

Present Truth

2 Peter 1:12

Dear Readers,

August 2005

“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.” (1 Corinthians 1:3) With the camp meeting and summer travels, the past few months have been very busy for us. We are sorry that George McDaniel’s busy schedule has not allowed him to write another excellent health article for us, but we will have one for you very soon. The West Virginia camp meeting was a great success. It makes me look forward to the next one coming up at the end of this month in Colorado. The Lord has been greatly blessing us here at Smyrna with a deeper and richer experience with the Lord. I pray that He has been doing the same for you.

WAGGONER ON ROMANS — THE GOSPEL IN PAUL’S GREAT LETTER

by Ellet J. Waggoner

(We are beginning a series of articles commenting on Paul’s epistle to the Romans. We pray that you will be blessed by them.
Editor)

NOTE TO THE READER—*From the Author*

Inspiration assures us that in all of the epistles of Paul there are “some things hard to be understood.” 2 Peter 3:16. Perhaps this is the case with the Epistle to the Romans in a greater degree than with any other. But they are not impossible to be understood, and it is only the “unlearned and unstable” who wrest them unto their own destruction.

Note that it is only those who wrest “the other scriptures” to their own destruction who thus miss the point of Paul’s writings. They who have a desire to understand and who read the simple promises of the Bible with profit, will not be among that number.

In beginning this study it will be an encouragement to the reader if he will remember that it is simply a letter written to the church in Rome. We can not suppose that the congregation in Rome differed from the great body of Christians in general. Of them we read that “not many wise men after the flesh, not many mighty, not many noble, are called.” (1 Corinthians 1:26) The truest followers of Jesus have always been among “the common people.” (Mark 12:37) So in the church in Rome there were doubtless shopkeepers, artisans, day laborers, carpenters, gardeners, etc., and many servants in the families of wealthy citizens, together with a few who

might hold some position of rank. When we consider that it was confidently expected that people of this sort would understand the letter, we may be encouraged to believe that the same class of people can understand it now.

Paul’s exhortation and assurance to Timothy form the best guide to the study of all his epistles, and the whole Bible as well: “Consider what I say; for the Lord shall give thee understanding in all things.” (2 Timothy 2:7 ASV) God is his own interpreter. The words of the Bible explain the Bible. This is why you should closely question the text so as to get at exactly what is said, in connection with what precedes and follows.

The notes that accompany the text in this study are designed to fix the student’s attention more closely upon the word, and for the benefit of the casual reader. That the study of this epistle may be greatly blessed to those who pursue it, and that the word may become more highly esteemed by all because of the increased light that the Holy Spirit may cause to flash from it, is the earnest prayer of the writer.

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THE POWER OF GOD IS IN THE GOSPEL

The Salutation—Romans 1:1-7

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

A Bond Servant—"Paul, a servant of Jesus." It is thus that the apostle introduces himself to the Romans. In several other epistles the same expression is used. Some people would be ashamed to acknowledge themselves servants; the apostles were not.

It makes a vast difference whom one serves. The servant derives his importance from the dignity of the one served. Paul served the Lord Jesus Christ. Everybody may serve the same Master. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Romans 6:16) Even the ordinary house servant who yields to the Lord is the servant of the Lord, and not of man. "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Jesus Christ." (Colossians 3:22-24) Such a consideration as this can not fail to glorify the most menial drudgery.

Our version does not give us the full force of the term which the apostle uses when he calls himself a servant. It is really "bond servant." He used the ordinary Greek word for slave. If we are really the Lord's servants, we are servants bound to him for life. It is a bondage that is itself freedom, "for he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant." (1 Corinthians 7:22)

Separated—The apostle Paul was "separated unto the gospel." So is every one who is really the servant of the Lord. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God

and mammon." (Matthew 6:24) No man can serve the Lord and have other service besides that.

"Do you mean to say that a merchant or other business man can not be a Christian?" By no means. What I said was that a man can not serve the Lord and at the same time have other service. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Colossians 3:17) If the man is not serving the Lord in his business, then he is not serving the Lord at all. The true servant of Christ is truly separated.

