

Pre-11th Hour Ministry



HONOR THE



LORD

WITH THY SUBSTANCE

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Pre-11th Hour Ministry

CONTENT

•INTRODUCTION

•“HONOR THE LORD WITH THY SUBSTANCE”

•The Confederacy of Isaiah 7&8

•Testimony

•Women As Christian Laborers

•Children's Corner

•Field Report

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.



A New Year



The New Year is just before us, and plans should be laid for earnest, persevering effort in the Masters service. There is much to be done to advance the work of God. This is our time and opportunity to distribute literature, visit churches and make earnest efforts to bring this most wonderful message to our brethren in the mother church.

“As you enter upon a new year, let it be with an earnest resolve to have your course onward and upward. Let your life be more elevated and exalted than it has hitherto been. Make it your aim not to seek your own interest and pleasure, but to advance the cause of your Redeemer. Remain not in a position where you ever need help yourself, and where others have to guard you to keep you in the narrow way. You may be strong to exert a sanctifying influence upon others.

You may be where your soul's interest will be awakened to do good to others, to comfort the sorrowful, strengthen the weak, and to bear your testimony for Christ whenever opportunity offers. Aim to honor God in everything, always and everywhere. Carry your religion into everything. Be thorough in whatever you undertake.” {2T 261.4}

Editors:

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Question:

“Please explain about the firstfruits offerings and tithes paying.”

Answer:

Solomon admonishes: “Honor the Lord with thy substance, and with the firstfruits of *all* thine increase.” (Prov. 3:9.)

“Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto Me.” (Ex. 22:29.)

“And this shall be the priest’s due from the people, from them that offer a sacrifice, whether it be ox or sheep; . . . the first-fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give Him.” (Deut. 18:3,4.) “That thou shalt take of the first of all

the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His name there.” (Deut. 26:2.)

“As it is written in the law: . . . to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord.” (Neh. 10:34, 35.)

From these scriptures we are not, however, to draw the erroneous conclusion that all of the firstfruits are demanded by the Lord. God requires only an offering of the first of the firstfruits, as is proved by the fact of the wavesheaf, presented to the Lord before the individual could harvest his crop of firstfruits (Lev. 23:10); that is, besides the tithe, we owe an offering, and should not hold back God’s portion but pay it at once, before we appropriate to ourselves any of our increase.

“Elders of churches, do your duty. Labor

from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse. . . . Every man who bears the message of truth to our churches, must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God, means a curse upon the delinquent.” — “Testimonies to Ministers,” pp. 306, 307.

“Let the church appoint pastors and elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful, and that the tithes are brought in they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried. The Lord’s messengers should see that His requirements are faithfully discharged by the members of the church.”— Supplement to “Review and Herald,” Dec. 1, 1866.

“Those who go forth as ministers have a solemn responsibility developing upon them which is strangely

neglected . . . There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe.” — “Testimonies for the Church,” Vol. 9, p. 250.

In harmony with the above urgent command, we as ministers of the Gospel, and as reformers, who must “build the old waste places, . . . raise up the foundations of many generations, and . . . be called, The repairer of the breach, The restorer of paths to dwell in” (Isa. 58:12), are duty bound, especially for the benefit of those who do not own Sister White’s writings, to quote the following instructions from the “Testimonies for the Church”:

“God’s requirements come first. We are not doing His will if we consecrate to Him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to Him that portion which He claims. In the old dispensation, an offering of gratitude was kept continually burning upon the altar, thus showing man’s endless obligation to God. If we have prosperity in our secular business, it is because God blesses us. A part of this income is to be devoted to the poor, and a large portion to be applied to the cause of God. When that which God claims is rendered to Him, the remainder will be sanctified and blessed to our own use. But when a man robs God by withholding that which He requires, His curse rests upon the whole.” (Vol. 4, p. 477.)



“Paul lays down a rule for giving to God’s cause, and tells us what the result will be both in regard to ourselves and to God. ‘Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.’ This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.’ ‘God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. (. . . Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God,” (Vol. 5, p. 735.)

“The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by free-will offerings; and to provide for necessary repairs, and other expenses, Moses directed that as often as the people were numbered, each should contribute a half shekel for ‘the service of the tabernacle.’ In the time of Nehemiah a contribution was made yearly for this purpose. From time to time, sin-offerings and thank-offerings

were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor.”—“Patriarchs and Prophets,” p. 526.

“The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience, God made them this promise: “I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed; for ye shall be a delight-some land, saith the Lord of hosts’.”—Id., p. 527

“He has given His people a plan for raising sums sufficient to make the enterprise self-sustaining. God’s plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand



and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for the Lord, and may be an agent to meet the demands upon the treasury. Says the apostle, 'Let every one of you lay by him in store, as God hath prospered him.'

"Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be 'laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life'."—Vol. 3, pp. 388, 389.

"There has been a neglect in the churches of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church."—Id., p. 409.

"Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend

all their labors just in proportion as they obeyed His requirements. When they acknowledged the claims of God, and complied with His requirements, honoring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing Him but themselves; for He limited His blessings to them, just in proportion as they limited their offerings to Him."—Id., p. 395.

"Systematic benevolence looks to you as needless; you overlook the fact that it originated with God, whose wisdom is unerring. This plan He ordained to save confusion, to correct covetousness, avarice, selfishness, and idolatry. This system was to cause the burden to rest lightly, yet with due weight, upon all. The salvation of man cost a dear price, even the life of the Lord of glory, which He freely gave to lift man from degradation, and to exalt him to become heir of the world. God has so ordained that man shall aid his fellowman in the great work of redemption."—Vol. 1, p. 545.

"Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule. Those who minister in word and doctrine should be men of discrimination." Vol. 3, p. 411.

"The poor, by following the rule of the apostle and laying by a small sum every week, help to swell the treasury, and their gifts are wholly acceptable to God;



for they make just as great, and even greater, sacrifices than their more wealthy brethren. The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things; and especially will it prove a blessing to the rich by guarding them from indulging in extravagances.”—Id., p. 412.

“There must be an awakening among us as a people upon this matter. There are but few men who feel conscience-stricken if they neglect their duty in beneficence. But few feel remorse of soul because they are daily robbing God. . . . There are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled.”—Vol. 4, p. 468.

“Of all our income we should make the first appropriation to God. In the system of beneficence enjoined upon the Jews, they were required either to bring to the Lord the first-fruits of all His gifts, whether in the increase of their flocks or herds, or in the produce of their fields, orchards, or vineyards, or they were to redeem it by substituting an equivalent. How changed the order of things in our day! The Lord’s requirements and claims, if they receive any attention, are left till the last.

. . . The majority of professed Christians part with their means

with great reluctance. Many of them do not give one-twentieth of their income to God, and many give far less than that; while there is a large class who rob God of the little tithe, and others who will give only the tithe. If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open.”—Id., p. 474.

“Nothing but utter inability to pay can excuse one in neglecting to meet promptly his obligations to the Lord. Indifference in this matter shows that you are in blindness and deception, and are unworthy of the Christian name. . . . Let every one review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the ‘uttermost farthing;’ for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity.”—Id., p. 476.

“Now God requires, not less, but greater gifts than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, ‘For unto whomsoever much is given, of him shall be much required.’”—Vol. 3, p. 392.



“Sin offerings, peace offerings, and thank offerings were also required in addition to the tenth of the increase...A promise is here given, that, if all the tithes are brought into the store-house, a blessing from God will be poured upon the obedient.

... No less than one-third of their income was devoted to sacred and religious purposes.”—Vol. 3, p. 394, 395.

“When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept His claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him. They were required to pay a ransom for their firstborn son, for the first-fruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest-fields for the destitute.

... Then there were the sacrificial offerings, the trespass-offerings, the sin offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property.”—Vol. 4, p. 467.

“There are but few who consider the binding claims that God has upon them to make it their first business to meet the necessities of His cause, and let their own desires be served last. There are but few who invest in

God’s cause in proportion to their means.”—Vol. 3, p. 398.

“The Lord will withdraw His blessing where selfish interests are indulged in any phase of the work; but He will put His people in possession of good throughout the whole world, if they will use it for the uplifting of humanity. The experience of apostolic days will come to us when we whole-heartedly accept God’s principle of benevolence,—consent in all things to obey the leadings of His Holy Spirit.”—Vol. 7, p. 146.

“A flood of light is shining from the word of God, and there must be an awakening to neglected opportunities. When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God’s people were filled with love for Christ; if every church-member were thoroughly imbued with the Spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God.”—Vol. 6, p. 450.



“All things are ready, but the church is apparently upon the enchanted ground. When they shall arouse, and lay their prayers, their wealth, and all their energies and resources, at the feet of Jesus, the cause of truth will triumph. Angels are amazed that Christians do so little, when such an example has been given them by Jesus, who even withheld not Himself from death, — a shameful death.” — Vol. 4, p. 475.

