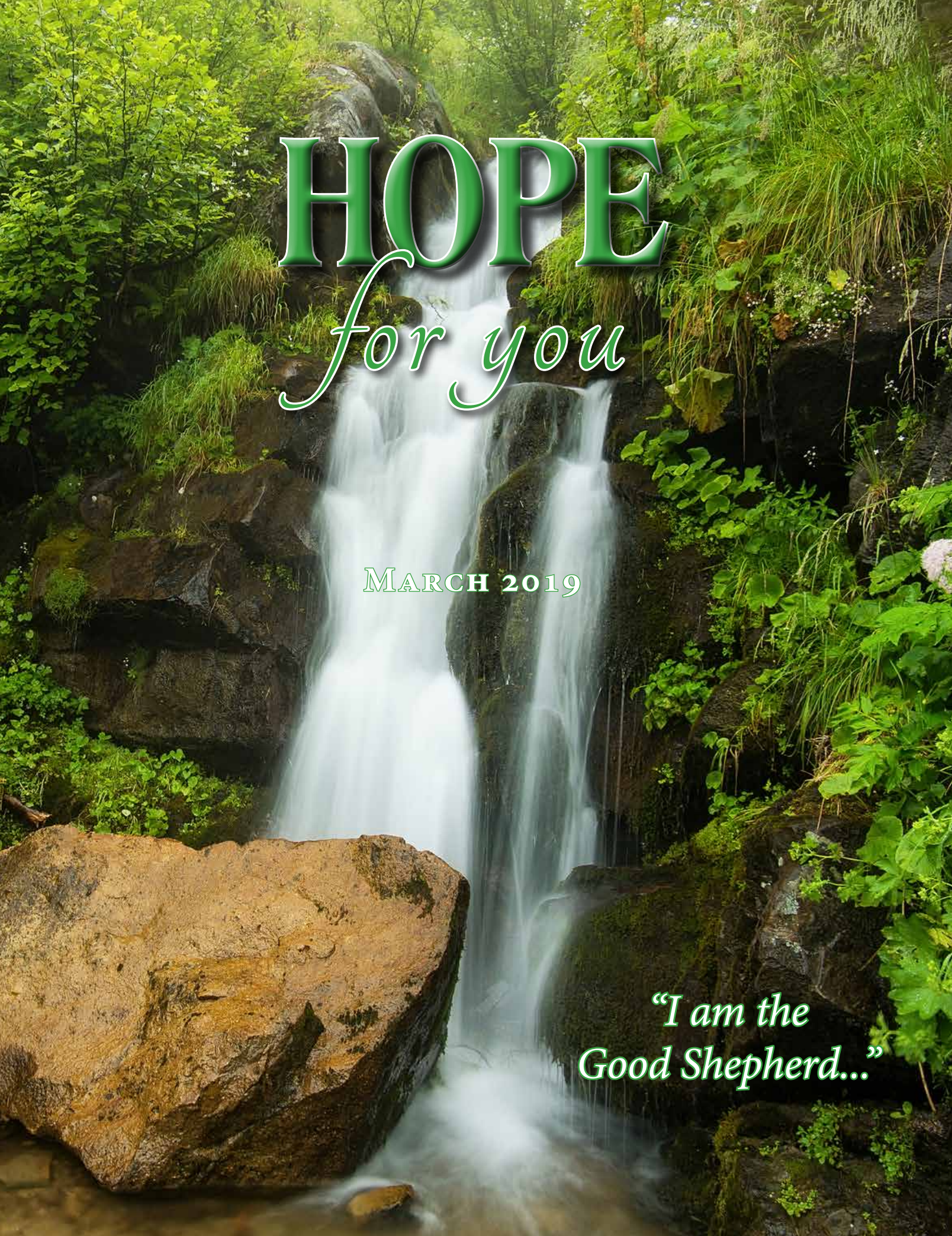
HOPE
for you
March 2019
"I am the
Good Shepherd..."

Thoughts from Hope...

THE IMMUTABLE LAW OF GOD • CHRIST OUR RIGHTEOUSNESS • THE SEVENTH-DAY SABBATH
THE THREE ANGELS' MESSAGES • THE NON-IMMORTALITY OF THE SOUL • THE SANCTUARY

Greetings, Friends!

With spring right around the corner, the promise of new birth and new life in Christ comes into focus as we watch nature wake to newness of life. What God does every spring for the lilies of the field, He desires to do in our hearts on a daily basis. We pray that this issue of HOPE *for you* will bring a blessing to your heart.

This month's theme, "Justification", continues to build on the steps that we each must traverse as we come into an abiding relationship with Jesus Christ. Once again, the lesson is brought to light that it is God Who works in us to "will and to do of His good pleasure" (Philippians 2:13). We are so thankful for His work. It is as we feel our need and request His help that we open the door for Him to come in and work in our lives. He has promised that just as He has begun a good work, He will see it through to completion. Our job is to surrender our all to His keeping, and He promises to justify us—to make us holy and ready for an everlasting life with Him.

What an incredible gift! What an amazing promise, given by One Who "cannot lie" (Titus 1:2). We have certainty that His promises will stand because He is truth, and all that He says will come to pass as we open our minds and hearts to accept His gifts. Praise God for His incredible Gift!

Blessings,

Hope International Team

About Hope for You...

HOPE *for you* is a monthly publication of Hope International. We are a non-profit ministry, seeking to share the love of God through active ministry in our community and beyond.

We believe that God has a plan and purpose for His people in these tumultuous times, and we seek to spread an encouraging word to uplift Christ and His truth. We have an extensive health ministry, and believe that God's will is for all His children to "Prosper and be in health," (3 John 2) even as our souls prosper in following His will and guidance.

We joyfully accept tax-deductible donations to advance the cause of Christ.

HOPE *for you* is free of charge for all who donate or order products.

We would be delighted to send your friends or family a complimentary three-issue trial subscription. Just email or send us their names and addresses.

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Order Line: 1-800-468-7884

Managing Editor: Dan Olson • Assistant Editor: Beth Barnes

Layout & Design: Barnes Printing - www.barnesprinting.com

In This Issue...

Who is desirous of becoming truly repentant? What must he do?
He must come to Jesus, just as he is, without delay.
He must believe that the word of Christ is true, and,
believing the promise, ask, that he may receive.
When sincere desire prompts men to pray, they will not pray in vain.
The Lord will fulfill His word, and will give the
Holy Spirit to lead to repentance
toward God and faith toward our Lord Jesus Christ.

—E. G. White

Justification by Faith

When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ's righteousness. The sinner can be justified only through faith in the atonement made through God's dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.

Many have a nominal faith in Christ, but they know nothing of that vital dependence upon Him which appropriates the merits of a crucified and risen Saviour. Of this nominal faith James says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? (James 2:19, 20). Many concede that Jesus Christ is the Saviour of the world, but at the same time they hold themselves away from Him, and fail to repent of their sins, fail to accept of Jesus as their personal Saviour. Their faith is simply the assent of the mind and judgment to the truth; but the truth is not brought into the heart, that it might sanctify the soul and transform the character...

Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent.

The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of.

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts

5:31). Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification.

The Meaning of Faith

Paul writes: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:6-10).

The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character.... "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deuteronomy 30:6).

It is God that circumcises the heart. The whole work is the Lord's from the beginning to the end. The perishing sinner may say: "I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance' (Mark 2:17). I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised."

Imputed Righteousness

Christ is a risen Saviour; for, though He was dead, He has risen again, and ever liveth to make intercession for us. We are to believe with the heart unto righteousness, and with the mouth make confession unto salvation. Those who are justified by faith will make confession of Christ. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5:21).

Christ made satisfaction for the guilt of the whole world, and all who will come to God in faith, will receive the righteousness of Christ, "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed" (1 Peter 2:24). Our sin has been expiated, put away, cast into the depths of the sea. Through repentance and faith we are rid of sin, and look unto the Lord our righteousness. Jesus suffered, the just for the unjust.

