

He sendeth His word

and healeth them.

LEAVES OF HEALING

I am
the Lord that healeth thee.

And the leaves of the tree
were for the healing
of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

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THE POWER OF CHRIST'S RESURRECTION

By Apostle Anton Darms

He is not Here: for He is Risen. Matthew 28:6

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THE RESURRECTION!

The Resurrection of Jesus Christ forms the point of transition from His Life of humiliation to that of His Heavenly glory and transcendent power.

JESUS, THE CHRIST WAS "GOD MANIFEST IN THE FLESH."

There can be no question as to the blessings of His wonderful incarnation before His Resurrection. He was in deed and in truth "God manifest in the flesh." Throughout His entire life and ministry there was seen about His Person the stamp of Divine Sonship, since He was ever ready and willing to do the will of Him Who had sent Him to be the Long-promised Messiah and Savior of mankind.

In His public ministry, however, the Divine effulgence burst forth in all its glory. The wonderful teaching on the Gospel of THE KINGDOM, the beautiful parables setting forth the various phases of THE KINGDOM OF GOD among men, the wonderful miracles wrought by the Christ upon the sick, the dying, and the dead—the events leading up to and forming a part of His humiliation, suffering, and death—attested to the Jews, and to all the world, that He was the One sent of God to rescue sinners, to heal the sick, to restore the Divine Image in man, and to make man a fit habitation for God.

The closing scenes of the Christ-life were full of sorrow and grief. He agonized in prayer with God during the last night which He spent on earth, and pleaded, "If it be possible, let this cup pass from Me."

"And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground."—Luke 22:44.

At last He was nailed upon the cruel Cross, and there gave up His Spirit, dying of a broken heart.

THE ATONEMENT FOR SIN WROUGHT OUT THROUGH CHRIST'S
SUFFERING AND DEATH

The Christ of God dying of a broken heart! Who can fathom its meaning?

The Christ of God rejected by the Jewish nation, condemned

by the Jewish sanhedrin, mocked and lashed and blasphemed by Roman soldiers, dying a despised, cruel, ignominious death upon the cross without the walls of Jerusalem! Who can wonder at the fact that one disciple after another fled, and that His most ardent disciple, the Apostle Peter, denied Him with oaths and curses, swearing that he knew not the Man? (Matthew 26:73)

The hearts of all His followers were filled with sorrow at the sad consummation of His wonderful life and work. Wonderful as had been His life, it seemed to them like a dream that had vanished away; and instead of seeing the Light of the world sending forth its Divine effulgence, they saw but heavy clouds, with the light gone out, and darkness overcasting the entire scene.

What would be the final result of His death and burial, none could tell. His disciples saw nothing beyond. Failure, discouragement, and defeat were written upon their brows. Not one word of joy or hope fell from their lips during the three days in which the body of the Christ lingered in the grave. Only His enemies had a suspicion that His words regarding His Resurrection might be verified in some way, and, in order to forestall any deception regarding it, they obtained Pilate's permission to seal the grave and place a guard before it, thus making the removal of His Body impossible.

AT LAST THE RESURRECTION, O GLORIOUS THOUGHT!

The stone is rolled away, the earthquake terrorizes the Roman Guard and they flee, the disciples discover an empty tomb; the glad message goes from lip to lip, telling of angels appearing at the grave, and at last each and all the sorrowing disciples see with their own eyes their Risen and Glorified Lord!

"The powers of death have done their worst,
But Christ their legions hath dispersed;
Let shouts of holy joy outburst! Hallelujah!

The three sad days had quickly sped;
He rises glorious from the dead;
All glory to our Risen Head! Hallelujah!

He closed the yawning gates of hell;
The bars from Heaven's high portals fell:
Let hymns of praise His triumph tell. Hallelujah!"

As the Christ could not be entombed within the narrow confines of a grave, but had to arise in Resurrection Glory, the Supreme Lord over death and the grave and all the powers of hell, neither can His disciples entomb their faith in a dead past or an absent Lord. They must ever give evidence, through their life and worship, work and service, that their experience represents a Living, Victorious, Ever-present Lord, and that within their hearts is throbbing a life of true devotion and love for their Master. They must as evidence of the indwelling Christ give their services to uplift the fallen and the discouraged, the sick and the sinful.

With the Resurrection of the Christ, the plan of God's redemption was fully unsealed, the mystery of His sufferings was explained in His Coming forth from the tomb; and the Cause He represented was given an impetus which made Pentecost possible, putting fire and Divine Unction into the hearts of discouraged disciples, and making them mighty agents, through the Holy Spirit, instrumental in leading thousands upon thousands into the fold of Jesus the Christ.

The Resurrection of the Christ made His cause, at one leap and bound, the most vital and powerful in all the world, and made it the one and only triumph in the redemption and salvation of man that the world has ever seen.

With one leap and bound, discouraged disciples went from sorrow to joy, from despair to faith, from death to life, from inactivity to service, from defeat to victory!

THE RESURRECTION OF THE CHRIST GIVES US AN OPEN GRAVE

"If Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also who are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable."—I. Corinthians 15:17-19.

The open grave of the Christ gives evidence of the fact that God had accepted the sacrificial, atoning work of the Christ upon the Cross, and thus gives fallen humanity the proof that we can be justified and saved by the shedding of His blood.

The Resurrection of the Christ made His one sacrifice offered upon Calvary final, effective, and acceptable to all believers, because they have the visible evidence that God accepted His work of Atonement upon the Cross—and thus the Resurrection is the crowning conclusion of the drama of the Christ-life that **MORTALITY IS SWALLOWED UP OF LIFE AND THE STING OF DEATH HAS BEEN REMOVED FOR ALL BELIEVERS.**

What joy it is for us to look into the open grave, as did the women on the Resurrection Morn, and as did Peter and John to verify their reports that the grave was open and its Victim was Conqueror!

What joy it is for God's people to know that Christ is but "the First-fruits of them that slept," and that at His Appearing the trumpet of the archangel will sound and the dead in Christ will arise in their Resurrection Glory!

"It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow is breaking,
That Jesus will come in the fullness of glory,
To receive from the world "His own."

While its hosts cry Hosanna, from heaven descending,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive His own."

THE RESURRECTION OF THE CHRIST OPENED THE HEARTS OF THE DISCIPLES

With a closed grave, we could hardly expect anything else but hearts closed with grief and sorrow, hearts burdened with anguish and pain, hearts quivering with fear as to what the outlook would be for the cause they represented and loved so dearly.

The disciples of the Christ, who had seen their Lord nailed to the Cross, still loved Him, but with His death their fellowship with Him ceased, and He seemed to them in some far-away place where they could no longer reach Him and open to Him their hearts, as they were accustomed to do so many times.

With hearts thus crushed, their lips were sealed. No mes-

sage for the Christ was spoken, no souls were converted, no work was done for the Master. But with the Risen Christ, all was changed!

With the vision of the Risen Christ, Mary could say, "Rabboni, which is to say Master," Mary Magdalene could declare to the disciples, "I HAVE SEEN THE LORD," and the women who had followed Him from Galilee could tell the eleven that Christ would appear to them in Galilee, as He had told them before His death.

Communion—Fellowship with their Lord—was once more restored upon a higher and more spiritual basis than they had had before His Crucifixion, and a fellowship permanent and abiding through all time and place with their Risen Triumphant Lord!

"WEeping MAY ENDURE FOR A NIGHT, BUT JOY COMETH IN THE MORNING"

What joy, what delight was in their hearts to know that He was risen!

Thomas had been sceptical concerning the reports regarding His Resurrection, and was unwilling to believe it unless he could put his fingers in Christ's hands and his hands in His side; but Jesus knew how to remove even this stone of scepticism from Thomas's unbelieving heart, by appearing with His Risen, Glorified Body, and offering to satisfy Thomas's sense of feeling, telling him that he was not to be faithless, but *believing*.

"And Thomas answered and said unto Him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they who have not seen, and yet have believed."—John 20:28, 29.

How touching it also is to see how the Master deals with Peter, who had denied his Lord! We can well imagine how grieved must have been his heart, even after the tidings of Jesus' Resurrection in consequence of the remembrance of the denial of his Lord and Master, and it was not until Christ asked him three times whether he truly loved Him that Peter said, "Lord, Thou knowest all things; Thou knowest that I love Thee." Then Jesus again told Peter to follow Him. This was the occasion when the Christ commissioned Peter to feed His lambs and His sheep, and this Peter did to the closing days of his life, going through untold suffering for His Crucified and Risen Lord.

"Christ is Risen! Hallelujah!
Friends of Jesus, dry your tears;
Through the wall of gloom and darkness,
Lo, the Son of God appears.

Christ is risen! Hallelujah!
Gladness fills the world today.
From the tomb that could not hold Him,
See the stone is rolled away."

THE RESURRECTION OF THE LORD OPENS THE SCRIPTURES

Among the most interesting and profitable events which took place after the Resurrection of the Christ was the interview with the two sorrowing disciples on their way to Emmaus, as recorded in the Twenty-fourth Chapter of Luke. Though the Christ was walking at their side, He was to them but a stranger who deserved to be chidden for not knowing what had transpired in Jerusalem during the past few days.

They spoke of the Christ, Who was to redeem Israel. They admitted to the Stranger that His grave had been seen open and that angels gave the message of His being risen; "but Him they saw not."

Here we have an open grave and open hearts on the part of these two wending their way to Emmaus, and yet they were full of uncertainty. The reason was not far to seek. They had ignored or forgotten the teaching which the Christ had given regarding the Resurrection, which would follow upon His Crucifixion; they had ignored what was fully proclaimed in the Word of God, that He was to conquer death and arise from the grave, they had ignored the Scriptures.

What was necessary to establish their faith in the Risen Christ?

Was it enough for Him to unveil Himself before them, or was it more necessary that they learn to believe the Word of God

and take it at its face value, even though they might not be able to explain its mysteries?

It was because of this reason—to emphasize the need of relying upon our unfailing Compass, the Word of God, on our journey through life—that Jesus began with Moses and the Prophets to show them that the Christ must suffer and enter into Glory.

“And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.”
—Luke 24:27.

Not only do we now have an open grave, open hearts, and open Scriptures, but we have open homes; for they constrained Him to abide with them, and “He went in to tarry with them.”

“And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew Him; and He vanished out of their sight.”—Luke 24:30, 31.

The way to reach the homes of the people is to give them an Open Bible, with all the truths of salvation, healing, and holy living, through the Risen Christ unfolded, and to drive home these truths with convicting and convincing power.

The Christian whose life and faith are backed up by the unfailing Word of God will never waver or falter, no matter how discouraging the outlook may be in his own life or work.

Do you want your heart to burn, as did those of the two disciples on their way to Emmaus?

Go to the Word of God and settle every problem of life with the Holy Scriptures, which are able to make you “wise unto salvation!”

Be a diligent student of the Word, and you will be strong to overcome all the hosts of hell. Your heart will, with leaps and bounds, leave darkness and gloom behind, and you will sing praises unto your God for the salvation and the healing which He has provided for you through the Christ.

“Hail, hail, our Jesus risen!
Ye heralds through the earth,
Through death's dark, gloomy prison,
Let Easter chorals ring!

Haste, haste, ye captive legions,
Accept your glad reprieve;
Come forth from sin's dark regions—
In Jesus' Kingdom live.”

THE RESURRECTION OF THE CHRIST GIVES US THE VISION OF AN OPEN WORLD

In the Resurrection, Jesus the Christ stood forth not only Conqueror over the grave, but also over the nations! His Mission was one of world-wide magnitude: to taste death for all men; and therefore He was the Representative of the entire race when He offered Himself upon the Cross as the Sacrifice for sin.