“It is time for us to heed the teaching of God’s word. All His injunctions are given for our good, to convert the soul from sin to righteousness. Every convert to the truth should be instructed in regard to the Lord’s requirement for tithes and offerings. . . . Those who are truly converted are called to do a work that requires money and consecration. The obligation that binds us to place our names on the church roll holds us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength. . . . This is as true in temporal as in spiritual things. The Lord does not come to this world with gold and silver to advance His work. He supplies men with resources, that by their gifts and offerings they may keep His work advancing. The one purpose above all others for which God’s gifts should be used is the sustaining of workers in the great harvest-field. And if men, and women as well, will become channels of blessing to other souls, the Lord will keep the channels supplied. It is not returning to God His own that makes men poor; it is withholding that tends to poverty.” — Vol. 6, p. 447, 449.

“Some have been dissatisfied, and have said, ‘I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.’ But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right.” — Vol. 9, p. 249.

“The last years of probation are fast closing. The great day of the Lord is at hand. We should now make every effort to arouse our people. Let the words of the Lord by the prophet Malachi be brought home to every soul.” — Vol. 6, p. 446.

“Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God.” — “Messages to Young People,” p. 248.

SC VOL.2 #10 PÁG. 8-12

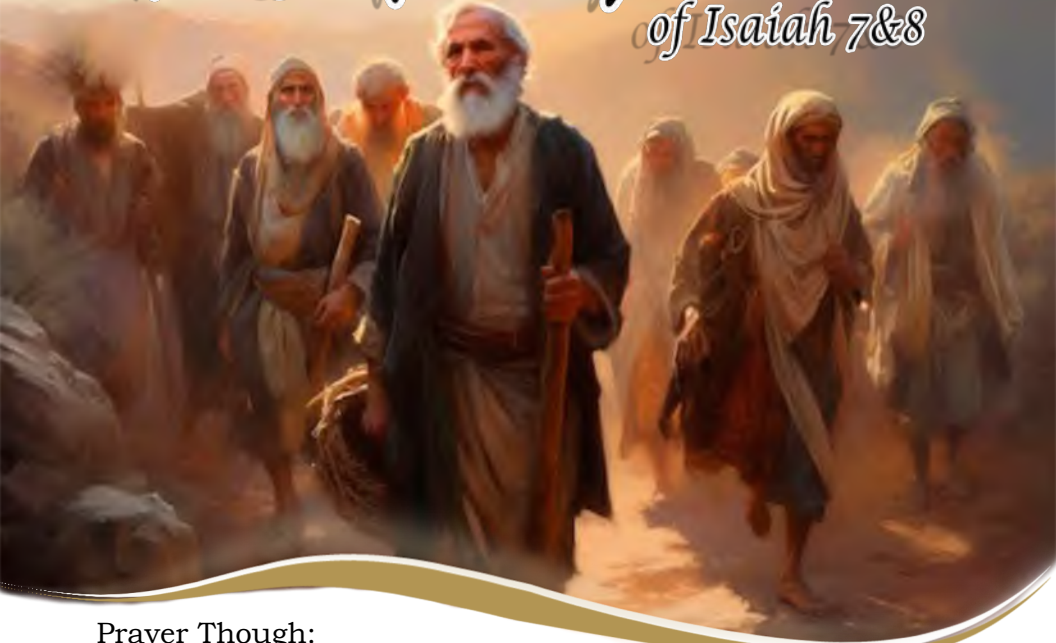
Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Mal. 3:10



The Confederacy

of Isaiah 7&8



Prayer Thought:

The Light Shines Brightest in the Middle of the Road--Safety First.---Satan, represented by human beings, is ever busy distracting Present Truth believers, destroying their influence among the people, and thus making the truth of none effect. His great and lasting victories have not been won by opposing the truth, but rather by professing strictly to advocate every precept of it, and by showing great reverence and zeal for its advancement, thus gaining the confidence of the people, and making them believe him to be a zealous minister of God and a friend of His people. Then, having beguiled them into placing confidence in him, and into being perfectly satisfied that he is leading them on to eternal glory, he easily and quietly leads his victims on to eternal ruin. 3SC34 13.6

There is but one way of knowing that we are being led, by Christ our Lord, in the straight path to the pearly gates, and that is, by neither adding to nor taking from the Word of Truth, but by carefully following in the way of light, going not a step ahead of it, lingering not a step behind it, nor walking along its side-edges, but by following right in the middle of the road. Hence, let not your zeal for progress drive you ahead of the light and make you to walk in the darkness; neither let your caution against running too far ahead cause you to drop back and lag behind; nor yet let carelessness verge you toward the edges. Stay in the center of the road, where the light shines the brightest. Do not

follow ideas which stand upon implications, upon enlargements, upon diminishings, of the meaning of authoritative statements. Says Christ: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life." (Rev. 22:18, 19.) 3SC34 13.7

When most, if not all, present truth believers hear the word "Confederacy", the most likely think "The Assyrian Confederacy". We will see that such a terminology is not biblical but a product of private construction.