But this does not mean that he separates himself from personal contact with the world. The Bible gives no countenance to monkery. The most hopeless sinner is he who thinks himself too good to associate with sinners. How then are we to be separated unto the gospel? By the presence of God in the heart. Moses said to the Lord: "If thy presence go not with me, carry us not up thence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth." (Exodus 33:15, 16)...

The Gospel of God—The apostle declared that he was "separated unto the gospel of God." It is the gospel of God "concerning his Son Jesus Christ." Christ is the Word of God and therefore the gospel of God, of which the apostle speaks in the first verse of the chapter, is identical with "the gospel of Christ" of which he speaks in the sixteenth verse.

Too many people separate the Father and the Son in the work of the gospel. Many do so unconsciously. God, the Father, as well as the Son, is our Saviour. (1 Timothy 1:1; 2:3; Acts 5:31) "God so loved the world, that He gave his only begotten Son." (John 3:16) "God was in Christ, reconciling the world unto himself." (2 Corinthians 5:19) "The council of peace" is "between them both." (Zechariah 6:13) Christ came to the earth only as the representative of the Father. Whoever saw Christ, saw the Father also. (John 14:9) The works which Christ did, were the works of the Father, who dwelt in him. (Verse 10)

Even the words which he spoke, were the words of the Father. (Verse 24) When we hear Christ saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28), we are listening to the gracious invitation of God the Father. When we see Christ taking the little children up in his arms, and blessing them, we are witnessing the tenderness of

the Father. When we see Christ receiving sinners, mingling with them, and eating with them, forgiving their sins, and cleansing the hideous lepers with a touch, we are looking upon the condescension and compassion of the Father. Even when we see our Lord upon the cross, with the blood streaming from his side, that blood by which we are reconciled to God, we must not forget that “God was in Christ, reconciling the world unto himself,” so that the apostle Paul said, “the church of God, which he hath purchased with his own blood.” (Acts 20:28)

The Gospel in the Old Testament—The gospel of God to which the apostle Paul declared himself to be separated, was the gospel “which he had promised afore by his prophets in the Holy Scriptures” (Romans 1:2); literally, the gospel which he had before announced or preached. This shows us that the Old Testament contains the gospel, and also that the gospel in the Old Testament is the same gospel that is in the New. It is the only gospel that the apostle preached. That being the case, it should not be thought strange for people to believe the Old Testament, and to refer to it as of equal authority with the New Testament.

We read that God “preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” (Galatians 3:8) The gospel preached to the people when Paul lived was the same gospel that was preached unto the ancient Israelites. (See Hebrews 4:2) Moses wrote of Christ, and so much of the gospel is to be found in his writings that a man who does not believe what Moses wrote, can not believe in Christ. (John 5:46, 47) “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” (Acts 10:43)

Paul had only the Old Testament when he went to Thessalonica, “and three sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead.” (Acts 17:2, 3)

Timothy had nothing in his childhood and youth but the Old Testament writings, and the apostle wrote to him: “Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” (2 Timothy 3:14, 15)

Then go to the Old Testament with the expectation of finding Christ and his righteousness there, and you will

be made wiser unto salvation. Do not discriminate between Moses and Paul, between David and Peter, between Jeremiah and James, between Isaiah and John.

The Seed of David—The gospel of God is “concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.” (Romans 1:3) Read the history of David, and of the kings who descended from him, and who became the ancestors of Jesus, and you will see that on the human side the Lord was handicapped by his ancestry as badly as anybody can ever be. Many of them were licentious and cruel idolaters. Although Jesus was thus compassed with infirmity, he “did no sin, neither was guile found in his mouth.” (1 Peter 2:22) This is to give courage to men in the lowest condition of life. It is to show that the power of the gospel of the grace of God can triumph over heredity.

The fact that Jesus was made of the seed of David means that he is heir to the throne of David. Of David’s throne the Lord said, “Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.” (2 Samuel 7:16) David’s kingdom is therefore coextensive with the inheritance promised to Abraham, which is the whole world. (See Romans 4:13.)

