches.

10. These Seven churches can be typical churches of any age. True/False (NOTE: This appears to be another test, for a class my father was teaching at the Fruitland Baptist Institute.)

a sick Apple Trac will not produce good healthy fruit It is awful when a paster lannot preach The Druth, be cause Those undience will the en his c Cannot accept it. Billaus have been decieved by ren-troce - milking a low on a one les have encased me We have istutionalized Hein in an instition

A sick apple tree will not produce good, healthy fruit.

It is awful when a pastor cannot preach the truth, because those in his audience will not and cannot accept it. Because they have been deceived by un-truth. (Milking a cow on a one-legged stool)

We have encased Jesus in a system of doctrine. We have institutionalized Him in an institution.

what we need to do is to personalize tim in our lines -There are Three classes of people in The world 1. Class who give Their lives to build up and Strengthen 2. One closs who quil their lives to tear down who others have built up. 3. and a large clas That do not care what we build up are tear down .

What we need to do is to personalize Him in our lives.

There are three classes of people in the world

- 1. (One) class who give their lives to build up and strengthen
- 2. One class who give their lives to tear down what others have built up
- 3. And, a large class that do not care what we build up or tear down.

John S. McGee notes, transcribed from his spiral notebooks, 1978-1999. By John David McGee (November, 2018).

Introduction:

In the process of "preparing" my parents' materials for donation in the "McGee/Nigerian/Missionary" archive at the Rubenstein Library at Duke University, three donations have been made (2011; 2013: 2016), with VERY LITTLE of my dad's writings (other than the personal letters, of which there are many!). He made a valiant attempt in 1962 to keep a "diary," which was very sparse.

This series of transcriptions from his dozen or so, small, spiral notebooks (along with an equal number written by my mother, Doris Thompson McGee), all seem to be from the time of his and Mother's retirement years at Fruitland, NC (1977-1998/99).

One of the things I consider important about these writings is that they very much reflect Dad's thinking; personal values; more understanding about his "world;" along with opportunities for observation and insight regarding his Biblical perspectives; "theology" about God and relationships. It's an opportunity to see the kinds of things that THIS missionary, in particular, was believing and teaching, not just in the mountains of Western NC during retirement, but for thirty-three years in Nigeria, itself.

Although Dad was raised in a home where neither of his parents was able to read [nor did there seem to be much value on education, illustrated in my dad's dropping out of school in the sixth grade, and not returning to school (the sixth grade!) until a few weeks after his "conversion" experience (just before his eighteenth birthday)]. After his conversion, he quickly "made up" for lost time, and finished his last two years of high school and first two years of college at Mars Hill College (a Junior College until 1964); then, Baylor University ; and the Southern Baptist Theological Seminary (Louisville, KY). He (and Mother) were appointed to Nigeria in 1945, when Dad was age thirty-two; had he been a year older, he would not have been appointed!

In those first-class educational institutions, he was taught well; remembered much of what he learned; and continued reading quality books (mostly related to Biblical and Mission studies, etc.) all his life.

For much of what Dad spoke, he knew personally, having LIVED it.

NOTEBOOK #5

TRANSCRIBER'S NOTE: This notebook was started in 1988, at the time of the beginning of the ministry of Rev. Harold McKinnish (1988-1990), at the Fruitland Baptist Church, Fruitland, NC. This was my parents' "home" church during their retirement at Fruitland (1977-1999), where Mother taught an adult women's Sunday School class; and was active in other women and girls' church (along with Carolina Baptist Association) programs and activities. Dad, also, taught Sunday School; and was on various Church and Association committees over the years, including a short (several month) interim pastorate at a small, nearby church (1992), as well as being Chairman of the Association's Building Committee for the nearby Spanish Mission (1990-91), built a few miles from where they lived.

God is author only of the Good-the has nothing To do with Ruit-He dies not give good gifts to some and bad gifts to others. Do not neturn suit fore suit-When ap person sing, he becomes deaf 75 God we need To get way out af our lars, mg Disit (To provide for- To care fore-Tomes is simple enough for anyone To anderstand we can easily abuse our Stewandships Israel did. Heavenly wisdom -Selfw Earthy wis an athe sentered Sugeentered Brings People Together divide Reople -Thire wisdom Comes from God. Pure no Ulterion motivies H.w. Compliant " fuel y merci/ Chaisfian is mereiful because too is meregul

God is author only of the Good—He has nothing to do with evil. He does not give good gifts to some and ad gifts to others. Do not return evil for evil. When a person sins, he becomes deaf to God. We need to get wax out of our ears.

Visit (to provide for—to care for)

James is simple enough for anyone.

To understand:

We can easily abuse our stewardship.

Israel did:

Heavenly wisdom At the (is) centered Brings people together Earthly wisdom, Self-centered

Divides people

True wisdom comes

From God

Pure; no ulterior motives; (H.W. ?) compliant; full of mercy; Christian is merciful, because God is merciful

Consisten! Hild. Produce Christians not double Minded. Desire The worst Enny 9 Coveteowanss: a deadly sin get what we want me ; When we dorot , and proff rese The devit has no more 1 That we let Evil and Judgmental Treatmen One another Another-

(Continued) Consistent

Produces Christians who are stable; not double-minded

Desire: The worst enemy of the soul

Covetousness: a deadly sin

When we don't get what we want, we fight. Disuse and (im?)proper use of prayer. The devil has no more power over us, than we let (give) him.

Evil and judgment and treatment to one another.

ON EACH PAGE of the notebook that I transcribed (some pages were blank, and not numbered), I have written a page number, which corresponds to the transcriptions below, should there ever be a need to correlate the original document with the transcription.

PAGE 1:

God is author only of the Good—He has nothing to do with evil. He does not give good gifts to some and bad gifts to others. Do not return evil for evil. When a person sins, he becomes deaf to God. We need to get wax out of our ears. Visit (to provide for—to care for) James is simple enough for anyone to understand. We can easily abuse our stewardship—Israel did. Heavenly wisdom—Earthly wisdom (God) Centered—Self-centered. Bring people together—divide people Love (and) wisdom comes from God Pure. No ulterior motives

H. W. (Jesus was) compliant; full of mercy (The) Christian is merciful because God is merciful.

PAGE 2: (Con't.)

H. W. (He was) consistent

H. W. Produce Christians who are stable, not double-minded.

<u>Desire</u>: The worst Enemy of the Soul—covetousness, a deadly sin When we do not get what we want we fight. Dis-use any proper use of prayer The devil has no more power over us than we let him Evil and judgmental treatment to one onother.

PAGE 3:

Stackpole Principle method. (NOTE: A "stackpole" is what supports a haystack.) Biblical concept of Mission If you can set your mind to it, you can get the job done. Principle of interpretation. Hermeneutics. Jonah—the book of Missions The book of Evangelism; (these) must be integrated Missions: Message & messenger Movement towards God God's mission-universal Jonah: The Spring Board of Missions God's Divine sovereign initiative Mission & messenger

God's word is the best commentary on God's Word.

(3) Stackpale Principal method. Biblical Concept of Mission of you can set your mind To it you can gett The job done. Principal of interpretation. Harquenutics. Souch The boak & Missione missions. mesage + messenger) movement Toward Yed. Craf's mission - univeral fonah The Spring Bound & Missines -Cod. & Divine Soverign contiture Mission + Messen Ber -Bod's words The best Commentery on God's word. The problem is man's Response. 15° Ch. Jerimient - 10Thiverse mak. The relacant Mission > needed To Repent. for minacles. The fish - The Plante The worm - The wind ... The greatest minacle in salvation.

