Lipscomb University (LU) never ceases to amaze with its digression from the Truth. Like the American Bison (buffalo) they follow religious liberalism over the cliff of eternity. A case in point is the LU’s Institute of Christian Spirituality’s Nurture 2019 and its theme of “Missional Reformation.” In their announcement they opine, “the West is becoming increasingly post-Christian and Global Christianity is increasingly non-Western.” As a Bible-believing Christian, I would go further and say that we know that this world (East or West) is headed to judgment (Acts 17:30,31). In regard to the newspeak of “post-Christian” and “Global Christianity,” there are no such critters. One is either a Christian as the New Testament defines or a non-believer, even a pseudo-Christian as Jesus said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mat. 7:21).

LU’s remedy for all this is to call in an expert, someone who gleams “from the long and rich history of Christian spirituality and the new monastic movements EMERGING around the world today” (Emphasis mine – RLR). LU’s Institute of Christian Spirituality, an Emerging Church Movement wantabe, chose Evan B. Howard, PhD., director of Spirituality Shoppe, a center for the Study of Christian Spirituality in Montrose, Colorado, as one of their featured speakers at Nurture 2019.

Notice the corrupt fruit one can glean from Howard’s website:

Spirituality Shoppe is ecumenical in its structure and purpose, yet seeks to give special place to the tradition of “evangelical” Protestantism. In doing so it maintains affiliation and accountable relationships with the scholarly and popular communities of evangelicalism as well as with the community of scholars in Christian spirituality.

As my grandfather used to say, “This feller will ride any man’s horse!” “Can two walk together, except they be agreed?” (Amos 3:3). Howard continues:

Cheri (my wife) and I have been exploring semi-eremitical life in a high desert setting from 1998 to the present... Cheri and I wrote our first monastic rule in Chicago, 1981. We’ve been experimenting with monastic rules ever since.

I had to look up that $2 word “semi-eremitical.” It refers to a religious hermit. These are the folk who think that by isolating themselves from the rest of the world they may draw near to God, along with a lot of prayer, chanting, fasting and hair shirts.

Howard is part of the Emerging Church Movement which delves into the heretical world of “formational prayer” and meditation practiced by Roman Catholic and Eastern Orthodox mystics and even Buddhists. They seek to unite these with “evangelical” practices of Protestant churches. Howard has lectured at a Coptic “Christian” monastery in Egypt and a Roman Catholic Franciscan group in Italy. He is a false teacher. “In vain they do worship me, teaching as doctrine the commandments of men” (Mat. 15:9).

LU seems to want to open the door to the old, heretical, discredited practices of monasticism and religious hermits. They want to put fresh paint on it and introduce it to gullible students in the guise of “spirituality.” I have listed below
Editorial...

FELLOWSHIP OR THE LACK OF IT BETWEEN CHURCHES

The churches under consideration are not human denominational churches. We are considering the Lord’s church. There are three usages of the word “church” in the New Testament. The word church is used by the Holy Spirit to refer to the one institution of the saved (Matt. 16:18; Acts 2:47; 20:28; Eph. 1:22-23; 4:4; Col. 1:18). It is also employed to identify the largest and smallest organized entity of the one institution of the saved in any geographical location (Rom. 1:7; 1 Cor. 1:2; Gal. 1:2; Eph. 1:1; Rev. 1:4). Sometimes the geographical location it is not designated (Rom. 16:16). Finally, on the local level the word church is used in an assembled sense—Christians convened for religious purposes (1 Cor. 11:18, 20, 33; 14:19, 23, 26, 28). The words church and congregation are synonymous. However, in the United States we have tended to use the word congregation when referring to a “local” church. We shall use both the words church and congregation in referring to the “local” church.

There is no larger nor smaller organization of the Lord’s one worldwide church than at the local level. Further, each church in any geographic location is autonomous. By this is meant that each church runs its own affairs, with Christ as head, ruling through His New Testament by the organizational structure of the local church revealed on the pages of the New Testament (Phi. 1:1; Acts 10:32). Christ has delegated to the elders (bishops, shepherds, presbyters) of each “local” church the authority to get done, in the quickest and best way (the most advantageous or expedient option), the work He has authorized (obligated) the church to do (Acts 20:28; 1 Pet. 5:1-4; Col. 3:17: Heb. 13:17). Again, we emphasize that the authorized fellowship existing between and among Christians is made possible ONLY by their faithful adherence to the doctrine of Christ (Eph. 1:3; Gal. 3:17; 2 John 9-11; Col. 3:17; 1 Cor. 4:6–ASV, 1901; 1 John 1:7).

