

Noteworthy

Prayer Requests: Jo Anderson, Norman & Margaret Blackburn, Joe Brown (*cancer*), Kelly Cochran, Vivian Dillman (*heading home next week*), Betty Eubanks, Larry and Cindy Hicks (*and family*), Linda James, Jordan Lawson (*sick*), Rowena Lawson (*new convert*), Paul Lloyd, Leon Miller, Bonnie Meagher, Butch Morgan (*ongoing medical*), Dottie Reynolds (*Bronchitis*), Wayne Ryland, Ken & Arlene Turner, and Jeremy Whitehead (*recently restored*). *Our family and friends:* Elnora Bennet (*Moses Stevens' sister*), Mildred Church (*Shut-in*), Bob Elston (*the Rice's neighbor; has cancer*), Diane Fields (*will have procedure to remove cancer at the end of this month*), Ned Hicks, Brian James (*cancer*), and Ardis Tucker.

Ladies' Bible Class: The next ladies' Bible class will be May 9th (*next week*), at Tammy Sadler's home (*at 7PM*). In preparation, please study the lesson that begins on page number 107 in the book, "Some Do's and Don'ts for the Christian". (*See the sign-up sheet in the foyer*)

Bible Class Review: The review class for the kids will be tonight, shortly after the evening services, in classroom # 7.

Afternoon Singing: The next afternoon singing will be May 8th (*next Sunday*) at 5pm.

Group Meeting: Group (3) meets tonight after worship.

Out of town: Both Jeremy Wharton and Jerry Williams have been out of town over the last week.

Assignments for Worship Service

Wednesday Night: 5/4/16

Song Leader: Clay Sadler
Opening Prayer: Joe Brown
Invitation: Nick Ross
Announcements: Bob Marschall
Closing Prayer: Sherman Johnson
Recordings: Keith Marschall
Usher: Larry Hicks

Sunday Evening: 5/8/16

Song Leader: Colby Sadler
Opening Prayer: David Williams
Lord's Table: Mike Sadler
Announcements: Leon Miller
Closing Prayer: Sherman Johnson
Recordings: Clay Sadler
Usher: Charles Rawdon

Sunday Morning: 5/8/16

Lord's Table: Mike Sadler (B)
Trent Stevens (C)
Serving: Jordan Lawson
Norm Blackburn
Song Leader: Larry Wisdom

Opening Prayer: Joe Brown
Announcements: Leon Miller
Closing Prayer: Sherman Johnson
Recordings: Clay Sadler
Usher: Charles Rawdon



**Lakeland Hills
Leader**

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ELDERS

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SERVICES

Sunday
Bible Study 9:00 A.M.
Morning Services 9:50 A.M.
Evening Services 6:00 P.M.
Wednesday
Bible Study 7:30 P.M.

DEACONS:

Robert Marschall
Charles Rawdon
Michael Sadler
Moses Stevens
David Williams

EVANGELIST:

Ian Rice (863) 213-9795

"Racism and the Christian"



Racism has always been a problem in the United States of America. Slavery in America was a racist institution. Today, the problems in dealing with militant Islamic terrorism, and illegal immigration are compounded by racist overtones.

I disagree with the view that if one emphasizes the rule of law, or if one opposes Islam as a false religion, he is a racist (as is sometimes claimed in the national discourse). However, it is obvious that the rhetoric being used by many is indicative of racial prejudice. It is also obvious to me in my observations of God's people that racism is present in the church. This is shameful.

There are a number of scriptures to which we might refer that clearly teach racism is sinful. We might note James' condemnation of personal favoritism in James 2:1-13. While the specific prejudice of the chapter is a preference for the rich over the poor, the principle can clearly be applied to preferences for one race above another. "If you really fulfill the royal law according to the Scripture, 'You shall love your neighbor as yourself,' you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors" (James 2:8-9).

In fact, any scripture calling the Christian to love his fellow man, by principle, condemns racism.