Now, since His work of redemption was accepted by the Father, what else could we expect but that He would claim His inheritance to rule over the nations as the One unto Whom all authority in Heaven and on earth was given!

After forty days of intermittent fellowship with the Risen Christ, the time of His Ascension was at hand. Far away in Galilee, on a mountain which He had appointed, He appeared to them for the last time before His Ascension, giving them the Great Commission to PREACH THE GOSPEL TO ALL NATIONS, and empowering them with Divine authority and power.

Jesus did not indicate, however, that the whole world would welcome their message and accept Him as their Ruler and King. There was no such delusion in the hearts of the disciples sent forth by the Christ, that whole cities or nations would be converted.

Such a thing as a Christian city or a Christian nation has been unknown throughout the entire Gospel Age.

One only needs to see how the professing Christian nations today are slaughtering each other with the most deadly weapons ever known to man, to see how far away we are from having peace upon earth and good-will towards man!

The Church of the Living God was called to preach a Crucified and Risen Lord for the purpose of gathering a new nation, which in all things will serve God and do His will perfectly.

ZION has come upon the scene, at the closing of the Gospel Age, to gather such a people for God.

ZION'S MESSAGE IS A MESSAGE OF LIFE AND JOY, SALVATION AND PEACE!

ZION uses the same Message that Jesus gave to His disciples on the day of His Resurrection, when He said: “PEACE BE UNTO YOU!”

ZION has realized in a most wonderful way the Power of His Resurrection, for the miracles of healing wrought in ZION are the manifestation of Christ's Resurrection Life.

ZION must gather together the saints, and they must be robed in spotless garments of Christ's righteousness and holiness, in order to be made ready as a Bride for the Coming King.

Rejoice, rejoice, O ZION, for Christ is risen with healing in His wings!

ZION's messengers must proclaim the Gospel of THE KINGDOM to all nations! The Message of Repentance, Salvation, Healing, and Holy Living, must be proclaimed with power! The Holy Spirit must bring conviction to those who hear the Message of ZION, and then showers of blessing will follow.

ZION should exemplify the Power of Christ's Resurrection by being a live and earnest Movement, in which the Holy Spirit will have the right-of-way in every individual, in every home, in every school, in every business institution.

ZION, the world needs you and your message!

ZION, be up and doing! Be on fire!

ZION, be in earnest! Be active! Work, toil, pray, preach, cast out your net on the right side, and you will gather in the saved and healed!

“And the ransomed of the Lord shall return, and come to ZION with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”
—Isaiah 35:10.

Easter Hymn

Forth from the deep sepulchral gloom,
The World's Redeemer came,
Whose easy triumph o'er the tomb,
Confirmed His lofty claim.

No rocky barriers could detain,
Beyond the appointed day,
His body, raised to life again,
Untainted by decay.

His few adherents, in despair,
Mourned bitterly their loss,
When Great Immanuel stooped to bear
The anguish of the Cross.

The Powers of darkness seemed to gain
A triumph most complete,
When Christ, by their devices slain,
Lay crushed beneath their feet.

But soon the harsh and cruel blows,
By which His blood was shed,
Recoiled on His malignant foes,
When Christ rose from the dead.

The fountain of redeeming grace
Messiah's cross unsealed;
And countless millions of the race
Are, by its waters, healed.

The living Christ alone explains
That Pentecostal fire,
Which, bright and cleansing, still remains
And never can expire.

—Elder A. Jones.

He sendeth His word and healeth them.

LEAVES OF HEALING

And the leaves of the tree were for the healing of the nations.

I am the Lord that healeth thee.

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ZION'S MOTTO FOR THE YEAR 1915

Let us go up at once, and
possess it (Zion City) for
we are well able to do it.

Numbers 13:31

I am faithfully yours in Jesus' Name,

Wilbur Glenn Voliva
General Overseer of the
Christian Catholic Apostolic
Church in Zion

EDITORIAL NOTES

By Apostle E. L. Carey

NOW IS CHRIST RISEN FROM THE DEAD.—

I. Corinthians 15:20.

If Christ be not risen, then is our preaching vain, and your faith is also vain.—I. Corinthians 15:14.

If Christ be not raised, your faith is vain.

Then they also who are fallen asleep in Christ are perished.—I. Corinthians 15:17, 18:

IT IS, therefore, made quite plain by the above Scriptures, which are the words of the great Apostle Paul, that the whole Christian faith depends upon the Resurrection of Jesus Christ from the dead.

THE SADDUCEES said that there was no Resurrection, and the modern Sadducees say the same thing.

These modern Sadducees, we regret to say, are found in the professed Christian Church of this Age.

The Higher (so-called) Critics of today seem to be very proud of their wonderful (?) statements and explanations regarding the Word of God, particularly anything in the Word which relates to the superhuman or the miraculous.

THESE would-be leaders would like the people to put aside many portions of the Word of God.

They laugh at the story of the Three Children of Israel in the fiery furnace; they make a joke of Daniel in the Lion's Den, and cast ridicule on the story of Jonah and the Whale. And so they go on.

No wonder at all that the masses of the people are away from God!

THESE religious organizations that call themselves churches of Christ are having their great (?) revivals, and say they are having their tens of thousands of converts, whilst the leaders, many of them, are more or less infidel in their teaching and attitude towards the Bible.

AFTER they have had their big revivals they are just as badly off in respect of spiritual power as they were before, and worse—and they will continue to get worse and worse!

They have gone away from God's Word! They have allowed their organizations to get into the lap of the world, so that they are now full of corruption and hypocrisy.

There are, of course, those in their ranks, and amongst the ministry as well, who do truly love God and His Word.

GOD has called ZION into existence in these days to declare, first of all, THE INFALLIBILITY OF THE HOLY SCRIPTURES.

There is where we stand today—upon the Word of God!

THE WORLD at this time celebrates the Resurrection of Jesus Christ, for the most part, in a mere formal manner.

ZION celebrates it in spirit, and also by word and action.

Job spoke in no uncertain tones when he declared, "I KNOW THAT MY REDEEMER LIVETH." He believed this, and he went as far as to say that he KNEW it; and the Christian today says the same thing.

IT OUGHT not to be a difficult matter for any unprejudiced, sincere, and honest man to accept the teaching of the Resurrection of Jesus Christ, as a matter of evidence.

MATTHEW was an Apostle of Jesus the Christ, and was with Him and accompanied Him in His travels in the days of His flesh; and he gives straight testimony in his statement that, after the Resurrection, the eleven disciples went away into Galilee into a mountain, and that there they saw Him and worshiped Him.

The Apostle John is another witness, and his testimony is as follows:

"After these things Jesus shewed Himself again to the disciples at the sea of Tiberias...." John 21:1.

Then he goes on to narrate that there were present Simon Peter and Thomas and Nathaniel, and also the sons of Zebedee, thereby including himself.

Peter also takes the witness stand, so to speak, in this matter. In referring to Jesus, in his sermon given in the Third Chapter of Acts, he says:

"....Whom God hath raised from the dead; whereof we are witnesses."—Acts 3:15.

WHAT WOULD this life be to us if we were robbed of the thought that Jesus Christ was raised from the dead?

We agree with the Apostle that, in that case, "we would of all men be most miserable." All our hopes would be shattered, and our faith would take wings to itself and vanish.

IN THAT event, the best thing would be for us to say to each other, "LET US EAT AND DRINK; FOR TOMORROW WE DIE."

In that case, every man had better look after himself, enjoy himself to the best of his powers in this poor, miserable life that remains to him, and then die like the brutes of the field!

BUT THANKS be unto God, this is not the case! Our Faith is a lively one; and our Hope is a lively Hope! Jesus the Christ was in the beginning with His Father. The Bible says so, and we believe it. He was God, and He was the Son of God.

Jesus the Christ came down to this earth and took upon Himself the form of a man, and lived as a man. He had His joys and His sorrows, as other men have. He was tried in all points like as we are, though it was without sin.

HE WENT through the awful agony of Gethsemane, and then passed over Calvary for the sins of mankind. His enemies, who tried time and again to kill Him, had succeeded at last in their diabolical attempts. They thought that if they could only kill Him, that would be the end of Him.

OH, how foolish is man!

They did not know God the Father as they pretended they did!

Jesus told them that if they knew the Father, they would know Him and recognize Him; but they did not. So they killed Him!

But three days only did Death have his grasp upon Him. And then the victory! He the Prince of Life, Who had laid down His life voluntarily, took up again that life, and snapped the chains of death asunder, and rose victorious!

HIS DISCIPLES were slow to believe that He had risen from the dead. Even they did not understand as they should have. But it is human to err; it is human to be slow to understand Divine things. Nevertheless, when they saw that it was true that He was raised from the dead, great was their joy; and right through the centuries, from that day till now, the Easter Bells have rung their peals of joy in remembrance of the great victory over death achieved by the Prince of Life.

AS WE have hinted already in these notes, so far as the great masses of humanity are concerned today, the Resurrection of Jesus Christ is only a matter of words. There is no spirit in it! There is no Divine Power!

What do they know about the Resurrection of Jesus Christ and all that it means? They know nothing of it!

What does the Resurrection of Jesus mean to the average professed Christian today? It means nothing!

AFTER JESUS was raised from the dead, He ascended into Heaven, and sat at the Right Hand of God the Father; and from thence He shall come to judge the quick and the dead.

To Him has been given a Name above every name, in Heaven, or on earth.

THE CHRISTIAN man realizes that before this great exaltation which was accorded Jesus Christ, He trod the deep Valley of Humiliation, and He suffered the death of a criminal, which was death by a cross. He was crucified between two criminals, and was classed by His enemies as a criminal—much to their brutal delight!

THE AGONIES of Gethsemane can never be told!

He had to suffer thus if mankind was to be brought back to God; and it took no less than the Son of God Himself—the Prince of Life—to suffer thus, that man might be redeemed.

WHAT IS THE LESSON?

The lesson is that every Christian man and woman must be ready and prepared, at all times, to suffer for the sake of Jesus.

It is for us at all times, and particularly at this time, to remember and to keep in our minds, that if we are to participate in the great and first Resurrection, should Christ tarry, we must suffer with Him; and if Christ should come before we pass from this life, we must remember that if we are to be included in that elect company which will be caught up with their Master in the clouds, we must, to attain that crown, learn how to suffer with Him.

THERE ARE not many who know anything of this kind of a life; but this is the Christian life, and the Christian man who wishes to have the Name of Christ on his forehead must follow the Christ.

Let ZION learn this lesson:

HUMILIATION! SUFFERING! DEATH!

All these may be necessary for the Christian man to pass through for the sake of Jesus. Then will come

EXALTATION! JOY! LIFE!

WE OFFER an earnest prayer that ZION everywhere, through reading this issue of the LEAVES OF HEALING, which is given up specially to this great and glorious subject of the Resurrection, may go forth clad in the Armor which God supplies, and, being thoroughly consecrated and given to God, with all that they have and are, may be instrumental, as they will be in that case, in bringing the Gospel of the KINGDOM to the peoples of this world and gathering God's children into one.

NO BETTER sermon could be preached to the world at this time than by presenting to the nations a beautiful little City, wherein dwelleth Righteousness, and where the laws of God are obeyed.

MAY THE Resurrection Power take hold of every ZION man and woman at this time; then those things which we look for and long for will take place!

God's Way of Healing

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing is a Person, Not a Thing.

