"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31)

S WRITTEN

THIS PAPER IS DEDICATED TO THE PROMOTION OF UNDENOMINATIONAL NEW TESTAMENT CHRISTIANITY

OCTOBER, 1956

When There Will Be No More of This World

By Willie Doan

First let us learn what this world is, and how it was fanned, and who formed it, and who will destroy it, and how it will be destroyed. Let us read Gen. 1:1 "In the beginning God created the Heavens and the Earth." Now in verses 9 and 10 "And God said, Let the waters under the heavens be gathered unto one place, and let dry land appear, and it was so and God called the dry land Earth, and the gathering together of the waters called he seas." God spoke the word, and everything that has life became so; the trees, grass, fruits, fish, cattle, birds of the air, and everything upon the earth. Then in chapter 1, verses 26-27 "God created man in his own image." Ch. 2, vs. 1 "Thus the heavens and the earth were finished, and all the hosts of them." Ch. 1, vs. 28 God blessed man and told him to be fruitful and multiply and to have dominion over everything that moved upon the earth, and we find that man did multiply and became so wicked that the Lord said that he would destroy man and creeping things and the fowls of the air. Gen, 6:7. Verse 17 The Lord said, "Behold I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein in the breath of life, from under the heavens, and everything that is in the earth shall die.

Ch. 6 vs. 8 Noah found grace in the eyes of the Lord for he was a servant of God and obeyed God in everything that God told him to do. God told Noah to make an Ark Ch. 6, vs. 14, and vs. 18, he told Noah that he would establish his covenant, and he should come into the ark, "Thou and thy sons and thy wife and thy sons' wives, with thee." Vs. 18, and every living thing of all flesh, two of every sort shall thou bring into the ark to keep them alive.

So Noah and his family, and sons and family went into the ark because of the waters of the floods. Ch. 7, vs. 7 and the flood was forty days upon the earth, vs. 17, and every living substance was destroyed, which was upon the face of the ground. Ch. 8 vs. 1, God remembered Noah and every living thing and all the cattle that was with him in the ark, and God made a wind to pass over the earth and the waters assuaged. Ch. 9 vs. 1, God blessed Noah and his sons and said, "Be fruitful and multiply and replenish the earth." Vs. 15, God remembered his covenant between Noah and himself; that he would never destroy the people with another flood.

Well, this completes the picture how God destroyed things on the earth the first time, but let us learn more, since God is never going to send another flood upon the earth, let us see how he is going to destroy this present we are living in. We find the Lord did not destroy

(Continued on Page 4)

Editorial

"READY ALWAYS TO GIVE AN ANSWER"

By J. W. Bedingfield

I Peter 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Many times we, as members of the Church of Christ, find ourselves in the position to answer questions concerning our Faith and Practice. We should always be most happy to do so, following Peter's instructions, that is: "W i t h meekness and fear." People ask questions for various reasons. Some ask to gain knowledge; some ask to test our faith; some ask to confirm things that they have heard; still others ask to challenge our position; and still others ask questions in very much the same way as Cain did, when he asked God, "Am I my brother's keeper?" Now it is evident that Cain did not ask this question in good faith. Neither did he ask it for the purpose of gaining knowledge, or for the purpose of getting instruction. Many times we find that a question asked in this manner requires more tact and skill to answer than one that actually pertains to life and Godliness.

To illustrate my point, we might consider some of the questions that we are sometimes asked, by our brethren who differ with us on the way we conduct our teaching service and our communion service. Now we should always be ready and willing to give a meek and courteous, as well as scriptural, answer to these questions; however, we should consider such questions very carefully, before we answer, because the purpose of the question is sometimes to confuse the real issue; sometimes to cause discord among brethren; and sometimes to try to cause us to reach an erroneous decision on the subject, under consideration. If we fail to give them the proper answer, then we have helped them to accomplish their purpose, that is: Confusion, Discord, Disagreement and Error. So let us take care to study the question, as well as the purpose, carefully before answering such questions.

I have been asked by those who use, and advocate the class system of teaching such questions as: "Don't you people believe in teaching the little children?" This is an example of a question that is designed to confuse the issue. The answer is: Yes, certainly we believe in teaching little children, BUT we do not believe in using a method or system that the Almighty God forbids us to use.

Another such question asked by those who use and advocate the use of women teachers, goes like this: "Don't you people believe in letting your women be obedient to the teaching of Titus 2:4?" The answer is the same as the above question, and I am sure that we are all familiar enough with our Bibles to show them where God has forbidden the practice, as it prevails among them, by turning to I Cor. 14:34 and I Tim. 2:11-12.