Stackpole principle method (**NOTE: a "stackpole" is a** *large, vertical pole on a farm, around which hay (feed for large animals) can be stacked to a high level)*

Biblical concept of mission

You can set your mind to it. You can get the job done.

Principle of interpretation: "Hermeneutics"

Jonah: The book of missions

The book of evangelism

Missions: message and messenger must be integrated

Movement: Toward God

Jonah: The spring board of missions.

God's divine, sovereign initiative; mission and messengers

God's word: The best commentary on God's word

The problem is man's response: Jeremiah 15:10

Jonah, the reluctant mission; needed to repent

Miracles: the fish; the plant; the worm; the wind. The greatest miracle is Salvation.

The problem is man's Response 15th chapter, Jeremiah. 10th verse. Johan. The reluctant mission. Needed to repent. Four miracles: The fish—the plant & the worm—the wind—the greatest miracle is salvation.

Page 4 (Con't.)

God speaks to His people—and people respond Jonah. Dove. Awaiting TRUTH A runaway Prophet. No one can run away from God. God had set in motion...a storm. The Bible begins with light and ends in light. The Preacher was sleeping through the storm. The pagans see the need of Prayer more than believers. We in affluence have lost touch with the suffering world. The high cost of low living. The champion of Good becomes the source of evil God would save all people; Jonah would save some people. Conflicting interest Jonah was a Nationalistic Prophet—Jonah had confused the sailor.

Page 5 (Con't.)

The Word—frees us from sin—and binds us to Him—in obedience. The word of God always produces effects. The word of God burns like a fire The word of God is permanent It need no defense. Let us not only pray for General Missionaries around the world, but pray specifically for missionaries. Big; powerful; dangerous city(ies)—all across America. Jesus said, "follow me" The Hero in Jonah was God; not Jonah.

God is universal. Why should Jonah think he could run away from God? Some run away from God because they do not believe what God has said. Sleep is good excuse to become concerned with the world.

Page 6

It is hard to get people away from the Tool (??)

God spoke to Jonah. He did not hear. God spoke to the fish. He heard. H. S. ("Holy Spirit") Empowered for ministry, and for living. Jonah had rather die than to do what God wanted him to do. The preacher had rather die than to correct something that he has said. The last resort is Prayer—make prayer the first priority instead of the last.

Jonah did not believe that God should forgive a people who need judgment.

(4) Bod speaks to this people - and Propole respondent and a suchis - Jonah Dove - amaiti - Truth "A run away frophet no one con run - dway from Gol . . . God had set in motion. a storm. the Bible pegins with light and ends in light us that and prog per theil The Preacher was sleeping Through The form. Storm 1 rot Jayreege The Payans see The need of Prayer more than believers we in aplaence have lost Touch withe The suffering world. - The high cost of low living-The champain of Good become Ry Somale querital pergine in both bot would save all leople forah wood save some People -Conflicting interestforach was a nation listic Brophet-Sonah had Confused The Sailor, blow of

God speaks to His people, and people respond

Jonah—Dove—awaiting truth

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The Bible begins with light, and ends in light.

The preacher was sleeping through the storm.

The pagans see the need of prayer, more than believers.

We, in affluence, have lost touch with the suffering world.

The high cost of low living.

The champions of Good, become the source of evil. God would save all people; Jonah would save some people. Conflicting interests. Jonah was a nationalistic prophet.

Jonah had confused the sailor.

The word - forces as from sin and binds us To Him in obedience The word of God always Produces effects -The word of god burns like a fire The word of Had is permenent et need no de fense. Set us not only May for General Missionaries around The world, but pra specifiely for missionanies, la book Big- Poneyul, dangerous lity- all across America. Jerns said follow me-Joinah. God is universal why should feral Think he could un away from some rin away from Dod because The donat believe what God has said speep is good evense to become Concerned with the world.

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Let us not only pray for general missionaries around the world, but pray specifically for missionaries.

Big, powerful, dangerous cities; all across America.

Jesus said follow me. The Hero in Jonah was God; not Jonah. God is universal. Why should Jonah think he could run away from God. Some run away from God because they do not believe what God has said. Sleep is good excuse to become concerned with the world.

6 It is hard To get people away from The Tool. Bud spok To franch he did not hear fish he heard. H.S. Impowared for ministry, + for living -Junah had rather die Than to do what God wanted him To do-The preachen had rather die Than To cornect some thing That he has said. The last resort is Prayermake Prayer Refirst Privat Johnh - did not believe That God should Gargine a people who needs Judgment. Think about perch in his contex have lan surine above, he must suringed in Commanity, we need to entrench our Children in The great hyms of the Church me by to Paint chiest in our image when christ is The limmose of all Beople

It is hard to get people away from the Tool (?). God spoke to Jonah; he did not hear. God spoke to the fish; he heard.

Holy Spirit: Impowered for ministry and for living

Jonah had rather die than to do what God wanted him to do.

The preacher had rather die than to correct something that he has said.

The last resort is prayer—make prayer the first priority instead of the last. Jonah—did not believe that God should forgive a people who need judgment. Think about Jonah in his context—no one can survive alone—he must survive in community.

We need to entrench our children in the great hymns of the church. We try to paint Christ in our image, when Christ is the image of all people.

Think bot for nce Breach Ch and mark-Christians most g i he Could Fr eu ah who by ho an The la

Thank God for second chance preachers and Christians—Mark; Jonah; ourselves; most all of us.

Jonah learned he could not run away from God. "You can't keep a good man down," the little boy said about Jonah.

Little boys who try to be big boys. Papal authority. Preach the best you can; God has a strange way of getting in.

Think about Jonah in his context—No one can survive alone; he must survive in community. We need to entrench our children in the great hymns of the Church. We try to paint Christ in our image, when Christ is the image of all people.

Page 7:

Thank god for second-chance Preachers and Christians. Mark—Jonah—ourselves—most all of us. Jonah learned he could not run away from God. "You can't keep a good man down!" the little boy said about Jonah.

Little Boys who try to be big boys. Papal authority.

Preach the best you can. God has a strange way of getting in.

[TRANSCRIBER'S NOTE:

This appears to me to be Dad's speaking to a group of ministers, or ministers-in-training. The Fruitland Baptist Institute (directly across the street from my parents' house), for many years had been supported by the North Carolina Baptist Convention as an entry-level school for the training of pastors, many of whom were pastoring at the time they were in school. Most of the sermons which Dad preached in many churches over many years in the States [during furloughs while being under "active" missionary appointment (1945-78), as well as during retirement], were about Missions, along with his own life experience.

Briefly, Dad (and perhaps, Mother, as well) taught a class or two at the Fruitland Institute, and this might have been a lesson for that, but I think not. This, however, seems to me to have been for a sermon which he may have preached in the Fruitland Chapel, where both he and Mother were invited to speak from time to time.

[NOTE Duke University archives (in the McGee Family Collection—part of the Baptist Mission to Nigeria Collection), has an audio recording of Rev. John S. McGee's very last sermon in life (late spring, 1999), which was delivered to the FBI students, in the same chapel where this may have been delivered .]

One further note about Dad's sermons, as written here, is that he NEVER fully wrote out a sermon, or anything, really, that he planned to give formally somewhere. Instead, he would outline the main points of what he wanted to say, and then speak, almost improvisational, to the specific audience. His outline provided him a "path" for what he wanted to say, although this approach makes it more difficult to say on "schedule," as it were. This may have been an outline used more than once, certainly with variations of illustrations, etc.; however, from my experience of having listened to Dad's sermons many times, it would have been a somewhat different sermon each time!]

Page 8:

(TRANSCRIBER'S NOTE: This appears to be one of Dad's many messages on "missions.")