The angel said of Jesus, “The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” (Luke 1:32, 33) But all this involved his bearing the curse of the inheritance, and suffering death. “For the joy that was set before him” He “endured the cross, despising the shame.” (Hebrews 12:2) “Wherefore God also hath highly exalted him, and given him a name which is above every name.” (Philippians 2:9)

As with Christ, so with us; it is through much tribulation that we enter the kingdom. He who fears reproach, or who makes his lowly birth, or his inherited traits, an excuse for his shortcomings, will fail of the kingdom of heaven. Jesus Christ went to the lowest depths of humiliation in order that all who are in those depths might, if they would, ascend with him to the utmost heights of exaltation.

Power by the Resurrection—Although Jesus Christ was of lowly birth, he was “declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” (Romans 1:4) Was he not the Son of God before the resurrection? and was he not so declared to be? Certainly; and the power

of the resurrection was manifested in all his life. To speak of nothing else, the power of the resurrection was shown in his raising the dead, which he did by the power of His Father dwelling in him. But it was the resurrection from the dead that settled the matter beyond all doubt for men.

After his resurrection he met the disciples, and said unto them, "All power is given unto me in heaven and in earth." (Matthew 28:18) The death of Christ shattered all the hopes that they had centered in him; but when he "showed himself alive after his passion by many infallible proofs, being seen of them forty days" (Acts 1:3), they had ample proof of his power.

Their sole work thenceforth was to be witnesses of his resurrection and of its power. The power of the resurrection is according to the Spirit of holiness, for it was by the Spirit that he was raised. The power given to make men holy is the power that raised Jesus from the dead. "His divine power hath given unto us all things that pertain to life and godliness." (2 Peter 1:3)

The Obedience of Faith—Paul said that through Christ he had received grace and apostleship for the obedience of faith among all nations. True faith is obedience. "This is the work of God, that ye believe on him whom He hath sent." (John 6:29) Christ said, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46) That is, a profession of faith in Christ which is not accompanied by obedience, is worthless. "Faith, if it hath not works, is dead." (James 2:17) "For as the body without the spirit is dead, so faith without works is dead also." (Verse 26)

A man does not breathe in order to show that he lives, but because he is alive. He lives by breathing. His breath is his life. So a man can not do good works in order to demonstrate that he has faith, but he does good works because the works are the necessary result of faith. Even Abraham was justified by works, because "faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." (James 2:22, 23)

"Beloved of God"—That was a most comforting assurance that was given "to all that are in Rome." How many people have wished that they could hear an angel direct from glory say to them what Gabriel said to Daniel, "Thou art greatly beloved"! The apostle Paul wrote by direct inspiration of the Holy Spirit, and so the message of love came as directly from heaven to the Romans as it did to Daniel. The Lord did not single out a

few favorites by name, but declared that all in Rome were beloved of God.

Well, there is no respect of persons with God, and that message of love to the Romans is ours as well. They were "beloved of God" simply because "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." (Jeremiah 31:3) And this everlasting love to men is not shaken, although they forget it; for to those who have turned away, and fallen by their iniquity, he says, "I will heal their backsliding, I will love them freely." (Hosea 14:43) "If we believe not, yet He abideth faithful; He can not deny Himself." (2 Timothy 2:13)

"Called Saints"—The reader will notice that the words "to be" in Romans 1:7 are indicated as supplied, so that instead of "called to be saints," we may read literally, "called saints." God calls all men to be saints, but all those who accept him he calls saints. That is their title. When God calls people saints, they are saints.

These words were addressed to the church in Rome, and not to the Church of Rome. The Church of Rome has always been apostate and pagan. It has abused the word "saint" until in its calendar it is almost a term of reproach. No greater sin has ever been committed by Rome than the distinction it has made between "saints" and ordinary Christians, making practically two standards of goodness. It has led people to think that laboring men and housewives were not and could not be saints, and has thus discounted true, everyday piety, and has put a premium on pious laziness and self-righteous deeds.