The first church of Christ on the earth was the church in Jerusalem (Acts 2). All others came into existence after it! Was the Lord’s church in Jerusalem authorized by the Scriptures to extend the fellowship it enjoyed between its members to other churches such as the church in Antioch of Syria (Acts 13:1)? May one church extend fellowship to another church without giving up its own autonomy or usurping the autonomy of the other? If so, where is the New Testament authority for such?

Any fellowship between churches MUST respect and adhere to the authorized organizational structure of each church as revealed in the New Testament (Col. 3:17) and as previously noted. Therefore, one church’s elders cannot dictate and control another church’s elders and, thereby, rule sister churches.
Under the authority of Christ exercised through the teaching of the New Testament, each eldership sets the policy of the church they oversee or superintend. Please consider the following example. Church “A” has been in existence for 30 years. In a neighboring community, there is no church. Over the years, the few Christians that have been in the town have had their membership with congregations in nearby communities. In time, through conversions and faithful brethren moving into said town, the Christians residing in the area decide to form a congregation according to the New Testament pattern. They do. We shall call it church “B.” Is church “A” authorized by the New Testament to extend fellowship to church “B” and vice versa, when each church is walking in the light of God’s Truth (1 John 1:7; John 8:31, 32; 17:17)? By this it is meant that churches “A” and “B” are continuing “steadfastly in the apostles doctrine” (Acts 2:42). Both churches are abiding in “the doctrine of Christ,” thereby they have “both the Father and the Son” (2 John 9). Each one is acting on the basis of the apostle Paul’s directive found in Colossians 3:17.

It is obvious that it is impossible for Christians in different congregations to have the close, intimate fellowship with one another that Christians of the same congregation enjoy. They are not only separated by distance, but by the autonomous structure of the church. Thus, a close personal association and involvement with each other is not possible. Also, the expeditious efforts determined by the elders of each congregation in discharging the obligations for which God holds the church responsible vary from church to church. Hence, it is impossible for Christians who submit to the elders of the church in which they are members to be as involved in the works of another church with a different work program set out by a different eldership. Does this mean that there is no fellowship between members of different congregations? The answer is absolutely not. All this means is that Christians must respect and abide by the New Testament teaching concerning the organization and autonomy of the church. Does this rule out cooperation (fellowship) between autonomous congregations? All things being scripturally equal, the answer is no. If one Christian can assist another Christian in doing what the Bible designates to be the responsibility of each Christian that is peculiar to and done only because one is a Christian, a congregation (a multiplicity of Christians organized according to the New Testament pattern) may do the same. Please study the following Scriptures regarding this matter (Col. 3:17; Acts 2:42; Phil. 1:5; 4:16,18; Rom. 15:30,31; 1 Cor. 16:1-3; 2 Cor. 8:18,19,23,24; 9:1-15; James 1:27).

When fellowship is extended from one church to another, for the Scriptural reasons already noted, is it a “once in fellowship, always in fellowship” relationship regardless of the false doctrine one of the churches may come to believe, practice, and propagate? We must remember the only reason that fellowship can exist between congregations in the first place is that each congregation (the persons comprising said churches) were first of all in fellowship with God by their faithful obedience to the Gospel in their faithful adherence to God’s Word (Rom. 6:17, 18). If such had not been the case, a faithful church would never have had the biblical authority to extend said fellowship to a second congregation in the first place (Col. 3:17). The Biblical rule or principle that authorizes individual Christians within a church to fellowship each other is the same rule that allows sister congregations to be in or out of fellowship with another. Again, we affirm that what is done by a Christian that is peculiar to and done ONLY because one is a Christian is that which may be done by a congregation of Christians.

