

Self-Conscious

By Morris D. Norman

To be "self-conscious," philosophical-ly, is "having consciousness of one's self, one's actions, one's sensations..." (World Book Di-et.). This article will deal with two areas that are worthy of consideration.

One concept is being conscious of one's self in the presence of others. This can have a bad effect to the extent of shyness to cause one to withdraw socially which could prevent one from being the source of strength and edification to others that the Bible demands. It could cause one to fail in the using of one's talents to further the cause of the Lord. Because of shyness some claim they cannot teach, lead prayer or singing or many other things publicly necessary for the functioning of a local church. If this is our problem, we need to work on it so that we can be used to the glory of God.

Self-consciousness in the presence of others can be good if it demands in us a sense of pride in appearance and action. Some have such an absence of self-consciousness that they do not care how they look, with no sense of shame in appearance. They dress immod-estly, lasciviously, slovenly, vulgarly and beggarly. Some

misbehave themselves with un-godly, vulgar, blasphemous lan-guage. They are crude in dealing with others, impo-lite and ill-mannered. We need to be conscious of self so that we do not become a blight on society nor salt that has lost its savor.

The Christian needs to be self-conscious as to God's will for him. David stole Uriah's wife but it was not until Nathan said, "Thou art the man" that David was conscious of the full extent of his sin (**2 Sam 12:7**). Paul had to withstand Peter to his face to make him conscious of the ill effect on the truth of the gospel when he withdrew from the Gentiles (**Gal 2:11**). We need to be so self-conscious that when the gospel is preached, we keenly examine our-selves (not the other man), to determine if we are to be blamed. How many hear truth and then apply it to someone else when "Thou art the man?" — The number is too great who try to remove the mote from their brother's eye when they have a beam in their own (**Mt 7:3-4**).



Classes This Week

Sunday 7:30 PM College Devo and Singing at Jerimiah Johnson's with Jacob Smith teaching.	Tuesday 8:00 PM Truth-seekers Campus Study in Room 2225 in Student Center	Thursday 10:00 AM Ladies Class at the Rouse's on "Amazing Women of the Bible"	Thursday 7 PM Men's Class at Walker Davis' on Elders and Deacons
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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)
Betty Mcareavey (Mary Ann Roberts' mom)	Jim Trull (Phillip Box's grandfather)	Mark Dean (Father of Logan Dean)	Jerry Foropoulos (Anna Jean's Uncle)
Tom Davis (Walker Davis' Uncle)	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)	Amy Baswell Hall	Emily Stallings (Anna's sister)	John Marvin Rhodes (Toni Herd's cousin)
John M. Rhodes and Bonnie Rhodes Kirkley (Toni Herd's family)	Joe Perkins (Scott Perkins' Dad)	Aubrey Meeks (Toni Herd's Nephew)	Austin Locke (Jeremiah Johnson's Grandfather)

April Birthdays

- 1-Rachel Hobgood
- 3-Jessica Shaver
- 3-Cameron Abernathy
- 4-Julie Henriquez
- 5-Tate Pender
- 8-Laura Humphrey
- 8-Hannah Morris
- 12-Becky Daniels
- 12-Austin Adams
- 14-Kaylee Searcy
- 14-Jesse Roberts
- 16-Victoria Dunaway
- 16-Carson Fowler
- 17-Daniel Cobia
- 18-Spencer Sullivan
- 18-Taylor Godwin
- 18-Joel Black
- 20-April Jerkins
- 20-RJ Martin
- 23-Anna Miller
- 24-Bob Simpson
- 26-Latisha Redmon
- 28-Anna Stallings

News and Notes

- ☒ - Lets keep in our prayers our expectant mothers, Laura Humphrey and Nicole Pender!
- ☒ - Scott and Jenna Vaughn had a baby girl, Marcelle Grace, at 23 weeks. She is in NICU at Baptist south in Montgomery. Please pray for her.
- ☒ - There is a gospel meeting at Perry Hill from Apr 10-12 with Phillip Shumake on "Lifelong Zeal"
- ☒ - This year's VBS will be June 8-11. VBS topic: "Heroes of the NT"
- ☒ -
- ☒ - Johnny Richardson, from Russellville, AL, has made great progress from his illness!
- ☒ - Jana is
- ☒ - Please pray for Steve and Becky Pruitt as their young son has cancer and is undergoing chemo treatments.