Although as sinners we are under the condemnation of the law, yet Christ by His obedience rendered to the law, claims for the repentant soul the merit of His own righteousness. In order to obtain the righteousness of Christ, it is necessary for the sinner to know what that repentance is which works a radical change of mind and spirit and action. The work of transformation must begin in the heart, and manifest its power through every faculty of the being; but man is not capable of originating such a repentance as this, and can experience it alone through Christ, who ascended up on high, led captivity captive, and gave gifts unto men.

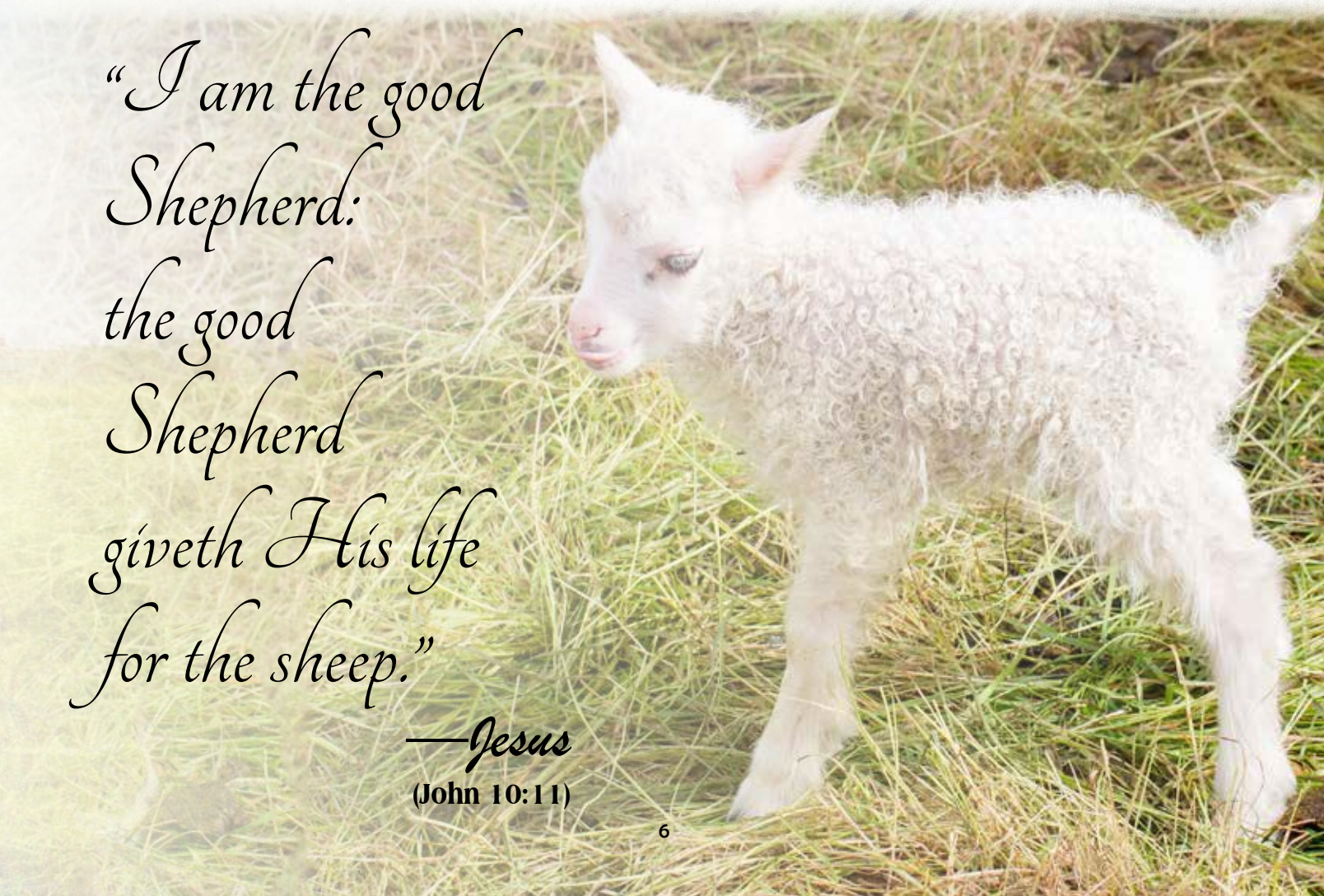
Who is desirous of becoming truly repentant? What must he do? He must come to Jesus, just as he is, without delay. He must believe that the word of Christ is true, and, believing the promise, ask, that he may receive. When

sincere desire prompts men to pray, they will not pray in vain. The Lord will fulfill His word, and will give the Holy Spirit to lead to repentance toward God and faith toward our Lord Jesus Christ. He will pray and watch, and put away his sins, making manifest his sincerity by the vigor of his endeavor to obey the commandments of God. With prayer he will mingle faith, and not only believe in but obey the precepts of the law. He will announce himself as on Christ's side of the question. He will renounce all habits and associations that tend to draw the heart from God.

He who would become a child of God must receive the truth that repentance and forgiveness are to be obtained through nothing less than the atonement of Christ. Assured of this the sinner must put forth an effort in harmony with the work done for him, and with unwearied entreaty he must supplicate the throne of grace, that the renovating power of God may come into his soul. Christ pardons none but the penitent, but whom He pardons He first makes penitent. The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul. The costly, spotless robe, woven in the loom of heaven, has been provided for the repenting, believing sinner, and he may say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isaiah 61:10).

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. We are to draw from the well of salvation. Christ is the end of law for righteousness to everyone who believeth. In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2).

—E. G. White



Where is Christ?

Jesus is here. … Do you know where?

He's here to change your life around—
In a wonderful way that is quite sound.

He's here to lift you into peace,
To see your sorrows all do cease.

He's here to make your life worthwhile,
And change your frown into a smile.

Because our world can be so sad
As moral standards get so bad.
He will always lift us up
As we drink from His loving cup.

So, please don't worry, my dear friend
I know Jesus—His blessings He'll send.
This will change your weary days,
As Jesus' love can so amaze.

He can give you such deep joy
As you resist evils that do annoy.
We can't repay Him for this grace,
And strength to overcome Satan's disgrace.

—Steve Bland

(Steve Bland is one of our readers. We thank you for this poem, Steve!)

Turmeric Root

Preparations of Turmeric contain different ratios of curcuminoids and vary in effectiveness. You don't want a cheap formula; you will just be flushing your money away! Hope for Health's Turmeric has 90 capsules with 95% pure curcuminoids that are fast-acting, long-lasting and highly absorbable. This is the best, most potent product on the market today!

CAPSULES	PRICE
90	$29.99

Suggested Adult Usage:
Take 1 capsule 3 times a day, 30 minutes before each meal.

Turmeric Benefits Include:

- Powerful anti-inflammatory effects that may help to relieve painful joints and other inflammatory conditions.
- A powerful antioxidant - antioxidants scavenge molecules in the body known as free radicals, which damage cell membranes, tamper with DNA, and even cause cell death. Antioxidants can fight free radicals and may reduce some of the damage they cause.
- It may boost levels of the brain hormone BDNF, which increases the growth of new neurons and fights various degenerative processes in the brain.
- Has been shown to lead to several changes on the molecular level that may help eliminate unhealthy cell growth and promote healthy cell growth.
- It is an antiseptic and helps eliminate yeast and parasites.
- Stimulating the gallbladder to produce bile, which may help improve digestion. The German Commission E, which determines which herbs can be safely prescribed in Germany, has approved **turmeric** for digestive problems. And one double blind, placebo-controlled study found that **turmeric** reduced symptoms of bloating and gas in people suffering from indigestion.

According to the Journal of the American Chemical Society, turmeric contains a wide range of antioxidant, antiviral, antibacterial, antifungal, and anti-inflammatory properties. It is also loaded with many healthy nutrients such as protein, dietary fiber, niacin, vitamin C, vitamin E, vitamin K, sodium, potassium, calcium, copper, iron, magnesium, and zinc. Due to all these factors, turmeric is often used to help a wide variety of health problems.

