

Noteworthy

Prayer Requests: Jo Anderson, Margaret Blackburn, Joe Brown (*cancer*), Charles Goodall, Linda James (*on-going medical*), Yvonne Jordan, Paul Lloyd, Butch Morgan (*ongoing medical*), Dottie Reynolds, Suzette Stevens, Ardis Tucker, Ken Turner, and Arlene Turner.

Our family and friends: Tonya Bryan (*Dottie's daughter*), Mildred Church (*Shut-in*), Rex Coe, Charles Goodall's aunt (*Nell Goodall*), Brian James, Jesse Jordan, Phil Wharton, and Charles Woods (*Ed and Terrell's brother-in-law*).

Out of Town: David & Kyoko Williams will be in Alabama until November the 28th. The Rice family will be out of town from November 21-28.

Bible Class Review: The next kid's review class will be December 11th, shortly after the evening services, in classroom # 7.

Group Meeting: Group (2) meets tonight after worship.

Ladies Bible Class: The next Ladies' Bible will be held on Monday, December 12th, at Audrey Davis' home (@ 7PM). In preparation, please study lesson number VI that begins on page # 126 in the book, "Some Do's and Don'ts for the Christian". (*See the sign-up sheet in the foyer*)

4th Sunday of the Month: Next Sunday will be the fourth one of the month, so Mike Sadler will preach a lesson during the PM worship service. In addition to that, Ronnie Henderson will preach during the AM service * .

Assignments for Worship Service

Wednesday Night: 11/23/16

Song Leader: Jeremy Wharton
Opening Prayer: Jerry Williams
Invitation: Sherman Johnson
Announcements: Larry Hicks
Closing Prayer: Jim Elliot
Recordings: Bucky Day
Usher: Larry Wisdom

Sunday Evening: 11/27/16

Song Leader: Bob Marschall
Opening Prayer: Jordan Lawson
Lord's Table: Nick Ross
Announcements: Larry Wisdom
Closing Prayer: Paul Lloyd
Recordings: Colby Sadler
Usher: Leon Miller

Sunday Morning: 11/27/16

Lord's Table: Nick Ross (B)
 Bucky Day (C)
Serving: Ed Lawson
 Jim Abram
Song Leader: Jeremy Wharton

Opening Prayer: Ronnie Henderson
Announcements: Larry Wisdom
Closing Prayer: Neil Miller
Recordings: Clay Sadler
Usher: Charles Rawdon



Lakeland Hills Leader

LAKELAND HILLS CHURCH OF CHRIST

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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
Michael Sadler
Moses Stevens
David Williams

EVANGELIST:

Ian Rice (863) 213-9795

“How to Form a Good Character”

Character is the accumulation of qualities that distinguishes one person from another. Character is not just one single trait, but the accumulation of all a person is, the sum total of all his traits.

Someone has suggested that reputation is what others think us to be, character is what God knows us to be.

How does a person develop and maintain a good character?

By getting in touch with yourself. Aristotle was not far off the mark when he suggested that one should “know thyself.” Personal integrity is the key to developing a good character. We have to ascertain and admit to what we need in order to form a good character. In order to know where you’re going, you must first realize where you are. “He that speaketh truth in his heart”—that’s necessary to the development of a good character (**see Psalm 15:1-2**).

By a constant contact with God. It is He who defines what is a good character, for it is He who has defined what is good in the first place. His word is not only an expression of Who and What He is, but a revelation of how we can become like Him, or be a “partaker of the divine nature” (2 Peter 1:4). His word tells us which way to go. A man of character does not walk just anywhere, but “his delight is in the law of the Lord and in His law doth he meditate both day and night” (Psalm 1:2). “Wherewith shall a young man cleanse his way? By taking heed thereto according to Thy word” (Psalm 119:9). A man’s character is developed by paying due attention to where he is going, to his path of pursuit, and that means a constant contact with the Father.

