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Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

“MAINSTREAM CHURCHES OF CHRIST,” AND THE SOCIAL GOSPEL

Jerry C. Brewer

The extent to which “mainstream churches of Christ” are gripped by the Social Gospel is manifested in the “ministries” listed on their websites. Progressivism (liberalism) has infected them over at least the last five decades and there is a correlation between their loosing of God’s authority expressed in Colossians 3:17—that is what liberalism is—and the Social Gospel. Both ignore Bible authority and feed upon each other. Liberalism looses where God has bound, and is the progenitor of the Social Gospel. Resulting from that unholy union are today’s “mainstream churches of Christ.”

MAINSTREAM CHURCHES

Dictionary.com says *mainstream* is, “The principal or dominant course, tendency, or trend,” and the *FREE-DICTIONARY.COM* says it is, “The prevailing current of thought, influence, or activity: Representing the prevalent attitudes, values, and practices of a society or group” Among synonyms for *mainstream* are, “dominant,” “average,” “common,” “current,” “general,” “normal,” “primary,” “regular,” “standard,” “accepted,” and “regular.”

“Mainstream churches of Christ” project an image which the world perceives as the principal tendency, and representing the prevalent attitudes and practices of churches of Christ. The perception of the world is that these churches are dominant, normal, standard, and regular examples of churches of Christ. That image is, of course, false. “Mainstream churches of Christ” have departed from the pattern of the church revealed in the New Testament. They are denominations among denominations, liberal in their views and handling of Scripture, and have more affinity with Rome, Calvin, Luther, and Knox than they do the Lord Jesus Christ..

It is no secret, nor should we be surprised, that churches

of Christ who still walk in the “old paths” are now marginalized by “mainstream churches of Christ.” Because of that, the world considers them insignificant factions—much as the pejorative term “sect” was hurled at the church by her enemies in the first century (Acts 24:5, 14). The “walking Bibles”—as members of the church were known in the 1930s, 40s, and 50s—are still among us, but fewer in number, shunned as “legalists,” and generally ignored as “radical” by the world and “mainstream churches of Christ,” the latter of which have surrendered all distinction as the church that Jesus built.

THE SOCIAL GOSPEL

The connection between “mainstream churches of Christ” and the Social Gospel is manifested in the vast array of “ministries” listed on their websites that are designed to “minister” to man’s physical and emotional needs. When they mention evangelism, it is usually relegated to one among the rest of their “ministries.” The conclusion is that “mainstream churches of Christ” have embraced the Social Gospel that originated in the socialistic tendencies of denominations in the 19th century, and reached fruition in the 20th century. Of this movement *Wikipedia* records:

In the United States prior to World War I, the Social Gospel was the religious wing of the progressive movement which had the aim of combating injustice, suffering and poverty in society. Denver, Colorado, was a center of Social Gospel activism. Thomas Uzzel led the Methodist People’s Tabernacle from 1885 to 1910. He established a free dispensary for medical emergencies, an employment bureau for job seekers, a summer camp for children, night schools for extended learning, and English language classes. Myron Reed of the First

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Contending FOR THE Faith™

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Ira Y. Rice, Jr., Founder
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Editorial...

THE ARTICLE ON PAGE THREE

To read an article that teaches the truth, as does the article on page three of this issue of *CFTF*, is a sweet undertaking. But, for at least three reasons, it is also a bitter thing for me to read.

First, it is very bitter thing to realize that five years later, the author of it would violate the truth he wrote in it. This is the case, because he would not only remain in fellowship with at least one false teacher (Dave Miller), but condoned and advocated that congregations continue to fellowship brother Miller and all those who continued to extend fellowship to him.

The second reason the article is a bitter one for me to read is because every Memphis School of Preaching (MSOP) faculty member acted as did brother Cates in said matter. Moreover, MSOP attempted to defend (and continues to do so) its own unscriptural actions (I might add that they did it at a great distance from those of us who exposed and refuted their erroneous conduct). Further, rather than deal with the facts in the case, they chose to launch personal attacks on those of us who believe, and without respect of persons, continue to apply the truth of brother Cates' article.

The third reason it is bitter to read, is that there are those who travel under the banner of being sound in the faith who do not believe what brother Cates wrote in said article, or due to their new fellowship practices, will not discuss it, at least publicly. Brother Cates affirmed and proved in said article that, "Indeed a church can refuse fellowship to another church."

