

Tolerance and Intolerance

I like brown shoes, and wear them most of the time. However, if you insist upon wearing black shoes I will argue the point. Go right ahead! I'm a very tolerant man with respect to shoes.

By Robert F. Turner

But some of my friends tell me I am intolerant in religious matters. They can't understand why a kind hearted, tolerant fellow like me would say they MUST obey God's commands and practice in religion ONLY that which God has authorized. (Well, maybe that is the way they put it.)

Some intolerance" is born of egotism-- self-loving individuals who think they are the center of the universe, hence their ways must be accepted by all. This is bad (Jas. 4:11-12). But there is an "intolerance" of a sort, which is born of love. I love my granddaughter, and insist that she not eat the shoe polish. (The brown, that is.)

And there is an "intolerance" born of respect for superior authority, and deep concern for those who fail to respect that authority. Paul contended with the Israelites frequently (a) because he loved them, and (b) because he knew they could not be saved while they followed their own erroneous ways.

It is well and good to be tolerant in matters of indifference--and in matters where the rights of men are equal. But to "tolerate" sin and transgression of God's law is to assume the right to "judge" that law (Jas. 2:9-f.) or to relegate divine matters to the category of black and brown shoes.

"Tolerance" is often a disguise for lack of concern! - Truth Magazine - February 1963



Classes This Week

Sunday 5:15 Kids Class in Auditorium	Tuesday 8:00 PM Truth Seekers in room 2326 of the student center	Wednesday 7:00 PM Hispanic Bible study 7 p.m. (moved from Thursday p.m.)	Thursday 7:00 PM ladies' class at Denise Davis' house on "Seasoning your Words"
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Lisa Carter (Luke's mother)	Jesse Godwin (Troy's father and Mac's grandfather)	Nell Holcomb (Ben's grandmother, Joannetta's aunt)	Louise Pack (Anna and Christopher's grandmother)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Don Lanier (Father of Greg Lanier)	David Hartsell (Holly and Brad's Father)	Jamin Hymel (Chad's son)
Madeline Morton (Greg Lanier's g'daughter)	Alexander Locke (Jeremiah's cousin's son)	Betty Bradford	Hazel Gilliland and Sherry Carroll (Toni's relatives)
Ricky Tucker (Tyler's cousin)	Ermogene Laxson (Sara Lail's grandmother)	Danny Weldon (Rusty Weldon's brother)	William Smith (Ken Sullivan's brother)
Gerald White (Christopher, Anna and Wesley's Father)	Arabelle Rich (Joannetta's aunt)	Sasha Rozier (Makenzie Reynolds' cousin)	Eva Jean Cavender (Matt's grandmother)
Bonnie Rhodes Kirkley (Toni Herd's family)	Howard Vaughan (Mary Ann's Granddad)	Aubrey Meeks (Toni Herd's Nephew)	James Palmer (Rachel Hobbard's grandfather)

November Birthdays

- 1-Paulina Zacarius
- 2-Debbi Coleman
- 6-Troy Godwin
- 6-Bridgette Borden
- 7-Amy Godwin
- 8-Ashley Miller
- 9-Darla Hahn
- 11-Andrew Hahn
- 12-Randal Porterfield
- 13-Toni Herd
- 13-Emerson Daniels
- 13-Dylan Bartlett
- 13-Ronaldo Henriquez
- 16-Nicole Pender
- 16-Alexander Dunaway
- 18-Alaina Bagents
- 23-Mary Ann Roberts
- 25-Olyvia Winslett
- 25-Silas Weldon
- 27-Scott Fowler
- 28-Will Harris
- 30-David Simpson

News and Notes

- ☒ - Please Charlie and Elizabeth Nowlin in your prayers at the death of their 10 month old, Everett.
- ☒ - Please remember the family of Belinda Hartsell in the death of her aunt, Edith Goodner.
- ☒ - Please remember Laura Humphrey's dad, Frank Hand, as he makes slow progress, and her mom, Crystal, as she is having tests done on her thyroid.
- ☒ - Please pray for Abbie Harrison's grandmother, Jean Buchanan, who is suffering with cirrhosis.
- ☒ - Please pray for our expectant mothers: Amanda Stephens, Brooke Perkins and Jenna Vaughn.
- ☒ - Please remember Christopher and Anna's dad, Gerald White, as he is experiencing some heart issues.
- ☒ - Please keep those in your prayers who are in the adoption process: Kevin and Jessica Anderson.
- ☒ - Please pray for the Moreno's in the visa process...

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)

Pathetic Dust or a Living Hope?

By Doy Moyer

He was a good man.

Pray for his family.

Thanks for the memories.

I really, really liked him. A lot.

How often do we hear words like these? No matter the religion or the beliefs to which one held, these words are common in the aftermath of one's passing. Then, sooner or later, "their memory is forgotten" (Eccl. 9:5).

Is that where it all ends?

I would often ask classes, "How many of you know who your grandparents are?" Most would raise their hands. "How about your great grandparents?" A few would raise their hands. "How about your great-great grandparents?" Rarely would a hand go up. Unless we are really into genealogy (as my mother is), most of us will likely not even know the names of our great grandparents and beyond. As much as I love my

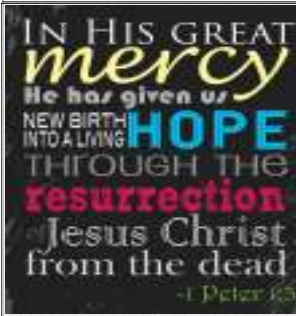
The choice is always ours. We can choose to believe that we will pass into "silence and pathetic dust," or we can accept that Jesus was raised on our behalf and that our mortal will put on immortality. We can choose life or death (cf. Deut. 30). We can choose hope or despair.

grandchildren, I know they will have children, who will have children, who will likely never know my name (but for the novelty of an odd name).