But God has not two standards of piety, and all the faithful people in Rome, poor and unknown as many of them were, he called saints. It is the same today with God, although men may reckon differently.

The first seven verses of the first chapter of Romans are the salutation. No uninspired letter ever embraced so much in its greeting as this one. The apostle was so overflowing with the love of God that he could not write a letter without covering almost the whole gospel in the salutation. The next eight verses may well be summarized in the words "debtor to all," for they show the completeness of the apostle's devotedness to others.

(To be continued...)

(This article was taken from a series of articles printed in *The Signs of the Times* from October, 1895 through September, 1896. Some editing has been done for use in this publication.

Editor)

West Virginia “International” Camp Meeting Report

by Allen Stump

The West Virginia “International” Camp Meeting was held June 21-25 this year at Smyrna. We have entitled it “International” because of the wealth of visitors and speakers from outside of the United States that were able to attend. We were delighted to host brethren from Australia, Germany, Ghana, Jamaica, Kenya, Poland, and Romania, as well as from several states within America. Each guest brought a special blessing to the meetings.

Our theme this year was “Sharing our Experience.” The Apostle Paul writes that “with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Romans 10:10) The meetings were recorded and are currently available on video formats for a requested donation of \$7 per video.

The schedule was quite full this year. In fact, the one concern and constructive criticism I heard this year about the camp meeting most frequently was that the schedule was too full. This was a difficult balancing act, as there was a desire that both Lynnford Beachy and I each present a series of studies and that many other speakers be included, especially those from overseas. We had to use the normally large block of free time in the afternoon for two meetings and then we finished the last morning meeting late and began the evening service early to be able to make everything fit into place.

The attendance was definitely up from the last few years, but not as large as our second camp meeting when approximately three hundred people attended. What was encouraging was the experience that the brethren seemed to have. Many expressed to me that they thought it was the best camp meeting we had ever had. I know that for me it was the best. Although I was very busy speaking at the evening meetings, helping Dr. Burks with the youth

meetings, and just getting around to try to make sure everything ran smoothly, I was extremely spiritually blessed of the Lord.

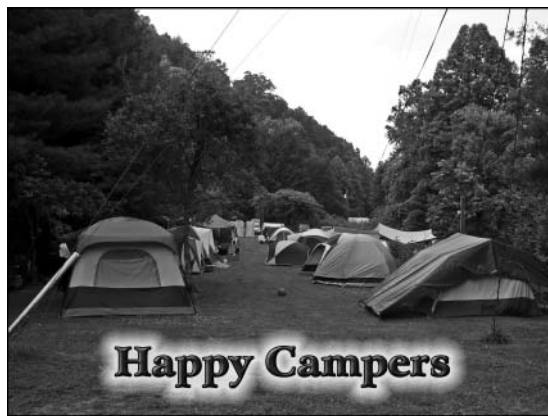
The weather during some of our past camp meetings has been challenging due to excessive rain. This year we had one light shower that did not even last one hour total! Although the sun was hot and the air humid, I think that most preferred this to a wet tent. I am still reminded of a past year when Brother Ken Corklin was in his tent holding an umbrella in an attempt to stay dry! The one drawback to the lack of rain coincided with the Sabbath. We

had hoped to fill the baptismal pool for two brethren who requested baptism. However, we did not have enough water in our holding tank and the constant demands on water for showers, toilets, and drinking water could not be filled by our stream and still have enough left for the baptismal pool. However, some of us were able to travel Sunday morning to Pineville about seven miles away for a sweet service in the Guyandotte River.

With such a diversity of speakers one might think that the presentations would carry a lot of different flavors. However, most of the meetings were attended by a solemn influence and the spiritual themes were excellent. Everyone really was blessed by the testimonies from the first-time brethren from overseas. Also the testimonies that were shared Sabbath afternoon brought a rich blessing to many. In fact, I am sure that we must make room for more testimonies at our next camp meeting. Although the schedule was heavy, by Saturday night there was still a large group that wished to hear the testimony of Abraham Hershberger, a former Old-Order Amish believer. Abraham had not been able to share his sweet testimony before, so after the last scheduled meeting, Abraham gave his testimony in the packed chapel sanctuary to those who would not leave without one more blessing.