One would think in MSOP's 2018 lectureship, the theme of which was "Faith Under Fire," that someone would have addressed the question of, "Can a congregation refuse fellowship to another congregation?" In 2000, the late brother Cates had no problem dealing with the question and giving a scriptural answer to it. Maybe it was addressed in MSOP's recent lectureship. If so, did the speaker come to the same conclusion brother Cates did in his article in this issue of *CFTF*? We would be very interested in knowing how it was answered.

The Biblical doctrine of fellowship is being winked at, and with many, openly rejected. Many brethren do not want to consistently, regularly, and objectively apply the truth of the New Testament regarding fellowship to the schools operated by the brethren, preachers, and churches concerning their activities. With the foregoing thoughts in mind, please give close attention to brother Jerry Brewer's article, beginning on the front page of this issue of *CFTF*, realizing that what he addresses is widespread in the churches today.

—David P. Brown, Editor

CAN A CONGREGATION REFUSE FELLOWSHIP TO ANOTHER CONGREGATION?

CURTIS A. CATES

In a time of liberalism, worldliness, and compromise with error, this question is critical. The following points need to be considered in answering this query. In the first place, God's people cannot, must not fellowship world religions, Catholicism, denominationalism, or sectarianism. In the second place, the church must beware of false teachers and prophets (Col. 2:8, 20-23; 1 John 4:1). **"Have no fellowship with the unfruitful works of darkness, but rather reprove them,"** Paul commanded (Eph. 5:3-11). He refused **"to give place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you"** (Gal. 2:5). It is commanded for the local congregation not to have communion with the unclean, the defiled, the wicked, the dark, in the local congregation but yet permissible to fellowship other congregations which condone and/or teach the same (2 Cor. 6:14-7:1)? Can faithful congregations fellowship apostate churches?

In the third place, can churches depart from the faith? Can they cease their communion with God and Christ (1 John 1:3-10; 3:23-24); can they pervert the gospel and become anathema (Gal. 1:6-9)? Can congregations become partakers of their evil deeds by supporting and fellowshiping such other congregations (Rom. 1:32)? In the fourth place, churches are commanded to **"contend earnestly for the faith which was once for all delivered unto the saints"** (Jude 3). Faithful saints and congregations are in fellowship with the faithful everywhere; they **"Love the brotherhood"** (1 Pet. 2:17). They partake in the **"common salvation"** (Jude 3). They salute one another (Rom. 1:16; 1 Cor. 16:19; Rom. 16:1ff). Is that fellowship to be maintained with apostate congregations? Indeed not! Brethren cannot maintain fellowship with those who no longer partake of the **"common salvation"** but rather partake of evil and false doctrine (Rom. 16:17, 18; 1 Tim. 6:3-10; 1 Cor. 15:33; 2 John 9-11).

In the fifth place, churches can harbor and defend the wicked and the false teacher, in clear violation of scripture. Note the attitude of God toward those who hide their eyes from the wicked man; He sets His face against them and cuts them off (Lev. 20:1-5). In the sixth place, to mark or withhold fellowship from a church is not to violate local autonomy. **Rather**, to attempt to deny a congregation's right to do so would be to violate its autonomy and to cause it to transgress Paul's command in 2 Thessalonians 3:6, **"...withdraw from every brother that walketh disorderly, and not after the tradition which they received of us."** Can people in a local congregation have fellowship with an apostate congregation, whereas it would be wrong to fellowship

the same worldliness and false doctrine in the local church? Does God have a double standard? Is the command to, **"... mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them"** (Rom. 16:17-*ASV*, 1901), confined to the local congregation? Indeed a church can refuse fellowship to another church; it violates the local autonomy of neither the disfellowshipped nor the disfellowshipping church.

Now, what are some practical considerations? One, the elders must discharge their responsibility of watching over and protecting their flock, whether from internal threats or from outside threats issuing forth from influences and teachings from other congregations (Acts 20:28). Two, the leaven of error can spread not only from member to member but also from congregation to congregation (1 Cor. 5). Three, marking a congregation may very well awaken members of the marked congregation of the false teaching and/or worldliness condoned therein [of which they may have been unaware] and move them to stand for the truth and to attempt to reform the church. It might very well save some of the members from destruction, and possibly, save the congregation. If the people are desiring to stand and wanting to **do** right, it will put them on notice that either the congregation needs to repent or they must [after finding out that they cannot help the situation] place membership elsewhere, disassociating themselves from the marked church. Four, the longer the delay in acting, the less likely the reformation.