Scientific Studies:

Turmeric has shown some effectiveness in helping with digestive disorders, and there is some suggestion it helps to promote healthy cell growth. In one study of human saliva **turmeric** interfered with cell signals that drive the growth of unhealthy cells, according to the 2011 study published in a Clinical Research Journal.

Turmeric may also help prevent bone loss. In a 2010 study, researchers induced menopause symptoms in rats, because menopause often leads to bone loss. Half of the rats were then given **turmeric**. The rats given **turmeric** showed up to 50 percent less bone loss during the two-month experiment, according to the study, published in the Journal of Agricultural and Food Chemistry.

Early studies suggested that **turmeric** might help prevent the buildup of plaque that can block arteries and lead to severe problems. In animal studies, an extract of **turmeric** helped to maintain healthy cholesterol levels. Because it stops platelets from clumping together, **turmeric** may also prevent blood clots from building up along the walls of arteries.

One of the most comprehensive summaries of **turmeric** studies to date was published by the respected ethnobotanist James A. Duke, PhD., in the October 2007 issue of Alternative & Complementary Therapies, and summarized in the July, 2008, issue of the American Botanical Council publication HerbClip. Reviewing some 700 studies, Duke concluded that **turmeric** appears to outperform many pharmaceuticals in its effects against several chronic, debilitating issues, such as age-related brain deficiencies, unhealthy cell growth, and inflammation, and does so with virtually no adverse side effects.

Some forms of sadness and other mood disorders may respond to **turmeric**, according to the University of Syracuse Food Services. A study published in the October 2012 issue of the "Journal of Psychopharmacology" found that **turmeric** improves the activity of serotonin and dopamine, two brain neurotransmitters that are often deficient in patients with mood disorders. **Turmeric** improves function in areas of the brain responsible for reacting to stress. **Turmeric** also protects against damage to the energy-producing parts of cells, which commonly occurs in these disorders. Researchers concluded that **turmeric** might be a useful natural alternative to conventional medications.

SUPPLEMENT FACTS

Serving Size: 1 capsule
Servings Per Container: 90

Amount Per Serving		% DV*
Turmeric Root Extract *Curcuma longa* (Standardized to 95% Curcuminoids)	400 mg	†

*Percent Daily Value based on a 2,000 calorie diet.
†Percent Daily Value not established.

Vegetarian Capsule Ingredient: Pine Tree Pulp

Tips for Your Garden

by Lois Sorti

When the trees start budding, and you see those first green shoots emerging from the ground, if you are like me, your thoughts turn to Spring and gardening. I know that as soon as the weather starts to warm up a little I get the urge to start digging in the dirt and planting those first cool weather crops.

I have learned several tips over the years that have only helped me in my gardening adventures. The first thing that I learned after a year or two of vegetable gardening is to use **crop rotation**. This is a system where you plant certain crops in different plots in your garden from one year to the next. Rotating crops helps to balance the soil and to reduce soil borne diseases as well as insects such as Corn Root Worms and Colorado Potato Beetles.

Different crops that you plant have different nutritional requirements. For instance, corn and tomatoes would be classified as heavy feeders—meaning that they will deplete nitrogen and phosphorous in the soil more quickly in the plot where they are growing. It is important that you don't plant the same types of crops in the same plot year after year. You want to change the location each year to keep the soil in balance. Other crops that tend to use up nitrogen more quickly are leafy vegetables such as lettuce and cabbage. Root vegetables and herbs are classified as light feeders. Peas, beans, and other legumes add nitrogen to the soil, but need lots of phosphorous. So, it is best to follow nitrogen-fixing legumes such as peas or beans with nitrogen-loving leafy or fruiting crops such as lettuce or tomatoes. Follow the

heavy feeding crops like corn and tomatoes with light feeding root crops and herbs.

Planting a cover crop can help discourage different types of pests and improve the soil. An example of this would be to plant buckwheat or clover for a season. Beetle grubs do not thrive in soil planted with buckwheat or clover, and the organic matter in your soil will be increased. I plant cover crops every fall and then in the spring turn them under to help improve the quality of my soil.

Certain herbs and plants grown alongside your vegetables help to improve vegetable growth and flavor as well as deterring certain pests naturally. This is called **companion planting.** For instance, if you plant marigolds next to your crops they will stimulate vegetable growth and deter bean beetles, aphids, potato bugs, squash bugs, nematodes, and maggots.

Basil will improve the flavor and growth of garden crops, especially tomatoes and lettuce. It also deters mosquitoes.

Rosemary planted near beans, cabbage, and carrots will repel bean beetles, cabbage moths, and carrot flies.

These are just a few companions in your garden that will help to naturally enhance your veggies and deter pests. I always plant marigolds and many types of herbs as well as perennial flowers that attract bees and butterflies which help with pollination.

There is much to be learned about gardening but hopefully these few tips will help you to have a healthier garden with more abundant yields. A garden is truly a blessing from God!! Happy gardening!!

Dr. Kaye Olson and the Hope for Health staff are ready and willing to answer any product or health questions you may have. We are also happy to consult with you regarding any diet or lifestyle changes. Please call 828-649-0278.

If you wish to order or would like a free copy of our informative catalog, please call, visit our website or fill out the order sheet at the back of this publication.

For Your Palette...

Vegan Meatloaf

Ingredients:

- 2 14 oz cans Chickpeas
- 1 Onion, finely chopped
- 2 Tbsp Soy Sauce
- ¼ Cup Olive Oil
- 1 tsp Crushed Garlic
- 1 tsp Garlic Powder
- 2 Cups Vegan Breadcrumbs
- 2 Tbsp Sweet Chili Sauce
- 1 Tbsp Dijon Mustard
- 2 Tbsp Ground Flaxseed Meal
- 2 Tbsp Nutritional Yeast
- 3 Tbsp Tomato Paste
- ¼ tsp Cayenne Pepper

For the Tomato Glaze:

- ½ cup Tomato Paste
- 2 Tbsp Brown Sugar
- 1 Tbsp Maple Syrup
- 1 tsp Garlic Powder
- 1 Tbsp Soy Sauce
- ½ tsp Paprika

Preheat oven to 375 degrees. Spray loaf pan with nonstick cooking spray and line with parchment paper to lift meatloaf out easily after baking.

Drain the chickpeas and add one can to the food processor with the chopped onion and soy sauce and process until mixed. Don't mix too much; you're just trying to get it to be roughly mixed. Transfer this to a mixing bowl.

Add the other can of chickpeas to the food processor with the olive oil and process until the chickpeas are just broken up. Transfer to the mixing bowl.

Add in the crushed garlic, garlic powder, breadcrumbs, sweet chili sauce, Dijon mustard, flaxseed meal, nutritional yeast, tomato paste and the cayenne pepper. Mix into a thick batter.

Transfer this into your loaf pan and smooth down with the back of a spoon.

Mix the tomato paste, brown sugar, maple syrup, garlic powder, soy sauce and paprika in a bowl. Spread this on top of the meatloaf and cover with foil (not tightly) to keep top from burning. Bake for 50 minutes.

Remove from oven and allow to cool for 10 minutes. Remove from pan. Slice and serve.

Vision 20/20

Our Vision 20/20 is packed with a plethora of vitamins and minerals that are known to be crucial to eye health. Taking care of our vision is one of the best things we can do for ourselves. We need to "feed" our eyes with all the nutrition they need so that they may give us long, lasting service all our lives! Try Vision 20/20 today and "see" the difference.

CAPSULES	PRICE
120	$22.99

Suggested Adult Usage:
Take 2-4 capsules a day with food.