In Acts 17:26, Paul (a Jew) spoke to the Athenians (Gentiles) and said, *“And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings...”* All men—black, brown, yellow, red, white—have the same blood, and are descended from the same ancestors. Physical distinctions such as the amount of melanin in the skin, hair type, or bone structure are no indication of any superiority, nor a just cause for believing one race to be superior to another.

Most importantly, there is no difference in the relative value of the soul. All men are loved by God, and in need of His saving grace. Paul wrote, *“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus”* (Galatians 3:28). Any man who is God’s child is my brother, regardless of race. Any man who is lost is in need of the blood of Christ, and I must love him sufficiently to share the gospel message to the saving of his soul.

Virulent racism is evident. It is seen in slurs, hate speech, violence, and oppression. However, the Christian is often too polite to be overtly racist. That will

not excuse a heart that shows a lack of love because of personal favoritism.

Christians should ask themselves: Do I have an US versus THEM mentality when thinking about other races? Do I consider myself in some way superior because of the color of my skin, or because of the culture of which I am a part? Do I feel discomfort in the presence of other races? Racism is insidious, destructive and completely unacceptable to God. You are not excused just because you “were raised that way.” Or because of a mindset you once had while in the world. Paul wrote, *“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God”* (Romans 12:2).

A transformed mind requires one to purge himself of any racist thought or ideology. As Christians, we note the worth of all men, and desire the salvation of all.

- By Stan Cox

Worshipful Singing

Two distinct types of "worshipful singing" prevail among "our" brethren and each has its staunch supporters. The matter is difficult to discuss because I have neither right nor desire to impose my judgement upon any congregation; and I know that this article may seem to do just that. I write reluc-

tantly, and only because I believe I detect a degeneration in the quality or class of songs being sung when saints gather for worship. There seems to be an increase in use of the "hop, skip, jump" songs — once known as "convention songs" — with an attendant increase in secular spirit.

But what is worshipful singing? Advocates of the "hoppity-hop" songs say there must be "feeling" in the song — and they do not get the feeling unless the song has after-beat, syncopation, etc. Advocates of the more sedate (they call it "worshipful") songs also seek "feeling" — and find it only in a better class of music. I think both groups may be looking for the wrong kind of "feeling".

God-worship is God-directed. The "feeling" which is legitimate to man, in a God-worship situation, is outgoing — God-ward. Such inward satisfaction as is (and should be) derived from worship must not be confused with sensual pleasure felt in self-satisfying activities.

The "convention-song" advocates cite JOH.4:24 ("spirit and truth") and contend for "spirited" (rapidly moving) songs. The advocates of a more deliberate tempo cite JOH.4:24 as reason for more "spiritual" (aesthetic) singing. Neither use is inherent in JOH.4:24. Here worship is said to "center in the worshiper's own 'spirit' and spirit nature" (Lenski) rather than in external places or forms. Singing "with the spirit" and understanding, (1CO.14:15) refers to use of miraculous spiritual gifts, and the necessity for making all public teaching understandable to hearers.

The "form" of the song neither guarantees nor denies worshipful singing — except as the taste of the singer is repelled, to the point of being unable to concentrate upon divine matters. But I must not allow my taste in music to lead me to conclude that others are not worshipping, simply because they do not sing the type of songs I would choose. However, good taste should prevail in sound, color, and order of things having to do with public meetings, even though there may be those present who have little discrimination in such matters.

The crux of this whole matter is in our purpose — singing to worship God rather than to please ourselves. When either the aesthetic or rhythmic appetites of man dictate and motivate our singing, we cease to worship God. My plea for less "hoppity-hop: is on this basis: I feel the "convention spirit" (singing for personal pleasure and as an exercise of skill) is predominate in such singing.

Just how "hop skip while jump repeat others sing differently altogether" contributes to "teaching and admonishing" or in praising God, I have never been able to see. Surely we need not have hiccups to worship God.

- Robert F. Turner