

## Stillness and Joy

By Gary Henry

"Be still, and know that I am God" (Psalm 46:10).

Nowadays, one reason we know so little about joy is that we know so little about stillness. In this age of the world, most of us are busy with a myriad of priorities and projects. And we pride ourselves in it. The person whose schedule is packed has more prestige than the fellow who "doesn't have much to do." But joy — real joy — is in seriously short supply.

We'll try to define "stillness" in a moment, but just think, by way of contrast, how unlikely it would be for joy to surface in the kind of lives we lead. Our "busyness" produces so much clamor and clatter, the voice of joy is drowned out. It simply gets lost in the shuffle. Even if joy were to appear, it would go unnoticed.

But what does it mean to be "still" before the Lord? It doesn't mean being physically still, though stillness of the body is often involved. And it doesn't mean not saying anything, though that is often involved as well. "Stillness" before God means reverence, humility, openness, and forgetfulness of self. It means putting our minds into a thoughtful posture. It means having our activity stilled and our words hushed by a compelling sense of the power of God All-

mighty. Above all, it means having a servant's readiness to obey: "Speak, Lord, for your servant hears" (1 Samuel 3:9).

I suggest that it would be rare for a person to experience genuine joy if he or she were not mentally disposed in the manner we've just described. That is the only kind of environment in which real joy can make an appearance. Just as happiness eludes those who "pursue" it, joy is even harder to bring under our own power. It doesn't come "on command," but rather it is experienced, often quite unexpectedly, by those who are "still" before the Lord. Unstill people are simply not good candidates for joy.

So God's instruction to us is this: Be still, and know that I am God. We shouldn't obey that instruction selfishly, simply so we can have the joy we want. Nevertheless, we won't have any joy if we don't obey it. Without a reverent stillness at the center of our hearts, joy has no chance to break through the noise of earthly life. Of all the killjoys in the world, irreverent busyness is the worst.



### Classes This Week

Sunday 5:15 PM Kid's Class at the Building	Tuesday 8 PM Truth-seekers in Student Center Rm 2225	Thursday 7 PM Ladies Class at the Pender's with Sharon Craig teaching: "Let the little Children Come to Me"	Saturday 6-8 PM 1st-5th grade from 6:00-8:00 p.m. at TBD	Saturday 6:30-8:30 PM 6th-12th grade from 6:30-8:30 p.m. at TBD
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### Sick

Brad Marshall (Allie Hosey's Cousin)	Owen Mauldin (Seth and Summer Mauldin's Son)	Frank Hand (Laura Humphrey's dad)	Sandlyn Fultz (Davis Fultz's Sister)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Don Lanier (Father of Greg Lanier)	David Hartsell (Holly and Brad's Father)	Kate Miller (Daughter of Brandon and Erin Miller)
Donna Pridmore (Erin Miller's Mom)	Neal May (Manna Jones' Mother)	Mark Dean (Father of Logan Dean)	Jerry Foropoulos (Anna Jean's Uncle)
Jon Jon Henderson (Suzanne Stagner's cousin)	Quinton Addison (April Jerkins Grandfather)	Danny Weldon (Rusty Weldon's brother)	Bob Cannon (Friend of Holly Law)
Gerald White (Christopher, Anna and Wesley's Father)	Dale Herd and Alice Nutt (William Herd's Siblings)	Emily Stallings (Anna's sister)	Ted Nelson (Sheryl Fowler's Cousin)
Lisa Carter (Josh and Luke Carter's mother)	Joe Perkins (Scott Perkins's Dad)	Toni and William Herd	Tom Davis (Walker Davis' Uncle)

### November Birthdays

- 2 - Debbi Coleman
- 6 - Troy Godwin
- 6 - Bridgette Borden
- 7 - Amy Godwin
- 7 - Leah Donahue
- 8 - Ashley Miller
- 9 - Darla Hahn
- 9 - Casie Spencer
- 11 - Andrew Hahn
- 13 - Toni Herd
- 13 - Emerson Daniels
- 13 - Dylan Bartlett
- 13 - Ronald Henriquez
- 15 - Jon Hornback
- 16 - Nicole Pender
- 16 - Alexander Dunaway
- 16 - Victoria Dunaway
- 23 - Mary Ann Roberts
- 24 - John Burns
- 25 - Silas Weldon
- 27 - Scott Fowler
- 28 - Will Harris
- 30 - David Simpson