Brethren must not forget that love for the truth of God, for the purity of the church, and for the brethren, as well as discretion and care, should characterize every act of discipline. Care must be given to being sure of facts and attitudes before this final step is taken.

—Deceased

(The foregoing article was printed as it appeared in the Memphis School of Preaching's paper, Yokefellow, Vol. 27, No. 6, column one, page 2, June 15, 2000.)

Many people, if not most, do not reject the Bible because it contradicts itself, but because it contradicts and condemns their beliefs and actions.

(Continued From Page 1)

Congregational Church became a spokesman, 1884 to 1894, for labor unions on issues such as worker's compensation. His middle-class congregation encouraged Reed to move on when he became a Socialist, and he organized a nondenominational church. The Baptist minister Jim Goodhart set up an employment bureau, and provided food and lodging for tramps and hobos at the mission he ran. He became city chaplain and director of public welfare of Denver in 1918. Besides these Protestants, Reform Jews and Catholics helped build Denver's social welfare system in the early 20th century.

The Rev. Mark A. Matthews (1867-1940) of Seattle's First Presbyterian Church was a leading city reformer, who investigated red light districts and crime scenes, denouncing corrupt politicians businessmen and saloon keepers. With 10,000 members, his was the largest Presbyterian Church in the country, and he was selected the national moderator in 1912. He build a model church, with night schools, unemployment bureaus, kindergarten, an anti-tuberculosis clinic, and the nation's first church-owned radio station. Matthews was the most influential clergymen in the Pacific Northwest, and one of the most active Social Gospelers in America.

Another of the defining theologians for the Social Gospel movement was Walter Rauschenbusch, a Baptist pastor of a congregation located in Hell's Kitchen. Rauschenbusch railed against what he regarded as the selfishness of capitalism and promoted a form of Christian Socialism that supported the creation of labor unions and cooperative economics.

In *A Theology for the Social Gospel*, Rauschenbusch states that the individualistic gospel has made sinfulness of the individual clear, but it has not shed light on institutionalized sinfulness: 'It has not evoked faith in the will and power of God to redeem the permanent institutions of human society from their inherited guilt of oppression and extortion.' This ideology would be inherited by liberation theologians and civil rights advocates and leaders such as Martin Luther King, Jr.

[Washington] Gladden (1836-1918) was an American clergyman. His words and actions earned him the title of 'a pioneer' of the Social Gospel even before the term came into use. Gladden spoke up for workers and their right to organize unions. For Gladden, the "Christian law covers every relation of life" including the relationship between employers and their employees.

The sum and substance of the Social Gospel could be expressed in no better terms than these from *Wikipedia* on Walter Rauschenbusch's philosophy:

Rauschenbusch wrote that "Christianity is in its nature revolutionary" and tried to remind society of that. He taught that the Kingdom of God "is not a matter of getting individuals to heaven, but of transforming the life on earth into the harmony of heaven."

The Social Gospel emphasizes the "here and now" of

life, rather than the one to come. It relegated the church's mission to preach the gospel (Mat. 28:18-20; Mark 16:15-16) to a much lower priority and that is what "mainstream churches of Christ" are doing today.

"Mainstream churches of Christ" are not very far from any of us. They are in our own backyards. All we need to do is conduct a website search for churches of Christ near us and we will find what we found in our state—some of which are within a 60 mile radius. Compare these churches' "ministries" with those Social Gospel efforts listed above.

"MINISTRIES" OF "MAINSTREAM CHURCHES OF CHRIST"

On its website, the Elm & Hudson church in Altus, Oklahoma has this list of ministries: Youth Ministry, Family Ministry, College Ministry, Small Groups Ministry, Missions Ministry and Community Ministry.

Under their "Community Outreach Ministry" is one of the most egregious definitions of the church's purpose that we have seen among churches of Christ. They say:

We have been called to go out and preach the word. We feel that this starts in our own community. We strive to look after the needs of not only our spiritual family but also the needs of those in our area. Our hope is that through our efforts we will be the hands and feet of Jesus in Altus. Our prayer is that our community will come to know Jesus by our love. Carpenter's Kitchen, Garage Giveaway, Christmas Hams, School Supplies Giveaway, Community Service Projects.