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**)

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Problems Surrounding Material Prosperity

By Edward O. Bragwell, Sr.

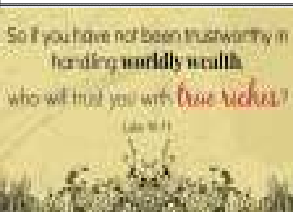
The Scriptures teach us that the love of money is at the root of all kinds of evil (**1 Tim. 6:10**). At the same time, we are taught that we must work in order to have money to buy the things we need and to have to give to those less fortunate than ourselves (**Eph. 4:28; Acts 20:33-35; 2 Thess. 3:10**). It is also clear from the Scriptures that there have been godly rich people. The rich among Christians are addressed and warned against the pitfalls of wealth with no indication that their prosperity was wrong of itself (**1 Tim. 6:17-19**). Instead they are told that God has richly given them their wealth to be enjoyed (**v. 17**). John wished for Gaius, "that you may prosper in all things and be in health, just as your soul prospers" (**3 Jn. 2**). Local churches depend on the prosperity of their members' in order to do their work (**1 Cor. 16:2**). With all of this, why would Jesus say that it is easi-

The danger is in the things that having money, or the perception of having it, can bring them, i.e., Pride, Popularity, Prestige, and Power.

er for a camel to go through a needle's eye than for a rich man to get into the kingdom of God (**Mt. 19:24**)?

The reason it is difficult to the point of near impossible is that "... they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (**1 Tim. 6:9**). Very few can handle the pressure. The danger is not so much that they will become like the miser sitting in his vault room running

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Thoughts to Ponder

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. (**1 Timothy 6:17**)

Elders

Walker Davis (334) 703-0050
Larry Rouse (334) 734-2133



SCHEDULE OF SERVICES Sunday

Bible Class9:30 AM
Worship10:20 AM
Evening Worship 6:00 PM

Wednesday

Bible Classes.....7:00 PM

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his fingers through his piles of money. The danger is in the things that having money, or the perception of having it, can bring them, i.e., Pride, Popularity, Prestige, and Power.

These tend to blend together in the minds many who desire wealth. While we cannot read the hearts and minds of such people, over time we can see enough to reasonably discern their motives by their demeanor. At any rate, God knows.

We see people, even in the church, who are like Hezekiah—very proud of their wealth and willing to show it off (**2 Kgs. 20:12-18**). It is obvious they want you to know what they are worth materially. Though some of these may be very generous with their money, they do it in a way to make sure that folks take note of it - thus increasing their popularity. They understand that "the rich has many friends" (**Prov. 14:20**). They love being known as "pillars of the community," not so much because of their character, but because of what they mean to the community financially. Because of their wealth, or perception of it, they may hold prestigious positions in various secular institutions and unfortunately at times leadership roles in the church. All woven into this is the desire to have power over people. No one denies that money is power. It often makes folks become obligated to the one who has it. Also the prestige and popularity that money has brought (or bought) results in more power.

On the other hand, we have seen people who are obviously well off, who seem to be completely unaffected by the "big

four." They are humble, and show no signs of desiring popularity, prestige or power, but rather doing what the rich are told to do: "... that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (**1 Tim. 6:17-19**). To such persons we can truly wish for them to prosper even as their soul prospers.

Brother or Sister in Christ, if you have been blessed with prosperity, whatever the amount, please be aware of the temptations and snares it can bring and determine to avoid them. Thank God for blessing you with it and manage it in a way that will glorify Him and serve others.