IT IS WRITTEN

Published monthly at Buena Park, California

J. W. BEDINGFIELD ..... Editor

PAUL FERGUSON ..... Business Manager

Business Office — 6392 Stanton Avenue, Buena Park, California

Subscription, free. This paper is supported by freewill donations.
Each writer is responsible for his own article only.
Send all communications and material to
J. W. Bedingfield, Editor, P. 0. Box 441, Magdalena, New Mexico.
All matters intended for publication should reach the editor not later than the 15th of the month for publication in the succeeding issue.

These examples that I have used are fairly simple ones and require no great skill or tact to answer, yet let us keep this fact in mind that many of our brethren who are very capable of answering sincere questions on subjects that the uninformed person might ask about, sometimes become confused over these "Am I my brother's keeper?" questions. One such question that I have heard for the past several years, is one that originated with the brethren that use and advocate the use of a plurality of cups, in the communion service. This question was designed to do three things: I. To confuse the real issue. 2. To cause discord among brethren. 3. To cause us to reach an erroneous decision. Let us not be confused, Brethren. Let us not have discord. Let us not err from the truth.

The question is this: "Why do you use a 'glass,' when the Bible says a `cup'?" Now please bear with me for a moment of explanation. As I said a moment ago, this question was first designed, and first originated among those that oppose us, in our practice of using one drinking vessel on the Lord's table, but due to the confusion, and different opinions, we now find this question being asked by sincere and faithful brethren, who are asking in all good faith and sincerity, and are asking for the purpose of gaining knowledge, and receiving instruction in righteousness. We hope, in this article, to pass on some information that will be of benefit to all who have considered this question, who ever they may be.

First, let me say that we will consider only the LITERAL use of the word "CUP," since the FIGURATIVE use is not under consideration at this time, as we all understand that those that ask this question are referring to a "glass" and a "cup" in a literal sense.

The New Testament writers used the greek word "POTERION" when speaking of the Lord's Supper, so we will begin with the meaning of this word. Young defines it: "A drinking vessel." Berry defines it: "A drinking cup." Thayer defines it: A cup, a drinking vessel." Harper defines it: "A vessel for drinking." Now the next step to consider is that the translators used the English word "cup" for Poterion," so let us consider the meaning of the word "cup." Webster defines it: "A small open bowl shaped vessel used chiefly to drink from, with or without a handle or handles, a stem and foot, or a lid; as a wine cup; a communion cup." Encyclopaedic dictionary defines it: "A small vessel for liquids used to drink from; a drinking vessel."

From this information we see that the common definition for the two words is: "A drinking vessel." So let us bear in mind that as in Matt. 26:27, He took the drinking vessel.

Before we proceed, let us also define the word "GLASS." Webster defines it: "Specifically, a glass drinking vessel." Encyclopaedic Dictionary: "A drinking vessel or cup made of glass." From these definitions we readily see that the POTERION, the CUP, the GLASS, all are defined as "drinking vessels."

Now the thing to bear in mind, Brethren, is this: The word "POTERION" which the New Testament writers used referred to "a drinking vessel," and did not refer specifically to the material from which it was made, nor did it refer to the shape of the drinking vessel.

Now, Brethren, it is not the desire of this writer to try to influence any congregation, in making a change in the type or kind of drinking vessel that you might be using in the communion service in your local congregation. My object is only to bring this thought to your minds: If the container that you use to contain the fruit of the vine meets the requirement, and fits the definition of "a drinking vessel," then such vessel, be it made of china, silver, glass, or what not, with or without handles, stems, lids, and so on — such vessel is not condemned by the Scriptures.

We here fully concede that there might be occasions arising in specific local congregations that would make it more desirable to use one, or the other, of the different types of drinking vessels, but our point has been that the type within itself is not restricted by the New Testament writers, nor do any of

them tell us which type was used in instituting the Supper.

So the sum of the whole matter is simply this: The Brethren who started this would like to talk about the KIND of drinking vessel, to confuse the issue of: HOW MANY drinking vessels. They ask the question, "Why do you use a glass?" for the same reason Cain asked God "Am I my brother's keeper?" Cain asked that to avoid answering the question that God had asked him, that is: "Where is Able, thy brother?"

Don't you see, Cain did not want to answer God for his deeds, so he designed a question to evade and confuse the issue. Neither do the advocates of the use of a plurality of CUPS in the communion service want to answer for all the divisions, and offenses, and confusion that they have wrought with their deeds, so they ask us "What kind," instead of "How many."