The personal highlight of the meetings for me was a series given by Smyrna member, Onycha Holt entitled, “The Humble Heart is Mine.” Sister Holt is a professional social worker and serious Bible student. Her presentations dwelt upon family life issues. Her four messages were divided into talks about the role of the Christian man (husband and father), the Christian woman (wife and mother), the

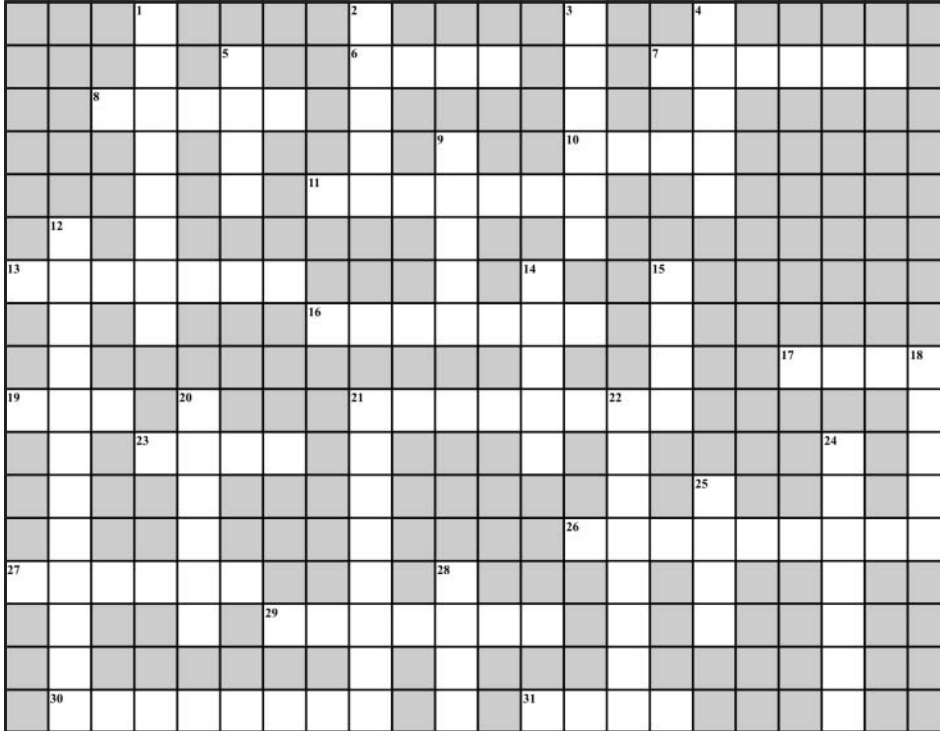
(Continued on page 7)



Something for the Young at Heart

This month we are continuing a series of crossword Bible studies that are based on the "These Last Days" Bible Lessons. In order to maintain the flow of the study, this crossword puzzle is not split into Across and Down sections—Across or Down is indicated at the end of each line.

The Sign of Loyalty



Answers are on page 8

- The beast with two lamb-like horns came out of the _____. Revelation 13:11—**18 Down**

Note: In previous lessons we have learned that "beasts" in prophecy represent nations, and that the "sea" and the "earth" represent, respectively, the eastern and western hemispheres. The nation, therefore, represented by this beast which was "coming up" at the very time that the first beast of Revelation 13 was taken "into captivity" (Revelation 13:11, 10), in a continent uncrowded by "peoples, and multitudes, and nations, and tongues" (Compare Genesis 1:10 with Revelation 17:15), is none other than the United States of America.

- The beast with two lamb-like horns spake as a _____. Revelation 13:11—**7 Across**

Note: From its beginning, the United States was characterized by its unique separation of church and

state, allowing freedom of religion to all people. But its lamb-like bearing is to reverse into a power that speaks as a dragon.