Ingredients:

Vitamin B12 - It plays a vital role in keeping our nervous system balanced, which in turn diminishes complications with vision changes or eye disorders.
Pantothenic Acid - A B vitamin that can help to improve clarity of vision.
Calcium - May help improve night vision and keep it from tricking our brains.
Iodine - Insufficient amounts of iodine in the body can result in thyroid imbalance. Thyroid imbalance can lead to vision problems and so it would follow that keeping your body supplied with iodine may help keep your eyes healthy!
Magnesium - Helps to decrease nerve damage in the eyes.
Zinc - The majority of the zinc found in our bodies is found in our eyes, so we need zinc to maintain a healthy body and function properly.
Vitamin E - One of the symptoms of a vitamin E deficiency is impaired vision. Vitamin E has also been shown effective in decreasing age-related eye problems.
Selenium - A trace mineral that is needed to resist problems with eye inflammation.
Copper - Acting as an antioxidant, copper has been shown to inhibit the progression of advanced age-related eye problems.
Vitamin A - The benefits of this critical vitamin are plentiful for eye health. It is helpful for seeing in dark or dim areas; as well as protecting the mucous membranes that protect our eyes and helps fight infection.
Vitamin C - As an antioxidant, it has been shown to help with the clouding of the lens of the eye. The lens needs a lot of vitamin C to counteract all the free radicals that form as a result of sunlight on the eye.
Thiamine (Vitamin B1) - This is a necessary vitamin that your body does not store well, so it should be taken daily to help with night vision.
Riboflavin (Vitamin B2) - A deficiency of this vitamin can lead to eye disorders including bloodshot eyes, burning eyes, or increased sensitivity to bright light.
Niacin - As we age, the blood vessels in our eyes can start to constrict and fail to provide enough blood supply to the eyes; niacin may help correct this situation.
Vitamin B6 - This vitamin is essential to help your body absorb magnesium, and has been shown to help with the production of tears.
Folic Acid (Vitamin B9) - Has been shown to reduce the risk of developing eye problems that can lead to loss of vision.
Lutein - You are born with lutein in your eye, however, your body doesn't reproduce it and so supplementation is essential. Lutein protects the eye from blue light damage.
Manganese - This is essential for proper activity of our nervous system throughout the body, deficiencies have been shown to cause eye problems.
Chromium - With proper amounts of chromium in your diet, focusing our eyes may be easier and less stressful.
Molybdenum - Trials in China prove this mineral has a protective role against lens discoloration.
Potassium - Having adequate potassium levels has been shown to be effective in minimizing eyelid flickering and twitching.
L-Taurine - Evidence is strong that L-Taurine is vital in maintaining optimal retinal function and may also help contain age-related vision problems.
Quercetin - Has been shown to reduce eye irritation and itching.
NAC (N-Acetyl Cysteine) - A naturally occurring amino acid that may help clear mucus and protect the eye against environmental pollutants.
L-Methionine - May help delay the development of age-related eye problems and is also an antihistamine that may help with puffy eyes.
Ginkgo Biloba - This herb has been shown to significantly improve long-distance vision and may reverse damage to the retina of the eye.
Glutamic Acid - Studies have shown it to be used by the cells of the body to create the energy necessary to power all the organs of the body.
L-Glycine - An amino acid that is helpful in slowing down the breakdown of muscle tissues in the eyes.
Bilberry - This amazing little fruit may improve peripheral circulation, night vision, decrease eye pressure, and relieve painful swelling.
Silica - It helps to promote firmness and strength in the eye tissues.
Boron - This mineral has been shown to be an astringent and antioxidant, which is commonly added to eyewashes.

Scientific Study:

Long-term daily multivitamin supplement use may lower risk of eye health problems in men, according to a study of nearly 15,000 male physicians published in Opthalmology, the journal of the American Academy of Opthalmology. While many eye problems become more common as one ages, it is by no means inevitable that your vision will deteriorate. Most senior eye problems are correctable with proper eye care. If your vision is getting worse, don't just accept it as a part of aging.

Helpful Hint:

Vision 20/20 will be extremely beneficial for eye health taken alone, however, you may want to consider combining **Vision 20/20** with Hope for Health's **Eyebright** to further enhance the level of care given for your eye health!


SUPPLEMENT FACTS

Serving Size: 4 capsules
Servings Per Container: 30

Amount Per Serving	% DV*	Amount Per Serving	% DV*
Vitamin A (as 75% Beta Carotene, 22% Vitamin A Palmitate)	3250 IU	65%	Selenium (as L-Selenomethionine)	200 mcg	286%
Vitamin C (as Ascorbic Acid)	500 mg	833%	Copper (as Copper Amino Acid Chelate)	3 mg	150%
Vitamin E (as d-Alpha Tocopheryl Acetate)	200 IU	667%	Manganese (as Manganese Citrate)	10 mg	500%
Thiamine (as Thiamine HCl)	25 mg	1,333%	Chromium (as Chromium Polynicotinate)	200 mcg	167%
Riboflavin	25 mg	1,471%	Molybdenum (as Molybdenum Amino Acid Chelate)	120 mcg	160%
Niacin (as 83% Niacinamide, 17% Niacin)	95 mg	594%	L-Taurine	500 mg	†
Pantothenic Acid (as d-Calcium Pantothenate)	100 mg	1,000%	Quercetin	300 mg	†
Vitamin B6 (as Pyridoxine HCl)	30 mg	1,500%	NAC (N-Acetyl Cysteine)	250 mg	†
Folic Acid	800 mcg	200%	L-Methionine	200 mg	†
Vitamin B12 (as Cyanocobalamin)	50 mcg	833%	Ginkgo Biloba Leaf Extract (24% Ginkgoflavonglycosides, 6% Terpene Lactones)	60 mg	†
Calcium (as Calcium Citrate)	100 mg	10%	Glutamic Acid	50 mg	†
Potassium (as Potassium Chloride)	99 mg	3%	L-Glycine	50 mg	†
Iodine (from Potassium Iodide)	20 mcg	13%	Bilberry (Vaccinium myrtillus fruit powder)	40 mg	†
Magnesium (as Magnesium Citrate)	250 mg	63%	Lutein	20 mg	†
Zinc (as Zinc Citrate)	50 mg	333%	Silica (from Horsetail Herb)	10 mg	†
			Boron (as Boron Citrate)	600 mcg	†

*Percent Daily Value based on a 2,200 calorie diet.
†Percent Daily Value not established.

Vegetarian Capsule Ingredient: Pine Tree Pulp

The Gift of Justification

by F. A. Barnes

Some years ago, a young couple came to our home. As we talked together in our living room, the conversation soon turned to religion. The young man proudly stated, "I was saved just a couple of months ago."

"That's wonderful!" I responded. "And what were you saved from?" I asked, hoping to see how much he understood about God's plan of salvation.

He thought for a moment or two as a strange look developed on his face. "Well…I'm not really sure… I'm just saved."

Unfortunately, there are many today who might fit well into that young man's shoes. They have never come to grips with the reality of sin. Sin is a little word that our modern society tries to avoid. Most people today do not know what sin is. Oh yes, they know that it is something bad—something that God doesn't like. They are generally conscious of the fact that certain horrible acts, and some not so horrible, are classified as sin; but they really cannot define it. Since it is the Bible that teaches us what sin is, we should look for the Bible definition of it. 1 John 3:4 tells us that *"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."* Transgression simply means violation, infringement, or breach.

Now we are getting nearer to an understanding of what sin is. Let's look a little closer. It is the violation of the law, but what law? God's law, obviously. But what law is that? The Bible interprets itself. In Romans 7:7 we read: *"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."*

That law, of course, is one of the Ten Commandments. These are God's great absolutes that lay out before us God's wonderful moral code for life. The first four commandments reveal our duty in relation to God, while the last six teach our responsibility toward our fellow man. As the Holy Spirit sheds light upon those basic commands, we begin to see them in a broader manner. Jesus taught this in His famous "Sermon on the Mount." There He declared that to be angry with a person without cause was like killing. To look upon a woman with lust was to commit adultery in the heart. In other words, Jesus was placing a spiritual magnifying glass over the commandments. The prophet Isaiah spoke of this when he said, *"The LORD is well pleased for his*

righteousness' sake; he will ***magnify the law****, and make it honourable."* Isaiah 42:21.