Be aware also that the love of money is not limited to the well-to-do. The warning against the love of money was first addressed to poor slaves (**1 Tim. 6:1**) before it was expanded to charging the rich. In **Proverbs 30**, Agur the son of Jakeh recognized both the dangers of being rich and being poor when he prayed, "Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? Or lest I be poor, and steal, and take the name of my God in vain" (**Prov. 30:7-9**). The inordinate love of money affects people all across the entire spectrum of the economic scale.



"Is Any Merry? Let Him Sing."

By Bill Hall

God, in His infinite wisdom and foresight, provided a natural response for every mood and condition that man faces. For times of affliction, there is prayer. For times of sickness and guilt, there is the summoning of good men (elders) who can assist. For times of cheerfulness and joy, there is singing. "Is any merry? let him sing" (**James 5:13**).

The natural response for the godly man, however, will not be just to sing "any old song," but to sing psalms and praise. The godly man lives with an awareness of God. In his cheerful moments he sees God as the source of his joy and happiness. Where could he find a better avenue for expressing his joy and gratitude than in the words and melody of:

"My Jesus I love Thee, I know thou art mine; For Thee all the follies of sin I resign; My gracious Redeemer, my Savior art Thou: If ever I loved Thee, my Jesus, 'tis now." - W. R. Featherston

or in the words:

"He leadeth me! O blessed thought! O words with heavenly comfort fraught! What-e'er I do, where-e'er I be, Still 'tis God's hand that leadeth me." - Joseph H. Gillmore

Indeed, one indication of the depth of a man's spirituality and godliness is the songs which he naturally sings when he is merry.

A happy church is a singing church. The happy church does not view the singing portion of its worship as a dull, emotionless requirement, but as a powerful expression of its love and praise and joy. The happy church does not allow its singing time to be cut short so the preacher can have more time. Rather, in its singing it builds enthusiasm and emotion that enhances every other part of its worship.

Happy homes often express their happiness through singing psalms. This can be done in a more formal way while sitting around a table with song books in hand, or in less formal ways, while riding in the car or working around the house. We once heard a teenage girl where we were visiting request that we sing their "family's theme song" —no, not "Tennessee Waltz" or "Mares Eat Oats," but L. O. Sanderson's lovely hymn, "The Lord Has Been Mindful of Me." Her request resulted in joyful praise from a joyful family.

Happy Christians find singing as a natural way of expressing their joy when they get together. We are not suggesting that every social should be built around singing, but having a group in for singing can make for a good evening. It is an activity in which Christians of varied backgrounds and interests can all participate, leaving no misfits.

But some are hesitant to have a group in to sing. They are fearful that the jovial surroundings are not sufficiently conducive to true worship. In some cases, their fears are well founded. Spiritual songs containing God's name and divine truth should be sung with reverence and respect. We have been in groups where the challenge of the music — getting the parts to come in at just the right moment and timing the half-beats — was obviously the predominant concern, and where every song ended with hilarious laughter. Such casual use of that which is spiritual cannot be right. At the same time, a cheerful atmosphere that makes it easy to laugh does not automatically render worship and praise impossible; in fact, it is under these very conditions that the Holy Spirit says, "Let him sing psalms." Somewhere, then, between that thoughtless joviality that makes "praise" irreverent and that somber, death-like atmosphere that makes "praise" virtually impossible is a happy, merry environment that makes true praise so easy and natural. It is this environment that we try to establish when we invite a group in to sing.

Some of the songs of the world have aesthetic and even moral value, but many of them are pure filth. The Christian must be cautious. He can no more please God in singing filth than he can in speaking filth. "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (**Matthew 12:37**). We see no wrong in a person's singing the songs of the world that are morally pure, but better still: as Moses and the children of Israel sang praises after their deliverance from Egypt (**Exodus 15**); and as David would "give thanks unto the Lord, and sing praises unto Thy name, O most High" (**Psalms 92:1**); and as the "ten thousand times ten thousand, and thousands of thousands" around God's throne sing "Worthy is the Lamb" (**Revelation 5:11-12**); so today, "Is any merry? let him sing psalms."