Jesus said, "*I am the Way, and the Truth, and the Life,*" and He has ever been revealed to His people in all ages by the Covenant Name, Jehovah-Rophi, or "*I am the Lord that Healeth thee.*" (John 14:6; Exodus 15:26.)

The Lord Jesus Christ is Still the Healer.

He cannot change for "*Jesus Christ is the same yesterday and today, yea and forever*"; and He is still with us, for He said, "*Lo, I am with you alway, even unto the end of the world.*" (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "*Surely He hath borne our griefs (Hebrew, sicknesses), and carried our sorrows: . . . and with His stripes we are healed*"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4,5; Matthew 8:17.)

Disease Can Never Be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "*destroy the works of the Devil,*" and when He was here on earth He healed "*all manner of disease and all manner of sickness,*" and all these sufferers are expressly declared to have been "*oppressed of the Devil.*" (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "*Gifts and the calling of God are without repentance,*" and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the Elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14,15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20,21; 1 Timothy 4:1,2; Isaiah 51:22,23.)

Zion Home, a Center of Divine Healing Teaching

Full information can be obtained at the meetings held in ZION HOME and Shiloh Tabernacle, ZION CITY, Illinois, and in many pamphlets; also the LEAVES OF HEALING published weekly at ZION CITY, Illinois.

"FAITH COMES BY HEARING AND HEARING BY THE WORD OF GOD." (Romans 10:17.)

Christ is Risen from the Dead

By John Alexander Dowie, from *Leaves of Healing*

THE RESURRECTION from the dead is a certainty beyond all question. The Christian religion has no basis if the Christ Who was born at Bethlehem, and died on Calvary, is still within a Syrian tomb; if He did not and reanimate that body by the Holy Ghost and rise in a bloodless body from that sepulchre of stone. "If Christ hath not been raised, your faith is vain;" my preaching is in vain, and we are yet in our sins, for we have placed all our hope in One Whom we believe to be at the right hand of God, wearing a glorified human body.

The resurrection body is a glorified body. Notice that adjective, glorified. Although the same body, it was so gloriously transformed and the body of His glory was so majestic, so wonderful in the eyes of John, that he fell at His feet as dead when he saw Him in the apocalyptic vision.

Do not forget that the resurrection is not the resurrection of the same body.

If any one thinks that the body of the Resurrection is the same body, he does not argue wisely or reasonably.

This body of ours is sown in corruption; it shall be raised in incorruption.

It is sown in dishonor; it shall be raised in glory.

It is sown in weakness; it shall be raised in power.

It is sown a natural body; it shall be raised a spiritual body; a body that has no need of blood. Flesh and blood can never enter Heaven.

The Resurrection body of the Christ was a bloodless body.

He said, "Touch Me not; for I am not yet ascended unto the Father."

He had descended—He had gone to Hell. He had fought it out with the Devil there. He had gone to the Tartarus of the damned, and had led captivity captive.

He stopped on His way from Hell to Heaven, rising and reanimating His body with His spirit. The Holy Ghost came back in power to that body. A great earthquake accompanied the Resurrection, when Christ in the power of the Holy Ghost reanimated that body.

We shall, like Christ, be resurrected in a glorified body.

Christ's body ascended to Heaven. That body was transformed into the body of glory.

"He shall fashion anew the body of our humiliation that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

I am glad that the body that we shall have will not be dependent upon blood; that our bloodless flesh shall enter there glorified and transformed.

I am thankful for that.

But the blood of Christ has purchased for you and for me a bloodless body, animated by the Holy Spirit. Even here and now in the mortal flesh the immortal spirit may give us a foretaste of that body, and transform our bodies into glorious and majestic temples of God, through which God can live and move, and work upon humanity. There are no limits to that Divine possibility.

This glorious Easter Day, I reaffirm in ZION the teaching from which I have never deviated, that our Lord Jesus Christ's Incarnation, sinless Life, perfect Atonement by His sacrifice on the cross, His Death, His Resurrection, His Reascension, and the sublime fact that the Holy Spirit has come, all confirm the glorious fact, which He Himself declared would be accomplished by His death: "I, if I be lifted up from the earth, will draw All Men unto Me."

No limitation is possible in the word "all."

The eventuality, far off as it may seem to us, the realization, is a Universal and Glorious and Perfect Victory from the powers of Satan and Sin and Disease and Death and Hell.

To assert the possibility of less than this, would be to limit and diminish the glory of God.

Unless Salvation is "to the uttermost," unless the Remedy is greater than the miseries of transgression, then an imperfect Atonement and an imperfect Redemption involve an imperfect Atoner and Redeemer. But this is not the teaching of the Word of God.

The teaching of Jesus Himself is that of absolute, perfect, and permanent Victory, the effacement of Satan, the effacement of Sin, the effacement and destruction of Death and Hell, and the ultimate and glorious triumph of Life in the Eternal Kingdom of the Heavens.

Short of this, Redemption would be incomplete and the Gospel insufficient to satisfy humanity.

The Christ fills this earth everywhere with His Presence. You cannot be where He is not.

The Christ's Glorified Body is in the Heavens, where He is our Advocate with the Father. But if this question is asked concerning Him in the sense of a physical embodiment, there is only one answer for that.

He has entered into the Holiest through the Blood of the Everlasting Covenant.

He Who came as Prophet and sealed His testimony with His blood has entered into the heavens as Priest, and, thank God, He is coming back again as King.

He is now the Advocate with the Father, Jesus the Christ, the Righteous, the Intercessor, the Mediator between God and man, the Man Christ Jesus, Whom John saw in the vision at the Isle of Patmos.

You can read the full description in the first chapter of the Revelation, verses ten to twenty. His glorious appearance was so wonderful that John fell at His feet as dead. When he was lifted up by the hand which he knew so well, he heard the words: "Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of Death and of Hades."

We say, therefore, that as a personality He is in the glorified body which He received after His Reascension into the heavens. He is there as the Mediator between God and man.

Where high that Heavenly Temple stands,
That House of God not made with hands;
A Great High Priest my nature wears,
The Guardian of Mankind appears.

Though now exalted up on high,
He bends on earth a Brother's eye;
He sympathizes with our grief,
And to the sufferer sends relief.

In deepest sympathy with all humanity, He is the Advocate with the Father, the High Priest for all mankind.

He died not for our sins only, but also for the sinner: For as in Adam all die, so also in the Christ shall all be made alive.

His work goes on!

He pursues His Mighty Plan in Heaven, preparing a place for the redeemed—a great schoolhouse, a mighty college, a wondrous city, in which He will train His people for service throughout the universe.

He is preparing places now.

He is now in the Presence of God, an Advocate for us.

The Christ Who was born in Bethlehem lies in no manger. The Christ who died on Calvary lies in no tomb of Joseph of Arimathea, hewn out of a rock, but is risen from the Grave.

His dust is nowhere to be found in Syria, or anywhere else. His glorified body is risen and is in Heaven today.

THE GREATEST THING IN THE WORLD

By Elder O. L. Tindall

AS the so-called Easter time returns, millions of people will be thinking of the Resurrection of the Christ. Attention will be called to it in the churches and all the world will be reminded of it in some way or other. It is sad to know that the great truth will make so little impression upon the minds of men.

We are calling this the greatest thing in the world.

These are not mere idle words, but a great and eternal fact of truth.

The fifteenth chapter of First Corinthians I believe is the greatest thing ever written on the subject. That chapter should be read and carefully studied by every man. It is a most remarkable statement or treatise on the subject of the resurrection of the Christ and of man. We cannot expect to add anything to it or to improve it. We simply call attention to it, and state some of these wonderful truths in another way.

The resurrection of the dead carries with it some tremendous truths of vital and eternal importance to all men—the greatest of all truths, revealed to man by God, or discovered by men.

We live in days of wonderful discoveries and marvelous happenings.

The creation of the world and all the material universe is a fact that staggers the comprehension of mortal mind, or imagination. But it is material; it is temporal. It must perish sooner, or later. It has no higher testing than a mere existence, and ministers to the wants of man.

The creation of man, if there be no resurrection and no future life, is no more than that of the grass, which he tramples under his feet, and casts tomorrow into the oven.

THE BIRTH OF CHRIST NOT SO IMPORTANT

It is a little more mysterious perhaps than our own, because out of the ordinary. Even our own birth and creation required a Divine energy. This is quite wonderful and past comprehension. If there were no resurrection and no more life, then the birth of the Christ would be of but little significance comparatively.

SO OF HIS DEATH

If that ended all, then sure enough truth was crushed to earth and never rose again. He died as did the two malefactors who hung by His side. His life was no more than was theirs. It solved no questions. His life was vain and so was His death. He was simply a man of sorrow without a home, rejected and despised of men, and had His death with transgressors.

It required the resurrection of the Christ to establish and make good His life and His death. The rest was His conflict and cross. This was His crown and glorious triumph and victory; and made Him more than conqueror over all His enemies, of which death was the last.

If this be true of creation and of the Christ Himself, how much more must it be true of poor, mortal and sinful man. If there be no resurrection of the dead, then are we of all creatures most miserable, as Paul said.

DO YOU BELIEVE IN THE RESURRECTION?

Some say, yes, but they do not live as if it was of much significance. Seldom do they think of it, save at Easter time. Some doubted at the time, even among the best disciples.

It is a subject that staggers belief to the natural man. They say, how do they come forth?

Should we ask, how does the grain of wheat, that has been planted in the earth come forth and put on its strange body of green stalk and leaf, and ripe grain of a hundred fold? Can you tell us that? How does this cold and frozen ground put forth its green foliage now at this resurrection day, and appear in its Easter dress? Can you tell that? No. Can I tell how the dead come forth? Just as well. The only answer is, God has done it and not man. How do I know? Why, the Christ told us so,

and then He demonstrated it and came forth from the grave.

Multitudes witnessed His cruel death and burial. His enemies guarded His sepulchre so that no man could steal Him away, and then say He had risen from the dead, as He had told them He would before His crucifixion.

With the great stone at the mouth and the strong guard about the tomb, there was no chance for any deception.

So we have the testimony of saint and sinner, of friend and foe. The evidence thus becomes doubly strong. It was a case of eyewitnesses. Men and women saw Him die and after He rose they saw Him, handled Him, talked with Him, ate with Him, for forty days, and then saw Him go away into Heaven. Five hundred saw Him at one time. No stronger case could be presented, or furnished, as a matter of history.

The case of a Homer, or even of a Shakespeare of modern date, is not as well authenticated and proven as is the life and work, death and resurrection of Jesus Christ.

The resurrection of Christ, the most wonderful and mysterious fact in His life is based on the most conclusive arguments and evidence.

The belief in the Resurrection of Man is Universal; it is found among all the tribes and nations of the earth, even the most degraded. The belief seems to be inherent in all the race of man. Reason itself, or nature teaches it.

Most of the great problems of this life are settled only by the fact that there is to be another life, and that death does not end all. Jesus taught it in the parable of the rich man and Lazarus. Lazarus was a poor beggar, with nothing in this life except a good name, or character, and an upright man in his heart. The other was a rich old sinner—selfish, hard-hearted, proud and scornful, but enjoyed all the good things of this world. From this world's view-point, there is no justice, nor equal rights between the two men, but things begin to even up at death. They get six feet of ground alike, and the worms devour their flesh, but the account goes on.

The rich man, in hell, asks Abraham for an explanation, so to speak, when he sees Lazarus comforted and in the bosom of Abraham, and he is in torment. That was not the way things went back there on earth. Abraham answered his question, and answered also our questions today.

Where is the justice and "square deal" here among men? It is not to be found. It takes the next life to square up accounts.