Would someone attempt to prove from the scriptures how the organizational structure of the church makes null and void the New Testament principles regarding fellowship? If so, I suppose that the church of which I am a member continues to be in fellowship with the Independent Christian Church. After all, “they used to be us and we used to be them.” The passing of time has no bearing on any truth. If, therefore, it is a sin for one church to withdraw fellowship from another church, then the implication is that the church of which I am a member continues to be in fellowship with the Independent Christian Churches. Faithful persons cannot be in fellowship with unfaithful persons whether individually or collectively. If faithful church “A” (a multiplicity of members of the body of Christ) that is faithful to God, may remain in fellowship with unfaithful church “B” (a multiplicity of members of the body of Christ) that is unfaithful to God, just where is the New Testament authority for doing so? In discharging their responsibilities to those they superintend, faithful elders must lead, guide, and direct the church concerning who is in fellowship with God and who is not. We would think a shepherd of sheep wise that would isolate a sick sheep from his own flock lest they become infected by its disease. Would we call that same shepherd wise if he knew that another shepherd’s flock was spiritually sick, but having no jurisdiction over his fellow shepherd’s flock, he concluded that he must do nothing to keep his sheep away from the sick flock?

The organizational structure of the one universal church into autonomous churches in various geographic locations with a plurality of elders over each church does not nullify the teaching of the New Testament concerning the extending or withdrawing of fellowship. That which implies a false doctrine is itself false. Truth implies truth. Hence, to teach that church “A” sins if it withdraws the fellowship it once extended to church “B” because said church was faithful to God, is to teach a principle that permits the faithful to fellowship the unfaithful. By implication such a view is affirming that faithful church “A” is forever in fellowship with church “B” regardless of any error church “B” may come to believe and practice. In other words, church “A” may extend fellowship to church “B” solely on the basis that church “B”...
is faithful to God, but church “A” may not withdraw fellowship from church “B” because church “B” has become unfaithful to God. Who can believe such a thing?

The next logical question would be, how does one know that a congregation is out of fellowship with God? The answer is, when a congregation purposes, engages, and willfully persists in anything that is contrary to the doctrine of Christ (loosing men from what God has bound upon them, or binding on them what God does not), said congregation does not have God in the doing of it (2 John 9-11; Col. 3:17). When those who set the policy of the church (the elders, or where there are no elders, the men) guide the church they oversee into unauthorized acts, they sin in so doing and cause those who follow their false policies also to sin. If they refuse to be corrected by the Bible, they are not fit for fellowship with God, or, therefore, His faithful people. Such is made clear by our Lord’s letters to the seven churches of Asia and Paul’s letters to the Corinthians (Rev. 2, 3). Paul commanded, “A man that is an heretic after the first and second admonition reject” (Tit. 3:10). Would someone please attempt to explain why this would not apply to a plurality of heretical elders or the people under their oversight? It makes no difference whether the members are in agreement with them or not. Some people do not have enough spiritual concern for what is right and wrong to fill a germ’s thimble, and thus, they just go right along with whatever the elders feed them.

Someone may say, “We have no example in the New Testament of one church withdrawing fellowship from a sister congregation; therefore, we are not authorized to do such.” An example is not the only way the Scriptures authorize people to act. Thus, there is no merit whatsoever to such an argument. Remember, the Scriptures not only authorize by example, but also by direct statements and implication. That which proves too much proves nothing. The Bible nowhere teaches anything that would authorize an individual Christian or a scripturally organized multiplicity of individual Christians (a local church) to be in fellowship with an unfaithful child of God, or an organized, or unorganized multiplicity of unfaithful children of God—a local church. If someone thinks otherwise, show us the Scripture that directly says it, implies it, and/or is an example of it.

For those who remain unconvinced that one church may withdraw fellowship from a church to which earlier they had extended fellowship, please consider the following situation. We know of church buildings that house at least two congregations. In each one of the buildings, there is one Anglo congregation and one Hispanic congregation. The only connection that the Anglo churches have with the Hispanic churches is that the Anglo churches support the Hispanic preachers and own the buildings where they meet. If one of these churches in the same building begins to teach a false doctrine, and neither one can withdraw fellowship from the other, then they both could remain in the exact same relationship that they had when both believed and practiced the same things. Knowing that we must have Biblical authority for everything that we believe or practice (Col. 3:17), and that certain brethren believe one church may not withdraw fellowship from another church, just how would the faithful brethren in this case scripturally deal with the unfaithful brethren? Remember, that which implies a false doctrine is itself false. In other words, that which is true cannot imply that which is false.

