

Tabernacle Address

By Wilbur Glenn Voliva

God's People a Nation in Community Life

(Continued from last week)

LOVERS OF THIS WORLD

I remember, when in the Administration Building, Mr. — said, "I do not believe in Zion communities at all. It was a mistake when Zion City was established. There is no Scriptural proof for God's people to get together. They should scatter in the cities."

A Deaconess in Zion City came to my house and said, "I do not believe in Zion City. A man who does not know how to pass a saloon without going in and getting drunk is a weak character, and will never develop and get strong." I thought to myself, what logic, what wonderful logic! What an argument! "It is better for the husbands and fathers and sons and brothers to live in a town where there are saloons, otherwise they won't know what it is to resist temptation."

That would make a beer garden out of Heaven. The angels must be very weak characters, because they have no saloons up there to tempt them. What an argument!

ZION COMMUNITY LIFE FREE FROM SALOON SUGGESTIONS

I am told, — and you know, perhaps — that there are boys, — young men — in Kansas who never saw a saloon. What a wonderful thing for a man to say, when he hears some talk about the accursed liquor traffic, "I never saw a saloon." What a wonderful thing to be able to say! What a wonderful thing for an army of boys and girls to be born in a Zion community, and brought up in a Zion community!

I wish the world was a Zion community, if it were no better than Zion City is now. Zion City is a long way short from what it ought to be, because it has proven true in Zion City, as in the case of Job, when the sons of God came together, the sons of the Devil assembled themselves also. No sooner had the sons of God come in here than the Devil came, also.

THE FIRST CHURCH COMMUNITY LIFE

I will say as the blind man said, "There is one thing I do know, that whereas I was blind, I now see." There is one thing I do know, through my Bible, and that is, in the beginning, on the very birthday of the Christian Church, they formed a community. I would just like to know why it is not in direct line with God's plans and purposes that His children should all form communities, and keep themselves away from the world, the flesh and the Devil. That is the Word of God.

INDIVIDUAL PROPERTY SURRENDERED TO THE WORK

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold."

"And laid them down at the Apostles' feet; and distribution was made unto every man according as he had need."

If I had a million dollars here I would hate to have to dis-

tribute it according as every man "wanted." If I distributed it as every man "had need," I would have a good pile left.

What a wonderful thing! That is the kind of Christianity I believe in. That kind of Christianity amounts to something. There is something tangible to it, something that people can see. "Behold, how those Christians love each other!" not "Behold, how those Christians skin each other!"

Then we have the story of Barnabas. He had a farm and sold it, and laid the money at the Apostles' feet.

THE HALF-HEARTED LOVE AND SERVICE

Ananias and Sapphira belonged to the Church in those days. They had a little farm just down south of "Waukegan", and sold it, and they — I think it was Sapphira who put Ananias up to it — agreed together that they should tell the Apostles that they sold it for so much. They were saying to themselves, "This is a pretty risky piece of business. If we are not careful we will come to want. We will put away half of this, and tell them that is all we got for it." They got homes at once. Yes, sir; they lied to the Holy Spirit, and paid the penalty with their lives. Money cursed them. Today it is one thing or the other. There is Mammon; do you see him? I received a picture the other day, sent me through the mails, illustrating the greed of the present time. It is a very interesting picture, drawn, I think, by a man in Boston. There is Mammon; don't you see him? There is God Almighty, and Christ said, "Ye cannot serve God and Mammon." A man is a fool who tries to do it. It is an impossibility.

My brothers and sisters, you are here this afternoon, and you are here to think. Your one thought ought to be the Work of God.

WHY PEOPLE FORSOOK THE WORLD'S WAYS FOR ZION'S PATHS

Let us go back. I want to lead you up to something. How do you account for the fact that you ever went to the first Zion meeting? How do you account for the fact that in the years following 1896 you became members of this Church? How do you account to your relatives and friends for the fact that you left the Roman Catholic Church and came into this Church, that you came out of the Methodist Church, where your grandparents belonged, and your parents also, and came into this Church? How do you account for the fact that you left Ireland, Scotland, England, Switzerland, Germany, Australia, New Zealand, Canada and the different states in the United States, and from other lands?

I want some good hard thinking done right there. I want every man and woman, before his or her God, to answer that question, not particularly this afternoon, but in the quietness of your homes.

The conditions of fellowship in the Christian Catholic Apostolic Church, from the beginning, have been four in number. The first one is: You believe the Bible to be the all-sufficient rule of faith and practice. That is a great deal. In the second place: That you must repent of your sins; and thirdly: That you must have the witness of the Holy Spirit in a measure that you are a child of God. The fourth condition is: That all other matters shall be matters of opinion that are not essential to Church fellowship. Those were the simple conditions.