Abraham told the wretched old sinner, "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." (Luke 16:25)

Jesus admitted that things were not settled here. The righteous do not get all their rewards here, neither do the wicked get all of their deserts and punishments in this life.

"Verily they have their reward," said He to the old hypocrite who lived for the praise of men and prayed to be seen of men.

To the righteous, who were persecuted and reviled, He said,

"GREAT IS YOUR REWARD IN HEAVEN."

The Christian knows from his own experience that there is and will be a resurrection. He is conscious of a new life that has sprung up within his own soul. He knows HE HAS PASSED FROM DEATH UNTO LIFE; that he is a new creature, even now; that the old man is dead and that he has been crucified with Christ and has put on the new man. He has the resurrected life now. He has the clear foretaste of it now in the flesh.

But what will it be over there, when this mortal shall have put on immortality, and this corruption shall have put on incorruption, when this natural body shall have been changed to a spiritual body and the earthly shall have become heavenly.

Continued on page 14

A Bible Study on the Resurrection of the Christ

By Apostle Anton Darms

I. PROPHECIES RELATING TO THE RESURRECTION:

For Thou wilt not leave my soul in hell; neither wilt Thou suffer thine Holy One to see corruption. (Psalms 16:10)

He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken. (Isaiah 53:8)

From that time forth began Jesus to shew unto His disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. (Matthew 16:21)

And they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry. (Matthew 17:23)

And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again. (Matthew 20:19)

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. (John 2:19)

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

II. FACT OF THE RESURRECTION:

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men. (Matthew 28:1-4)

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted.

And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. (Mark 16:1-6)

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. (John 20:27)

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. (Romans 6:9)

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and His hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he

laid his right hand upon me, saying unto me, Fear not: I am the first and the last:

I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. (Revelation 1:13-18)

III. EVIDENCE OF ENEMIES REGARDING THE RESURRECTION:

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch. (Matthew 27:62-66)

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Saying, Say ye, His disciples came by night, and stole Him away while we slept.

And if this come to the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. (Matthew 28:11-15)

IV. CHRIST'S APPEARANCE TO HIS DISCIPLES:

1. To Mary Magdalene:

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away.

Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her. (John 20:11-18)

2. To other women:

And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see Me. (Matthew 28:9-10)

3. To Peter:

Saying, The Lord is risen indeed, and hath appeared to Simon. (Luke 24:34)

And that He was seen of Cephas, then of the twelve: (I. Corinthians 15:5)

4. To two disciples on the way to Emmaus:

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them.

But their eyes were holden that they should not know Him.

And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people:

And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.

But we trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done.

Yea, and certain women also of our company made us astonished which were early at the sepulchre;

And when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive.

And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.

Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into His glory?

And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

And they drew nigh unto the village, whither they went: and He made as though He would have gone further.

But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent, And He went in to tarry with them.

And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.

And their eyes were opened and they knew Him; and He vanished out of their sight.

And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Saying, The Lord is risen indeed, and hath appeared unto Simon.

And they told what things were done in the way, and how He was known of them in breaking of bread. (Luke 24:13-35)

5. To the disciples in the absence of Thomas:

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when He had said this, He breathed on them, and

saith unto them, Receive ye the Holy Ghost:

Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord, But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. (John 20:19-25)

6. To the disciples in the presence of Thomas:

And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust into my side; and be not faithless, but believing.

And Thomas answered and said unto Him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:26-29)

7. To the disciples at the Sea of Tiberias:

After these things Jesus shewed Himself again to the disciples at the sea of Tiberias; and on this wise shewed He Himself.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children, have ye any meat? They answered Him, No.

And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, bring of the fish which ye have now caught.

Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

This is now the third time that Jesus shewed Himself to His disciples, after that he was risen from the dead. (John 21:1-14)

8. To the eleven disciples on Mount of Galilee:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw Him, they worshipped Him: but some doubted.

And Jesus came and spake unto them, saying, All power is given unto Me in Heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (Matthew 28:16-20)

After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. (I. Corinthians 15:6)

9. To James, the Lord's Brother:

After that, He was seen of James; then of all the apostles. (I. Corinthians 15:7)

10. To the eleven disciples on Mount Olives at the Ascension:

So then, after the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God. (Mark 16:19)

And He led them out as far as Bethany, and He lifted up His hands, and blessed them. (Luke 24:50)

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the Kingdom of Israel?

And He said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. (Acts 1:4-9)

V. THE BLESSINGS OF CHRIST'S RESURRECTION TO THE SAINTS:

And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. (Romans 1:4)

Who was delivered for our offences, and raised again for our justification. (Romans 4:25)

Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began;

But is now made manifest by the appearing of our Savior Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel: (II. Timothy 8:10)

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming.

Then cometh the end, when He shall have delivered

up THE KINGDOM to God, even the Father; when He shall have put down all rule, and all authority and power. (I. Corinthians 15:13-24)

Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. (Romans 6:4-10)

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death:

If by any means, I might attain unto the resurrection of the dead. (Philippians 3:10-11)

Jesus said unto her, I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live:

And whosoever liveth and believeth in Me shall never die. Believest thou this? (John 11:25-26)

But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. (Romans 8:11)

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

Glorious Lord, Our Risen King

By Apostle Anton Darms

Glorious Lord, our Risen King,
Praises to Thy Name we sing
Thou hast triumphed o'er the grave,
Us from death and hell to save.
Every foe is overcome—
Christ for us redemption won.

When He died, all hope seemed gone;
There He lay in death so wan.
Hearts were sad and eyes wept sore;
Would they see their Lord no more?
Yet He rose from death again,
When entombed three days He'd lain!

Now He lives for evermore,
Up in Heaven, as of yore;
Where He sits at God's right hand,
To direct His faithful band,
Who rejoice in Him, their Lord,
And obey His every Word.

We exalt Him Lord and King;
We our highest praises bring;
He, our Risen Lord, now lives,
And the Holy Spirit gives;
So His saints His bride can be,
And His wondrous glory see.

Subscribe for Leaves of Healing

Zion's Message to a Dying World

By Elder Fred Richert

The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them who are bound;

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all who mourn;

To appoint unto them who mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that He might be glorified.—Isaiah 61:1-3.

IN THESE VERSES you will find the grand and glorious mission of our Lord Jesus the Christ, with the ultimate results—the “Restoration of all Things.” (See Acts 3:21-26.)

Christ is revealed to us in His promotion of the glory of God (John 17:1); in His tenderness for lost humanity (John 10); in His zeal to do good (Matthew 8:16, 17 and Acts 10:38); in His self-denying love (John 4); in His meekness (Matthew 11:28); in His patience (Luke 13:6-9); in His forgiveness (Luke 15).

All these manifold blessings the Lord has imparted to ZION (John 14:13-18) in giving us His Precious Word, which brings good tidings to the poor, reaching down to the lowest depths, where humanity still lingers; and it enlightens the Valley of the Shadow of Death with the Hope of Glory.

From China, from Africa, from Australia, and from the islands of the sea we receive the same glowing testimonies of salvation, healing, and holy living;—they come from every place where ZION's workers proclaim faithfully the Gospel of our Lord Jesus, the Christ.

What a glorious message the Lord has given to us! Where the roaring of the cannon upon the bloody battle-fields is causing Death to reap such a tremendous and appalling harvest; in the caverns of sin and degradation; yea, in the Valley of the Shadow of Death,—ZION's great and glorious mission is to bind up the brokenhearted.

Every ZION member should be an active member of the true Red Cross Society of our Lord Jesus, the Christ.

“**BIND UP THE BROKENHEARTED!**” is the command of Jesus from His Heavenly throne.

“Bind up the brokenhearted” if it costs you your last dollar!

“Bind up the brokenhearted” if it costs you your life!

Go forward, O ZION!

Go into the firing line! “Bind up the brokenhearted” with the love of God the Father (John 3:16); with the blood of Jesus (Colossians 1:14-20; Romans 3:24, 25; “proclaim liberty to the captives, and the opening of the prison to them who are bound”!

What a glorious liberty from the bondage of sin, sickness, and Satan!

ZION proclaims a Divine liberty to return to the lost Heavenly possessions, to the eternal inheritance of THE KINGDOM OF GOD.

“Blessed are they who mourn: for they shall be comforted.”—Matthew 5:4.

Beauty for ashes! What a glorious transformation!

As long as the prodigal son is a mourner (Luke 15:21), you will find the ashes of repentance upon his head; but when he comes home to the Father, God puts a crown and a diadem upon his head: for the word “beauty” signifies an ornament proper to the head, and is translated “mitre” in Ezekiel 24:17.

“The oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that He might be glorified.”

What a Glorious Savior ZION can proclaim to a lost and dying world! He will save the lost, heal the sick, set the captives free, and comfort the sorrowing, “that they might be called Trees of righteousness, the planting of the Lord,” ornaments to God's vineyard, fruitful with the fruits of righteousness, as living trees planted in the House of the Lord (Psalm 92:12-15) and flourishing in the courts of our God, that they may glorify God by sincere devotion and a complete consecration to God (Romans 12:1-2).

ZION is God's vineyard (Isaiah 5:1).

New life comes to every true ZION member through faith in a Living Savior!

When the warm rain of God's grace comes to the roots, and the sap of eternal life rises higher into all the branches, those branches begin to bear fruit (John 15).

The living, healthy, and fruitful members of ZION are the beginning of the “Restoration of all things (Acts 3:21);” the beginning of THE KINGDOM OF GOD. They have “come unto mount ZION, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in Heaven, and to the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling. . . . Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”—Hebrews 12:22-24, 28.

The Blessings of the Resurrection

By Elder Ernest Harwood

THE STORY of the Resurrection of our Blessed Lord, as recorded in Matthew the Twenty-eight Chapter, Mark the Sixteenth Chapter, Verses One to Fourteen, Luke the Twenty-fourth Chapter, Verses One to Forty-nine, and John the Twentieth Chapter, Verses One to Twenty-three, is indeed very impressive. As we carefully and prayerfully read and study these chapters, the one thought that impresses itself most of all upon our minds is that **HE IS RISEN FROM THE DEAD, AND IS ALIVE**; that He ascended, and is now sitting at the Right Hand of the Father (Colossians 3:1), having conquered Sin, Disease, Death, and Hell, and is ever ready to intercede for His children (I. John 2:1), that they may be helped and strengthened in every needed way to arise out of their dead spiritual condition and become overcomers and conquerors in every conflict.

God our Father sent His Only Begotten Son, Jesus the Christ, into the world to teach us how to be overcomers and conquerors.

John 3:16 says:

"For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

God does not want us to perish!

Matthew 18:14:

"It is not the will of your Father, Who is in Heaven, that one of these little ones should perish."

The great, loving heart of our God is longing for the repentance of all rebellious sons and daughters, for His Word says:

"...Except ye repent, ye shall all likewise perish.—Luke 13:3.

Disobedience to God means to **PERISH**; obedience to God means **LIFE**! What a glorious and beautiful word **LIFE** is!

Every one is greatly interested in life. Most people, however, never think of **ETERNAL LIFE**; but their only thought is for the physical life, and they are much interested in having all the life they can to satisfy and gratify themselves, and to use their talents in the service of the devil.

The pleasures of this world take the individual on the "Broad Road," which leads to **Destruction**!

The terrible wages of the devil are Sickness, Disease, Death, and Hell, which are the result of sin.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God."—Romans 6:13.

For the wages of sin is death....—Romans 6:23.

It is the privilege of all to have the Resurrection Life of Jesus the Christ—that Divine Life which means Purity, Peace, and Power; which means every good thing.