This is the Social Gospel gone to seed. Rauschenbusch's vision of Christianity, "is not a matter of getting individuals to heaven, but of transforming the life on earth into the harmony of heaven." That appears to be the philosophy of the Elm and Hudson church—bringing folks to Christ without having to "preach the gospel" to them.

From the website of the Fourth and College church in Cordell, Oklahoma comes the following: Adult Ministry, Children's Ministry, Youth and Family Ministry.

The website of the Second and Adams church in Elk City, Oklahoma lists these "Ministries": Young Married Ministry, Youth Ministry, Fellowship Ministry, OSBE Ministry.

The Weatherford, Oklahoma Church has these listed: Bible Class Ministry, Curriculum Ministry, Small Groups Ministry, Bulldogs For Christ: College Ministry, Youth Ministry, Adult Ministry, Missions Ministry, Faith @ Home Ministry.

In one of the longest list of "ministries," the Custer Ave. church, Clinton, Oklahoma touts these on its website: Youth Ministry, MOPS (Mothers of Preschoolers) Ministry, Family Ministry, Step Recovery Journey Ministry, Education Ministry, Grief Ministry, Senior Ministry. Under "Other Ministries" Custer Avenue lists: BibleTalk.tv and Bible

Talk.tv Ministry, Church of Christ Disaster Relief Ministry, Eastern European Missions Ministry, FriendSpeak Ministry, Let's Start Talking Ministry, Sunset International Bible Institute Ministry, Tipton Home Ministry, Westview Boys Home Ministry, What God Has Joined Ministry.

The website of the Central church of Christ in Ada, Oklahoma lists the following “ministries.” In addition to their “Children’s Ministry,” “Youth Ministry,” and “Campus Ministry” there is: “Home Teams Ministry,” under which is noted:

...Home Teams replace Sunday night services at Central and are a great way to get to know a few church folks really well. If you get sick and need help, suffer a loss and need support, or just need a spiritual confidant, chances are you will find that through your Home Team.

Then, there is the “Compassion Outreach Clinic Ministry,” the purpose of which is:

To share the compassionate love of Jesus Christ for those in need of limited chronic care but have no medical insurance, Medicare, or Medicaid and reside within Pontotoc County. It was created in response to the growing problem of uninsured Americans. Reports indicated that 19.9 percent of all Oklahomans have no health insurance. Within our county alone that translates into about 6,892 patients.

Their “Counseling Services Ministry,” is described as a:

Faith Based Counseling Services is a partnership with Bud Ross and Toby Ross. Bud offers counsel that flows out of decades of pastoral experience. Toby is a Licensed Professional Counselor and has 20 years of pastoral experience.

The website of the Seventh and Beech church of Christ in Durant, Oklahoma lists these 12 “ministries”: Education Ministry, Missions Ministry, Spanish Congregations Ministry, Deaf Ministry, Family Ministry, Experienced Americans Ministry, Women’s Ministry, Campus Ministry, Youth Ministry, Junior High Youth Group Ministry, Thursday School Ministry, and, Benevolence Ministry.

The Northwest church in Durant, Okla. lists nine “ministries”: College Ministry, Youth and Family Ministry, Campus and Young Professionals Ministry, Women’s Ministry, Feeders Ministry, Life Group Ministry, Deaf Ministry, Missions Ministry, Benevolence Ministry.

MINISTRY IN THE NEW TESTAMENT

There is only one ministry described for the church in the New Testament. The word *ministry* is used 18 times in the New Testament and not once is it used in the plural as the above churches use it, nor does it describe social “ministries.” The church of the New Testament had (and still has) only one ministry—preaching the gospel (Mark 16:15). That is how the Greek word, *diakonia*, from which “ministry” is translated, is used in the New Testament. In none of those instances is *diakonia* translated in the plural. Note the

following passages:

1. and 2. Concerning one to replace Judas as an apostle of Christ:

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. ...That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place (Acts 1:16-17, 25).