By accumulating—a little at a time—the right pieces of holiness. Holiness is not some huge characteristic (notice the word, please) that a person somehow suddenly develops, but rather the piecing together of small bits and pieces of goodness and piety. Small habits—those little acts of kindness and goodness—are what define a person’s character. Holiness helps to define a man’s character by setting him apart from the trivial dross of life; it is observed in his habitual acts of goodness. Holiness illustrates in one’s life the character of God. “But as He which hath called you is holy, so be ye holy in all manner of conversation” (1 Peter 1:15).

By regular exposure to right influences. One of the ways we develop good character is by observing and associating with people

whom we know to be of good character. Time spent with a good person will increase your chances of being good yourself. “And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together...” (Hebrews 10:24). We need each other. What one man lacks, another man has. What another has, one man lacks. “Be thou an example of the believers” is good advice, and to find and follow those who set good examples helps to formulate right courses and plan right avenues of pursuit. Character is helped considerably by associating with those who have it.

By looking forward to the reward. Character and hope run on the same track. One who has an abiding trust in God and His word will build the kind of character that assures for him an eventual heavenly home. “Who shall dwell in Thy holy hill? He that worketh righteousness,” we are told (Psalm 15:2). Those who have placed a high value and importance on a well-orchestrated life are fit for an entrance “into the everlasting kingdom of our Lord and Savior Jesus Christ?” (2 Peter 1:11). Our hope helps us see the need for a holy character by connecting us to that which has the highest quality and value—eternal life.

Please be advised—the absence of these things in our lives will result in our having a distorted view of what is important in life, and cause us to place emphasis and enthusiasm on the wrong things.

- By Dee Bowman

“A Church Of Ministers”

From Isaac Errett (Evenings With The Bible, Vol. 3, p. 363-f) comes some interesting thoughts. We insert some questions, pending application, but feel the whole is worth quoting.

"The (primitive) church was full of ministries. There were rulers, teachers, preachers, exhorters, singers, ministers of mercy, missionaries and helpers who served an apprenticeship in this or that department of service until they were fully trained for their work. Men and women, old and young, had a work to do. They were not all preachers or teachers, but they were all workers, in some department of church life, under the direction of rulers whose business it was to see that while there was free play for all the gifts and energies of the entire membership, everything should still be done "decently and in order." The fact that our gifts are natural and not supernatural does not alter this phase of church life. There is still an equal variety of gifts, and still an equal need for their exercise, and the "increase of the body" should still be the result of "the effectual working in the measure of every part."

In no one feature of the primitive church are we so lacking as in this; and in no particular are we so prone to extremes. Either the preacher is made the packhorse for the church, and every burden is laid upon him; or the preacher is discarded, and the general clatter of the tongues of the membership is supposed to realize the apostolic idea of church edification. These are both ruinous extremes. We need preachers, teachers, and rulers, and in every church of considerable size at least one (? rt) who gives his whole time to this work; nor can the

churches succeed permanently without some such arrangement. But we need such men, not to take the work off the hands of the members, but to call them into the work, train them for it, and lead them in it. In no other way can the church life of the primitive disciples be reproduced.

There was little of what we call authority asserted in the churches of the first age. The rule was patriarchal. Indeed, the family idea of the patriarchal age was reproduced, only in an enlarged form and on a spiritual basis. The national religion of the Jews, which intervened for special purposes for a time, was taken out of the way, and the original family idea was restored. The rulers and guides were fathers and mothers, and the government was parental.

There was very little governmental machinery — nothing of the "red-tape" precision and formality which is now deemed the perfection of ecclesiastical order. Bound by love, and in love serving one another, the younger submitting to the elder, and all being subject to one another, they adopted such measures for mutual welfare or for carrying out their benevolent purposes, as the emergency demanded; and in spite of all the uproar sought to be made over the use of the word, it is nevertheless true that in all that pertained to ways and means in accomplishing their work, their plans were exceedingly "flexible," and had to be so." (Statement subject to abuse;)

- Robert F. Turner