### News and Notes

- ☒ - Lets keep in our prayers our expectant mothers, Laura Humphrey, Brittany Bagents, Shang Li and Jana Hall!
- ☒ - Easton Nash has come home from the hospital.
- ☒ - Remember Tim Morton in your prayers as he is deployed to Afghanistan.
- ☒ - Logan Dean's dad, Mark Dean, will have surgery Monday, Nov 10 to remove a section of esophagus.
- ☒ - Matthew Cavender is now returning home from Afghanistan!
- ☒ - Mary Ann Roberts' mother, Betty McCreavy, had successful back surgery.
- ☒ - Caleb Daniels was baptized into Christ Friday night!
- ☒ - There will be a brief meeting tonight after services in adult 2 classroom for those interested in teaching or assisting with children's Bible classes in 2015

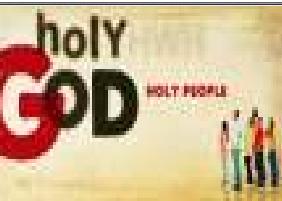
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# The Auburn Beacon

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:16)



Volume 6, Issue 1



## What is the Difference?

By Irven Lee

An instrument of music was introduced into the worship at Midway, Kentucky about 1858. This innovation moved slowly among churches in the North and finally came to the South about 1900. Of course, the church support of the missionary society and other central collecting and disbursing organizations came with the instrument. The intra church organizations also came along about the same time, as well as church sponsored entertainment and fraternization with the Protestant denominations who taught that one is saved at the point of faith before obedience.

### (2 Peter 1:3)

If a stranger had come to some little town in the early part of this century and had inquired as to the location of the meeting place of the church, some local man might have asked, "Which one?" The stranger might then have asked; "What is the difference?" He would have been told that one used instruments of music and the other did not. Division usually came when the instrument was added. Actually, the social gospel and the church support of manmade institutions also marked the difference, but these facts were not so conspicuous to the neighbors at first. Even the churches themselves gave almost nothing but lip service to the societies with an occasional small token gift of money.

The greatest difference of all was not seen or generally realized. The real difference was in the attitude toward the Bible. Those who brought in the

The real difference was in the attitude toward the Bible. Those who brought in the innovations would say that the Bible does not say that we should not have these things. To them the silence of the scriptures meant liberty to add samples of human wisdom. Those who did not approve of the instrument and the societies pointed out that these things were without New Testament authority.

innovations would say that the Bible does not say that we should not have these things. To them the silence of the scriptures meant liberty to add samples of human wisdom. Those who did not approve of the instrument and the societies pointed out that these things were without New Testament authority. They were not commanded, implied, or taught by approved example. To them it was a sin to go beyond that which was written (2 John 9; Rev. 22:18-19; 1 Pet. 4:11; 2 Pet. 1:3).

Those who approved the changes thought of themselves as progressives. They were bringing in the things that were similar to the practices of the neighbor.

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boring religious bodies so they would not be so "narrow" (different). In their sight, those who opposed the innovations were non-progressives. Then, as always, the church division was accompanied by bitterness. One group thought that the others were fanatics, hair-splitters, moss backs, antis, and non-progressives even though they were teaching and practicing what their fathers and grandfathers and the Bible taught.

The "progressives" carried most of the members in this movement which was more popular with the religious organizations about them. It was a move in their direction. The progressives wanted to be more acceptable to their neighbors. They were tired of the word "narrow" even though our Lord spoke of the way that leads to life as being narrow (**Matt. 7:13, 14**). Finer buildings were erected, kitchens were added, and plans were made to have more fun and "fellowship." There was less emphasis on the fellowship often mentioned in the New Testament. That fellowship was with God and with fellow soldiers in earnestly contending for the faith. The battle with denominational errors in faith and practice gradually came to a halt where the instrument and other innovations came into favor. The progress of the progressives was not in winning the fight against error in the good warfare (**1 Tim. 1:18; 2 Tim. 4:7; Eph. 6:10-20**).

Emotionalism and sensationalism came with the progressive movement. The interest came to be in numbers, prominent members, good buildings, and social recognition in the community. These ideas and practices did not come to every place at the same time or to every member to the same degree. There was a package of things to be accepted, and some would offer resistance at times; but the machine was moving rapidly by the time the instrument was added. Big changes in attitude had already come or it would never have been added. Changes continued to such an extent that those who first added the instrument would be shocked by the "Disciples" today if they could come back to life and walk in among their descendants in religion. It would be hard for them to believe that they were more than distant cousins.