Every sin that a man (or woman) may commit can be traced back to a violation of one or more of the Ten Commandments. As a chain with just one broken link results in a broken chain, so too, one broken commandment results in a broken law. One Bible writer said it this way: *"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."* James 2:10,11.

Justification

The word *justification* simply means "the state of being just or right, free from guilt." This is not something we are able to do, for we have all sinned and are subject to death. We are all condemned until we make the surrender to Christ. Once the surrender is made, Jesus justifies us—He declares us righteous. Our sins are forgiven and we stand in a new position of righteousness.

The prophet Jeremiah under inspiration asked, *"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil."* Jeremiah 13:23. Obviously, an Ethiopian cannot change his skin, nor can a leopard change his spots. It is just as impossible for us to remove the stain of sin from our lives and to henceforth live righteously. It requires a supernatural work, but we are in bondage to the natural limitations of fallen humanity.

The Apostle Paul expressed it this way in Romans 7:18-24, *"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"*

Have you ever felt that way? You know what is right, but the performance of the right is so difficult! Temptations seem to have an overmastering pull on you at times. Once in a while you may pull up your bootstraps, grit your teeth, and walk away from evil. Remember though, just one sin—one failure—and you are under condemnation and ready for the fire. Paul called this fallen flesh nature "the body of this death."

To better grasp the significance of that phrase we must go back in time to Rome, in Paul's day. A man who was found guilty of murder was sometimes sentenced to carry the corpse of the one he had slain upon his back. Arm to arm, back to back, the two were strapped together until the decaying flesh would destroy the guilty party. Can you imagine the stench, the contempt, and the pain that the convicted murderer had to endure? This is how we should look upon our old sinful nature. When we see it that way, we too will cry out, "Who shall deliver me from the body of this death?" How can we free ourselves from the sentence of death and the stench of sin? The answer comes in Paul's next words: *"I thank God through Jesus Christ our Lord."* Jesus is the only way of escape.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5:1,2.

The law is holy, just, good and perfect (Psalm 19:7, Romans 7:12). As mentioned earlier, it is a transcript of God's character. The law reveals to us the high standard of righteousness. There is something the

law cannot do, however—it is powerless to make us righteous. *"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."* Romans 8:3,4.

The law is like a mirror, which reveals the dirt on your face, but cannot remove the dirt. You must turn to another source for the cleansing, such as soap and water. Once the law reveals our sin, we must look to the blood of Christ for cleansing. *"But if we walk in the light, as he is in the light, we have fellowship one with another, and* ***the blood of Jesus Christ his Son cleanseth us from all sin****."* I John 1:7.

A Ministration of Death

Many Christians have stumbled over the words of Paul to the Corinthian Church. There the apostle was demonstrating the superiority of the new covenant and the work of grace, by the Spirit, over the faulty old covenant that was based upon the weak promises of the people to obey God's commandments. Under such an arrangement, the Ten Commandments became a "ministration of death."

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious?" 2 Corinthians 3:6-8.

This text is often mistakenly cited as proof that the Ten Commandments are no longer binding, however, that was not Paul's intent at all. He clearly tells us in Romans 3:31 that we do not do away with the law. *"Do we then make void the law through faith? God forbid: yea, we establish the law."* Just as we saw earlier, transgression leads to death. If we are seeking to be saved by the Law of God, we shall surely die. We will carry that "body of death" until it destroys us. So, what did Paul mean by establishing the law? What Jesus introduced was a way to bring us into harmony with His commandments by writing them, not in cold tables of stone, but in the fleshy tables of our hearts.

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more." Hebrews 10:16, 17.

Justification is the reversal of our sentence of death. The law convicts us of sin, especially when Jesus magnifies it and sheds light on our true condition. We realize we are lost, and without pardon, we are hopeless. When we see Jesus dying for our sins, taking our guilt upon Himself, suffering the penalty we deserve, we fall on the Rock and are broken. The Holy Spirit helps us to make a full surrender to Christ, casting our helpless soul upon Him who is mighty to save. Pardon is then written next to our name in the books of record. Yes, every sin we have ever committed is in those records, condemning us and sentencing us to the lake of fire. But the blood of Jesus cleanses us from all those sins and allows us to stand holy and righteous before God. We pass from death unto life. *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* 1 John 1:9. *"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."* John 5:24.

Justification by Faith

1. According to God's standard of judgment, how many can be justified?
"And enter not into judgment with thy servant: for in thy sight shall *no man living be justified.*" Ps. 143:2.

NOTE: *Justify*. "To prove or show to be just, or conformable to law, right, justice, propriety, or duty; to defend or maintain; to vindicate as right; to warrant." "To pronounce free from guilt or blame; to absolve; to clear." — *Webster*

2. How may one become justified?
"By His knowledge *shall My righteous servant justify many; for He shall bear their iniquities.*" Isa. 53:11.

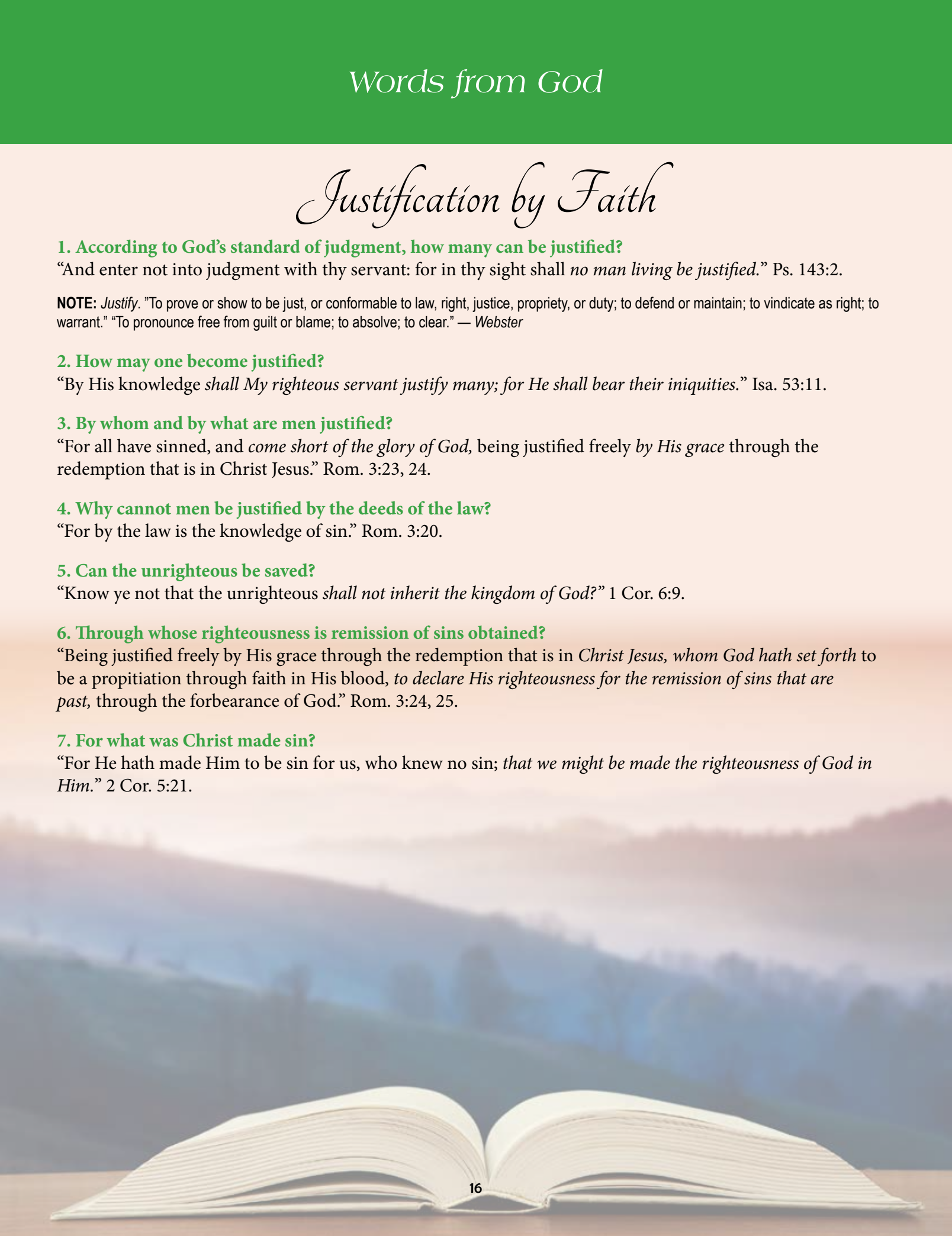
3. By whom and by what are men justified?
"For all have sinned, and *come short of the glory of God,* being justified freely *by His grace* through the redemption that is in Christ Jesus." Rom. 3:23, 24.