Do not be deceived, my dear Brethren. Do not be led away from the real issue. Do not err from the truth. Ask yourself this question, instead: Does the thing used in the communion service where you meet, meet the requirement of a "drinking vessel."

All of the churches that I meet with use a "drinking vessel" though some are made of glass, some of china, and some of silver. But how about those who are opposing us? Let us look at the fancy apparatus, consisting of an oversized silver wash pan, full of tiny little cells, like a wasp's nest, each one containing a little glass thimble, that would never be mistaken for a "drinking vessel" anywhere, unless we were a generation of midgets. All this, complete with a fancy cover, with a handle on the top and the inscription on the bottom "Registered, U. S. PAT. OFF."

Now, remember, that they would have you to believe that this entire conglomeration, plus the grape juice that it contains, is properly defined "A CUP" or "THE CUP." Brethren, who is laying down a smoke screen to hide behind? Who is mudding up the stream? Let us earnestly contend for the Faith, once delivered to the saints, and forsake the traditions of men, and the rudiments of this world.

"Am I my brother's keeper?" Yes, certainly we are. Let us not evade the issue. Let us not muddy up the water. Let us not become lost in the smoke screen of confusion. Let us ask straight questions and give straight answers, "with meekness and fear." Let us answer the wisdom of men, with the word of God, and be ready always as our Savior was, to say "IT IS WRITTEN."

May God bless us all, to stand up for the things that are written, in His holy and divine word, and not to go beyond what is revealed in the divine pages of inspiration.

J. W. Bedingfield

When There Will Be No More of This World

(Continued From Page 1)

the earth or the heavens, he just destroyed the things that were on the earth, except Noah and his family, and the things that Noah took into the ark with him. Let us notice II Peter 3:6-7, "Whereby the world that then was being overflowed with water, perished, but the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men."

This world that we are living in is the same world that was overflowed by water, but this time it is kept in store to be burned up as we find in II Peter 3:10-12. "But the day of the Lord shall come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat. The earth also and the works that are therein shall be burned up." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and Godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat." Now in St. Mark 13:31 Christ said, "Heaven and

earth shall pass away, but my words shall not pass away."

Now God has a plan, just as he did in the days of Noah. God told Noah how to build the ark, and what to put in the ark and how the world was going to be overflowed with water, and Noah did just as God told him, therefore he and all that were with him were saved and did not perish, so God has a plan that all who obey him shall not perish when this heaven and earth are burned up, as we find God loved this world so much He sent His only begotten Son down to this earth to suffer and die for us that we might have the chance to not perish when this earth is burned up, St. John 3:16-17. It was the faith that Noah had in God that saved him and his family, because Noah did everything that God told him to do, and he did it just the way God told him to do it, so that is the way with us. God has told us what to do, and just how to do it to save ourselves when this world is burning up with fire.

First we must hear, Acts 3:22 "For Moses truly said to the fathers a prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things, whatsoever he shall say unto you." That prophet was Jesus Christ, Matt. 3:14-17.

Next we must believe, "But without faith it is impossible to please him for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Next we must repent of our sins, Acts 3:19, "Repent ye therefore and be converted that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord."

Next, we must confess Jesus Christ, Rom. 10:10, "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation"

Next, we must be baptized to be free from sins, Acts 2:38, "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Also see Rom. 6:4, and I Peter 3:21.

We are to let our lights shine, that is to be Christ like at all times. Matt. 5:16. We are to meet upon the first day of the week, Acts 20:7, Heb. 10:25. We must commune of the blood and body of Christ, I Cor. 10:16, I Cor. 11:23-26. We are to lay by him in store upon the first day of the week, I Cor. 16:1-2. We are to sing, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, Eph. 5:19.

Next, we are to pray without ceasing, I Thess. 5:7, Luke 21:36, Jer. 33:3. We are to study the word of God daily, Acts 17:11, II Tim. 2:15. We are to put on the whole armor of God, Eph. 6:16-17, Phil. 4:13. We are to be faithful until death, Rev. 2:10.

If we do these things, we can say, as this man did. Psalms 27:1 "The Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life, of what shall I be afraid?" Let us remember, when the time for this world, the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengence on them that know not God, and that obey not the gospel of our Lord Jesus Christ, Who shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power. Let us think on these things. What will be our doom, when this world will be burned up, and there will be no more of this world?

Written in love,
Willie Doan
Broken Bow, Okla.