The lack of emphasis on Missions has curtailed the outflow of men & money to the mission fields of the world.

When a student in Baylor, a friend said to me, "Your church should be more on Mission than mine, since you are a mission candidate." My answer was, "Shame on you."

(8) The lack of emphasis on Missions has curtailed the out flow of men + money To The Mission fields of The would. When a student in Bacylon. a friend said To me. "your Church should be more in on Misgion Than Mine. Since you are a mission Candidate, my anscen was - shame on you. we all are mission aries, an are are Mission fields. fruitland Pastor Sed his church To give. 35,000 out of 5'5,000 To Missiong-1.2 am going all The way in Missions ton we can lead our churches to pray for messens

(NOTE: See previous page for transcription)

We all are missionaries, and we are mission fields.

(A) Fruitland student pastor led his church to give \$30,000 out of \$55,000 to missions.

I am going all the way in missions.

1. We can lead our churches to pray for missions.

Page 9:

- 2. We can lead our Church to give.
- 3. We can lead our Church to go.

C. Oscar Johnson:

If the Church is to represent Christ Properly, it must be missionary. I repeat, if we are to serve as the body of Christ in the world, we much be missionary.

He (Christ) was the first missionary, coming into a world that was lost in sin. He came to bring a message of life and hope.

The Church of Jesus Christ must be busy, carrying this light & hope to the world, which God loved so much that He gave "His only begotten Son."

The Church of Christ must be sacrificially missionary; prayerfully missionary; persistently missionary, to the end that the news of Christ and his love may be heard by all people in the world around.

Page 10

My friend in Baylor (who said), "Your church should be more mission minded than mine (since) you are a mission candidate.

I have something better than Jehovah Witness. I have something better than Mormanism. I have something better than watered down Southern Baptist concept of Christianity. I have Jesus and am committed him and to His way of life.

Page 11:

[TRANSCRIBER'S NOTE: This fairly short note appears to be a "list" of sorts, perhaps written out during some "devotional" time. My parents had different personal schedules for personal study, planning, and devotional time (usually Bible reading and prayer). Mother was up early, usually no later than 5:30 am, and she loved the quiet time of the morning for her own time (once any day got "started," it tended, in my parents' lives, to be quite busy). Dad would do his study late in the evening, or during

q 2. we can lead our Church to quie 3. We can lead our Church The go -CiOscar Johnson If The Church is To represent Christ Property, it most be missionary. 2 repeat, if the and To serve an The body of Christ in The world we mugt be Missionany. He was The first Missionany Coming into a woorld That was Jost in Sin. He came To bring a megsage of life and hope. The Church of Josus Christ Must be barry busy, Carrying This life and hope, light I hope . To The woorld which God loved so much that the gave "His only begatted Son" The Church of christ most be the bousing Sacrifically Mission any fryer fully missionary the Persistent you missionary, to The end that me news of christ and his loul may le heard by all Beople in The world. around.

(NOTE: See previous page for transcription)

my friend in Baylow Your Church should be more Mission minded than mine Jow are a Mission Condidate I have something better Than Jehovah Wittness - I have some -Thing better Than mormanism - I have Something better Then watered down Southein Baptist Concept of Christianity - I have ferus - and an committed To him and To His way of life.

(NOTE: See page 296, for transcription)

14 Spend more Time Keeping sick saints out of Weanen Than we do to get lost People into peaven . Juo 1 Challenges. - Wide view y The bostness. of the would - to be a world thistin 2. Being dischild g daily theden up an missionaries - for nevival for world redemption How can we king so That Our Projer os world view be constant. (daily) -1. Monthly Prayer request for Re Prayer guest. 2. 11 Churchon - Plan - Promote Proyer Support in These Churchen-3. Projer line - 1. 800. all Soule the Pastor as Key -Church can idopt à country-"OPEration World" STG. Books. P.O. Bay 28 Waynesboro, J.L. 30830

(NOTE: See page 301, for transcription)

Weekly News magazine -Bray for Projer Calonders after all That is said and done more is said Than done. 15- minutes aboy as Rope helders

(NOTE: See page 301, for transcription)

his retirement (less structured) years, he would get up at 1 or 2 am; would go into another bedroom to read, and sleep the rest of the night there.

This short "presentation" below could have been prepared for any of several occasions: perhaps, a devotional at some (churches) associational meeting; or, maybe, at some local group of pastors who were meeting; etc., etc.

A final note regarding Dad's comment at the end, about "rope holders." Having grown up on a farm, and lived more than thirty years in Nigeria as a missionary in a very rural location, this reference is regarding the digging of a well. The "rope holders" are the ones at the top of the well, which make it possible for the workers IN the well to do their work.]

(We??) spend more time keeping sick saints out of Heaven than we do to get lost people into heaven.

Two challenges:

- 1. World-wide view of the vastness of the world. To be a world Christian as the Bible Teacher.
- Being disciplined of daily prayer (and) holding up our missionaries—for revival for world redemption

How can we pray so that our prayer as world view be constant (daily)

- 1. Monthly Prayer...request for the prayer (re)quest (??).
- 2. 10 Churches Plan. Promote prayer support in these churches.
- 3. Prayer line. 1,800, all seek (??)

The Pastor as Key.

Church an adopt a country. "Operation World" STL Books P.O. Box 28 Waynesboro, GA 30830

PAGE 12:

Weekly news magazine Pray for Prayer Calendars

After all that is said and done, more is said than done. 15 minutes a day as 'rope holders"

PAGE 13:

[TRANSCRIBER'S NOTE: This very short writing appears to be something prepared for the "Lord's Supper," (one of the two Baptist "sacraments"—baptism and the "Lords Supper"). Most likely, either Dad had been asked to perform this role in his home church (Fruitland Baptist Church) in the absence of the regular pastor (or, in-between pastors); or, this might have been during his few months as an "interim" pastor in a small, nearby church.]

The Lord's Supper

13 The ford's supper It is a reminder of what Christ has done for us. It helpen To Know The Septh of bad's lave for us. He Took our death upon The Cross - That He might five us His life. Ide instutifed This supper, be cause Ite inco we were proved To forget. Through His death, He destroys The work of The devil. Grace That saves The inward Man will Transform The outward man.

(NOTE: See pages 301 and 302, for transcription)

It is a reminder of what Christ has done for us. It helps us to know the depth of God's love for us. He took our death upon the cross, that He might give us His life.

He instituted this supper, because He knew we were prone to forget.

Through His death, He destroys the work of the devil.

Grace that saves the inward man will transform the outward man.

PAGE 14:

(TRANSCRIBER'S NOTE: This page appears to be a list of test questions, or points to be covered in some sort of study on the *New Testament* book of *James*. This may have been related to a lecture at Fruitland Baptist Institute; a "study course" on *James*, in some church; or, something similar.)

- 1. Who was the author of James?
- 2. When was it written?
- 3. To whom was it written?
- 4. What were the two types of Christianity when it was written? (Jewish & Gentile)
- 5. Is Jesus magnified in the book of James? Yes or no?
- 6. Can James be read as a sermon? Yes or no?
- 7. James is evident of Jewish Christianity? Yes or no?
- 8. In Ephesians, Paul tried to bring Gentiles and Jewish Christianity together. True or false?
- 9. The Book of James teaches one how to live the Christian life. True or false?
- 10. The Book of James destroys the concept of salvation by grace. True or false?

PAGE 15:

(TRANSCRIBER'S NOTE: Below is an example of something Dad always remembered from a favorite professor at Baylor University, which also I heard him say at times, especially during Bible-related discussions.)