CONCLUSION

Faithful children of God may fellowship anyone that the faithful apostles fellowshipped. But they may not scripturally fellowshipped anyone that the faithful apostles would not fellowship (2 Thes. 3:6). The apostles fellowshipped church members, whether it was one or a collection of them, solely on the basis of their fellowship with God. Whether one, or a collection of church members, if they were not in fellowship with God, the apostles would not and did not fellowship them. Even when the apostles were striving to bring brethren out of error they did not, partake of their evil deeds. Just a cursory reading of the New Testament regarding said matters makes it clear for anyone to see who desires to see it (1 John 1:3-6; Also see the letters to the Seven Churches of Asia in Revelation chapters 2 and 3). No one can be faithful to God in a congregation when being a member necessarily causes one to commit sin. Who is it that will affirm the following proposition? “The scriptures teach that one may be a member of a congregation when one’s membership in said congregation necessarily causes one to transgress God’s law.”

—David P. Brown, Editor

READ FOR YOUR LIFE!
Guy N. Woods

Please keep reading your Bibles! Here is why: 40% of our brotherhood attends only one service a week; 50% do not know why we do not use instrumental music in worship; 35% of the above 50% would not mind the use of instrumental music in worship; 10% believe that one church is as good as another; 90% do not subscribe to a religious publication; 75% cannot find the plan of salvation in the Bible.

Most of this comes from a lack of knowledge, but much of it can be attributed to the indifference of members in general study of God’s Word. The sad thing about the whole matter is that the people who need to study the Bible the most are the ones who study it least at home and will not attend the Bible classes with the saints.

[Well over 50 years ago I heard bro. Woods make these observations. Is it any wonder, then, that the church today is in the throws of apostasy?—Editor]
some of the practices and Scriptures that refute this apostasy:

1. Isolation and withdrawal from the world—Mat. 5:13-16; 1 Cor. 5:9,10
2. Mandatory celibacy—Mat. 19:6; 1 Cor. 7:9,10; 1 Tim. 4:3; Heb. 13:6
4. Asceticism, mandatory fasting and deprivation of the body—Col. 2:21-23; 1 Tim. 4:3
5. Unauthorized worship: Mariolatry, burning of candles and incense, worship of the “host”—Mat. 4:10; 15:9; John 4:24
6. Repetition of prayers and chanting—Mat. 6:7; 15:7-9
7. Sense of superiority and religiosity—Col. 2:18; Rom. 12:3

This attempt to introduce this ungodliness into the church shows that LU believes that the Bible is not all-sufficient for the Christian—we need something else. This is the heart and soul of apostasy. “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein” (Jer. 6:16). “Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written…” (1 Cor. 4:6—ASV, 1901).

The church of Christ did not and does not need monasticism and the Emerging Church Movement to carry out Christ’s commission in the 21st Century. A Bible in one’s hand and heart are all one needs to be a faithful Christian. “Therefore they that were scattered abroad went every where preaching the word” (Acts 8:4).

Please warn your loved ones not to attend LU, for their soul’s sake. It would be corrupt beyond recognition to its founders: David Lipscomb, James A. Harding, H. Leo Boles, E.A. Elam, etc. LU is now engaged in a $250,000,000 fundraising campaign called LIPSCOMBLEADS. Please do not send a penny to them. They are no longer “affiliated” with the churches of Christ—the Lord’s church.

END NOTES

* I appreciate brother Danny Douglas’ suggestions for this article.

— 2500 Moore Court
Columbia, TN 38401

“SOFT” AND “HARD” PREACHERS: WHAT IS THE DIFFERENCE?

N.B. Hardeman

“Then came his disciples, and said, Master, knowest thou that the Pharisees were offended, after they heard this saying?” (Mat. 15:12). Now stop and analyze the conditions. The Jews of Christ’s day were divided into three denominations: Pharisees, Sadducees, and Essenes. Of the three, the Pharisees were far more prominent. They were the elite, the bon tons, the upper tens of their day, and for Christ to speak against them was to them abuse and ridiculous as well as preposterous. After they had spoken these things, the disciples came and said, “Lord, you gave offense to the Pharisees. You have offended the leading sect of the day. And they are up in arms against you.” Now, notice Christ’s answer: “Every plant which my Heavenly Father hath not planted shall be rooted up” (Mat. 15:13). That’s the answer Christ gave when the disciples told Him the Pharisees were offended at the doctrine He had thus spoken.