It means the Fruit of God's Holy Spirit, as recorded in Galatians 5:22:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law."

It means obedience to the voice and commandments of God.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth:

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee."—Deuteronomy 28:1-9.

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will permit none of these diseases to be put upon thee, which I have permitted to be brought upon the Egyptians: **FOR I AM THE LORD THAT HEALETH THEE.**"—Exodus 15:26.

"And ye shall serve the Lord your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee."—Exodus 23:25.

In order to have the Resurrection Life of Jesus Christ abound in our mortal bodies, and to receive our Heavenly Father's many blessings, a few of which are given in the above Scriptures, we must "wash our robes"—our spiritual robes—from all defilement.

Revelation 7: 14 says:

"...These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Revelation 23:1, 2.

The washing of our unclean robes, or lives by repentance enables us to drink of the pure River of Life, and entitles us also to the Tree of Life.

"Blessed are they who do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Revelation 22:14.

This old world needs a people filled with the Resurrection Life of Jesus the Christ—a people who will be on fire for God!

ZION—God's Movement for these last days—must have every member filled with the Resurrection Life of Jesus Christ; then the glorious Living Water of Life will flow to all nations, and multitudes will be saved and healed and filled with the Resurrection Life of Jesus the Christ.

ZION people are serving a **LIVING CHRIST**, and not a dead one!

The Christian Catholic Apostolic Church in **ZION** must be a Church filled with Divine Life, and having a **LIVE MESSAGE, FULL OF LIVING TRUTHS FOR THE PEOPLE.**

BAPTISMS

The following named Believers were baptized by Triune Immersion, into the Name of the Father, and of the Son, and of the Holy Ghost, Lord's Day March 28, 1915, in Minneapolis, Minn. by Apostle Wm. S. Peckham.

Burhite, Gilbert, McKinley.....	Minneapolis.
Burton, Gilbert	Minneapolis.
Nye, Mrs. Lizzie.....	Minneapolis.
Phelps, Everet Edwin	Minneapolis.
Phelps, George	Minneapolis.

Our Resurrection—What it Means to Us

By Elder Silas Moot

IN this short article I am not disposed to consider the question that some will ask: "How are the dead raised up? and with what body do they come?" Consult Paul for the answer, in I. Corinthians 15:35-49.

The great foundation fact of Our Resurrection is based upon the RESURRECTION OF JESUS THE CHRIST.

The first persecution arose because of the preaching, through Jesus, of the Resurrection of the Dead. Paul asked Agrippa the question, "Why is it judged incredible with you if God doth raise the dead?"

As the child, with all the pleasures of childhood, is dissatisfied with that stage, and hopes and longs for manhood or womanhood, so the Christian is not satisfied with life as he finds it here but is anxious for something better. He finds the life and the teaching of Jesus appealing to his reason; and the Resurrection fills the longing, aching void of his being.

Those who did not believe in the Resurrection began to persecute those who believed in it and taught it.

Evil hates good; darkness hates light; so evil and darkness have always fought to destroy the good and the light.

The disciples of Jesus, the Embodiment of good and light and life, contend against evil and darkness and death—not with carnal weapons, but after the example of Jesus, Who, though He was reviled, reviled not again; and though He suffered, threatened not.

Because of the hope of the Resurrection, the lives of Christians will be lived according to the pattern given in the Word of God.

The fruit of faith and hope in the Resurrection manifests, in its contention with darkness and death, a peculiar life.

Paul, in Hebrews 11:35-40, tells of what some endured for a better Resurrection, even before the coming of Christ in the flesh:

"Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

Finds Great Joy in Reading Leaves of Healing

NOME, ALASKA, October 26, 1914.

Dear General Overseer:

****The LEAVES OF HEALING have given me a great joy in my loneliness, ever since I have been reading them.

How I wish that I lived in ZION CITY! What a privilege the ZION people have who live there!

I send herewith \$15.00, and a list of names to whom I wish LEAVES OF HEALING to be sent. I do not have much money, but I will tell you how I managed to get this amount.

I have a little dime bank which holds five dollars, and as soon as I get ten cents I put it in there, and when the bank gets full, I put the money in a bag. Today, when I counted the money in the bag I found that I had \$14.80.

The devil wanted to interfere with me by trying to make me think that that was too much to give at one time. He said: "You, need it yourself. Winter is long, and you may not get anything to do. You are a poor widow; God does not expect anything from you;"—but here it goes in the Name of the Lord, and I wish it were more. I will trust God to take care of me. The world is His.

Some people say: "What is the use of bothering with those LEAVES OF HEALING?—people don't care for them;" but I go on just the same.

There are many who would not miss a dime now and then, who have the same experience.

I just mention this, because I know there are many more who could do this, and it is surprising how soon a person can save a few dollars in that way, without missing it very much.****

(Signed) "MRS. LOUIS NELSON."

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect."

Paul, in his address to Agrippa, states that the hope of Israel was in the Resurrection:

"And now I stand and am judged for the hope of the promise made of God unto our fathers:

Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead?"

Every age has had its own peculiar opposition to a true and righteous life—a life that is not fashioned after this world, but is born again from above; a life "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."—I. Peter 1:23.

Peter, in his second Epistle, Chapter One Verses Fourteen and Fifteen speaks of putting off "this my earthly tabernacle," and of his "decease"—departure.

Paul, in Second Timothy 4:6-8, speaks of his "departure," and of a "crown" which he was to receive at that day: "and not to me only, but unto all them also who love His appearing."

Receiving a crown implies a spiritual, resurrected, immortal body.

If we are faithful to our Lord and Savior Jesus the Christ, Who died for us, even to the shedding of our own blood, if need be, then we shall have no fear for the future, but shall look joyfully to the time of our departure, as did Paul, saying, "Having a desire to depart, and to be with Christ; which is far better."—Philippians 1:23.

The Greatest Thing in the World

Continued from page 8

SOWN IN WEAKNESS AND RAISED IN POWER

No wonder Paul said he did just one thing—forgot the things that were behind and pressed on to those which were before. One great prize was before him. He sacrificed everything for it, that he might attain unto the resurrection of the dead.

If a man misses this, he had better never been born. This life is vain, if there is no resurrection of the dead. You had better have been born a horse, or an ox. Their sorrows and troubles are far less, and their joys and pleasures are quite as great as the man's who only eats and drinks, sleeps, labors and toils for the things that perish.

"Jesus saith unto her.

THY BROTHER SHALL RISE AGAIN."

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Consecration of Children

The following-named little children were consecrated to God at Spokane, Washington, Lord's Day evening, January 31, 1915, by Apostle Francis M. Royall:

Rebman, William Charles
Rebman, Benjamin Lynn

God's Witness to Divine Healing

ZION CITY, Illinois,
March 10, 1915.

REV. WILBUR GLENN VOLIVA.

Dear General Overseer:

I have been impressed for some time to write my testimony, telling some of the wonderful blessings received in coming into ZION and to ZION CITY.

It was in March 1901 that we first read ZION literature. It was the tract—"ZION'S Protest Against Swine's Flesh." After reading this and looking up the references in the Word of God on the subject, we came to the conclusion that it was right and that swine's flesh was never intended for food.

At that time, we had some pork and lard in the house. We immediately buried it and never tasted any more of the accursed stuff. This led to persecution. People thought we had gone crazy. One morning our window was covered over with lard by some of the devil's servants, and boys would call out as they passed our home all sorts of names relating to pork.

The next literature we read was THE LEAVES OF HEALING, sent to us by Deacon Sach. We read and reread them and were anxious to get more, so we subscribed for them and had them every week.

We had been Christians for twenty-four years, but never heard such teaching before. We soon proved the truth of God's Word by answered prayer.

We were members of the Wesleyan Methodist Church, and instead of joining ZION, as we should have done, we thought we could take this lovely teaching into the Methodist Church and help some of its members, but I soon found that putting new wine into old bottles did not work.

God led us step by step as we obeyed. He also showed us that in order to be obedient to Him, we must be baptized by Triune Immersion. I was baptized in October 1901, which proved to be a great blessing to

me, but still I clung to the old sinking ship—the Methodist Church.

We were reading the LEAVES OF HEALING and my wife and boys wished to be baptized, but my wife would be sick every time arrangements were made. In the fall of 1902, she went to Ipswich—a distance of thirty miles from West Mersey, where we lived at that time. After arriving there the night before the service, she was taken seriously sick with inflammation of the bowels. At midnight, we sent for a ZION officer. He stayed with us for several hours. My wife was wonderfully healed and, although weak, was baptized the next day and was wonderfully blessed and strengthened.

At that meeting a ZION officer told us that we must come out of the old sinking ship and come into ZION, which we did, and for which we were very thankful. On our return home, we sent in our resignation to the Methodist Church. The minister ridiculed and spoke very harshly of Dr. Dowie and ZION.

We then set to work and had meetings in our home. We had some very blessed times and many answers to prayer. Our little boy, Herbert, then four years old had his arm pulled out of joint. He was healed while we were reading the Word of God at one of the meetings.

We also learned by reading LEAVES OF HEALING and referring to God's Word that tithing was another of God's commands, and God has wonderfully blessed us in tithing.

At this time I was a member of the Ancient Order of Foresters, from which I resigned and henceforth trusted God.

My business was a Life Insurance agent. After reading the LEAVES OF HEALING, I felt I could not conscientiously do any work as I ought, and God, in answer to prayer, showed me that I must resign and come to ZION CITY, as the call was

made at that time. It was difficult to sell our little property, but we laid the matter before God in prayer and He soon sent a man to buy and to take it off our hands. I knew that it was God's will that all our earnings should go for the extension of HIS KINGDOM, whereas if we stayed in the world it would go to help on the devil's kingdom.

I can truthfully say that never for one moment have I been sorry for the stand I took.

Since living in ZION CITY, which is over eleven years, God has been very good to us all.

My wife was wonderfully healed and delivered from almost death, when our last baby was born over eight years ago. She lay sixty-five hours after the birth of the child before the afterbirth came; but we trusted God and He delivered her.

In the fall of 1903, the cord of my leg was broken. God healed it in answer to prayer, and in ten days I was at work again.

The same Winter I had a severe attack of lagrippe. By trusting God, He wonderfully healed me.

I could mention many more deliverances, for which I am thankful. We have great reason to praise our Heavenly Father.

I must say that God has wonderfully blessed and healed me just lately of what I think was neuralgia of the brain and lagrippe, for which I praise God.

I count it a great privilege to have a part in the building up of ZION CITY and extending THE KINGDOM OF GOD on earth.

Thanking you, General Overseer, for your prayers in my behalf, and asking an interest in your prayers that God will keep us faithful and that this testimony may be a blessing to those who are yet undecided about coming to ZION CITY, I am

Yours in Christ's Service,
(Signed) "THOMAS MOLE."

CLUBBING RATES

FOR
LEAVES OF HEALING
AND
THE THEOCRAT

Are Now Offered as follows:

U. S. Subscriptions

Canadian Subscriptions

Foreign Subscriptions

Leaves of Healing	-	-	\$2.00
The Theocrat	-	-	1.00
Regular price	-	-	3.00

Leaves of Healing	-	-	2.50
The Theocrat	-	-	1.50
Regular price	-	-	4.00

Leaves of Healing	-	-	3.00
The Theocrat	-	-	1.50
Regular price	-	-	4.50

2.50
For Both

3.50
For Both

4.00
For Both

Anyone subscribing for both the LEAVES OF HEALING and THE THEOCRAT at the same time, either for himself or his friends, can get them at the above rates.