Dr. J. B. Tidwell of Baylor University, once said to us students. "Do not close the end to your theology or Biblical studies, for if you do you will have nowhere else to go. You will spend the rest of your life defending what you have closed in, and you can become very mean to those with whom you do not agree, or who do not agree with you."

PAGE 16:

(TRANSCRIBER'S NOTE: This appears to the something Dad prepared to say at the Fruitland Baptist Church, on the occasion of the arrival of Rev. McKinnish, as Pastor (1988). I believe Dad may have been

14 1. Twho was The author of James? 2. When was it written? 3. To whom was it written? it what was The Two Types of Christanity when it was constron? Jewish & Centile-5. 25 Jesus magnified in The book of. James? - Jes. on no. le. Can fames be read as a sermon? "you às no. E. Janes is evident of Jewish Christanity? Jes. or no. 8. In Epherians. Paul Tried To having Sentile and sewish Christanity Together-True false -9. The Book of same 5 Teaches one how To the live The Christian life-T.F. A. Deg The Book of James destroys The Concept of saluction by grace - Fit.

(NOTE: See page 303, for transcription)

Dr. J. B. Tidwell of Baylon University once said To us Students, " Do not close The end To your Theology on Biblical Studies, for if you do you will have nowhere else to go - you will spend the rest of your lights to fending what you have closed in, and you can become Very mean To Those with whom you do not agreed on who do not agree with you,"

(NOTE: See page 303, for transcription)

16 Welcome To fruitland Community you may be a new comen TO The fruit land community on you may have lived here a long Time, In lese you to not have a church home and would like to have one, we of The fruitland Baptis Church would like to invite you To come and waship with war you can be a help to us, and we shall try to be a kelp to you, - John S. Mc Jul -Call The lamp lomm, Ttee man Today -

(NOTE: See pages 303 and 307, for transcription)

a member of the Deacons' Committee for "calling" this new pastor, and may even have been a very short-term, informal "interim" at their church in-between pastors.

Welcome to Fruitland Community

You may be a new comer to the Fruitland community, or you may have lived here a long time. In case you do not have a church home and would like to have one, we of the Fruitland Baptist Church would like to invite you to come and worship with us. You can be a help to us, and we shall try to be a help to you.

John S. McGee

Call the Camp Committee man today.

(TRANSCRIBER'S NOTE: My dad was always committed to the idea of supporting "camps" as a very useful way to reach young people, among other uses a church or association-supported camp facility might offer. During furloughs in the States, Dad enjoyed spending one or two weeks during the summer in youth camps, both in North Carolina, but also in Louisiana, where a very good friend of our family (Rev. Fred Forester) was the State Brotherhood Secretary, for the Louisiana Baptist Convention (which sponsored camps for Royal Ambassadors, etc.). In Nigeria, he and Mother began an amazing, local camp facility over the period of more than a dozen years (1958-74), in addition to continuing their other tasks and obligations), in the remote town of Ikogosi-Ekiti (a dozen or so miles from our Mission station at Igede). That "story" is told in my book about my parents (*An Amazing Story*), and the camp itself was sold to the Nigerian government by the Nigerian Baptist Convention (1978/79), and restored in 2012-13, as part of an eco-tourist development by the Ekiti State Govenor. [See "Wekipedia" article, (https://en.wikipedia.org/wiki/Ikogosi_Warm_Springs).]

When my parents arrived in Fruitland (summer of 1977) for retirement, the "Bear Waller" Camp of the Carolina Association was in poor condition, being underfunded and not well managed at the time. At the time the Association was trying to sell half of the camp's fifty acres, to gain some funding. My parents decided to buy the twenty-five acres, both as an investment (with the option to sell back to the camp, if the land were needed), but also as a useful resource to my parents for firewood, and to be available to Dad for a second garden, which he enjoyed.

This background is to show my parents' history of camp work, which became known early during their retirement in Fruitland, which was quickly utilized by the Carolina Association, who put Dad in charge of the "Camp Committee." This one-line note is about the work of that committee.

PAGE 17

(TRANSCRIBER'S NOTE: The following writing is part of a sermon; an address; or devotional, perhaps, which has special meaning to me because in Dad's own handwriting he briefly summarizes some of the visibly-measurable accomplishments which came about, in part, because of his and Mother's mission-supported careers in Western Nigeria.)

If you go—If you stay—and if you do your work as it should be done—God will bless it. And, the people will love you and honor you. I went—I stayed. I loved my people to the end. God blessed me—with health & strength—and wisdom. 7,000 (seven thousand) baptisms—thousands of people

(17)2f you go - If you stayand if you do your work as it should be done - God will bless it. and The people will Love you and honour you. I went - I stayed, I loved my people to the end. God blessed me- with health & strength and wisdom Toon to baptisms - Thousands of People brought To Christ. a hundred new Charches - a longs -Over 300 boildings - 25- years teaching in Callege, High School, and Pre- se minary - agriculture -Promution - Psine S.S. Cher Training and many other Things - This was made Possible by living and loving my People,

(NOTE: See page 307, for transcription)

brought to Christ. A hundred new churches. A camp. Over 300 (three hundred) buildings. 25 years of teaching in College, High School, and Pre-Seminary (schools). Agriculture promotion; Associations; S.S. (Sunday School); Ch (church) Training, and many other things. This was made possible by living and loving my people.

[TRANSCRIBER'S NOTE:

What Dad wrote above is a very modest listing of big themes throughout their joint-career . Appointed missionary wives were required to be a college graduate (hopefully, with some postgraduate "specialties"); all male and female missionaries were each paid the same annual salary (plus benefits/expenses); and, were "expected" not only to "manage their household"—which is never easy, especially in "primitive" locations, but also to do real "work" in the life of that particular Mission station. The Igede-Ekiti mission station, which began in the late 1930s, was the tenth (Baptist Mission to Nigeria) Mission station to be established, and was anticipated to be a "gateway" route from Western to Eastern and Northern Nigeria. By 1946, the Igede station was also responsible for managing about thirty Mission churches and schools, in a fairly large, surrounding territory.

Therefore, I feel it would be helpful to add some "flesh" to the above "bones" in Dad's account (see following, pp. 9-17):

Seven thousand baptisms: For a number of the early years as the "missionary" at . Igede, only one of the local pastors was an ordained minister, able to perform baptisms. Eventually, as time passed, there were other pastors ordained, who could do this. It would be helpful to realize that before a new "convert" could be baptized, the Nigerian Baptist Convention had determined that all new members MUST be able to read their own Bible (with some exceptions for elderly persons, etc.); therefore, for many prospective members, basic language literacy was taught in the churches. Furthermore, each candidate had to be personally interviewed by the (baptizing) pastor, which involved their telling the story of their conversion decision; actually reading a passage of Scripture, and offering their opinions about what it meant: etc. For example, before he died in 1999, as we were discussing stories about their work, Dad shared that at the time his mother died in early 1952 (which he did not learn about until a letter arrived, six weeks later), he had been in the small town of Isanlu-Makutu (northwest of Kabba), where on that occasion he baptized only seven or eight out of seventy-three candidates. When candidates were not accepted for baptism at the time of their "interview," they were encouraged to continue their language and Biblical/church orientation study until the next opportunity to be interviewed.



During my trip to Nigeria in July, 2009, this photo is of a member of the Oke-Ako Baptist Church, proudly showing her baptismal certificate which had been signed by Dad, in 1955.