- The lamb-like beast exercised all the power of the _____ beast. Revelation 13:12—**9 Down**
- The lamb-like beast will cause the whole world to _____ the first beast. Revelation 13:2—**13 Across**
- The lamb-like beast will do great _____. Revelation 13:13—**29 Across**
- The lamb-like beast _____ by means of miracles. Revelation 13:14—**26 Across**
- This lamb-like beast says they should make an _____ to the beast. Revelation 13:14—**2 Down**
- Those who don't worship the image could be _____. Revelation 13:15—**20 Down**

Note: During the supremacy of the first beast, the religious decrees of the church were enforced by the strong arm of the state, effecting

a union of religious and civil power. When the United States adopts the same course, it will have created an image to the beast.

- The beast causes all to receive a _____. Revelation 13:16—**6 Across**
- Without the mark, no man can buy or _____. Revelation 13:17—**28 Down**
- Whoever gets the mark drinks the wine of the _____ of God. Revelation 14:9, 10—**4 Down**
- Those who worship the beast have no _____ day nor night. Revelation 14:11—**10 Across**
- Those having the mark of the beast received a grievous _____. Revelation 16:2—**5 Down**
- The mark is placed in the right hand or _____. Revelation 13:16—**22 Down**
- The angel from the east had the _____ of God. Revelation 7:2—**25 Down**
- The people of God are _____ in their foreheads. Revelation 7:3—**27 Across**
- The _____ is to be sealed among disciples. Isaiah 8:16—**19 Across**
- God will put his laws in our _____. Hebrews 10:16—**3 Down**
- God's people will _____ to do God's will. Psalms 40:8—**11 Across**
- Those who are sealed are called the _____ of God. Revelation 7:3—**21 Down**

Note: "Servants of Christ, doing the will of God from the heart." Ephesians 6:6.

- The sealed also have the Father's _____ written in their foreheads. Revelation 14:1—**17 Across**
- God's name includes goodness and _____. Exodus 34:6—**14 Down**
- On Aaron's plate of gold was written "_____ to the Lord." Exodus 28:36-38—**1 Down**
- _____ yourselves, and be ye holy: for I am holy. Leviticus 20:7; 1 Peter 1:16—**21 Across**

Note: We learned in a previous lesson that "sanctify" means to reserve for sacred use, to consecrate, or to make holy.

- For all the gods of the people are idols: but the LORD ____ the heavens. 1 Chronicles 16:26—**31 Across**
- God blessed and sanctified the seventh day: because in it he had rested from all his work that He had ____ and made. Genesis 2:3—**24 Down**
- I gave them my ____, to be a sign between me and them, that they might know that I am the LORD that sanctify them. Ezekiel 20:12—**30 Across**
- Hallow my Sabbaths; and they shall be a ____ between me and you. Ezekiel 20:20—**23 Across**
- But in vain they do worship me, teaching for doctrines the ____ of men. Matthew 15:9—**12 Down**
- We ought to ____ God rather than men. Acts 5:29—**15 Down**
- John saw them that had gotten the ____ over the beast, his image, and his mark stand on the sea of glass. Revelation 15:2—**16 Across**
- They overcame him by the ____ of the Lamb and the word of their testimony. Revelation 12:11—**8 Across**

Colorado Camp Meeting Reminder


August 31st to September 4th, 2005 – Theme: “Prepare to meet thy God.” Amos 4:12

We hope that you will be able to attend this year’s Colorado camp meeting, and that it will be a blessing to you! The meetings start Wednesday evening the 31st of August at 7:00 pm and Thursday the 1st of September at 6:00 am, the revival meetings start Thursday at 7:00 pm, so be prepared to have a revival worked in your heart. The speakers are: Howard Williams, Lynnford Beachy, Ken Corklin, David Sims, Richard Stratton and Thomas Akens.

The hosts will be providing a main dish for lunch, as well as a main dish for breakfast. The campers are asked to bring side dishes (such as: salads, fresh or canned vegetables, bread, milk, nut butters, jams, etc.) All meals will be vegan (food without any meat or dairy products) so if you bring side dishes for sharing please prepare vegan foods. Thank you.