3. Concerning the apostles’ work and serving of tables: **“But we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:4).**

4. Of the ministry of Saul and Barnabas: **“And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark” (Acts 2:25).**

5. Of Paul’s trials which lay ahead of him, that he recounted to the Ephesian elders:

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God (Acts 20:24).

6. In Paul’s report to James and the Jerusalem elders of the conversion of the Gentiles: **“And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry” (Acts 21:19).**

7. Of spiritual gifts of grace: **“Or ministry, let us wait**

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on our ministering: or he that teacheth, on teaching” (Rom. 12:7).

8. Of the labor of the house of Stephanas with Paul: “**I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)...**” (1 Cor. 16:15).

9. Of Paul’s inspired preaching: “**Therefore seeing we have this ministry, as we have received mercy, we faint not**” (2 Cor. 4:1).

10. Of the apostles’ inspired preaching: “**And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation**” (2 Cor. 5:8).

11. Of Paul’s patient endurance of his trials: “**Giving no offence in any thing, that the ministry be not blamed**” (2 Cor. 6:3).

12. Of the purpose of spiritual gifts in the first century: “**For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ**” (Eph. 4:12).

13. In Paul’s charge to Archippus: “**And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it**” (Col. 4:17).

14. In Paul’s thanksgiving for the Lord’s longsuffering toward him: “**And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry**” (1 Tim. 1:12).

15. Paul’s charge to Timothy as a gospel preacher: “**But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry**” (2 Tim.

4:5).

16. In Paul’s request for Mark’s presence: “**Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry**” (2 Tim. 4:11).

The only other instances in which the word *ministry* is found are in Hebrews 8:6 and 9:1. In those passages it is translated from the word, *leutergoia*, which McClintock and Strong define as, “Public function (as priest) or almsgiver,” from which our English word, *liturgy* is derived. In both of these verses, “ministry” refers to the function of Christ as the mediator of the new covenant and the function of priests under the Law of Moses.

“Mainstream churches of Christ” are traveling the path of apostasy as did churches of Christ more than a century ago. We who have lived through, and observed, their tragic departure from the one faith could well echo the sentiments of Philander Green who wrote:

I remember well when we had no meetinghouses to dedicate by professional dedicators or successful beggars for money. We had no organs to entertain the congregations, but the natural one the Lord had given to His children. We had no hired boys just out of college to play the clergyman and usurp the authority given to the heaven-ordained elders of the church of God. I have lived to see nearly all things we once preached and practiced changed to the modern, fashionable, sectarian practices, where all expedients are used to entertain the people and gain thereby the recognition of the conflicting sects about us, to become popular, and be considered orthodox and really, one of the branches of the church. ...When I became a member of the church almost fifty years ago, I never expected or dreamed that I would live to see the change in doing the Lord’s work, as it is called, that I have seen (“The Testimony

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of One of the Pioneers,” *Gospel Advocate*, Feb. 15, 1888, p. 12. [Cited by Earl Irvin West in *The Search For The Ancient Order*, Vol, 2, Religious Book Service, Indianapolis, 1950, p. 284]).

We have said it before, and now repeat: “The time for recognizing division has come—again.” That steadfast, doctrinally sound, remnant of the church in widely scattered pockets across our land must mark so-called “mainstream churches of Christ” as apostates. We must “**have no fellowship with the unfruitful works of darkness, but rather reprove them**” (Eph. 5:11). The multitudinous “ministries” of their Social Gospel, their flirtation with the world, and their embracing of doctrinal error aims to “gain thereby the recognition of the conflicting sects about us, to become popular, and be considered orthodox and really, one of the branches of the church.” And, *that* is heresy.

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-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/mailling 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.bellviewcoc.com/>

-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-

Elk City—Northeast Church of Christ, 616 N. Locust Ave., Mailing address P.O. Box 267, Elk City, OK 73648-0267, Sunday: 9:30 a.m., 10:30 a.m., 5:00 p.m., Wed.: 7:00 p.m. Jerry and Nathan Brewer, evangelists. The church building is one block east of North Van Buren, on East Avenue C in Elk City, Oklahoma . FaceBook : www.facebook.com/nechurchofchristecok.

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: allenlawson@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., 6:00p.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: northpointcoc@hotmail.com. Website: www.northpointcoc.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: (940) 218-2892; dubmclish@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., 6 p.m., Wed. 7 p.m. (936) 438-8202.

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