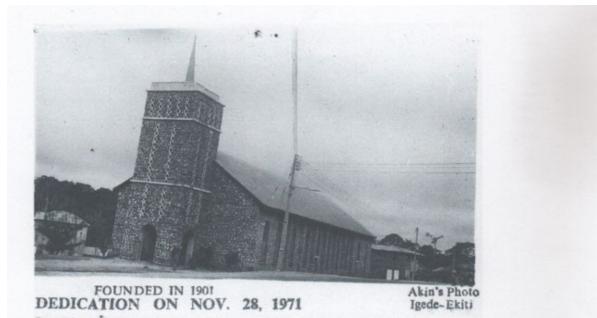
 A hundred new churches/ 300 buildings: The process of building a new church building occurred over a period of years, whether it was a small, modest building for a new mission church; or, a very large, substantial building that would seat more than a thousand, as were three of the churches (Araromi, Igede; First Baptist, Igede; First Baptist, Ikogosi). Most of the buildings were made of cement block, with metal roofing, that were built in stages [acquiring land; raising funds; laying the foundation; building the walls; putting on the roof; pouring the (concrete) floor; making benches (pews) and church furniture; installing windows and doors; etc.] To encourage local fund-raising, my parents sometimes (especially for new, mission ventures) would ratio-match what the people raised (e.g., a "dollar" donation for every two dollars raised). The matching funds might come from my parents' own tithes (they did not give to a particular church, but reserved their tithes for such needed projects), or from some other source. For example, my mother's home church (Grace Baptist Church, Durham, NC) gave ten-thousand dollars for the new building (since replaced) at First Baptist Church, Ado-Ekiti; and, Dad's father (who had been a "share-crop" farmer near Winston-Salem, NC) gave six-hundred dollars which was applied to the small, new building at Ago-Panu, in Ondo State (about one-hundred miles southeast of Igede). All of the building projects, which included church buildings; school buildings; missionary and pastoral residences, were collaborative efforts, using the resources of the missionary architect (Wilfred Congdon), along with local contractors, often under the supervision of Dad's main contractor, Isaiah Omodara.



The Araromi Baptist Church, Igede, under construction (1957)



The Ikogosi Baptist Church, under construction (1972)



First Baptist Church, Igede, at the dedication of the new building.

• A camp: This was a twenty-eight acre project, just outside the (south) side of the small town of Ikogosi, which began with a fairly large swimming pool that was supplied by water from a natural warm springs located just up the hill; a dining hall, kitchen and storage facility, which could serve more than one-hundred visitors at meal time; seven small cabins (occupancy, sixteen each); a mission residence; a chapel; and other small, functional buildings. In addition to building the structures, a great deal of the work went towards building a road from the town to the camp; clearing land and landscaping. A more detailed account of the building of this camp is in *An Amazing Story* (self-published, www.lulu.com).



The Nigerian Baptist Camp, "Warm Springs," Ikogosi (1972)

25 years of teaching in College, High School, and Pre-Seminary (schools):

Baptist College, Iwo:

My parents' first three years in Nigeria (1945-48), at the Baptist College in Iwo (begun in 1938, and is presently, Bowen University), involved both of them having teaching duties, but other duties as well. Our first year (1945-46) was lived with the Wilfred and Esther Congdon family, while our house was being built (about the same time, Dad was helping build another missionary residence on campus, which was first occupied by the Cecil Roberson's family). In addition, Dad was in charge of the College agriculture program, helping the students with their individual garden plots (each student was taught "farming," both to help with the food supply, and to help equip them to teach others, in their future careers). He was Chaplain of the College Chapel, responsible for Sunday services (morning and evening); was also "associational missionary" for a number of churches in the greater Iwo area (all local churches and missions were divided up among the missionaries--both couples and singles--who worked together to help each other); was coach of the College track and field team (which was competitive, and won the annual "event" one year); and, during the Congdon's being on furlough (1947-48), assisted with supervision of the Industrial School, of which Wilfred Congdon was Director, which was associated with the College. In addition to teaching and helping manage household duties, Mother was fortunate to learn "bookkeeping" from Esther Congdon, a skill that became more useful to Mother at Igede, with the large number of Mission accounts to manage at that location.



John McGee; John David, and workmen, with the Iwo College oxen (landscaping)



After living with the missionary Congdon family for a year on the campus of Baptist College, Iwo, while their house was being built, this is the McGee's first home, about 100 yards from the original Congdon residence.

Baptist High School, Igede-Ekiti

Around 1955, the Nigerian Baptist Convention approved a new high school being developed in lgede, which my parents opened in the middle of 1956, with the help of the John and Louise Hill missionary family, who moved to lgede around April, immediately following their language school training. Dad was the first principal (1956-59), while Mother managed the finances and many of the related duties [e.g., ordering books; ordering kaki and other cloth for school uniforms (the first year had a class of 30 or more students), and finding a local tailor to help make them, etc.] Soon after, the town donated a hundred more acres of land; additional dorms and classrooms were built, as well as a new chapel and staff residences.



These were the original buildings of the Central Day School of Igede which, in the late 1940s was one of the largest (Primary 1-6) schools in the Ekiti area. In 1956, these became the first buildings of the new Baptist High School.



John S. McGee (viewer's right) and John B. Hill, with the first class (1956-57) of the new Baptist High School, which was the sixth Baptist High School at that time in all of Nigeria.

PRE-SEMINARY SCHOOLS:

To meet the essential and critical need of training for young men in the Ekiti area, who might become pastors in local churches and missions, this informal, training program for about a dozen young men each year, was begun by my parents in 1950 (with some interruptions, lasting until November, 1972). With the help of local senior pastors and teachers, classes were held on mornings, Monday through Friday, on the mission residence's front porch, then later in a small building next to the residence, or in other places (such as at the camp in Ikogosi) where my parents might have been living at the time.

Those particular students who showed good academic interest and ability, were encouraged to continue their higher education (e.g., high school; teacher's training; as well as the Nigerian Baptist Theological Seminary in Ogbomoso (which was partnered with the Southern Baptist Theological Seminary in Louisville, KY). Three of the students who went through these "pre-seminary" classes actually spent time studying in the U.S., as well.

An "outgrowth" of this training effort is the current Baptist College of Theology in Igede, which is providing pastoral training for about forty or more male and female ministerial students, and which was recently (2014) authorized to provide Masters-level training.



Pre-seminary class, perhaps 1951 or 1952, on the front steps of the original Baptist Mission residence in Igede-Ekiti.



The pre-seminary group, probably in the early 1960s, outside the second mission residence in Igede.

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The faculty and staff of the Baptist College of Theology, Igede, at a welcome ceremony for us, July, 2009.



The ministerial-in-training students, at the reception given us (July, 2009).



A set of the New Interpreter's Bible commentary (12 volumes), donated/sent to Igede (2009)

Each of the (12) volumes of this Biblical commentary set was marked (see above), along with a "dedication" page which was placed in the front of each (see above and below)



On Thursday, July 9, 2009, Candy (wife); Erin (daughter); Se (granddaughter) and I visited the Baptist College of Theology, Igede-Ekiti, which had been arranged during our visit by the Baptist Planning Committee of the Igede Baptist Community. We were delighted and grateful for the warm way in which we were received (see above photo).

This twelve-volume set of the New Interpreter's Bible is, without question, the finest Biblical resource and study guide that is available anywhere. This new edition was greatly improved and recently revised from the original edition of about fifty years ago, which itself at the time was considered a high standard for Biblical study. At that time my parents purchased a set for their own study, and gave a set to me, as well, during my own time at the Southern Baptist Theological Seminary, in Louisville, KY (1964-68).

My parents, John and Doris McGee, were stationed at the Igede Baptist Mission during 1949 to 1977, in the role of "missionary church advisors," which meant that their primary responsibility was for the establishment; building; and on-going development of church work, which they carried out in the Ekiti, Akoko, Kabba, Ondo, and Okitipupa areas of the present Ekiti and Ondo States. To help provide trained leadership for these local churches, my parents began (in 1950) a "pre-seminary" training program at the Igede Baptist Mission located at "Oke-esu" (now renamed, "Oke Isodotun"), where each year they (with the help of local senior pastors and teachers) would offer training to a group of six to twelve persons who felt the call to ministry. Many of these served faithfully in churches for many years, and a number went for much higher training, including the U.S.