You can subscribe for one paper for yourself and the other for a friend, if you desire; you can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.

Reports of Special Field Workers

EVANGELIST G. K. NEAL, Chicago, Illinois.

Evangelist Neal sends in the following reports of Workers under him:

Mrs. Reinhold and Mrs. Mortenson,
For week ending March 27, 1915:
LEAVES OF HEALING sold.....57
Messages given.....140
LEAVES OF HEALING given.....10
Total pieces distributed.....207
Subscriptions to LEAVES OF HEALING 2

Mrs. G. Neal and Miss Bolton
For week ending March 27th, 1915:
Calls made.....350
LEAVES OF HEALING sold.....45
Tracts sold.....59
Messages given.....1140
Total pieces distributed.....1244

Mrs. Hinkston and Mrs. Peetz
For week ending March 27th, 1915:
LEAVES OF HEALING sold.....144
Messages given.....257
LEAVES OF HEALING given.....6
Total pieces distributed.....407

DEACONESS MARY A. BOYD Chicago, Illinois

Deaconess Boyd reports as follows for one day ending March 24, 1915:

Calls made (Special....3).....47
LEAVES OF HEALING sold.....18
Messages given.....88
LEAVES OF HEALING given.....6
Total pieces distributed.....112

EVANGELIST V. B. SHUMAKER, Rock Island, Illinois.

Evangelist Shumaker reports as follows for week ending March 29, 1915:

Calls made.....112
LEAVES OF HEALING sold.....42
A Voice from Zion sold.....13
Messages given.....232
LEAVES OF HEALING given.....6
Total pieces distributed.....293
Subscriptions to LEAVES OF HEALING 5

Evangelist Shumaker reports as follows for workers under him:

Mrs. Jennie Shumaker
For week ending March 29, 1915:
Calls made.....42
LEAVES OF HEALING sold.....30
A Voice from Zion sold.....2
Messages given.....76
Total pieces distributed.....108

Grace and Lillian Shumaker
For week ending March 27, 1915:
Calls made.....15
LEAVES OF HEALING sold.....9
Messages given.....36
Total pieces distributed.....45
Mr. Clarence Fults, Moline Illinois
For week ending March 28, 1915:
Calls made.....62
Messages given.....180

Mr. and Mrs. Wm. Hoyt, Hampton, Illinois

Calls made.....91
Messages given.....182

EVANGELIST HAMMOCK, Cincinnati, Ohio.

Evangelist Hammock reports the following work done by workers in Cincinnati, Ohio; during week ending March 28, 1915:

Mrs. Hammock and Mrs. Laferty
Calls made.....46
LEAVES OF HEALING sold.....13
LEAVES OF HEALING given.....11
Messages given.....46
Total pieces distributed.....70

Mr. and Mrs. Charles Fulton
Calls made.....80
LEAVES OF HEALING sold.....18
Messages given.....80
Total pieces distributed.....98

Mr. and Mrs. Wm. Barrowcliff
Calls made (Special....2).....55
LEAVES OF HEALING sold.....18
Messages given.....55
Total pieces distributed.....73

Evangelist Hammock and Chas. Fulton
Calls made (Special....6).....50
LEAVES OF HEALING sold.....10
Messages given.....50
LEAVES OF HEALING given.....3
Total pieces distributed.....63

MISS BRINK AND MRS. KRESGE, Richmond, Virginia.

Mrs. Kresge and Miss Brink report as follows for week ending March 30, 1915:

Calls made.....2000
LEAVES OF HEALING sold.....200
Tracts sold.....20
Messages given.....500
Total pieces distributed.....720

DEACONESS BUHMANN AND SCHEL- HORN. Montgomery, Alabama.

Calls made.....1300
LEAVES OF HEALING sold.....600
Messages given.....5200
Total pieces distributed.....5800
Subscriptions to LEAVES OF HEALING 3

EVANGELIST PALMER, Stevens Point, Wisconsin.

Evangelist Palmer reports as follows for week ending March 28, 1915:

Calls made (Special....2).....14
LEAVES OF HEALING given.....4
LEAVES OF HEALING sold.....4
Messages given.....567
Total pieces distributed.....575

APOSTLE WM. S. PECKHAM. Minneapolis, Minnesota.

Apostle Peckham sends in the following report of work done in Minneapolis, Minnesota: Deaconess A. O. Lee and Miss Grace Gillis

For week ending March 26, 1915:
Calls made.....75
LEAVES OF HEALING sold.....28
Messages given.....606
LEAVES OF HEALING given.....8
Total pieces distributed.....642

Deaconess Peckham and Miss Grace Gillis
For week ending March 28, 1915:
Calls made.....145

LEAVES OF HEALING sold.....47
Messages given.....1578
LEAVES OF HEALING given.....11
Total pieces distributed.....1636

MISS K. REID AND MRS. C. R. REID Memphis, Tennessee

For three days ending March 18, 1915:
Calls made.....479

LEAVES OF HEALING sold.....49
Messages given.....1245
Total pieces distributed.....1294
Subscriptions to LEAVES OF HEALING 2

For week ending March 27, 1915:
Calls made.....1243

LEAVES OF HEALING sold.....106
Messages given.....3307
Total pieces distributed.....3413
Subscriptions to LEAVES OF HEALING 3

ELDER FRED RICHERT, Rockford, Illinois.

For week ending March 29, 1915:
Calls made (Special....20).....495

LEAVES OF HEALING sold.....50
Messages given.....645
Total pieces distributed.....695

Mrs. Repogle and Mrs. Cripe

Report of work done in Monon and Monticello, Indiana:

Monon, Indiana
LEAVES OF HEALING given.....10
Messages given.....560
Total pieces distributed.....570

Monticello, Indiana
LEAVES OF HEALING given & loaned 25
LEAVES OF HEALING mailed.....6
Messages mailed.....15
Total pieces distributed.....46

Restoration Work

ILLINOIS

Mrs. L. C. Commolle, of Zion City, reports having done the following Work during the year 1914:

LEAVES OF HEALING mailed.....	1459
Theocrats mailed.....	342
Messages and tracts mailed.....	2048
Books of the Bible mailed.....	23
Total pieces distributed.....	3872

Mr. David Kemman, Sr., reports having done the following Restoration Work in Cairo, Illinois, during the week ending February 8, 1915:

Calls made.....	1347
Messages given.....	2601
LEAVES OF HEALING given.....	171
Total pieces distributed.....	2772

INDIANA

Mrs. Martha F. Reprogle, of Monticello, Indiana, reports having done the following Restoration Work during the months of December, 1914, and January, 1915:

LEAVES OF HEALING given.....	50
Tracts given.....	50
Total pieces distributed.....	100

KANSAS

The following is a report of Restoration Work done by Mr. A. J. Harris, of Marion, Kansas, during the months of January and February, 1915:

LEAVES OF HEALING given.....	48
Subscriptions to LEAVES OF HEALING taken.....	4

MISSOURI

The Misses Ida and Rosa Wehrmann, of Monticello, Missouri, report having done the following Restoration Work:

LEAVES OF HEALING mailed and given.....	216
Tracts mailed and given.....	95
Total pieces distributed.....	311

NEBRASKA

Mr. L. P. Stow reports having done the following Restoration Work in Omaha, Nebraska, during the months of December, 1914, and January, 1915:

Calls made.....	400
LEAVES OF HEALING sold and given	40
Messages given.....	811
Total pieces distributed.....	851

NEW JERSEY

The following is a report of Restoration Work done by Deacon Isaac Bittle, of Camden, New Jersey, for two months ending February, 1915:

Calls made.....	2000
LEAVES OF HEALING sold.....	400
Souvenirs of Zion City sold.....	5
Messages given.....	3000
Total pieces distributed.....	3405

NEW YORK

Mr. George V. Ballegooyen, of New York city, reports the following Restoration Work

done during two weeks ending January 3, 1915:

LEAVES OF HEALING sold.....	35
LEAVES OF HEALING given and mailed.....	13
Messages given.....	182
Total pieces distributed.....	230
Subscriptions to LEAVES OF HEALING.....	3

OHIO

Mrs. Chas. Fulton, of Cincinnati, Ohio, reports having done the following Restoration Work:

Calls made.....	4
LEAVES OF HEALING sold.....	12

SCOTLAND

Miss Christina Davidson, of Edinburgh, Scotland, reports as follows, for three months ending February 6, 1915:

LEAVES OF HEALING sold in saloons	85
Theocrats sold in saloons.....	11
LEAVES OF HEALING and Theocrats given.....	6
Total pieces distributed.....	102

The following is a report of Restoration Work done by Mr. E. Cox, of Loan, Muiravonside, Linlithgow, Scotland:

Calls made.....	177
Messages and tracts given.....	182
LEAVES OF HEALING given and mailed.....	5
Total pieces distributed.....	187

SOUTH DAKOTA

Mrs. Minnie Crary, of Java, South Dakota, sends in the following report of Restoration Work done during the year 1914:

LEAVES OF HEALING sold and given	75
LEAVES OF HEALING mailed.....	63
Messages given and mailed.....	200
Total pieces distributed.....	338

TEXAS

Mrs. Luella Ferges, of Rockport, Texas, reports having done the following Restoration Work during two months ending December 31, 1914:

Calls made.....	200
LEAVES OF HEALING given, loaned, and mailed.....	32
LEAVES OF HEALING sold.....	39
Messages and tracts sold, given and loaned.....	63
Total pieces distributed.....	134
Subscriptions to LEAVES OF HEALING	2
Subscriptions to The Theocrat.....	1

WASHINGTON

Mrs. Dora Brady, of Spokane, Washington, sends in the following report of Restoration Work done by 5 workers, during the month of January, 1915:

LEAVES OF HEALING sold.....	50
Messages given.....	46
LEAVES OF HEALING given and mailed.....	49
Total pieces distributed.....	145
Subscriptions to LEAVES OF HEALING	1

WISCONSIN

The following is a report of Restoration Work done by Mrs. A. V. Sutherland, of Woodford, Wisconsin:

LEAVES OF HEALING given and mailed.....	15
Theocrats given and mailed.....	5
Total pieces distributed.....	20

Mrs. Hattie J. Anderson, Hill City, Minnesota

Report of work done for the month of January and part of February 1915:

Calls made.....	78
LEAVES OF HEALING sold.....	39
LEAVES OF HEALING loaned.....	9
LEAVES OF HEALING mailed.....	3
Theocrats sold.....	4
Messages given.....	25
Total pieces distributed.....	80

Mr. David Kemman (Sr.)—Paducah, Ky.

Report of work done for one week, ending February 15, 1915:

Calls made.....	about 1635
Messages given.....	3331
LEAVES OF HEALING given.....	140
Total pieces distributed.....	3471

Mr. G. N. Ballegooyen, Brooklyn, New York

Report of work done from January 1915 to March 3rd, 1915:

LEAVES OF HEALING sold.....	101
LEAVES OF HEALING mailed.....	12
LEAVES OF HEALING given.....	22
Theocrats given.....	8
Messages given.....	959
Total pieces distributed.....	1102

Mrs. M. F. Reprogle, Monticello, Indiana

Report of work done for two weeks, ending February 15, 1915:

Special Calls.....	3
LEAVES OF HEALING given.....	3
Messages given.....	300
LEAVES OF HEALING loaned.....	5
Total pieces distributed.....	308

Report of work done for two weeks, ending March 1, 1915:

LEAVES OF HEALING given.....	12
Messages given.....	350
Total pieces distributed.....	362

Mrs. C. S. Boyd, Rowayton, Connecticut

LEAVES OF HEALING sold and given in one month.....80
Messages given at the Danbury Fair 610
LEAVES OF HEALING given at the Danbury Fair.....7
Messages given in New York City on 125th St. and Broadway.....100

Total pieces distributed.....	797
Yearly subscription to LEAVES OF HEALING.....	13
Six month subscriptions to LEAVES OF HEALING.....	3
Three months subscriptions to LEAVES OF HEALING.....	16
Yearly subscriptions to The Theocrat.....	2
Total number of subscriptions.....	34
Extra copies of special numbers of LEAVES OF HEALING.....	100

Zion Six Per Cent. Real Estate First Mortgage Serial Gold Bonds to the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

The beautiful building included in this security cost, when erected, about \$140,000.00, and could not be replaced today for a like sum. It is constructed of stone and brick with cement floor supports; and tile roof; is steam heated and electric lighted throughout, and is plumbed on each floor for modern sewage system.