The subject matter we are dealing with is based on Isaiah 7&8. Inspiration tells us "...that where there is no type, there is no Truth." 1TG47 15.1

So what is the type shown us in Isaiah 7&8?

Answerer 5 71:2 (EN) Ancient Israel as a nation and a government were obliged to protect their own property, people, and families—even by the sword. But they were not to war against their own brethren. When the ten-tribe kingdom, Israel, confederated with Syria to war against the two-tribe kingdom, Judah, God's curse rested upon both Syria and Israel, and each was consequently broken by the king of Assyria. (See Isaiah 7:1-8; 8:4). {ABN5: 71.2}

Tract No. 14 33:1-2 (EN)

"1 But the simple historical fact that these two kingdoms were overthrown centuries before Immanuel was even born, brings a time-discrepancy which can be reconciled only by the conclusion that all four nations (Judah, Israel, Syria, and Assyria) involved in this

historical action, were typical of four others that were to arise sometime following Immanuel's birth; for after His birth, Israel and Syria were to be conquered by Assyria. {TN14: 33.1}

2 Necessarily, then, there must be found in the Christian dispensation a backslidden Christian power (Israel) confederated with a pagan one (Syria), to the end of assimilating or annihilating the orthodox Christians (Judah). And the only such confederacy in the Christian era was the unholy union of Church and State which ruled during the Dark Ages, and which sought the destruction of the "born again," who refused to depart from the Apostolic faith and submit to a Christian-Pagan (Israel-Syrian) confederacy." {TN14: 33.2}

So Inspiration tells us that the type is a "Church and State" Confederacy. Therefore, we must look for a Confederacy to come that is "Church and State"

Inspiration gives us the answer in the following:

2TG Nos. 41,42 16:2 (EN) Does it not look to you as though the world is getting ready for a church and state government? I have repeatedly pointed out that the world is unwittingly making a mighty effort to saddle the scarlet-colored beast of Revelation 17 and to mount there on BABYLON THE GREAT. We are headed for the church and state government which BABYLON THE GREAT symbolizes while

riding the scarlet-colored beast, and when the war gets “hot” again, Babylon may then replace the United Nations thereafter. So it is seen that the world in its attempt to overcome the obstacles with which it is confronted, is as it were jumping out of the fire and falling into the frying pan, only because it is not taking God into partnership. {2TG41: 16.2}

2TG Nos. 41,42 18:3 (EN)
Let me now remind you what Inspiration has to say of the association of nations and peoples according to current events. For light on the subject we turn to the eighth chapter of Isaiah’s prophecy. Time will not permit me to re-study with you the whole chapter, and I do not think it is necessary, for we studied it not long ago. You remember that the chapter unveils a confederacy which ancient Israel, the ten-tribe kingdom (the church), made with ancient Syria, a sovereign power of the world, to war against Judah, a sister kingdom (church). Inspiration makes a type of that church and state confederacy, and by it definitely points out the trend which the nominal churches and the sovereign powers of the world are to take now in the antitype. It makes known, moreover,

that they will not prosper in it. {2TG41: 18.3}

Answerer 2 93:1-2 (EN)

1 “The anger of the nations” will follow upon the two-horned beast’s decree “that as many as would not worship the image of the beast should be killed” (Rev. 13:15); at the same time the notorious woman, Babylon the Great, will ride the scarlet-colored beast (Rev. 17) and rule the nations. This “same crisis will come up on our people in all parts of the world.”—Testimonies, Vol. 6, p. 395. {ABN2: 93.1}

2 Concerning this anger of the nations, the world-wide confederacy against those who refuse to worship the beast and his image, the Lord predicted through the prophet Zechariah: “And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” Zech. 12:3. {ABN2: 93.2}

In summary, we see that there is to be a Confederacy in the future. Not “The Assyrian Confederacy” that we have been misled to believe, but rather a Church and State Confederacy depicted by the Woman Babylon riding The Scarlet-colored Beast!

Bro. Terry Harrison

Brief TESTIMONY

As many are aware today the Lord has warned us through the prophet, that when we accept His truth we shall not be moved, if it is indeed the truth. In Manuscript Releases, 173, 1902 --

"Just as soon as the people of God are sealed in their foreheads -- it is not any seal or mark that can be seen, but a settling into the truth both intellectually and spiritually, so that they cannot be moved-- just as soon as God's people are sealed and prepared for the shaking, it will come."