These are indeed serious and timely thoughts, Bro. Doan. "This know also, that in the last days, perilous times shall come." II Tim. 3:1. "But this is the love of God that we keep His commandments; a n d His commandments are not grievous." I John 5:3.

—Editor

Brother E. R. Brown of Modesto, Calif., writes: "Here is $5.00 for the paper from the congregation at Glenn and Dallas streets, Modesto. Good luck and Godspeed with the paper."

Thank you, Brethren, for your loyal support, and we appreciate your kind words of encouragement.

FINANCIAL. REPORT

(September Issue)

From E. Pamplin, former Business Manager - - - - - -	$ 38.08
Church of Christ, Somerton	10.00
Church of Christ, Bellflower	10.00
Church of Christ, Yuma - - -	10.00
Church of Christ, Carlsbad -	10.00
Church of Christ, Modesto ...	5.00
Church of Christ, La Habra	5.00
Total	$ 88.08

COST

West Orange Co. Publ. Co. Printing	$ 68.30
Engraving - - - - - - - - - - - -	5.30
Paper and Stamps	9.68
Tax	.21
Total - - - - - - - - - - - - - -	$ 83.49
Balance - - - - - - - - - - - - - - - -	$ 4.59

There is enough money to put out this paper (Oct. Issue). I want to thank everyone for their contribution, so that we can make this paper possible. For without your support we could not put this paper out.

I was with the good Brethren and Sisters in a Gospel meeting at Lugert, Okla., Aug. 5th thru 12th. We enjoyed it very much and had good attendance, and had the privilege of meeting many Brethren that I had not met before. We trust that much good was done in the efforts there.

Bro. W. H. Francis reports that he just closed two good Gospel meetings with good attendance. One with the church at Loco, Okla., the other one at Ogden, Tex. We hope much and lasting good will come from the efforts put forth there.

Bro. Elmer Hunt of the La Habra congregation held a Gospel meeting with the Somerton congregation the latter part of June.

We are happy to report that Bro. Donald Taylor's wife was baptized into Christ, Lord's Day, September 9. Bro. Claud Perigen of the Bellflower congregation did the baptizing.

I had the privilege of preaching a sermon about with Bro. Chester King. Two 30 minute speeches each. Their practice is the servant at the table, after thanks is given for the bread, breaks off his piece and eats it before he gives it to the assembly, and claims each must break off his piece to eat. However, he would not sign a proposition affirming their practice, then I told him I would preach a sermon about.

This took place Sept. 16, Lord's Day afternoon at 2:30 with attendance of about 200 people, and we hope much good will come from this meeting. This took place at the Bellflower Church of Christ.

Bro. and Sister Nelson from Somerton were there. He preached for the church Lord's Day morning and also the evening service. I had the privilege of being there that service, which I enjoyed very much, this also was with good attendance.

Paul Ferguson
Business Manager

On August 5, I visited the Brethren at Lorenzo, Tex. They also had visitors from Abilene, Tex., and from Carlsbad, N. M. Bro. Struder told me that the church there had purchased a building 25x50 feet, which they want to move on to their lot, as soon as possible. We have a special interest in this congregation, since I had the happy privilege of attending and assisting in the mission meeting that was conducted by Bro. W. H. Francis there last year. Since that time the church has met in Bro. Studer's home, but now they feel that a meeting house is almost within sight. Any one who wishes to assist these Brethren in a financial way will be doing a good work, as these people are faithful stewards in the Lord's work, and are worthy of your confidence and trust. All communications should be sent to Bro. Howard Studer, Lorenzo, Tex.

If the Lord wills I will go there and hold a meeting for them as soon as they move into their building.

J. W. Bedingfield

NOTICE TO ALL CHURCHES

As of September 1, we are giving up our business in order that I might devote full time to the churches. I am at your disposal, Brethren, and am available for either mission work, or for meetings, or for any other scriptural work that you might need me for.

My tentative schedule is as follows: Sept. 1 to 8, at Carlsbad, N. M.; Sept. 9 to 23, Aztec, N. M.; Sept. 30 to Oct. 14, at Lorenzo, Tex. After that date, I am open for calls anywhere that I am needed. I pledge to labor with you to the best of my ability, and at this time take the opportunity to ask for the prayers of all the faithful, to help me in this undertaking. Please let me know of the date that you want me, as far in advance as possible, so that I can better arrange to serve you.