Zion College Building and the property mentioned, are centrally located.

These gold bonds are issued in six Series to the amount of \$45,000.00, the lowest denomination being \$25.00, and are the direct obligation of Wilbur Glenn Voliva who is the owner of the property conveyed in trust to secure them.

These bonds will mature as follows, and bear six per cent interest, payable annually:

Series A	\$ 2,500.00	mature in five (5) years.	Series D	7,500.00	mature in eight (8) years.
Series B	2,500.00	mature in six (6) years.	Series E	10,000.00	mature in nine (9) years.
Series C	5,000.00	mature in seven (7) years.	Series F	17,500.00	mature in ten (10) years.

W. Hurd Clendinen, I. J. Thurston, and Eustace L. Carey are named in the Trust Deed as Trustees, and these Trustees by the said instrument of conveyance which will be duly recorded in the public records of Lake County, State of Illinois, are given full power and authority to certify said bonds.

These gold bonds are to be subscribed for only by officers, members and friends of the Christian Catholic Apostolic Church in Zion.

These bonds will bear date February 1st, 1915, and interest will become due and payable on February 1st of each year thereafter.

Insurance is carried on the College Building for \$60,000.00.

The property above described and offered as security for this proposed issue of bonds is now subject to a purchase money mortgage given at the time of the purchase of the Zion Estate, and when one-half of this issue of bonds shall have been subscribed the above purchase money mortgage will be released and the bonds issued as first lien.

When the Zion Estate was purchased a guaranty policy was issued by the Chicago Title & Trust Company on this property.

For full prospectus write the undersigned.

W. Hurd Clendinen,
General Manager.

SUBSCRIPTION FOR ZION COLLEGE BUILDING FIRST MORTGAGE SERIAL GOLD BONDS

To WILBUR GLENN VOLIVA,
Zion City, Illinois.

I hereby make application for _____ Dollars
par value of ZION COLLEGE BUILDING FIRST MORTGAGE SERIAL
GOLD BONDS, and enclose remittance for said sum, said bonds to be in
Series _____ of the issue for _____ years.

Name _____

Postoffice _____

State _____

T O D A Y

ZION PEOPLE HAVE THE OPPORTUNITY OF BUYING

**Any of the Following Farms--Now Be-
longing to the Assets of the Zion Estate**

No. 1.....	\$ 75 per acre
No. 2.....	85 per acre
No. 3.....	100 per acre
No. 4.....	100 per acre
No. 5.....	100 per acre
No. 6.....	100 per acre
No. 7.....	110 per acre
No. 8.....	125 per acre
No. 9.....	125 per acre
No. 10.....	125 per acre
No. 11.....	125 per acre
No. 12.....	140 per acre
No. 13.....	140 per acre
No. 14.....	140 per acre
No. 15.....	150 per acre
No. 16.....	150 per acre
No. 17.....	150 per acre
No. 18.....	150 per acre
No. 19.....	150 per acre
No. 20.....	165 per acre
No. 21.....	175 per acre
No. 22.....	175 per acre

These farms total 1500 acres, and the price per acre is from \$75 up to \$175. Zion people who desire to purchase any of these farms, should write immediately to

W. HURD CLENDINEN, General Manager

Administration Building,

ZION CITY, : : ILLINOIS

WILBUR GLENN VOLIVA



Leaves of Healing Tells the Story of Redemption with Stirring Power.

CRIPPLE CREEK, COLORADO.
November 27, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear Brother in the Christ:

Reading LEAVES OF HEALING at a friends house, I find your request for each member to express their private opinion as to the benefit of LEAVES OF HEALING.

In my own opinion, I find no paper of Christian construction which preaches the Gospel of Christ with such power, and may God grant that our celebrated leader will not flinch under the stirring attacks to which LEAVES OF HEALING, and all ZION, are subjected; and may we not fail, but look to God for power and strength, that ZION may continue in the great work to which God has called her.

LEAVES OF HEALING is the only paper I have yet read which tells the story of redemption so vividly and with such stirring and wonder-working power. It shows clearly and distinctly that God is permitted to rule in ZION, and that ZION is wholly trusting in Him. May God help ZION to select weapons from God's arsenal with which to battle, and, through His wisdom, learn how to use them to best glorify His Name.

As to LEAVES OF HEALING and how I became acquainted with it, it was through my associations with a brother who was, at one time, a resident in ZION CITY. I have learned to know the Real Christ, as God has shown Him to me from the study of the Bible. Before that, I never really believed that Jesus could do the wonderful miracles to which the members of ZION testified in LEAVES OF HEALING.

I am a miner by profession, and am obliged to work in underground places that are far from being recommended as safe. Several times I have been in very dangerous places, such as old-time miners declare no one could possibly escape from alive; but I have been preserved, and have experienced God's Keeping Power. I know that He is able to deliver me from the "snare of the fowler."

Oh, beloved leader, our God is a Great God, and if we do as

He commands, and trust and obey Him, He will make a way, even though the world says it is impossible, and though it may appear so; and He will deliver us from the tempter, and wrench victory from defeat.

In my experience as a Christian, I am only as a babe, Scripturally speaking; but during this short time God has granted me overflowing grace. In return, I have not done what a true Christian can do; but pray for me, that I may be drawn nearer to the Cross.

The temptations and snares are many, and the world cares little or nothing for the Christian; and in many cases he is shunned, and often despised. This is what Jesus went through, and He tells us in His Precious Word that we would, as His followers, be subjected to the same treatment.

I will, in the near future, give you my testimony to Divine Healing, and illustrate more clearly the dangers of my work in the mines.

Praying God's richest blessings upon all ZION, I am

Yours in Jesus,

(Signed) "GUERNEY H. SWANSON."

FREE SUPPLY OF LEAVES OF HEALING FOR DISTRIBUTION

The LEAVES OF HEALING department, Administration Building, has on hand a large supply of LEAVES OF HEALING which anyone can have free of cost to mail out to friends. ZION members and friends living at a distance can have any quantity of these they desire, shipped to them by express, the only provision being that they pay the express charges at the other end and make good use of them by distributing them broadcast.

These LEAVES OF HEALING are not recent numbers, but were published some two or three years ago. They contain, however, excellent reading matter, and are in every particular just as good as the up-to-date ones.

Let these LEAVES be called for promptly in order that they may be sent out to places where they will have a chance to accomplish their mission.

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

EVERY OFFICER, MEMBER, AND FRIEND OF ZION

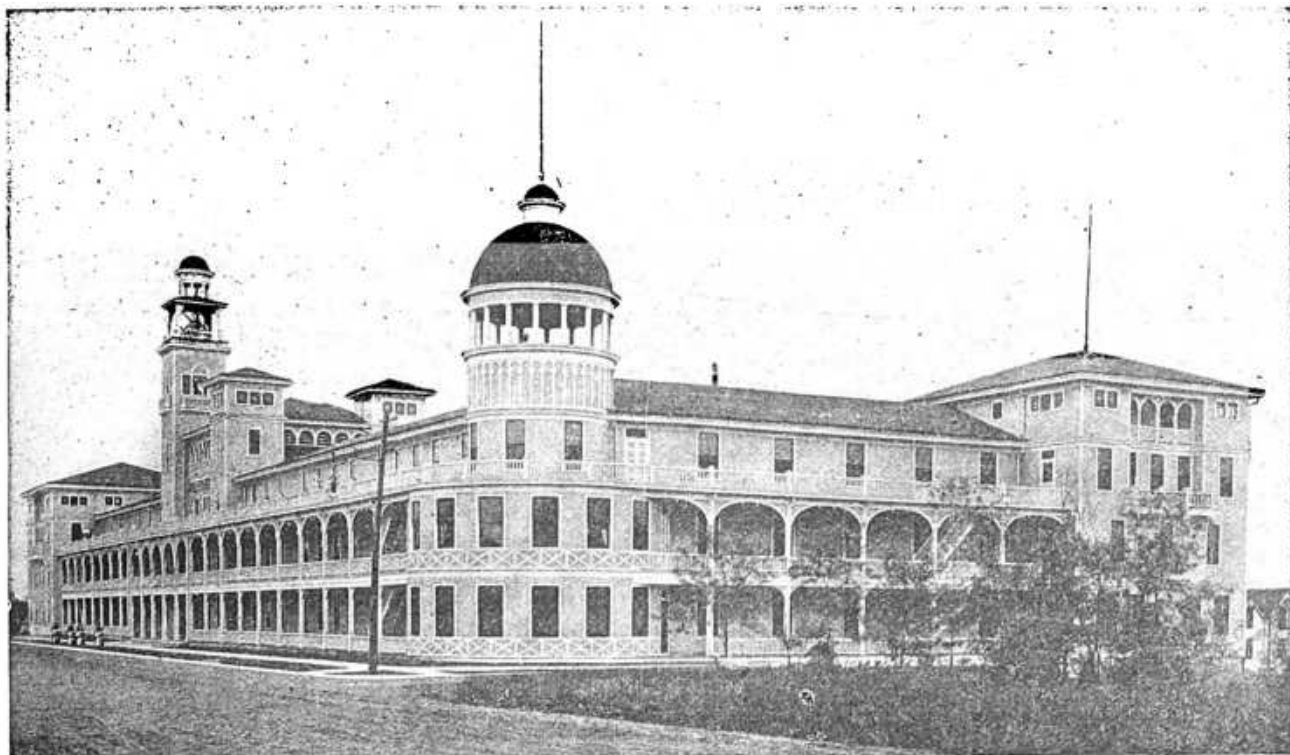
SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

ZION DIVINE HEALING HOME



ZION HOME, ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

The attention of the sick everywhere is called to Zion Home—the largest Divine Healing Home in the world; located in Zion City, Lake County, Illinois, U. S. A.

Zion City is located midway between Chicago and Milwaukee on the Chicago & Northwestern Railway, and also the Chicago & Milwaukee Electric Railway.

Zion Home is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. The dining room is 60x90 feet, having a seating capacity of 400. The lunch room is 36x36 feet, and will seat 75 at one time. There are four large verandas, with a combined

length of 680 feet, a roof garden 35x50, and a tower 70 feet high, affording a view of great expanse over City and Lake. The building is illuminated by 1200 electric lights.

Zion Home is not a hotel, but is for the accommodation of the members of the Christian Catholic Apostolic Church in Zion only; or for those who, by invitation, accept hospitality therein; it being expressly understood that any guest ceases to be such, and may be forthwith expelled with baggage, upon violation of, or failure to conform to, any of the rules and regulations of said Church or Home, particularly those against profanity, obscenity, card-playing, dancing, and the use of pork, oysters, or medicines, or anything for human food forbidden by God to be eaten, in the seventh to the nineteenth verse of the fourteenth chapter of Deuteronomy.