I will ask you, Why were you attracted by Dr. Dowie's ministry away from the ministry of scores, and in the aggregate, hundreds of preachers of the denominations? What was there about his ministry, what was there about the Christian Catholic Church that drew you out of life-long associations, that led you to take a decided stand which cost you so much thought and sacrifice and self-denial? If you will only answer these questions, my brothers and sisters, in the fear of God, and answer them correctly, it will settle a great many other questions. You will find yourself anchored.

ZION CITY BUT AN INCIDENT TO THE ZION MOVEMENT

The Christian Catholic Church existed long before Zion City. The Headquarters in Chicago grew rapidly. Branches of considerable size were launched in different cities and in different lands. The Zion literature was sent to all nooks and corners. In the leading hotels, on the great ocean steamers, at the large railway stations, in the Y. M. C. A. and Y. W. C. A. Association rooms, and elsewhere, Zion literature was to be found. The ministry of Zion attracted world wide attention, and the Zion Movement was growing at a tremendous rate, long before Zion City was ever established. I want you to think of that. The Zion Movement existed before Zion City. The Zion Movement did not depend upon Zion City. Zion City to the Movement is just the same as this coat is to my body. If I threw this coat off, and it was destroyed, my body would still exist. If Zion City were swept off the earth tomorrow, the Zion Movement would exist just as it did before Zion City was established.

WAS THE ESTABLISHMENT OF ZION CITY A WISE MOVE

My brothers and sisters, this brings me to the presentation of another question: Did Zion make a mistake when she launched Zion City? Second: Would it have been better for the Zion Movement, for her work throughout the world, if Zion City had never been launched?

In the next place: Do you consciously believe, from your study of the Word of God, that God's people in Zion ought to launch Zion communities, or do you not believe it? One says Zion made a mistake and never should have launched a Zion City. Another one says that the one thing about the Zion Movement that makes it the movement of the twentieth century is the fact that she advocates the practical demonstration of the truths and tenets of the Church and the Kingdom of our Lord and Savior Jesus the Christ.

My opinion is that in talking about saving Zion City the cart has been put before the horse, and until you people answer these questions and answer them properly, it is only beating the air to talk about Zion City. Is that sound reasoning? Do you see through that? I believe that position is as sound as possible.

WHY WAS ZION CITY LAUNCHED?

Let us look for a minute as to the way this City was launched.

In the first place, John Alexander Dowie preached those wonderful sermons, and I will say this, that his are the only sermons I have read in literature, outside of the Bible, that I could read many times and never get tired of them. I could sit down and read those pamphlets a whole day and never get tired. The secret of the power of those sermons is that that man was called and trained of God to do a mighty work (Amens), and he had something for the world that nobody else could give.

VOICES: Right!

GENERAL OVERSEER: He preached those wonderful sermons. He pointed out to you that God's people ought to get together and they ought to be in communities.

In the next place, the statement is a fact. After consultation with the lawyer, and having taught you people that the earth belongs to the Lord, and that this land should never be sold in perpetuity, he decided upon an eleven hundred year lease, containing so many covenants, and when the stock was accepted for land, you were given a lease for eleven hundred years, the lease containing certain covenants, on violation of which, by a paragraph inserted therein, Zion, through her proper officials, could tender to you, in money, and by promissory notes, the value of your holdings fixed by a board of arbitration, and then you would be compelled to move out of the City.

I will ask you this question:

Did Dr. Dowie not decide upon an eleven hundred year lease with covenants? Did he make a mistake, or did he not?

Was the arrangement made sufficient to maintain a Zion community, and enable the officials to expel from that community any objectionable characters who would come into it, and seek to destroy it?

In the third place: He told you that Zion City should be unlike the cities of the world, that every family should have a plot of ground where they should have sunlight and air.

Further, Did not all the people come into Zion City saying that they were coming to help establish a Zion community?

VOICES: "Yes."

GENERAL OVERSEER: Did they not all come to Zion City understanding what the arrangements were? Did they not all come, understanding that there was one Church — the Christian Catholic Church in Zion City? Did they not understand that no other meetings were allowed in this City?

What are you going to do about it? That is the question. I will tell you what I would do before six o'clock tomorrow night in a community I would establish: I would line them up and march them up to the edge of the City and tell them never to return.

ONE HEART AND PURPOSE NECESSARY FOR A HAPPY COMMUNITY

A Zion community! Now I go back.

Many people have been, and are members of this Church who have never lived in this community. It is one thing to be a member of the Church, and it is another thing to be a member of a Zion community. Do you see that? Men and women may live in Chicago, Cincinnati, London, Paris, and anywhere else, and may be members of this Church; but whenever men and women make up their minds to launch a community to live a community life, then I want to tell you there is something to be required more than the four conditions of fellowship. You can never have community life unless men and women are all of one heart and one soul. It is the height of absurdity to talk about it. You cannot do it. You have got one man, with a house and lot howling, "We want an American town." He has just as much right here as the Devil has in Heaven. Cannot you people see that? When a man joins a community he knows that he has got to give up a great many things, and forego a great many things for the sake of the community which before, when he stood off as a single individual, he did not have to give up.