Typical arguments for the instruments of music were: (1) David used them; (2) Others use them; (3) We like them; (4) The Bible does not say that we cannot have them. These arguments are as strong as they could make; they are not indications of their desire to please God in the church that is according to His eternal purpose. They had reorganized the church until they could speak of "our church, our money, and

our business." Their desire was the final and highest law. To speak where the Bible speaks and be silent where it is silent was too narrow for them.

The only choice the "non-progressives" had was to go along with the innovations or get out and worship with the few kindred spirits they could find. They might meet in some one's living room, a store building, a court room, or a school house. In several years, they would reach a point where they could build a meeting house of their own on some little inexpensive lot. These "anti's" were almost always the members with less money and with less social prestige. There was a sense of responsibility (often too weak) that caused them to start one little church after another in communities all around the good building where the "progressives" met and continued to become more and more progressive. By the late thirties, this growth of the more conservative people became rather amazing.

In the more rapid growth of the forties many came to these conservative churches from the religious groups about them. Some of them were not fully converted, and teaching was inadequate in many places. They were not grounded sufficiently in the basic teachings of the one body and the importance of doing all things according to the pattern. The progressive, social gospel, and institutional spirit started among them. In the last thirty or so years, history has been repeating itself in a very vivid way. It is easy to see that attitude, arguments, bitterness, and the back to denominationalism movement are the same as they were a few decades earlier.



## Politics or God?

By Chris Carter

I too am disgusted by the political landscape. Working near the nation's capital as I do, it's difficult to ignore the situation. But one thing God has granted, which helps more than I can express; I've come to understand more fully the trust we must place in Him. Our focus is to remain upon God and the cross of Christ.

Anyone who pays attention to current events can plainly see that our nation is moving in a direction which not only threatens the freedoms with which we've been blessed, but our religious liberty as well. Few of our elected officials seem willing to take a godly stand on anything, choosing instead to bow to the so called status quo. Worse still, it seems we are powerless to stop them.

Often, in the few minutes before worship or study assemblies begin, brethren will make small talk, which sometimes turns to the terrible state of affairs in modern politics. I call on my brethren to consider that, while these things may be true, expressions of our political frustrations, at a time when we have assembled for a spiritual purpose, cannot edify us or glorify God. We've come together to be built up spiritually, and refreshed from our weary dealings with the world; why create a distraction to our meeting and possibly place a stumbling block before others? Political discussions before and after assemblies are as distracting as waiting on the Lord's table and accidentally catching sight of a woman's immodest dress during the observance. One may not dwell on what one saw, but the extra effort distracts from a most solemn occasion. We should never be distracted by the world as we attempt to do God's will.

I too am disgusted by the political landscape. Working near the nation's capital as I do, it's difficult to ignore the situation. But one thing God has granted, which helps more than I can express; I've come to understand more fully the trust we must place in Him. Our focus is to remain upon God and the cross of Christ. How well Paul spoke when he told the church in Corinth "For I determined not to know anything among you, except Jesus Christ, and him crucified". (**1 Cor. 2:2**)

Consider that what is occurring may be according to God's plan. He may be removing his blessing from a nation which murders unborn children and embraces sin as righteousness (**Psalm 33:12**). Whatever becomes of this nation will affect us too, perhaps more so. When God punished Israel by delivering them into Babylonian captivity, wasn't the righteous Ezekiel swept up with the unrighteous? Rather than attempting to escape God's judgment by running away to Egypt, Ezekiel became a watchman to the people (**Ezekiel 3:18**). Remember Gamaliel's warning to his fellow leaders; "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (**Acts 5:39**)

Haven't we all thought that, unlike Peter, we would confess knowing Christ? Then let's see what we're really made of. It's possible that some day our government will require all churches to adhere to approved teaching which will directly conflict with God's will. As His church, we cannot obey such rulings. What then, are we to do; bow to the government, run and hide within the denominations or place our trust in God and take what comes? Brethren, the answer is obvious. Perhaps someday we may have to meet behind rocks and sing in hushed tones in order to worship; God's church wasn't destroyed when these things occurred in the 1st century, nor can it now be.

I gently caution everyone; please consider what you say and do before others before, during and after each assembly. We're in a great spiritual struggle (**Eph. 6:12**) and we need to keep our eye on the promised reward (**Gal. 6:9**), which is to be in God's presence for eternity.