Brethren, I have often wondered what on earth I might say that would not be offensive to someone. If I preach there is a God, the atheist is offended. If I preach Christ as the Son of God, the Unitarian is offended. If I preach He was born of a virgin, all modernists are offended. If I preach against apostasy, our Baptist friends are offended. If I preach that immersion is God-ordained, Methodists, Presbyterians, Lutherans, and Congregationalists are offended. If I preach against the popular sins of the day, the socialites and the clubs are offended. If I preach about giving, all the old, stingy tightwads in the church are offended. Brethren, what on God’s earth can I preach without offending? You just name it, and I will oblige myself that somebody will be offended at the thing thus said.

CHARACTERISTICS OF A SOFT PREACHER

A man who preaches soft preaches the truth, but has it mixed with error to such an extent it is impossible to tell where he stands.

He preaches the truth in an apologetic manner. He is
ever fearful of offending some dear friend and thus he carries no conviction. Like chief rulers, he loves the praise of men more than the praise of God. He has never learned what Paul said, “If I seek to please men, I should not be the servant of Christ” (Gal. 1:10). He preaches the truth in a general way so that he gets exactly nowhere. He is a preacher with a multiplicity of words; he is not intentionally unsound, but never gets to the point. He can “pace all day in the shade of a tree.”

**CHARACTERISTICS OF A HARD PREACHER**

The man who is considered hard preaches truth unmixed with error, in a firm and positive manner. He cares not for the person of any man. Having convictions, he contends earnestly for the right and exposes error regardless of friendly ties. He gets to the point and the audience knows what he said and where he stands. A preacher is known not only for what he stands by, but also by what he stands against.

I have often said that I would be ashamed of myself if I could not make clear my attitude toward any matter affecting the peace and happiness of the church on a postcard.

I pray that our attitude toward all affairs may ever be such as will cause His smiles to be upon us.

—Deceased

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**WHAT COSTS ME NOTHING**

Al Brown

After David had been told by God to build an altar and worship God on the threshing floor of Araunah, this Jebusite offered the king the threshing floor and everything necessary to worship God. David refused the offer with these words: “Nay; but I will verily buy it of thee at a price. Neither will I offer burnt—offerings unto Jehovah my God which cost me nothing” (2 Sam. 24:24).

Would that all Christians had the attitude of David! Instead, they often show the very opposite disposition. David realized that an offering which cost him nothing was worth exactly that to him—nothing. God has always demanded the best that a person has—not what somebody else has (Lev. 22:21).

All we have has been given to us by God to use for His glory and in His service. We are but stewards of these things (1 Pet. 4:10). The Lord expects us to be good stewards, but giving what comes without cost to us is not practicing faithful stewardship.

The measure of our devotion, reverence, and love for God is in direct proportion to how much we are willing to commit to the service of God, or how much we are willing to sacrifice (John 12:3ff). Those who take the easiest, cheapest way to serve God are, in reality, servants of self, not God. There is to be nothing cheap about our religion. It is to be the best we have—the same attitude that characterized David. “I will not offer...unto Jehovah my God [that] which cost me nothing.”

—Deceased

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6 Contending for the Faith—February/2019
Some FALSE Concepts of TRUTH

Spring Contending For The Faith Lectureship
February 22-24, 2019

David P. Brown ~ Lectureship Director

FRIDAY, FEBRUARY 22ND
6:30 pm Congregational Singing
7:00 pm It Is False That Some Things Can Be Removed From The Truth And God Accept It
8:00 pm It Is False That Scriptural Fellowship Can Exist Without Adherence To The Truth

SATURDAY, FEBRUARY 23RD
9:00 am It Is False That Arriving At Truth Has Nothing To Do With Reasoning Correctly
10:00 am It Is Unacceptable To God For A Preacher To Teach Anything But The Truth
11:00 am It Is False That One Thing Is The Truth To One Person But False To Another

LUNCH PROVIDED BY SPRING CONGREGATION
1:30 pm It Is False That Truth Does Not Need Defending
2:30 pm It Is Unacceptable To God To Believe That Truth Is Humanly Unattainable
3:30 pm It Is False That People Have The Right To Be Wrong About Truth