My mother loved the study of the Bible, which she did very early every morning, before beginning her day's work. Later, she wrote numerous study materials, some of which I made available to the Igede Baptist churches during our recent visit.

I am giving this set of the *New Interpreter's Bible* to **Rev. M. O. Ige**, pastor of the Araromi Baptist Church, Igede, who I have requested to be responsible for their care and use. It is hoped that these will be made available for use in the library of the Baptist College of Theology, in appreciation for our recent visit, and in loving memory of my parents, who gave their lives for the work that continues today. Amen.

John David McGee October, 2009

(Above, the "dedication" page that was put in the front of each volume of the commentary.)

• Agriculture promotion: My dad, who grew up on a farm, always loved to garden, and throughout his years as a missionary in Nigeria, as well as during retirement in NC, always grew large gardens which provided food for the family, as well as for sharing with guests who visited. He worked diligently to enrich, fertilize and improve the (already good) soil; demonstrated good farming techniques to visitors; and, provided seeds to local farmers. During their last six months in Nigeria (first half of 1977), he and Mother closed up the mission station at Igede, and lived on the large Baptist Hospital/Seminary mission station in Ogbomoso, where Dad took his tractor and related farming equipment, and cultivated about twelve acres of corn and vegetables on the Seminary campus.

"At Ogbomosho we were to stay in the home of a missionary who was on furlough. John began getting the land ready for planting, and I helped in the women's department of the seminary.

John worked from early morning until dinner time on the Seminary farm. After eating at noon and resting a bit, he worked until dark. He also went out to the health center to help the lepers with their crops. When the corn began to mature, people marveled at the beautiful crop. (Previously) the students had remarked, "He is just wasting his time in this old ground. We have had a little crop out here, and know this ground is worn out."

They changed their mind when they saw the corn (about twelve acres) that was produced. In fact, the students were so impressed that at their closing exercise they presented John with a paper giving him an honorary "Doctor of Agriculture."

Farmers going by would stop and ask him why his crop looked so beautiful and theirs did not look that way. John would explain to them what he had done, and how they could improve their own...John planted a crop of peas the day before we were to catch the plane. We learned of the success of these crops later when we heard the seminary principal say they had to turn out the school (close classes) for a week to gather the corn crop" (see below). (NOTE:



From Mother's letter, in An Amazing Story, p. 189)

(TRANSCRIBER'S NOTE: This appears to be related to the occasion of introducing the new minister to the members of the Fruitland Baptist Church. As suggested earlier, perhaps Dad was on the church committee that was responsible for recruiting the new pastor.)

I Corinthians 13 Dr. Drumand—

There is a voice in life that does the speaking. We are happy to have Rev. McKinnish as our Pastor. He is a man of maturity—Fruitland at this stage does not need a "tryout."

When we called Harold, we did not call Jimmy Baker (TV celebrity minister) when we called him. We did not call a Swaggert (?) (Another TV minister)

We did not call Oral Roberts (Another TV minister/faith healing ministry)

We did not call Falwell (Jerry Falwell, TV minister; "religious right" and founder, Liberty College)

We did not even call a "Stanley" (Charles Stanley, TV minister, who at one time had been pastor at Fruitland Baptist Church, 1957-59)

We called Rev. Harold McKinnish.

If our church is to move forward, all of us will have to put our hands to the plow. A church is like an industry. Every one of us will have to do our part.

PAGE 19: (Con't.)

"I had rather see a sermon than to hear one any day. I had rather a man would walk with me, than merely tell me the way."

We are writing a gospel day by (day), by the things we do and the words we say. Men are reading you by the deeds, whether false or true. What is the Gospel according to you?

PAGE 20:

[TRANSCRIBER'S NOTE: It is not clear whether what follows below (on a different page) is part of the "introduction" (previous page), or something written for another occasion.]

I cannot approve all that the committee has done. I cannot approve all the E.C. ("Executive Committee" ??) has done. I cannot approve all that Ron has done. But I have gone along with it.

If everything had been done, that I wanted to see done, we would have a new chapel; a new I... (??); a new conference center; and many other things. But we do not have them. These things cost money, and money that we do not have.

All of us live to have a name. We set goals, and will use every person and every resource to attain our goals. None of us want to be a failure, and we will do all we can to keep from it.

PAGE 21:

(TRANSCRIBER'S NOTE: Also, not sure if what's below is a continuation of what's above.)

We should try to keep balance in our churches

- 1. Evangelism
- 2. Stewardship
- 3. Church growth
 - It is easy to get out of balance.

PAGE 22:

1. Chor- 13-Dr. Dr.mand -There is a voice in life That does The speaking. We are happy To have Rev. mcCemish as our Pastan, He is a man of motority - fruitland at This stage does not need a Toyout when we called hanold we did not Call Simie Balcar when we called him we dind not Call a Solager """ " Oral Roberts " " Fawell stanley- we called Rev & Chemes & low church is to mave forward, all of us will have to put our hands to the toland -A Church It is like an Industicy Ever one of us will have + to do our Part.

(NOTE: See page 319, for transcription)

I had reather see a sermon Than to hear one any day -2 rather a man would walk me Than merely tall me the are writing a gospel des by The They we to and Scy -2 are mer reading you gospel day + h The day hy delate do ether false on l what Jospil according is The you

(See page 319, for transcription)

, ex 20 I Cannat approve all that the Committee has done - I cannot approve all that. E. 5, has done, I tanna approve all mut hon has done , But I have gone along with it. If energthing had been done that I wanted to see done. We would have a new chopel a new lake, and a new conference Center, and Many other things. But we to kit have Theme These Things Cost Monly and Monly That we do not have, all of us life to have a name. We get goals, and will use every person and energ rescourse to attaen our geals, hone of it won't to he a failure, and will we will do all we can to key from it's

(NOTE: See page 319, for transcription)

We should Try To Keep ballance in out churches-. I. Evangelig m-2. Stewardship 3, Church growth It is easy to get out of ballance-APRODITE -Agnostics-what one daes in Bod has nothing To do with The spirit. Asceties With I raw form the wares Sul"

(NOTE: See page 319, for transcription)

(TRANSCRIBER'S NOTE: What follows appears to be brief notes about early Christian heresies, perhaps in preparation for a Sunday School lesson.)

230

Aphrodite

Agnostics What one does in Body has nothing to do with the Spirit.

Ascetics

Withdraw from the world altogether to save the soul.

PAGE 23:

Neither Caesar nor Isis is Lord. But Jesus Christ is Lord.

The attitude toward the weaker brother (1 Corinthians) 8:7-13

Paul turns from Knowledge to Love

Intellectual insight is not enough. Christians live in a community toward which they have responsibility.

Dr. Davis-and fishing on Sunday.

All of us have INFLUENCE on others, whether we know it or not. Paul used the word 14 times in *Corinthians.*

Paul was not against eating food. The ENTRANCE to the Kingdom does NOT depend upon DIETARY practice.

PAGE 24

[TRANSCRIBER'S NOTE: This page has a list of about a dozen items and related costs, which likely were related to a project (at the house; at the church; at the camp; etc.)].

PAGE 25

[TRANSCRIBER'S NOTE: Page 23, as well as this and the following 2 pages seem to have been prepared for a lesson of some sort, perhaps a Sunday School lesson for the class of adult men which Dad taught (at times)].