The Adversary is trying to "move us" out of truth in many doctrines of our faith, and one of those is the subject of "who is the Holy Spirit". As we were hearing from some, even present truth believers, that the Holy Spirit is "Christ's essence" or a part of Christ , and not a separate Being apart from the Father and Son. On other words, there is no such thing as a "Trinity" rather the God Head consists of the Father and Son only with the Holy Spirit being a form of Christ that dwells within us.

So we prayed and inquired of the Lord to get a video study and Blog report study out. By His grace and guidance (John 16:13) we were able to produce a study that helped the brethren with references and harmony of what the message teaches. Our own Fundamental Beliefs in very clear that God's last prophet told us that the Holy Spirit is part of the God Head and there is what is know as a Trinity.

We were happy to receive responses from the brethren and we'd like to include one of them --

"..the arguments about the pioneers and first writings of Ellen White plus the plausible theory about somebody tampered with her writings persuaded me even more that the Holy Spirit is God's power or mind. I had to strive with the Lord when I believed in the Rod's message and had to either accept it fully and what it said on the Trinity or reject it completely. I couldn't conscientiously do the second having fully believed the message is from above, so I had to take it by faith that what the Rod is saying is true and the evidence is on the side of the trinity. But from the video what added more confidence is the restoration of the truths and one of them coming from John Knox as portrayed in the explanation of Ezekiel prophecy by Victor Houteff." (Sister A) Let us stand strong brethren as time is short and like the Bible says, our enemy walks about as a roaring lion to devour us. The sealing time seems to be near its finish. --

Bro. Rob Peralta

Delicious, VITALIZING JUICE FORMULAS



Whenever possible, select only those vegetables (or fruits) which are young and tender, and the heaviest in weight or most solid. Those with a deep color are invariably the juiciest. Both the roots and leaves of vegetables should be utilized, for thus only can be obtained all the organic minerals. Carrot tops, for instance, are an excellent source of vitamins G, B, C, and A, and are rich in calcium, iron, and phosphorus. They will do more good to promote health than will commercial preparations. Especially those who are anemic or neurotic should always utilize the juice of the carrot tops along with their regular carrot or other vegetable drinks. Do not try to take more than you can stand. Too much even of a good thing causes a great deal of damage. Remember that you are drinking this juice, not for pleasure, but for health.

The next step in making these juices more appetizing, is to squeeze a small amount of lemon juice into the extractor before putting the vegetables through, then sprinkle a few drops of lemon into the receptacle before catching the finished product. In doing this, no fear need be entertained of violating health precept, for the little lemon juice used is not incompatible with vegetable chemistry. The combinations of the acids in *cooked* fruits and vegetables, according to best authorities, are harmful and quite different from these same combinations in the raw state.

Tomato juice may be combined with any fruit or vegetable juice, as it is a “neutral” acid.

A pleasant variation in the enjoyment of these vegetable juices, is to combine them with cream or milk, and serve them as hot drinks or as soups.

JUICE FORMULAS

Make or buy a juice-press or extractor—there are several good types on the market—and start in on one or more of the following exhilarating combinations:

CELERY JUICE

Wash celery and put through vegetable juicer. Some of the leaves can be used, but they are bitter, so do not use many.

This drink is especially helpful to those who do not sleep well, get up tired, and always have a fatigued feeling, along with extreme nervousness. (Raw leaf lettuce salad will also help to induce sound slumber.)



KIDNEY CLEANSER

There is probably no other fruit or vegetable that has the curative properties of the tomato. In the short space of the last few years tomato juice has become one of America's most popular drinks.

Many delicious drinks can be made by blending tomato juice with the juices of other vegetables.

The Kidney cleanser is made by blending the juice of two or three stalks of celery with a glass of tomato juice. (Asparagus and radish juices may also be added or substituted to give the same effect.)

BLOOD-BUILDER

The juice of several handfuls of fresh, crisp spinach, two or three leaves of lettuce, and a handful of parsley may be blended with tomato juice.

GALL BLADDER CORRECTIVE

This appetizer is made of the juice of tender rhubarb and fresh young asparagus, with a sufficient amount of grapefruit juice added to prevent the rhubarb from stinging.

This is particularly helpful to those who have had the gall bladder removed, and to those who are suffering from gall stones or faulty functioning of the gall bladder.

THE CUCUMBER—"AID"

Cut unpeeled cucumbers into slices and put through juice extractor. The cucumber is needed for its large amount of organic sodium, which is thought to act as a solvent for excessive mineral deposits that are often the cause of swollen joints and other pains and aches of undetermined origin. After having extracted the juice of the cucumber, sometimes an equal amount of unsweetened fresh pineapple juice and the juice of half a lime may be added.