4. Why cannot men be justified by the deeds of the law?
"For by the law is the knowledge of sin." Rom. 3:20.

5. Can the unrighteous be saved?
"Know ye not that the unrighteous *shall not inherit the kingdom of God?"* 1 Cor. 6:9.

6. Through whose righteousness is remission of sins obtained?
"Being justified freely by His grace through the redemption that is in *Christ Jesus, whom God hath set forth* to be a propitiation through faith in His blood, *to declare His righteousness for the remission of sins that are past,* through the forbearance of God." Rom. 3:24, 25.

7. For what was Christ made sin?
"For He hath made Him to be sin for us, who knew no sin; *that we might be made the righteousness of God in Him.*" 2 Cor. 5:21.



8. Then what may we call the Saviour?
"And this is His name whereby He shall be called, *The Lord Our Righteousness."* Jer. 23:6.

9. On what condition may we obtain this righteousness and justification?
"To declare, I say, at this time His righteousness: that He might be just, and the *justifier of him which believeth in Jesus."* Rom.3:26.

10. Who may obtain this imputed righteousness?
"Even the *righteousness of God* which is by faith of Jesus Christ *unto all and upon all them that believe:* for there is no difference." Rom. 3:22.

11. Sin is the transgression of God's law (1 John 3:4), and by this law is the knowledge of sin. (Rom. 3:20). Can one, while persisting in sin, expect justification?
"But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is therefore Christ the minister of sin? God forbid."* Gal. 2:17.

12. In order to have one's sins forgiven, and his unrighteousness cleansed away, what is necessary?
"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

13. Can one be purified without obedience?
"And put no difference between us and them, purifying their hearts by faith." Acts 15:9. "Seeing ye have purified your souls in *obeying the truth,...* see that ye love one another with a pure heart fervently." 1 Pet. 1:22.

14. Does the fact that we are justified, or made righteous, by faith, release us from obligation to keep God's law?
"Do we then make void the law through faith? God forbid: yea, *we establish the law."* Rom. 3:31.

15. What is faith?
"Now faith is the substance of things hoped for, *the evidence of things not seen."* Heb. 11:1.

16. When one does this, and is in perfect accord with all of God's commandments, what may he then have?
"Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5:1.

17. In what way may we hold our justification and fellowship with God?
"But if *we walk in the light, as He is in the light,* we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

NOTE: Not only is fellowship with our brethren here implied, but, as intimated in previous verses, with God and with Christ. "There is evidently an allusion to 1 John 1:3, and their fellowship with God the Father and His Son Jesus Christ is expressed, so here it lies in the background, but need not be supplied. De Wette's remark is most true; Christian communion is then only real, when it is communion with God." *--Dean Alford.*

18. How great will be the peace of mind enjoyed by those who have this experience?
"And the peace of God, *which passeth all understanding,* shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

19. What will be a prominent characteristic of those who wait for the return of their Lord from heaven?
"For yet a little while, and He that shall come will come, and will not tarry. *Now the just shall live by faith:* but if any man draw back, My soul shall have no pleasure in him." Heb. 10:37, 38.

20. What will accompany the faith of Jesus?
"Here is the patience of the saints: here are *they that keep the commandments of God,* and the faith *of* Jesus." Rev. 14:12.

The Lord Our Righteousness

—E. J. Waggoner

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:9-14.

This was given to show how we may not, and how we may, attain to righteousness. The Pharisees are not extinct; there are many in these days who expect to gain righteousness by their own good deeds. They trust in themselves that they are righteous. They do not always so openly boast of their goodness, but they show in other ways that they are trusting to their own righteousness. Perhaps the spirit of the Pharisee—the spirit which would recount to God one's own good deeds as a reason for favor—is found as frequently as anywhere else among those professed Christians who feel the most bowed down on account of their sins. They know that they have sinned, and they feel condemned. They mourn over their sinful state and deplore their weakness. Their testimonies never rise above this level. Often they refrain for very shame from speaking in the social meeting, and often they do not dare approach God in prayer. After having sinned to a greater degree than usual, they refrain from prayer for some time, until the vivid sense of their failure has passed away or until they imagine that they have made up for it by special good behavior. Of what is this a manifestation? Of that Pharisaic spirit that would flaunt its own righteousness in the face of God; that will not come before Him unless it can lean on the false prop of its own fancied goodness. They want to be able to say to the Lord, "See how good I have been for the past few days; you surely will accept me now."

But what is the result? The man who trusted in his own righteousness had none, while the man who prayed, in heart-felt contrition, "God be merciful to me, a sinner," went down to his house a righteous man. Christ says that he went justified; that is, made righteous.

Notice that the publican did something more than bewail his sinfulness; he asked for mercy. What is mercy? It is unmerited favor. It is the disposition to treat a man better than he deserves. Now the Word of Inspiration says of God, "as the heaven is high above the earth, so great is His mercy toward them that fear Him." Ps. 103:11. That is, the measure by which God treats us better than we deserve when we humbly come to Him, is the distance between earth and the highest heaven. And in what respect does He treat us better than we deserve? In taking our sins away from us, for the next verse says, "As far as the east is from the

west, so far hath he removed our transgressions from us." With this agree the words of the beloved disciple, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

For a further statement of the mercy of God, and of how it is manifested, read Micah 7:18,19: "Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast their sins into the depths of the sea." Let us now read the direct Scripture statement of how righteousness is bestowed.

The apostle Paul, having proved that all have sinned and come short of the glory of God, so that by the deeds of the law no flesh shall be justified in His sight, proceeds to say that we are "justified [made righteous] freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the Justifier of him that believeth in Jesus." Rom. 3:24-26. "Being made righteous freely." How else could it be? Since the best efforts of a sinful man have not the least effect toward producing righteousness, it is evident that the only way it can come to him is as a gift. That righteousness is a gift is plainly stated by Paul in Romans 5:17: "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ." It is because righteousness is a gift that eternal life, which is the reward of righteousness, is the gift of God, through Jesus Christ our Lord.

Christ has been set forth by God as the One through whom forgiveness of sins is to be obtained; and this forgiveness consists simply in the declaration of His righteousness (which is the righteousness of God) for their remission. God, "who is rich in mercy" (Eph. 2:4) and Who delights in it, puts His own righteousness on the sinner who believes in Jesus, as a substitute for his sins. Surely, this is a profitable exchange for the sinner, and it is no loss to God, for He is infinite in holiness and the supply can never be diminished.

The scripture that we have just been considering (Rom. 3:24- 26) is but another statement of verses 21, 22, following the declaration that by the deeds of the law there shall no flesh be made righteous. The apostle adds, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." God puts His righteousness upon the believer. He covers him with it, so that his sin no more appears. Then the forgiven one can exclaim with the prophet: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels." Isa. 61:10.

But what about "the righteousness of God without the law"? How does that accord with the statement that the law is the righteousness of God, and that outside of its requirements there is no righteousness? There is no contradiction here. The law is not ignored by this process. Note carefully: Who gave the law? Christ. How did He speak it? "As one having authority," even as God. The law sprang from Him the same as from the Father, and is simply a declaration of the righteousness of His character. Therefore the righteousness which comes by the faith of Jesus Christ is the same righteousness that is epitomized in the law, and this is further proved by the fact that it is "witnessed by the law."