Real learning should make men humble rather than make(ing) one conceited. The only fruitful knowledge is that which leads to love.

Eidwlon (?) – a statue Yahweh -- God of the O.T. KYRIOS -- LORD—we belong Theos -- God—Greek

Isis of Egypt Zeus of Syria

God the CREATOR-through Jesus Christ, the Lord. By Him and through Him all things were

made.

Both BEGINNING and END are related to Jesus Christ.

PAGE 26

NEITHER CAESAR NOR 1515 IS LORD - But Jesu & Christ 15. LORD. THE ATTITUDE TOWARD THE WEAKER BROTHER S: 7-13. PAUL TURKS FROM Knowledge To Love -Intellectual INSIGHT is not Enough. Christians Live in A Community Toward which They HAVE RESPONSibility. Dr. Davis- and Fisting on Sunday -All of US Have INFILLENCE on Others whether wE Know It on nor PAUL USED The word 14 Times Th Chrnthians-Paul was Nat against EAting Food. THE ENITERANCE To The Kingdom bocs NOT DEPend upon DiETARy PRactice

(NOTE: See page 324, for transcription)

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(NOTE: See page 324, for transcription)

(24) REAL LEARNING Learning Should MAKE MEN Humble RATher Than MAKE one Con-CEITEN THE ONLY FRUITFUL ISNOW-LEDGE IS THAT which LEADS To Lover Eldwlon- a stature VAHWEH- God of The O.T-KYRIBS. ZORD-WE BELONG THEOS. God - GREEK. ISIS OF Egypt-ZEOS OF SYRIA. God THE CREATOR __ Through Jesus CHRIST, The LORD. By Him AND THRough Him all Thinks was MADE Both BEGINNING & End ARE RELATE TO JESUS Chris T.

(NOTE: See page 324, for transcription)

3-THE DEATH of Chair Has PERSONAL SIGHIFICANCE-THE FFFECT One Might HAVE 4pon anather - IT MAY lause Him To RElapse back into the Old Pagan life. Paul Dalt with Three Proplems 1, 2dols- FREEDOM-2. Knowledge - + Love 3, attitud E Toward WEAKER Brother. If Paul Should come to our Church today, what would he sa would be pracese us you our love for each other Far. Our concern for the Churce Fas The Community - Los ne lost around us - I around the would,

(See pages 324 and 329, for transcription)

The DEATH of Christ has PERSONAL significance.

The EFFECT one MIGHT HAVE upon another—It may cause him to relapse back into the old pagan life.

Paul dealt with three problems:

- 1. Idols --- FREEDOM
- 2. Knowledge --- & Love
- 3. Attitude toward weaker Brother.

If Paul should come to our church today, what would he say? Would he praise us for our love for each other? For our concern for the Church? For the community? For the lost around us-- & around the world?

PAGE 27

- 1. Paul dealt with factions in the church—pitting men against Christ. Workers together—we cannot pull against each other & win.
- 2. How they should dress (?) as God's children
- 3. They should separate themselves from the world
- 4. Problems of marriage and celibacy
- 5. Christian FREEDOM

PAGE 28

[TRANSCRIBER'S NOTE: This page has a short list of items which seem related to work that was being done at the Baptist Association's ("Bear Waller") camp. This work over the several years that my dad was on the camp committee (he was chairman for much of that time) involved building a swimming pool, along with major improvements to several buildings and grounds landscaping; however, eventually the Carolina Association sold the camp, and no longer continued to sponsor that effort.]

- 1. Keep up grounds
- 2. Get roof painted
- 3. Lawn mower-shovels-rakes-weed eater-step ladder
- 4. Key rack made
- 5. Garden hose
- 6. Complete steps
- 7. Process in buying small things, towels, etc.

PAGE 29

[TRANSCRIBER'S NOTE: This page has a list of about fifteen common expressions or greetings in Portuguese, which seems related to the brief (less than a month or so, I recall) trip that my parents made to Brazil, as part of the NC Baptist Convention's "partnership" (with the Foreign Mission Board of the Southern Baptist Convention) mission effort to that country. Around 1985, my parents had made a similar venture to Togo, West Africa, as part of a NC team of volunteers who were engaged in digging deep wells to provide good water in rural village locations. At the end of that (one to two months) time in Togo, my parents flew to neighboring Nigeria, for a short (less than a week) visit to Igede and Ikogosi, which was their only trip back to Nigeria, following their leaving Nigeria for retirement in July, 1977. Upon visiting Ikogosi, they were able to see that the new, large Baptist Church building in Ikogosi had been completed; however, their disappointment was that the Baptist Camp, sold to the government around 1979, had been totally abandoned, with the camp buildings already being covered in "bush." Dad told me that he walked from the town to the camp (about a mile distance, on the small entrance-road he had made); however, seeing the camp's condition, he never entered the camp's grounds (all 28 acres had been fenced, during the time my parents had been constructing the camp). When I was in Nigeria in July 2009, we visited the swimming pool which my parents had built in 1961;

1, Paul dealt with Factions in The Church Putting men against 2. Chrest. workers Together -I, we connot pull against lack Other + Win, 2. How They should drees as bod's Children 3. They should separate Themselver from The world 4. Problems of marriage and Celibacy 5. Christian FREEdom

(NOTE: See page 329, for transcription)

- 891 - 966H. 1. Heleep rop. Grounds - " 2. Set roops. Painted -3. Lawn mowers - shovels-1 -. Stepladder late He Key rack mad 5. Sarden hose 6. complete steps. 7. Process in buying small Thinge Towells,

(NOTE: See page 329, for transcription)

vou a san pola Braz; Sono - Palo Sabman - mon - hand -Pon = Bread inko- dominative Eau - Com -Tem - dong. Seniburga - women 52.201 -Bone Deia --Benc. Tade - good after noon Como (How) Via -VIW Barm - (Bane) moito - a EgTow, Doa - @ J. em Obrigado - Thank you : Bo Vain obrigado . Atio - Helen Boa noite good night . Donne. Bem - Sleep well -

(NOTE: See page 329, for transcription)

however, the remainder of the camp was still covered in bush until it was resurrected as part of the new ecotourist project, which began around 2011, and completed in 2013.]

PAGE 30

(TRANSCRIBER'S NOTE: This appears to be a "lesson" on 1 Corinthians, which may have been a class Dad may have taught at Fruitland Institute or, more likely, part of a Sunday School lesson for his adult, men's class at Fruitland Baptist Church.)

The first four chapters—Paul praised them The shepherd's staff The shepherd's whip

Chap 5. Has to do with sex & property. Where did Paul get his information? From Chloe, or from one of Chloe's slaves

One person can bring the whole church into disrepute. Look what Baker and Swagart have done to the Assembles of God

Dr. (Emil) Brunner: The looseness of sex will ultimately destroy the Christian Church

"Reaching out for Jesus"

PAGE 31

(TRANSCRIBER'S NOTE: What follows appears to be something that Dad had prepared for leading the funeral/burial service of a member in the church who had died. His doing this may have been requested by the family, or this might have been during a time when the pastor was not there, for whatever reason.)

Precious in the sight of the Lord is the death of His saints, said Paul.

Well done, thy good and faithful servant; enter into the joy of the Lord, said Jesus.

This day Thou shalt be with me in Paradise, said Jesus.

No greater comforting words could ever be said to anyone.

I always considered her as one of the best friends I ever had.

She was one of those persons who was always there; at church; at the "Joy" Club.

PAGE 32 (Con't, from Page 31)

The greatest tragedy in any life is not to feel the need of God in one's life.

Christ was risen from the dead. As the first fruit of the resurrection. And the same Spirit that raised Him from the dead shall also raise us from the dead. That where He is, we shall be also.