ENERGIZER

This mixture is composed of the juice of two oranges, one teaspoon pure virgin olive oil, the yolk of one raw infertile egg, and half an orange peel grated very finely on top of the cocktail. It is especially recommended to the victims of brain fag and fatigue, for it is a natural tonic.

IODINE RECIPE

Women with thyroid and related disorders, also men who have throat or goiter trouble, should often drink this Iodine formula—Spinach juice, a chopped onion, and a chopped garlic. Make this by grinding a bunch of spinach through the juicer. Let the onions and garlic soak in the juice for an hour. Stir thoroughly this mixture, put into cheese cloth, strain through the cloth, and drink freely. Remember, after eating garlic, to eat parsley, in order to eliminate odor from the breath. Also, the juice from a handful of watercress may be blended with an equal amount of fresh pineapple juice to gain this same effect, as an endocrine accelerator.



Subjoined herewith is another group of the highest mineralized formulas. Try each one of them. You will find that one or two of them, taken daily, will restore your body to optimum health.

CITRUS "SPECIAL"

Those of you who lack vitality and have been unable to increase your supply should use generous quantities of this concoction. It will give you the desired store of renewed vitality. In all of these formulae, we are giving you the fruits and vegetables highest in the minerals. This refreshing formula is especially high in Hydrogen—equal parts of lemon, grapefruit, and lime juices.

POTASSIUM DELIGHT

Tomato juice, with a little finely chopped parsley in it. This is said to be helpful in relieving arthritis. Watermelon juice is another form of potassium, as are also celery and carrot juices mixed.

SODIUM CIDER

Fresh Apple juice separately, or mixed with a small amount of celery juice.

IRON TONIC

Peach and apricot juices are especially rich in iron; also grape juice of any kind, or raisin broth. To make the broth, use one pound of seedless raisins to one quart of water; let this simmer for one hour. The same raisins can be used in fruit salad after the broth has been made.

Blackberry, spinach, and beet juices are likewise rich in iron.

CHLORINE BEVERAGE

This is supplied by Coconut Cream. Grate one coconut fine, and to the grated coconut add a glass of cold water; mix well with the hands, and run through a presser. Drink the cream and throw away the dry shreds of coconut, as it has no food value left.

PHOSPHORUS "PHOSPHATE"

Phosphorus Formula—Tomato juice mixed with either celery salt or fresh celery juice. (Include carrot-tops, if possible.)

Phosphorus nourishes the brain and nerves. Sufferers from anemia and rickets should not fail to eat and drink those foods richest in phosphorus.

ARTERY-SOFTENER

This is primarily suggested for the benefit of those who may be predisposed to hardening of the arteries. It is also a very valuable drink for sufferers of high blood pressure.

This formula is made by putting two or three young tender beets through the juice extractor. This will give you one of the most colorful and tasty of all vegetable drinks.



After having expressed the juice of the beets, a little grapefruit juice may be added, if desired, to enhance the flavor and you will have not only a liquid with a wine-like hue but also one of the most highly alkaline drinks that can be concocted.

LIVER STIMULATOR

The liver is probably one of the most abused organs of the whole body, as it is the great detoxifier, straining out the toxins of the blood stream. The average person's blood is filled with toxins in proportion to the amount of devitalized and destructive contents in the diet, inadequate liquids, and poor oxidation from improper breathing.

Put one-half of an onion and three or four radishes through the vegetable extractor. Occasionally, some other juice may be added. Pineapple juice may be combined, diluted, with no ill effect.

SULPHUR SIP

Prune Juice—After prunes have soaked all night, drink the juice, or steam prunes for 30 minutes and drink the juice. This is especially helpful as a nerve tonic.

FLUORINE JULEP

Fluorine Drink—Beet juice, or beets that have been slowly steamed for one hour.

Good for rheumatic conditions, and muscle tone, this juice acts as a real disease prophylactic by heightening the resistance. All those with poor teeth or pyorrhea should imbibe this juice freely four or five days a week. Especially good for acid mouth. (Raw cabbage is likewise excellent for gingivitis condition.)

CALCIUM BROTH

Take two raw Irish potatoes, scrub them good, chop them to small bits, skin and all, pour one glass of water over the mass, and simmer for 30 minutes. Drink the juice.

SPECIAL FORMULA

Raw tomato juice with the juice of one lemon.

This is indicated for obesity, and for those who are suffering with too much acid. It will eliminate acids and waste from the body and restore elasticity. It is one of the best drinks to take while on or after a 24 or 48-hour fast. It is fine for rheumatism, arthritis, and neuritis, is a perfect eliminator of poisons, and accentuates the healing processes of the skin.