What a cheery thought, right? That depends on your perspective.

Atheist Robert Ingersoll opined at his brother's graveside that "every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will,

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Thoughts to Ponder

Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead

(1 Peter 1:3)

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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Evangelist and Editor

(Continued from page 1)

at its close, become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death." As he put it, one passes to "silence and pathetic dust."

Atheist Bertrand Russell, in *Why I Am Not a Christian*, wrote, "That man is the product of causes which had no provision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collections of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all labour of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins..." This "firm foundation of unyielding despair" is where we must build our lives, according to Russell.

So that's it? Nothing? No hope? No real meaning? We just die and we'll never know we lived at all? We're just destined to extinction? Years from now, our names may or may not appear in some genealogical list. Perhaps if we wrote a book or two, or did some noteworthy thing in this world, some may hear our names. But by then, that's just noise — the sound of words with no personal connection any more. Are we done?

Or is there more? Indeed, there is more: "but rejoice that your names are recorded in heaven" (**Luke 10:20**).

Christians have no reason to take such a dim view of life. There is no "unyielding

despair" for the child of God who knows that there is a "living hope through the resurrection of Jesus Christ from the dead," an "inheritance" that is "imperishable and undefiled and will not fade away, reserved in heaven for you" (**1 Peter 1:3**).

We live for hope. We die in hope. The power of hope keeps us moving, working, growing, and loving. We can "exult in hope," for even after going through trials, thereby growing in perseverance and character, we know that "hope does not disappoint" (**Rom. 5:5**).

Because of such hope, Paul could say, "For to me, to live is Christ and to die is gain" (**Phil. 1:21**). He could speak of being "clothed with our dwelling from heaven," desiring that the "mortal will be swallowed up by life," and affirm that God prepared us for this very purpose (**2 Cor. 5:1-5**).

Because of the resurrection of Christ and the hope it provides, we may also know that our labor in the Lord is not in vain (**1 Cor. 15:58**). This is why our faith in the resurrected Lord is vital. Without it, we are back to nothing, a faith that is in vain (**vv. 12-19**). Since faith stands under hope (**Heb. 11:1**), we cannot gut our faith without also ripping out our hope.

The choice is always ours. We can choose to believe that we will pass into "silence and pathetic dust," or we can accept that Jesus was raised on our behalf and that our mortal will put on immortality. We can choose life or death (**cf. Deut. 30**). We can choose hope or despair.

The Lord died and was raised to give us that hope. Don't let that great love from Him be in vain toward us. There is one "hope of your calling" (**Eph. 4:4**); embrace it.



Only Witnesses Can Witness

By David Hartsell

Today many sincere religious people talk about "witnessing for The Lord." You might hear this expressed in different ways. "I was won to Jesus by witnessing." Or "I must take the time to witness to others." Or "I'm the only witness at my job." Though the motives of such people are often pure, they misunderstand how the Bible uses the terms "witness or testify." This might seem harmless. Yet, there are serious spiritual consequences when we misuse the idea of witnessing for Christ.

The Bible uses "witnessing" in a special way. Jesus once met a Samaritan woman at Jacob's well. He asked her for some water and a conversation ensued. During their discussion, our Lord revealed to her secret things about her life. He convicted her of sin but she could tell he genuinely cared for her. She became thrilled with Jesus' words, ran into the city, and persuaded many to hear Him. "And many of the Samaritans of that city believed in Him because of the word of the woman who testified, 'He told me all that I ever did.'" (**Jn.4:39**) On another occasion those who watched Jesus raise Lazarus from the dead "bore witness" to it. (**Jn.12:17-18**) Witnessing was not describing how they felt but what they had seen and heard. John testified that he and the other apostles had seen, heard, and handled The Lord. (**1 Jn.1:1-2**)

God empowered certain people to witness by their words or through miracles they performed. John the Baptist was filled with The

Many today teach we must simply ask Jesus to "come into our hearts and make us Christians." They then want to "witness" to others about their salvation "experience." Peter preached that repentance and baptism will take away sins. (**Acts 2:38**) Salvation is not primarily about "feeling" but obedience.

Spirit from birth. (**Lk.1:13-17**) After our Lord's baptism, John saw The Spirit descending as a dove upon Him. This act identified Jesus as divine. "And I have seen and testified that this is the Son of God." (**Jn.1:32-34**) God, The Father, proclaimed Jesus' deity through "miracles, wonders, and signs." (**Acts 2:22**) Jesus even cast out demons by the Holy Spirit. (**Matt.12:28**) Special revelation can make one a witness of Jesus Christ.

What are the dangers of misusing "witnessing?" First, it can convince people that they can be saved in ways other than God's way. Many today teach we must simply ask Jesus to "come into our hearts and make us Christians." They then want to "witness" to others about their salvation "experience." Peter preached that repentance and baptism will take away sins. (**Acts 2:38**) Salvation is not primarily about "feeling" but obedience. Next, it makes God look like the author of confusion. He is not! (**1 Cor.14:33**) Many religious people testify to false ideas. Faith only and present day possession of spiritual gifts are not supported by God's Word. God isn't the one confused; we are. Finally, the "witnessing" concept diverts us from the message to the experience. It is true that the Ethiopian eunuch went on his way rejoicing but that was after he had been taught and had obeyed the gospel. (**Acts 8:30-39**) Remember, only witnesses can witness.