J. W. Bedingfield
Box 441,
Magdalena, N. M.

Sister Willis of Carlsbad, N. M., spent the last week (Aug. 18) in the home of Bro. and Sister Scott at Lorenzo. Bro. Scott has been very sick, but is improving at this writing. Sister Willis went over to help out in their time of trouble. Her presence there was appreciated very much by Bro. and Sister Scott, as well as by the family, and the church at Lorenzo. Such spirit of love and devotion to Christian duty is to be commended in our Sister. May we all realize our duty toward others in times of trouble and worry, and always be ready to show our love for one another, by abounding in every good work, inasmuch as we know our labor in the Lord is not in vain.

—*Editor*

The latest report from Somerton, Ariz., that Bro. W. A. Nelson was still not feeling well, the result of a severe case of the flu.

Sister Dye had returned to her home, from the hospital. We sincerely hope that both of you are feeling better by now.

On August 21, J. W. Bedingfield, Jr., and Carolyn Dabbs were United in marriage, at the Church of Christ at Aztec, N. M. The bride is the daughter of Brother and Sister Roy Dabbs of Aztec. The groom is the son of Brother and Sister J. W. Bedingfield of Magdalena, N. M. Both of these young people have been members of the Church for several years, so we are happy to know that another Christian home is being established. Following the wedding at the Church, a reception was held at the home of the bride's parents, for a large crowd of friends.

Out of town guests included Sister Smith of Modesto, Calif., the bride's grandmother, Sister Hale and children of Puente, Calif., a sister of the groom, and Brother and Sister J. W. Bedingfield of Magdalena, N. M. We wish much happiness for this fine young couple.

Brother and Sister W. B. Nelson, of Somerton, Arizona, attended church at Aztec, N. M., on August 19. They have been visiting Brother and Sister Tom Nelson of Aztec. Visiting Brethren are always most welcome, and we all appreciate the opportunity to get better acquainted. Vacation time affords many of us a chance to meet with our Brothers and Sisters in Christ at other places. Let us all plan our trips with this in mind.

This is one community's answer to America's juvenile delinquency problem. Does anyone know of a better one? Brother J. S. Bedingfield of Bryte, Calif. writes: "We are writing this so that you can rejoice with us. Today I baptized Lee Sage, John Tibbs and Dwane Baker. Now the big job begins, to help them to grow into men of ability and character to labor in the Lord's vineyard."

These are young boys, in their early teens, but we predict that under the guiding hand of Bro. J. S. and Bro. Brown, that these young men will prove to be willing and capable laborers in the Master's Vineyard. Thank you, Bro. Bedingfield, for this glad news. Indeed, we do rejoice with you. May God bless you all, to press on.

.0

NEWS & ACTIVITIES

Brother W. E. Daniels of Broken Bow, Okla., reports: "I was at New Castle, Tex., in July and stopped over the week end with a faithful few at Terrel, Okla., and baptized one there. Then the first Sunday after I got home, I baptized an elderly man. His wife had been a member for a long time."

Our hearts rejoice with all the faithful, at this good news. We thank God continually for faithful and able men like Bro. Daniels, who love to tell the world of the salvation that is in Christ Jesus, and we all take courage and fresh hope, at this sure and steady growth of the Kingdom of Christ.

Brother and Sister Berkstresser of Carlsbad, N. M., recently met with the church at Stanton, Tex., which meets in the home of Bro. and Sister N. E. Bergstrom. This faithful Bro. and Sister have been keeping house for the Lord, for a long time at Stanton, although there are few faithful members in their vicinity. Any one in that part of the country who needs a place of worship may be assured that a scriptural service is carried out each Lord's Day. May God bless them and help them to continue to press onward and upward.

Bro. W. H. Francis of Mangum, Okla., recently held meetings at Bellflower and Bloomington, Calif. I have not had a complete report of the results of these meetings, but am sure that much good was accomplished by these efforts.

A good letter from Bro. E. H. Calvin of the La Habra congregation reports that all is well with the church there, and that both he and Sister Cavin are improving in health.

This month we would like to call attention to the Church at Abilene, Texas. As many of you know, Bro. and Sister S. J. Wallace and family met alone in their home, faithfully carrying out the worship for several years. Now at last their light has reached out and the congregation is growing and prospering. Among the faithful who are now meeting there that I am personally acquainted with are Bro. and Sister Wallace and family, Bro. and Sister Goodwin, Bro. and Sister Jack Scott and daughter, Charlotte, and Bro. and Sister Jack White. T h e r e are probably others whom I have not had the pleasure of meeting as yet. Congratulations and best wishes for this fine group.