Special Sodium and Magnesium Formula—Tomato juice, chopped parsley, one clove of garlic, little lemon juice. Pour the juices over garlic and chopped parsley, then work it together and strain through cheese cloth. Fine for all eye, ear, nose, throat, and sinus trouble. For a fast, you can use two quarts per day.

CARROT JUICE

If you do not have an extractor, and are not able to secure one, then chop or grind carrots fine, pressing out the juice by placing them in a strainer cloth and tightly twisting the cloth. This will partially extract the juice. Some may find it even more appetizing to add a small amount of honey, a pinch of salt, and serve with vegetable meal.

Many of these other juices may be prepared in this same way.

SC Vol. 9 #1-12 Pag. 21-23

Pre-11th Hour Ministry



The Lord Calls



Women To His Service

Women As Christian Workers


He who died to redeem man from death loves with a divine love; and He says to His followers: "This is my commandment, that ye love one another, as I have loved you." Christ showed His love for the fallen race by His actions.

The true child of God will be Christlike; and as he grows in the knowledge of the truth, and is sanctified through the truth, he will be more and more like Christ, and more desirous to save souls, the purchase of His blood.

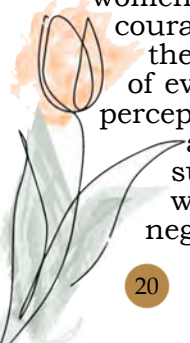
Some can do more than others; but all can do something. Women should not feel that they are excused because of their domestic cares. They should become intelligent as to how they can work most successfully and methodically in bringing souls to Christ. If all would realize the importance of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, hundreds would be engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing, or at most but very little.

In many cases the rubbish of the world has clogged the channels of the soul. Selfishness controls the mind and warps the character. Were the life hid with Christ in God, His service would be no drudgery. If the whole heart were consecrated to God, all would find something to do, and would covet a part in the work. They would sow beside all waters, praying and believing that the fruit would appear. The practical, God-fearing workers will be growing upward, praying in faith for grace and heavenly wisdom that they may do the work devolving upon them with cheerfulness and a willing mind. They will seek the divine rays of light that they may brighten the paths of others.






those who are collaborators with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service to the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beautiful character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that make up the Christian's life. We do not meet the standard of Christianity in merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with Him.



Christian women are called for. There is a wide field in which they may do good service for the Master. There are noble women who have had moral courage to decide in favor of the truth from the weight of evidence. They have tact, perception, and good ability, and could make successful Christian workers. There is work neglected or done

imperfectly that could be thoroughly accomplished through the help that they are able to give. They could reach a class that ministers cannot reach. There are offices in the church that they could fill acceptably, and many branches of the church work that they could attend to if properly instructed.

Women can do good work in the missionary field, by writing to friends, and learning their true feelings in relation to the cause of God. Very valuable items are brought to light through this means. The workers should not seek for self-exaltation, but to present the truth in its simplicity wherever they shall have an opportunity. The money that has been spent for needless trimmings and useless ornaments should be devoted to the cause of God, and used to bring the light of truth to those who are in the darkness of error. The souls saved through their efforts will be more precious to them than costly and fashionable dress. The white robes and jeweled crown given them by Christ as the reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God.



Women of firm principle and decided character are needed, women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are engaged in an important work in spreading the rays of light which Heaven has shed upon them. When the love of God and His truth is an abiding principle, they will let nothing deter them from duty, or discourage them in their work. They will fear God, and will not be diverted from their labors in His cause by the temptation of lucrative situations and attractive prospects. They will preserve their integrity at any cost to themselves. These are the ones who will correctly represent the religion of Christ, whose words will be fitly spoken, like apples of gold in pictures of silver. Such persons can in many ways do a precious work for God. He calls upon them to go out into the harvest field, and help gather in the sheaves.

Intelligent Christian woman may use their talents to the very highest account. They can show by their life of self-denial, and by their willingness to work to the best of their ability, that they believe the truth, and are being sanctified through it. Many need a work of this kind to develop the powers they possess. Wives and mothers should in no case neglect their

husbands and their children; but they can do much without neglecting home duties, and all have not these responsibilities.

Who can have so deep a love for the souls of men and women for whom Christ died as those who are partakers of His grace? Who can better represent the religion of Christ than Christian women, women who are earnestly laboring to bring souls to the light of truth? Who else is so well adapted to the work of the Sabbath school? The true mother is the true teacher of children. If with a heart imbued with the love of Christ, she teaches the children of her class, praying with them and for them, she may see souls converted, and gathered into the fold of Christ. I do not recommend that woman should seek to become a voter [Women were not granted the right to vote in the United States until 1920. When this was written some already were attempting by various means to change the law] or officeholder; but as a missionary, teaching the truth by epistolary correspondence, distributing reading matter, conversing with families and praying with the mother and children, she may do much, and be a blessing.