Directions Coming from Hotchkiss to Crawford: Take Hwy 92 to Crawford, go approximately 9 miles. You will pass a church off to the Right (Crawford Friends Church). Keep going East on Hwy 92. The 4th drive past the church you will see a Wood Timber entryway turn in the entryway. The address is 39146.

Coming from Gunnison to Crawford: Turn right at the Blue Mesa Dam (Hwy 92) you will come to the town of Crawford in about an hour. Go through the town of Crawford staying on Hwy 92. Approximately 2 miles outside of Crawford on the left you will see a wood timber post entryway. Turn into the entryway.

Please refer to last month’s issue of *Present Truth* for more details about this camp meeting. We hope to see you there. 

Radio Program

God’s Word—God’s Way, a ministry in Cleveland, Ohio, has a radio program that covers much of the eastern United States. Pastor Willis Smith presents the gospel message, including, among other topics, the truth about God, the Sabbath, and the Biblical view of death and hell. You can hear this program on 1220 AM and 1440 AM, Sabbath evenings, from 8:00-9:00 p.m. EST, and again on Sunday evenings, from 9:00-9:30 p.m. EST. Your prayers for this outreach is very much appreciated. It is a listener supported broadcast, so if you would like to help support Pastor Smith in this outreach, you can contact him at God’s Word—God’s Way, PO Box 94054, Cleveland, Ohio 44101. You may call Willis at: 216-271-9045.

On Sabbath evening, July 23, 2005, Pastor Smith invited me to do a one-hour, live broadcast, sharing the truth about God. I was intimidated by the thought of doing this, realizing my own weakness, but I prayed a lot about it, and trusted that God would work to give me the right words to say, as well as the manner in which to say them. The Lord greatly blessed in this presentation, and we received several positive calls to the station after the program. If you are interested in hearing this presentation, please let us know, and we will send you a cassette for a suggested donation of \$2 per cassette, plus shipping. We also have it available in MP3 format. *Editor*

(*WV Camp*, Continued from page 5)

Christian youth, and finally, putting it all together as a family. These presentations will be on the normal audio and video tape formats and we are going to produce, in the near future, a special DVD based on her presentations. We are planning to print her studies in upcoming issues of *Present Truth*..

Another highlight for many campers was the “Truth About God Discussions” with questions and answers. The topics included “The Father and Son,” “The Holy Spirit,” and “The Death of Christ.” The topic, “The Death of Christ” received a lot of attention because it dealt with the issue of whether Jesus suffered the second death or not.

Special meetings were held for the young people that were both well attended and appreciated. On more than one occasion, the regular meetings

were graced by special music from the different youth groups.

Sister Ann Ford held a semi-impromptu Sabbath School workshop at her home that was greatly appreciated also. Many thanks to Ann for helping with this valuable project.

I wish I could give thanks to all who came and especially those who helped with getting Smyrna ready for the camp meeting as well as helping with the many duties during the camp meeting and afterward. God was so good to continue to provide the regular army of workers this year to help with cooking, cleaning, video recording, etc. and even added some new workers to those we had grown accustomed to having around! I started to make a list of all the people who helped with the camp meeting. However it was getting very long and I was afraid that I might miss someone. Therefore, since each person served with a willing heart not asking for personal recognition, I will just say a big, "Thank you to all who helped!"

While it may seem early, I would encourage each of you to be getting ready and planning some time off now for your next year's camp meeting. We shall try to have a tentative time as soon as possible so you can be making plans!



Answers to Crossword Puzzle on page 6



Present Truth is published monthly by Smyrna Gospel Ministries. It is sent free upon request. **Duplication of these papers is not only permitted but strongly encouraged, as long as our contact information is retained.** *Present Truth* is available online at <http://www.presenttruth.info>.

Note: If you move, please send us your new address. If you inadvertently get deleted from our mailing list, without your request, please write us and verify your valid address.

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