Let the reader try to picture the scene. Here stands the law as the swift witness against the sinner. It cannot change, and it will not call a sinner a righteous man. The convicted sinner tries again and again to obtain righteousness from the law, but it resists all his advances. It cannot be bribed

by any amount of penance or professedly good deeds. But here stands Christ, "full of grace" as well as of truth, calling the sinner to Him. At last the sinner, weary of the vain struggle to get righteousness from the law, listens to the voice of Christ and flees to His outstretched arms. Hiding in Christ, he is covered with His righteousness, and now behold! he has obtained, through faith in Christ, that for which he has been vainly striving. He has the righteousness which the law requires, and it is the genuine article, because he obtained it from the Source of Righteousness, from the very place whence the law came. And the law witnesses to the genuineness of this righteousness. It says that so long as the man retains that, it will go into court and defend him against all accusers. It will witness to the fact that he is a righteous man. With the righteousness which is "through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9), Paul was sure that he would stand secure in the day of Christ.

There is in the transaction no ground for finding fault. God is just and at the same time the Justifier of him that believeth in Jesus. In Jesus dwells all the fullness of the Godhead. He is equal with the Father in every attribute. Consequently the redemption that is in Him—the ability to buy back lost man—is infinite. Man's rebellion is against the Son as much as against the Father, since both are one. Therefore, when Christ "gave Himself for our sins," it was the King suffering for the rebellious subjects—the One injured passing by, overlooking, the offense of the offender. No skeptic will deny that any man has the right and privilege of pardoning any offense committed against himself; then why cavil when God exercises the same right? Surely if He wishes to pardon the injury done Himself, He has the right, and more because He vindicates the integrity of His law by submitting in His own Person to the penalty which was due the sinner. "But the innocent suffered for the guilty." True, but the innocent Sufferer "gave himself" voluntarily, in order that He might in justice to His government do what His love prompted, namely, pass by the injury done to Himself as the Ruler of the universe.

Now read God's own statement of His own Name—a statement given in the face of one of the worst cases of contempt ever shown Him:

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:5-7.

This is God's name. It is the character in which He reveals Himself to man, the light in which He wishes men to regard Him. But what of the declaration that He "will by no means clear the guilty"? That is perfectly in keeping with His longsuffering, abundant goodness and His passing by the transgression of His people. It is true that God will by no means clear the guilty. He could not do that and still be a just God. But He does something which is far better. He removes the guilt, so that the one formerly guilty does not need to be cleared—he is justified and counted as though he never had sinned.

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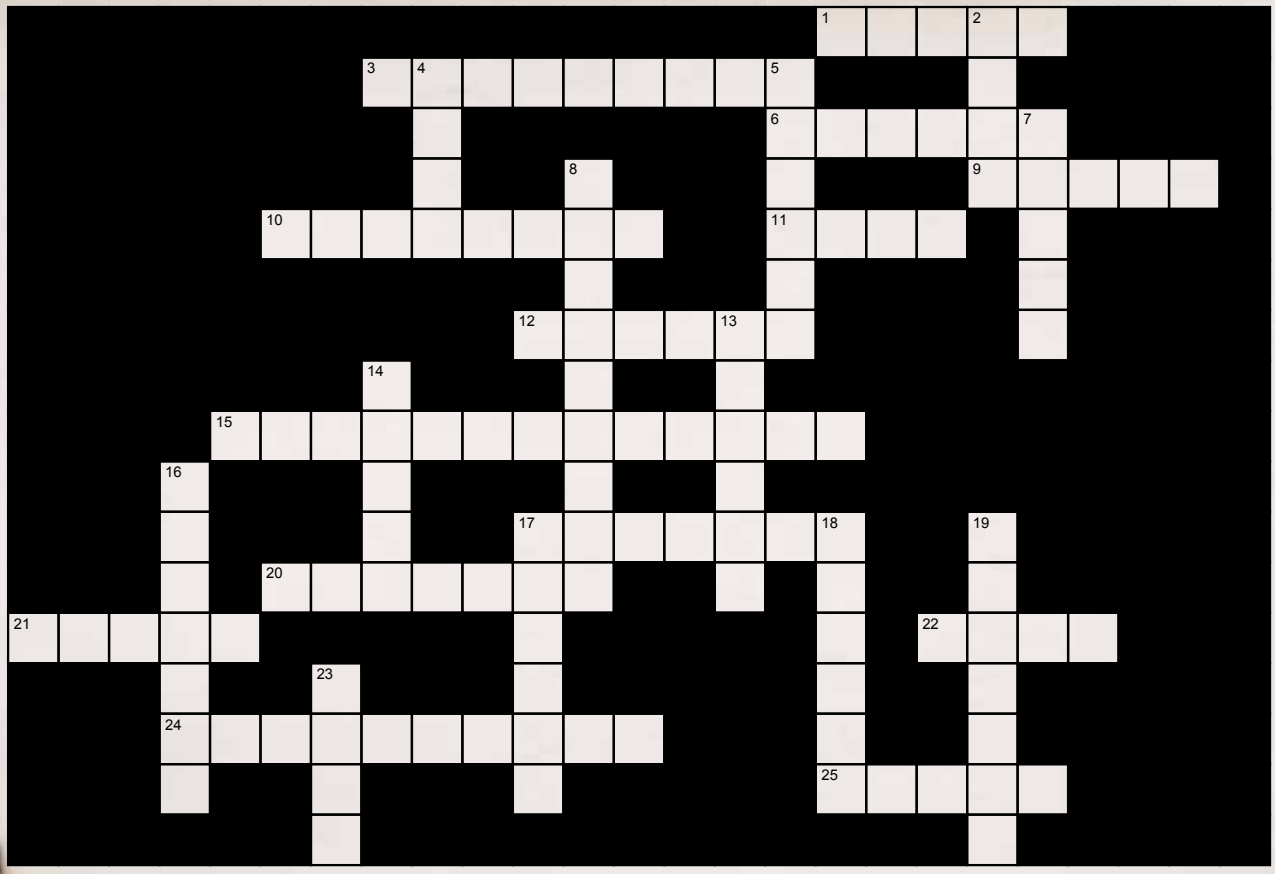
A Puzzle for You...

Sermon on the Mount Crossword



Across

1. “First cast out the beam out of _____ own eye.”

3. What is the city of the great King?
6. “If thy right eye _____ thee, pluck it out.”
9. “Ye are the salt of the _____.”
10. “Thou shalt not commit _____.”
11. What should we build our house upon?
12. Is the gate in Mt 7 wide or narrow?
15. “Which are persecuted for _____ sake.”
17. “Be ye therefore _____.”
20. “Love your _____, bless them that curse you.”

21. True or false, Jesus tells us to tell others when we are fasting?
22. “Blessed are the ____ in spirit;”
24. “First be _____ to thy brother.”
25. What is God’s footstool?

Down

2. How many times did Jesus say, “Blessed are…” in Mt 5?

4. “Sufficient unto the day is the ____ thereof.”
5. “Take therefore no thought for the _____.”
7. “Give us this day our _____ bread.”
8. “Lay up for yourselves _____ in heaven.”
13. “To him that knocketh it shall be _____.”
14. “Let your light so _____ before men.”

16. “With what _____ ye met.”
17. “Neither cast your _____ before swine.”
18. “Not one jot or one _____ shall pass from the law.”
19. “Your heavenly Father _____ that ye have need of things.”
23. “He maketh his sun to rise on the evil and on the ____.”

God's Musician

Franklin Edson Belden (1858-1945) was the nephew of James and Ellen White, and a prolific songwriter for the early Seventh-day Adventist Church. He started composing music when he was 18. At 21, he met a young lady, Harriet MacDearmon, who was also very musically talented, and they were married.

