

BULLETIN

SEMINARY EXTENSION

DEPARTMENT

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WHAT IS MATURITY?

The philosopher-psychologist thinks that maturity is the arrival at an independent self sufficiency. To him the role of a worshipper is weak and self abnegating. He seeks rather to stand upright having out-grown the need of a helping hand to guide, for now he has evolved into a divinity of self. The hand that guided all along was like a stick in his hand as he walked in darkness. He thought that some super-human hand held the other end, but all along his strength lay in his ability to walk -- not to hold an empty stick. This grip on a loose stick is faith. Since he is mature and knows that the stick has no value, he does not require faith-in-the-stick. It is transferred to his feet and legs. Such evaluation of the role of religion assumes that God does not really exist but that it is valuable for man to imagine that he does so long as this imagination has value for him. So maturity becomes a grown-up recognition that the universe has betrayed us -- that all the signs have been reversed for our welfare while we were immature.

Overstreet (THE MATURE MIND) cannot reconcile "trust," "faith," or "dependence," with maturity. Man must be both a motor and a dynamo. So long as the motor is dependent upon a lifeline it has no individual status. Cut the life-line and see if the motor operates, then can proper evaluation be made.

This distortion grows out of a misunderstanding notion that faith is a weakness. Another great thinker stated that "when I am weak, then in Christ I am made strong." Strength in the Christian life stems from a recognition of weakness of self and the power of our resources.

BOOK REVIEW

Charles S. Duthrie, GOD IN HIS WORLD, New York: Abingdon Press. 176 pages. Price \$2.50.

This book seeks to lead the Christian to become evangelistic by understanding God, the nature of His church, the task of the Christian, and the resources at his command. It is a plea to become so involved in faith and experience that the task of winning will cease to be a function and will become a natural extension of ones Christian personality.

He analyzes the state of the church as a minister dominated society and believes that the layman too often has been handed a tool finished by the minister and told how to use it. He thinks that laymen should be given a larger place in the planning state. Then they will participate more freely in the evangelization of the world.

We must evangelize the man of the twentieth century as he is and not as he was a century or more ago. The gospel must be intelligible to him if he responds to it. As the Christian "engages the world" he must be aware of its needs and problems. Therein lies the key to his success-understanding. The place where this engagement is met is where people are found. The Christian message is peculiarly suited to our world where man needs (1) something to believe in, (2) something to belong to, and (3) something to work for. Communism offers this to man but it is a sham. Christ offers it and it is real--God-The Church-the Kingdom.

The author makes a strong plea for personal witness. He

knows that the power of the spirit must accompany Christian witness. He knows that prayer is essential. This book should be in every pastor's library for it is one of the most provocative works on evangelism that I have found. It is traditional in message but is definitely of a deeper vein than the usual book of this sort.

"GIVE ME": "MAKE ME"-WHICH?

What is the motivating force of your life? The outcome will reveal it to be one of two things. Two widely separated and distinct life philosophies are expressed in these phrases, "Give me" and "Make Me." Both of these are found in Luke's story of the lost son, but in spirit many other stories reveal the same attitude, since virtually every life embraces one view or the other. The prodigal son expressed both views, but at different times.

The "give me" attitude of life --always wanting something, either a hand-out or something not needed or deserved--is causing many problems. It is headed by the expression or thought view, "what do you have to offer me?" It is all right to get ahead in life, but the "give me" attitude is dangerous. Much of our modern business world is run this way--heartless economy in the seeking of personal gain. Much of international relations are on this level. All too often Christian servants employ this same philosophy in seeking a church or business, "what's in it for me?" The prodigal said in youthful immaturity, "give me." He expressed impatience in not waiting until it could be given as a reward. He mistakenly felt that material goods would settle his problems; in essence, it only began them. His "give me" attitude made him disinterested in home and eager to go away. It also opened the door for indolence and wasteful living.

The "make me" attitude can begin the solution part of our culture. It can help work out problems instead of causing them. The prodigal came to say "make me" after his senseless "give me" philosophy had shown its true self. He changed (renewed) his mind and it transformed his life. ("Be ye transformed by the renewing of your mind." Rom. 12:2) His attitude changed from a haughty "give me" to a humble "make me." It took repentance, realization, and

resolution for him to come home, but when he did, instead of receiving "husk" in keeping with his willingness and expectation, he received a robe, a ring, and a reunion. He did not expect this, nor should we, but the "make me" philosophy will of itself bring rich rewards.

How our Lord Jesus Christ typifies the "make me" attitude by coming to minister and to serve, O, how this sore world would profit from this "make me" attitude. No one is more needed or more qualified to lead out this than the body of Christians. Are you out for a share for yourself or to share yourself? It is your choice: "Give me;" "make me"--which?

Ray K. Hodge, Associate

CANADIAN BAPTISTS

While the writer was in Washington Oregon recently he had the opportunity to sit in on the examination for ordination of a preacher from Canada, Rev. Jim Yoder. The Canadian Baptists with which we have affiliated are more consciously Baptists than most of our members. I sat beside a group of young people from the Kings Road Church from which this young preacher came. One could hear sixteen year old girls and boys giving, under the breath, assent to vital Baptist teachings. Dr. Commander of Houston, Texas led in questioning; the young man had an excellent grasp of the subject matter and the young people of his church were deeply involved in every question.

The Canadian issue needs a thorough investigation by our leadership. The means by which we can help needs to be explored, but a negative answer cannot be imagined by anyone who has seen at first hand the enthusiasm and spirituality of this small band of Christians. Without a doubt we are seeing a new convention under development in this project. The loss of McMasters University and the general loss of Baptists in Canada as they merge with other groups would indicate that the Baptist witness is on the decline. But this is a growing group with views similar to ours and with their eyes on our schools. Brother and Mrs. Yoder are entering Golden Gate this fall.

Lee Gallman, Director