One thing that surprises me is the statement made by different people about a Zion community. They simply show that they have never thought into the subject, that they have never given it any real serious, earnest consideration. What is the use to found a community, and open the gates for the enemy to come in and ruin that community?

You may have one hundred men and women form a community of one heart and one soul and one mind, and let half a dozen foreigners come into it, and they will permeate it and leaven it and ruin it, and you have had all your work for nothing. If Deacon — takes in four boarders into his house, and he has no authority in any way by which he can order them out of that house, and they make up their minds to raise the Devil there, they can do it, and stay in spite of him. A Zion community is just the same thing. You launch a community, have everything lovely, and then have somebody come in serving the world, the flesh and the Devil, and they will ruin that community. I am afraid a lot of people who came in here had no understanding at all of what community life means.

I ask you now this question — and I have said enough to give you something to think about for a month — Is a Zion community possible, or is it an impossibility?

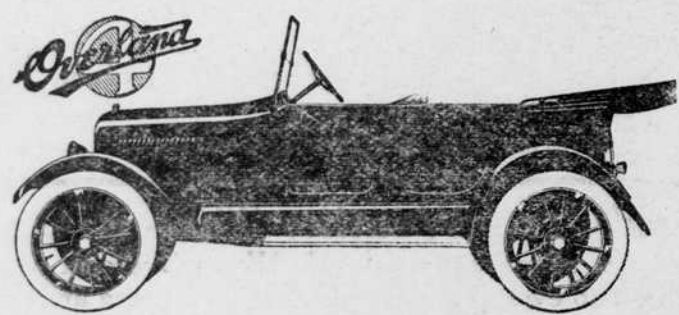
If you people say a Zion community is an impossibility, I am done with this thing and done with it now. I have no further time nor strength to spend on it.

If you say a Zion City is possible, then I say, "Line up to a man." (Amens.)

(To be continued)

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A Weekly Paper advocating the Rule of God in the Individual, in the Home, in the State, in the Nation, and in the World.

"The Theocrat" is maintained by and in the interest of the Christian Catholic Apostolic Church in Zion.

WILBUR GLENN VOLIVA, Editor.

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Phone 61

Additional News of the World

commission unless congress approves.

8. To remove the United States from any obligation to contribute to the league's expenses unless congress authorizes such appropriation.

9. To reserve the right of the United States to decide for itself the size of its armament and to increase its army and navy in the event of threatened war without the consent of the league.

10. To reserve the right of the United States to refrain from entering into the economic boycott provided for in article 16 of the league covenant.

The remaining four reservations have not been made public so far as we know.

CUBAN SUGAR CONTRACTED FOR

Longshoremen's Strike Ties up Transportation

The Cuban Sugar Manufacturers' and Planters' Association issued a statement from Havana, on October 27, to the effect that sufficient sugar to meet present American needs has been contracted for but will remain in Cuban warehouses until transportation is provided.

In the meantime, the longshoremen's strike at New York seems as far from settlement as ever. A report of October 25 said:

"Nearly 500 ships, totaling about 1,700,000 tons, are tied up and in the harbor. Of this number, 180 are swinging at anchor in the lower bay, being unable to find berths at piers. Twenty-five of the vessels are trans-Atlantic liners. Of the 40,000 men affected by the strike, only 3,000 were at work yesterday."

Ship owners admit that they have already lost upward to \$4,000,000 as a result of the strike, but this is a small figure compared to the loss to industry and the country in general.

RAILMEN WARN OF REVOLUTION

IF CUMMINS ANTI-STRIKE LAW IS PASSED

Passage by either House of Congress of the Cummins anti-strike railway legislation, will result in a general strike vote throughout the country, officials of the American Federation of Labor declare. One official is quoted as follows:

"We are willing to go to any length to maintain the right organized labor has enjoyed for twenty years."

Timothy Shea, acting president of the Brotherhood of Locomotive Firemen and Enginemen, gave notice to Congress, on October 26, that the organization would not observe pending anti-strike legislation if enacted.

Mr. Shea was quoted as saying that such a law was almost certain to precipitate revolution and was, in fact, what extreme radicals and revolutionary agitators desired as an excuse for overthrowing the existing social, political and industrial institutions of the country.

He declared that railway employees were not law breakers but American citizens, with the rights of citizens, and that such a law would be unwarranted, un-American and contrary to American institutions.

He added: "If an anti-strike law is enacted, the responsibility for any upheaval which may follow lies with Congress."