He and his bride moved to Battle Creek, and worked closely with the leadership to promote and publish music for the church. Often, he could be seen listening to a sermon just long enough to hear the opening Scripture and general theme of the sermon. He would slip out, and write a hymn that highlighted the theme of the sermon. Then, with the help of his wife, they would put the words to music, and sing the song as a special number at the end of the service. They worked with evangelists, bringing the gospel message home with telling power as they shared their newly-written songs. What an amazing talent!

Belden published many songbooks throughout his lifetime. His first official hymnbook, *"Hymns and Tunes,"* was published in 1886. That same year he co-compiled *"Joyful Greetings for the Sabbath School"*, working with his cousin James Edson White. In 1895, he published *"Gospel Song Sheaf"*, and *"Christ in Song,"* as well as a collection of patriotic songs.

Belden was the manager of the Review and Herald Publishing offices for several years. He also wrote evangelistic songs for Billy Sunday, some of which were published in his book, *"Songs for the King's Business."*

He wrote over 400 hymns, many of which are still enjoyed in churches every week.

Unfortunately, in his later year, a disagreement with church leadership over how his royalties should be used *(he desired that they go to missionary endeavors),* soured his relationship with the corporate church. However, all of his papers and manuscripts were donated to the theological seminary after his death.

A few of his more popular hymns include:

- I Will Sing of Jesus' Love
- We Know Not the Hour
- Let Every Lamp Be Burning Bright
- Sweet Promise is Given
- I Would Be, Dear Saviour, Wholly Thine

The song, *"Cover With His Life"*, is one that beautifully portrays the steps of conversion and growing up into Jesus. What a wonderful testimony from a man who chose to use his great talents in the Lord's work!

Cover with His Life

Look upon Jesus, sinless is He;
Father, impute His life unto me.
My life of scarlet, my sin and woe,
Cover with His life, whiter than snow.

Refrain

Cover with His life, whiter than snow;
Fullness of His life then shall I know;
My life of scarlet, my sin and woe,
Cover with His life, whiter than snow.

Deep are the wounds transgression has made;
Red are the stains; my soul is afraid.
O to be covered, Jesus, with Thee,
Safe from the law that now judgeth me! *(Refrain)*

Longing the joy of pardon to know;
Jesus holds out a robe white as snow;
Lord, I accept it! leaving my own,
Gladly I wear Thy pure life alone. *(Refrain)*

Reconciled by His death for my sin,
Justified by His life pure and clean,
Sanctified by obeying His Word,
Glorified when returneth my Lord. *(Refrain)*

Learning from Mistakes

by Kathleen Vess

One of the hardest things is admitting that we do wrong. When I was a cradle roll Sabbath School teacher, I learned a little song. The years have made my memory a little rusty, but the gist of the song was to be patient with others because others have had to be patient with you.

One of the things I've learned when sowing seeds for the Lord, especially when I don't see immediate results, is patience. There are times when I have not been patient, though. Some of the most humbling times in my life are when I've had to apologize to my 5-year-old son for not being patient with him. For

example, I badly needed to do something and he wasn't being compliant, and I took a beloved toy away from him. Rather than showing patience with him and asking him, I demanded he do what I said. After a few minutes, I thought about it and gave the toy back and apologized for being impatient with him.

Sowing seeds is also sowing them in oneself. The Word of God, inspirational authors, the right music — the windows of our mind should be set on things beautiful and lovely. I do advise filling your heart and mind with good things.

When you've done wrong, ask for pardon and forgiveness with meekness of heart and tongue. Sometimes the best teacher is example, and I hope that I sowed a seed in my son's heart.

Philippians 1:6 (KJV) says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

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Kathleen Vess writes a monthly column for SDA Homeschool Moms.
You can find more encouragement at: www.sdahomeschools.org

Have patience, have patience,
Don't be in such a hurry
When you get impatient,
you only start to worry.
Remember, remember,
that God is patient, too
And think of all the times
when others had to wait for you!

—Frank Hernandez
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David the Minstrel

Pastor Henry Reckage hurried down the crowded promenade of Rockington, for he was already due at a committee meeting.

A crowd barred his progress, but a pitying look came into his face when he saw the center of interest was a group of minstrels, one of whom was already making his way among the crowd with a collection box.

"Poor fellows," sighed Reckage, pausing.

"Just a trifle, Sir."

Reckage was startled to find the collection box at his elbow. A sudden inspiration seized him.

"I will give you five dollars," he promised, "if you will do something for me."

The minstrel started, amazed. "What do you want?" he demanded.

Reckage pulled a Testament from his pocket and turned the pages swiftly. "Read this aloud," he said, "begin here and read to the end of the chapter, please."

The man tucked his banjo under his arm. "Whatever next!" he muttered. "The preacher's off his head. Still, I'll do it. It's five dollars easily earned."

The crowd pressed close, astonished.

"And...wasted his substance with riotous living."

"Why, Dave, that's you!" exclaimed one of the concert party.

The tones grew less careless as the man read on, *"I will arise, and go to my father, and will say..."*

With a clang, the banjo fell, the voice failed, and the reader turned to rush away. But a restraining hand was laid on his arm.

"Come with me into this cottage, my dear boy. I know the people well."

Ten minutes later they emerged. A crowd of idlers had gathered, curious to know what could be the sequel to this incident. They looked in astonishment at the change in the minstrel, for they hardly knew him with his paint off and wearing ordinary clothes. With his hand on his companion's arm the clergyman led the way to his own house where, after a good meal, the ex-minstrel told his experience.

"My name's David Enfield, and I was an only child. I was happy enough on my father's farm until I was seventeen. Then a stranger told me I had a fortune in my voice, and I ran off to London. I spent my money, fell into bad ways,

and sank to—this! I'm ashamed to go back."

"Laddie," begged Reckage, "go home. There's a welcome waiting you there. And David, the good Father in heaven is wanting you, too."

David choked. "I ain't fit; I'm too wicked."

"*Whosoever believeth on Me hath everlasting life,*" quoted Reckage.

"It ain't no use; you'd better leave me alone, Sir."

But Reckage would not listen. He saw David started on his homeward journey, then went back to his study, silently praying for the prodigal.

As day was ending David left the train and set off upon his homeward journey, over the moors.

Presently he sank on his knees, memories of his childhood flooding over him.

"O God," he prayed, "I've done so many things to vex Thee, and I'm sorry. Forgive me! Be merciful to me, a sinner!"

He knelt awhile in silence, then rose and turned toward his home.

In the little farm home Elias Enfield and his wife sat sorrowfully. At length Elias rose heavily, "I must fold the sheep, Martha. Don't ye bide and brood."

The woman sighed. "'Tis so long since he went, Elias—seven years! Seven years, and never a word. I'll never see my David's face again."

"Don't ye lose faith now, Martha. He'll be sent

back in the Lord's own good time," and Elias trudged away.

With slow steps Martha climbed to a tiny room under the eaves, a boy's room with a fishing rod laid on the mantelpiece with books and school prizes piled carefully.

Martha opened the drawer and took a tiny package from it. Seating herself by the window, she laid the contents in her lap. An old, faded photograph of a sturdy lad, a tiny curl of baby hair, a wee pair of half-worn baby shoes. She pressed them to her lips, slow tears of age trickling down her cheeks. Then she looked toward the sunbathed moors.

"Yes, my boy'll come back when the dear Lord wills," she whispered.

She broke off suddenly, straining her eyes toward the road.

"Who's coming with Elias? He's leaning upon somebody's arm. Ah!" her voice rose in a mighty cry, "'Tis David! Thank the Lord! He's sent my li'l lad back!"

She tottered to the gate, and the next minute was clasped in the wanderer's arms.

When late that evening, supper over, the old man rose to get the Bible for nightly reading, David stretched out his hand.

"Let me have it, Father; I can read it now."

And with his mother's hand clasped in his, with his father's face beaming love and forgiveness opposite him, David finished the reading.

—Selected

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