The just shall be raised to life everlasting The unjust to damnation. Thus sayeth the Lord.

I know who I believe and am persuaded that He will keep that which I have committed to Him against that day. What day? The judgment day.

The first four chapters Paue Praised Them The shephend's stuff-Chis- Has To do with Ser + Property Where did Paul get dis Infor mation? from Chloe - On Jun in one of Choloe Slaves-One Person Can bring The whole church into des repute Joak what Bakar of Swagart has done to the assembles of Jud Dr. Brunner: The loosness of Sex will altmately destroy the Christian Church-"Reaching out for sesus-"

(NOTE: See page 333, for transcription)

Precious in The sight of The Sond is The death of Nis Sints, said Bud Ais Sints, Said Paulwell done, The good and faithful servant enter into The joy of The ford. Said Jesus_ This day Thou shalt be with me in Paradise - said Jusus no greater comporting words could even he Baid to anyone Lalways considered Friends & ener had she was one of those Persons who was always There, at church at the Class

(NOTE: See page 333, for transcription)

The greatest tragedy in any life is not to geel The need of God in Ones-linge Christ was risen from The dead, as the first fruit of The Resurcetions and The same Spirit That raised Nim from The dead shall also Maise us from the dead. That where He is we shall be also. The just shall be raised to life everlasting -The unjust to damnation. Thus a sayeth the Sord. I know who I Believe and am Persuaded That He will Reep. That which I have committed To Him against That day what day? The judgment day.

PAGE 33 (Con't.)

We know that everyman shall stand before the judgment bar to give an account of the deeds done in the body.

The greatest deed that any man can do is to accept what God has done for him in Christ Jesus.

God turned His face toward us in Jesus Christ.

Dr. Brunner: Most people live their lives in remorse of the past. They are afraid to die. Or they live in anxiety of the future. They have not done much on earth for heaven's sake. Jesus has taken away our sins. Our sins have been forgiven. He has taken care of our future. As I live, you shall live also.

PAGE 34 (Con't.)

Through the first man, Adam, came death. Through the second man—Adam (TRANSCRIBER'S NOTE: I believe here he meant to write "Christ.") comes eternal life. In Adam all die—in Christ all shall be made alive.

Jesus arose from the dead. He took our death upon the cross that He might give us His life.

We do not have to walk that lonesome valley by ourselves. The risen Lord will walk with us.

May God's richest blessing be upon the family as the(y) re-adjust to life without him (her?).

PAGE 35 (Con't.)

Life is real. Life is earnest. The grave is not its goal; from dust thou are to dust returneth was never spoken of the soul.

PAGE 36 (TRANSCRIBER'S NOTE: This page—not transcribed here—appears to have notes regarding construction work being done somewhere, most likely at the Carolina Association camp.)

PAGE 37 (TRANSCRIBER'S NOTE: This is a "report" of their Brazil trip.)

High lights of trip to San Paulo

I am glad that I was able to go to Brazil. I had always wanted to go there. I had read a lot about our Baptist work there and wanted to see some of it, but did not want to make a special trip for that purpose only. When the door opened to work in San Paulo, I entered it. I do not regret having gone.

When we arrived in Brazil it was like being back in Africa. I felt much at home.

We had a wonderful group with whom to work. I believe we had a good beginning. We seem to have won the confidence of the Brazilian people.

We had a very busy schedule each day. We left our Hotel at 2:00 PM and were gone to about 11:00 PM. We had to travel several miles through

PAGE 38 (Con't.)

We know That every man shall Stand before The judgment Bu To give an account of the seal deeds done in The body The greatest deed That any man can is to accept God has done for him in Chris ferran God Turned Wis face Toward in Jesus Christ. Dr. Bronner - most people live Their lives in remarse of The Past, They are agraid to die. On They have in anxiety of the forture. They have not done much on earth you heaves super fusus has Sy Pen away our sines, and and heen forgiver live a that taken have goon future. as I Tive, ye shall five also,

(NOTE: See page 337, for transcription)

Through The first Man adam came death - Through The second man-Adam Comes sternal life. In Adam all die In Chrest all shall be made alive. Juses arose farm the dead, we toak our death upon The cross That the might us this life. we do nut have to wolke That lonsome valley by ou Schuls. The risk ford wit well with us may God's rechest Blessey he pan The family as the rea adjust to lige without him

(NOTE: See page 337, for transcription)

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(NOTE: See page 337, for transcription)

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(NOTE: See page 337, for transcription)

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(NOTE: See page 337, for transcription)

trappie, we gelt that God was taking Core quis- no mishaps - he spent lach. afternooms in the homes of the people, sharing with the The Joggospel and asking Them to attend Church a The evenings, we had good services in The Churches lack enening . Il good number y People made decessions in the Church and a larger number mode dicescons in the horses we do that Know hour many y there will relate Them Selves to the church. If 10% of Ren are paptsed into the Church. It wil he wouth our efforts, we did more seed planting Than anything else This is a Meginning of a movement to bring the people in san Pake the faith in Jesus Christ. The only regrets & have is That The time was too short. we not mere long enough to real Come to Know The people as we tund (we need to gray for the ones I am expecially grateful for the Tim

(NOTE: See pages 337 and 346, for transcription)

with the 2 fastors & feeling that I wan alle in our Stale who will be after us. I was glad we were able to give A.T. to those with tukom we talked .. How wondapel that 100 word pay for a N.T. ! those on the glane E perfect E whom we tranded . There is Portigen - You in Eng. will been quet of three two - poge. The other & with twhen I talked were Christening but that shaving love an encouragement to back lain gus-- 2 was in for now we pase may Save Deagle -

(NOTE: See page 346, for transcription)

42 The letter described as. Le The Epistle of Courage 2 The epistle of Eurage-Pilgn 3... " " hope-On Streeten- The finest thing in M.T. Ist. Peter-3 great doctrines le The doctrine of God a Hec Gerus Christ The Church 2. 11 11 te ce 3.

(NOTE: See page 346, for transcription)

traffic. We felt that God was taking care of us-no mishaps. We spent each afternoon in the homes of the people, sharing with the Gospel and asking them to attend church in the evenings. We had good services in the churches each evening. A good number of people made decisions in the church and a larger number made decisions in the homes. We do not know how many of them will relate themselves to the church. If 10% of them are baptized into the church, it will be worth our efforts. We did more seed planting than anything else. This is a beginning of a movement to bring the people in San Paulo, to faith in Jesus Christ.

The only regret I have is that the time was too short. We were not there long enough to really come to know the people as we would have liked. I am especially grateful for the time with the 2 pastors, feeling that I was able to make some contribution to their lives.

We need to pray for the ones

PAGE 39 (Con't.)

in our State who will be going after us.

J. S. McGee

(TRANSCRIBER'S NOTE: The additional writing on this page is in Mother's handwriting, which seems to be her adding her own additional comments to this "report," which they may have been making together.)

I was glad we were able to give N.T. ("New Testaments") to those with whom we talked. How wonderful that 10c (ten cents) would pay for a N.T. !

It was so good to talk of Christ to those on the plane with whom we traveled

PAGE 40 (TRANSCRIBER'S NOTE: This appears to be brief notes regarding 1 Peter.

The letter described as:

- 1. The Epistle of courage
- The Epistle of pilgrimage
 The Epistle of hope

Dr. Streeter: The finest thing in the N.T. -1st Peter

3 great doctrines:

- 1. The doctrine of God
- 2. The doctrine of Jesus Christ
- 3. The doctrine of the Church

This concludes (J. S. McGee's) notebook (labeled by this transcriber as #5).