SUNDAY, FEBRUARY 24TH
9:30 am It Is False That Truth Is Not A Powerful Force In Today’s World
10:30 am It Is False That Truth Is Not The Exclusive Avenue To God’s Forgiveness Of One’s Sins

LUNCH PROVIDED BY SPRING CONGREGATION
1:30 pm It Is False That Truth Can Be Diluted And God Accept It
2:30 pm It Is False That Truth Can Be Perverted And God Accept It

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www.churchesofchrist.com

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• NO book, CDs, or DVDs for this lectureship

ELDERS:
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Buddy Roth ~ John West

EVANGELISTS:
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DIRECTORY OF CHURCHES

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Denver–Piedmont Mont Church of Christ, 1602 S. Parker Rd. Ste. 109, Denver, CO 80231, Sunday: 9 a.m., 10 a.m., 6 p.m., Wed. 7 p.m. www.piedmontc.org, Lester Kamp, evangelist. (720) 989-8155.

-England-
Cambridgeshire–Cambridge City Church of Christ, meeting at The Manor Community College, Arbury Rd., Cambridge, CB4 2JF. Sun., Bible Study—10:30 a.m., Worship—11:30 a.m.; Tue. Bible Study—7:30 p.m. www.CambridgeCityCoC.org.uk. Contact: Inside the U.K.: Joan Moulton - 01223-210101; Postal/mailing Address - PO BOX 1, Ramsey Huntingdon, PE26 2YZ United Kingdom

-Florida-
Ocoee–Ocoee Church of Christ, 2 East Magnolia Street, Ocoee, FL 34761. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7:00 p.m. David Hartbarger, Evangelist, (407) 656-2516.

Pensacola–Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, FL 32526, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 7:00 p.m. Michael Hatcher, evangelist, (850) 455-7595. http://www.bellviewcwc.org/

-Montana-
Helena–Mountain View Church of Christ, 1400 Joslyn Street, Helena, Mt. 59601, Sun.: 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m. Matt Bidmead (406) 461-9199.

-Oklahoma-
Porum–Church of Christ, 8 miles South of I-40 at Hwy 2, Warner exit. Sun. 10 a.m., 11 a.m., 6 p.m., Wed. 7 p.m. Allen Lawson, evangelist, email: alllenlawson@earth-comm.com.

-South Carolina-
Belvedere (Greater Augusta, Georgia Area)–Church of Christ, 535 Clearwater Road, Belvedere, SC 29841,www.belvederechurchofchrist.org; e-mail belvecoc@gmail.com, (803) 442-6388, Sun.: 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m.,

Texas
Denton area–Northpoint Church of Christ, 4224 N. I-35 (Greenway Plaza, just north of Cracker Barrel). Mailing address: 4224 N. I-35, Denton, TX 76207. E-mail: northpointc@hotmail.com. Website: www.northpointcoc.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: (940) 218-2892; dubmcclish@gmail.com.

Houston area–Spring Church of Christ, 1327 Spring Cypress, P.O. Box 39, Spring, TX 77383, (281) 353-2707. Sun. 9:30 a.m., 10:30 a.m., 1:30 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of the Spring Contending for the Faith Lectures. www.churchesofchrist.com.

Huntsville–1380 Fish Hatchery Rd. Huntsville, TX 77320. Sun. 9 a.m., 10 a.m., 5 p.m., Wed. 7 p.m. (936) 438-8202.

New Braunfels Area–Church of Christ at New Braunfels, Meeting at Baymont Inn, 979 N IH-35 New Braunfels, TX, (Take exit 189 located on the South bound access road next to Applebees) Mailing Address: P.O. Box, 310064. New Braunfels, TX 78131-0064, Sunday 9:30 a.m., 10:30 a.m.

Richwood–1600 Brazosport, Richwood, TX. Sun. 9:30; 10:30 a.m., 6 p.m., Wed. 7 p.m. (979) 265-4256.

San Antonio/Seguin Area–Nockenut Church of Christ, 2559 FM 1681, Stockdale, TX 78160, Sun. 10:00 a.m., 11:00 a.m., Wed. 7:30 p.m., nktchurchofchrist.org