Daughters of God
pag. 15-18



There Is Hope For All

This story begins. In a city near Jerusalem, a few miles from the Jordan, on the western bank of the Valley that stretches out beyond, forming a plain. And the city rested in the midst of tropical vegetation of exuberant beauty. With its palm trees and rich gardens watered by springs, it shone like an emerald in the framework of hills. Limestone and desolate ravines stood between Jerusalem and the city of the plain.

Jericho was one of the cities set apart of old for the priests. And a numerous group of them lived there, but not only the priests lived there, there were also Roman soldiers and foreigners from other regions, as well as tax collectors (publicans). And chief among them was Zacchaeus, a Jew, who as a tax collector was detested by his countrymen. his position and fortune was the reward of a profession that they (Jews) abhorred. Zacchaeus was a wealthy man and very influential among the tax collectors. however, Zacchaeus was a proud man. Underneath his luxurious clothing he had a heart susceptible to divine influences.

Zacchaeus had heard of Jesus. News had been widely circulated concerning one who had behaved with kindness and courtesy toward the outcast classes. In this chief of the tax collectors a longing for a better life had been awakened. A short distance from Jericho, John the Baptist had preached on the banks of the Jordan, and Zacchaeus had heard the call to repentance. The instruction given to the publicans, "Demand no more than you are commanded," though outwardly unheeded, had impressed his mind.

He knew the Scriptures, and was convinced that their practice was wrong. Now, hearing the words that were said to come from the great Teacher, he felt that he was a sinner in the sight of God. Yet what he had heard concerning Jesus kindled hope in his heart.

Repentance, reformation of life, was possible even for him; had not the publican been one of the most faithful disciples of the new Master? Zacchaeus immediately began to follow the conviction that had seized him and to make restitution to those whom he had wronged.

He had already begun to retrace his steps in this way, when it was learned in Jericho that Jesus was entering the city (how wonderful, imagine Zacchaeus' longing to see Jesus, but at the same time the fear of being judged). Zacchaeus resolved to see Him. He was beginning to understand how bitter were the fruits of sin, and how difficult the path of the one who seeks to return from wrong conduct. To be misunderstood, to encounter suspicion and distrust in the effort to correct his mistakes, was hard to bear. The chief tax collector longed to look upon the face of Him whose words had given birth to hope in his heart.

The streets were crowded, and Zacchaeus, who was of small stature, was not going to see anything over the heads of the crowd. No one would give him room; so, running ahead of the crowd to where a leafy sycamore tree spread its branches over the road, the wealthy tax collector climbed to a place among the branches from where he could examine the procession passing below. As the crowd approached on its journey, Zacchaeus scanned with longing eyes to distinguish the figure of the One he longed to see.

Above the clamor of the priests and rabbis and the welcoming voices of the crowd, the unspoken desire of the chief tax collector spoke to the heart of Jesus. Suddenly, under the sycamore tree, a group stopped, the company ahead and the company behind halted, and looked up One whose gaze seemed to read the soul. Almost doubting his senses, the man who was in the tree heard the words, "Zacchaeus, make haste, come down, for today it is necessary that I should lodge in your house."

The crowd made room, and Zacchaeus, walking as if in a dream, went to his house. But the rabbis looked on with frowning faces and murmured with discontent and scorn "that he had come in to pose with a sinful man."

Then Zacchaeus stood up and said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any man of anything, I restore it fourfold.

And Jesus said to him, "Today salvation has come to this house, for he also is a son of Abraham."

Field Report

We want to extend a very special and fraternal greeting to all our brothers united to the Pre-Undeleventh Hour Ministry from Colombia.

Thanks to God and the help of our brothers in Mexico, the United States and a contribution from us, we have been able to acquire two printers for easier printing of the Message, both in booklets and books. At this moment we have two printers, a color Ricoh MPC 3003 and a black and white Ricoh MP 2555, with which we develop the literature that is needed in the Hispanic Field. At this moment we are producing the 4 volumes of the complete Message for the brethren who are joining and requesting them. Some days ago we sent loose literature in tracts (300) to brethren in Venezuela along with two sets of volumes of the message. There are other requests that we will cover promptly.

We have an opportunity to serve the Lord in our country with the Message.

We continue doing the missionary work taking the Truth to the Lord's church in person and by literature.

Blessings to all.

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