RATES.

EUROPEAN PLAN

75 cents per day and up;
Per week \$5 and up.

AMERICAN PLAN

\$2 per day and up.
Rates per week on request.

MEETINGS AT ZION HOME

Morning Worship at 9:00 a. m. daily, except Lord's Day.
Evening Worship 8:00 p. m.

DIVINE HEALING MEETINGS

Every Tuesday at 2:30 p. m., and every Friday at 10 a. m.
There are no charges made of any kind (except as above stated for room and board.) Free-will offerings only are received.
Letters requesting prayer for healing may be addressed to Wilbur Glenn Voliva, Administration Building, Zion City, Lake County, Illinois, U. S. A., with the words, on the lower left-hand corner of the envelope, "General Ecclesiastical Secretary."
In writing for prayer for healing, kindly answer the following questions.

Name in full
State whether Mr., Mrs. or Miss.

Residence
Be Sure to give Post Office and State.

Age..... Occupation

Church of which a member.....

Name and address of Doctors who have treated your case.....

Particulars of sickness.....

Remarks as to spiritual condition.....

This request sent by.....
Blank Prayer request form may be had on application.
If you wish to have a time set for prayer, kindly say so in writing.

The volume of work turned out at Zion Printing & Publishing House each year is very large and with our up-to-date equipment and experienced help we have been able to keep the quality of our product up to a very high standard.

Our specialty is catalog printing in large or small editions, and our work has given satisfaction among our customers.

We can handle your work and give you the same service that has made for us many steady customers among the large business firms of Chicago.



ZION PRINTING & PUBLISHING HOUSE

ZION CITY, ILLINOIS

ZION CREAMERY

(Department of Zion Stores.)

Most people appreciate the advantage of an up-to-date Pasteurizing Creamery Plant in Zion City but there are few who have not realized the danger of using raw unclarified milk and continue to run an needless risk.

Zion milk is all cleansed and pasteurized.

Zion Feed Store

(Department of Zion Stores.)

A matter of Great Importance is to see that you put some fertilizer in your land before planting it.

Give and it shall given back to you.

We sell the best fertilizer for various needs, Enquire about them.

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL - - - - - AT 2.00 P. M.
PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY, - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRAISE, PRAYER AND TESTIMONY MEETING

EVERY WEDNESDAY - - - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge,
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant,
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Service at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Wednesday Evening, at 8:00 o'clock

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:00 o'clock

Evangelistic Services Every Friday Evening at 7:45

EVERYBODY WELCOME

ALL SEATS FREE

ZION BUILDING INDUSTRY

SELLS

LUMBER, LATHS, SHINGLES, ETC.

For the next ten days regular \$2.50 hotbed sash for \$2.00.

GIVE US A TRIAL

BRING US YOUR PLANS & SPECIFICATIONS

PHONE NO. 27

ZION DENTAL DEPARTMENT

(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG

ZION CITY, ILLINOIS

PHONE 20

RES. PHONE 118-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

THE PRINCIPAL SERVICE IS HELD EVERY LORD'S DAY

Beginning with the Processional by the Zion White-Robed Choirs, promptly
- - - - At 2:30 P. M. - - - -

All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the Christian Catholic Apostolic Church in Zion, subscribe for the
L E A V E S O F H E A L I N G

ZION MESSAGES

may now be had from

Zion Publishing House

ADMINISTRATION BUILDING

ZION CITY, ILL.

Divine Healing.

Are You a Christian?

Christian Science Exposed.

Our Salvation Message.

Doctors, Drugs, Surgeons and Knives.

An Object Lesson for Pork Eaters.

Zion Administration Building

This building is located on Elijah Avenue, not far from Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hall-way the offices of the LEAVES OF HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's offices, and the offices of the entire Ecclesiastical and Leaves of Healing staff.

ZION BAKING INDUSTRY

Manufacturers of

A FULL LINE OF DEPENDABLE BAKED GOODS OF THE HIGHEST QUALITY.

Free from Pork Products and all other injurious and harmful ingredients

Try our PEERLESS SODA CRACKERS—they are simply delicious—bulk or package.

Wedding Cakes, Birthday Cakes, Etc., given very careful attention.

PHONE NO. 21

ZION BLACKSMITH SHOP

(Department of Zion Stores.)

We make or repair wagons.

We repair Implements.

We do a satisfactory job whatever it is.

We want you for a customer.

"Zion Made by Zion Maids"

WHICH DENOTES

EXCELLENT QUALITY

and

SUPERIOR WORKMANSHIP

Is the brand on our Handkerchiefs, Aprons, etc.

ZION HANDKERCHIEF FACTORY

Telephone No 63

ZION CITY, ILLINOIS

Zion Candy Factory

(Department of Zion Stores.)

Once you've had a taste its almost impossible to refuse more of the pure Zion Candy.

Its a standard of purity for the world.

Put up in fancy boxes for presents or parties etc. at prices to suit.

Include some on your mail order.

ZION FUEL YARD

(Department of Zion Stores.)

Head Quarters for Portland Cement, Cement Posts, Drain pipes, Bricks and the new Cement Shingles.

Fuel and Builders Materials.

The ZION HANDKERCHIEF and APRON Factory



ON ENTERING the doors of this large, airy, well lighted factory with clean, healthful, sanitary conditions, one is immediately in the presence of long rows of busy, humming machines being operated by Christian women and girls, people who have come to live in Zion City to cooperate in building a city which is to be a practical demonstration to the world that it is possible to mix religion and business, and furthermore to prove that work turned out under such conditions is to be the world's standard.

A customer who recently visited our factory remarked, that if we could only depict this happy scene to the merchants throughout the country we should certainly be swamped with orders.

The output of this factory is greatly increasing, new machines being frequently added, and new lines of work being contracted for.

We make APRONS, HOUSE DRESSES, DRESSING SACQUES, and HANDKERCHIEFS, etc. in plain, fancy and embroidered work.

There are over 200 different styles of the best selling aprons of every desirable pattern. The illustrations give two of our good sellers. We have a special combined set of a SKIRT, JACKET, and CAP made in plain blue, pink, and shepherd check, a very nobby outfit, sold complete for 98c

Mail your orders in to Zion Stores for one of these outfits, you will be delighted

Dressing Sacques in large variety, some in white lawn with rick rack trimming at	each 25c
White Lawn, fancy embroidered, at	50c
Flowered Sacques of Crepe and Lace Cloth, at	50c
Kimono Aprons, made of standard percales, light or dark, at 50c and 59c	
Bungalow Aprons, with elastic waist bands and button at shoulder, a very desirable apron at	50c and 75c
White embroidered Kimono Aprons at	75c
White Aprons of every description from 25c up.	
Handkerchiefs, embroidered corners, at 5c, 7c, 10c, 15c and up.	
Pure Linen Handkerchiefs from 10c up.	



Everyone who is interested in Zion City or in supporting industries which are working for the extension of God's Kingdom should wherever possible buy Zion Made Goods.
Price list of Zion Products mailed on application.

ZION BANK Solicits your account,
either Checking or Savings.

Respectfully,
W. Hurd Clendinen,
General Manager.

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent
Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

SUBSCRIBE FOR
LEAVES OF HEALING

1915
He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 2.

ZION CITY, ILLINOIS, APRIL 10, 1915

Price Five Cents

ZION'S FIFTEENTH FEAST OF TABERNACLES

To Be Held,
God Willing, in

Shiloh Tabernacle

ZION CITY,
ILLINOIS

By the REV. WILBUR GLENN VOLIVA, General Overseer of the Christian
Catholic Apostolic Church in Zion

Assisted by Apostle Eustace L. Carey, Apostle Anton Darms, and Apostle Wm. S. Peckham

FROM THE EVENING OF WEDNESDAY, JULY 7TH, TO
THE EVENING OF LORD'S DAY, JULY 18TH, 1915

IMPORTANT ITEMS

Wednesday, July 14th,

The Fifteenth Anniversary of the
Consecration of the Site of Zion
Temple.
PUBLIC HOLIDAY IN ZION
CITY.

Thursday, July 15th,

The City Festal Day. Half Holi-
day in Zion City.

Lord's Day, July 18th,

2:30 P. M.

Full Processional and Reces-
sional.

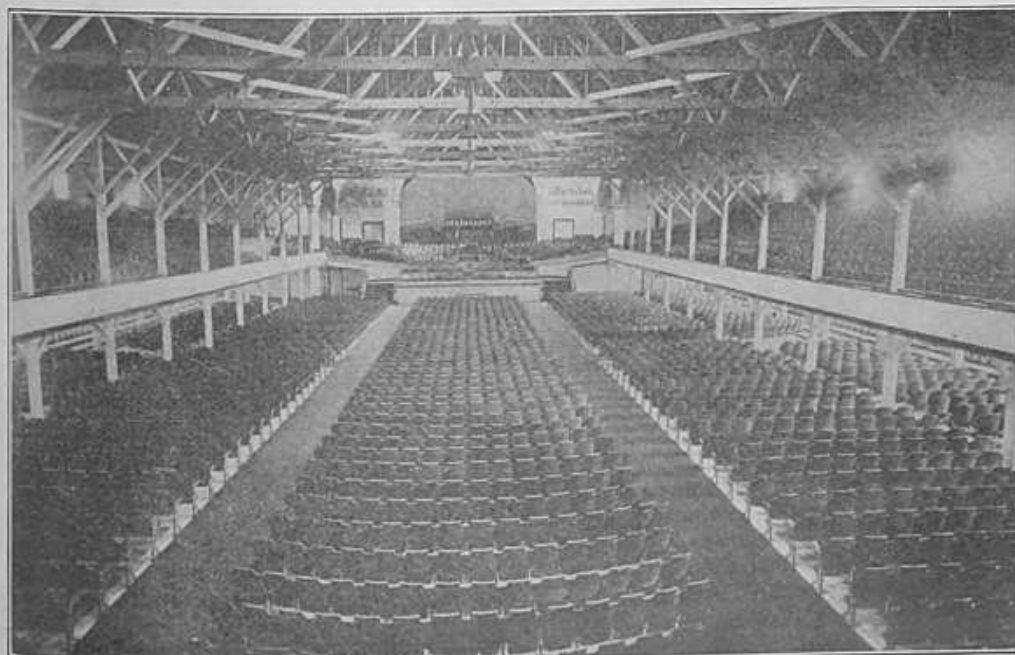
Address by the General Over-
seer.

Sacrificial Offering.

Right-Hand of Fellowship to
New Members.

The Ordinance of the Lord's
Supper.

Closing Address of the Feast.



"He that Hath the Son Hath Life"

I John 5:12

By Elder Fred Richert

A MAN'S LIFE is of no real account until he begins to walk with God, repents of his sins and returns to his Heavenly Father—Luke 15—to receive full salvation for spirit, soul and body, and the peace of God through the precious blood of the Lamb. Previous to this he is "dead in trespasses and sins."

All that which engages the children of this world—the honors, the riches, the worldly pleasures, the attractions of this life, mammon, prosperity, politics and worldly ambitions—when weighed in the balances of God's eternal truths, is found wanting—a barren wilderness, a habitation of wild beasts and dragons.

The devil spreads a gilded, glittering, attractive, seductive, but vanishing, glory over the passing scenes of this world. He sets up picture-shows to elicit the hollow mirth and enjoyment from the thoughtless multitudes, who will not remember that Satan is in the box, and that his object is to keep the people from the salvation of God, through our Lord Jesus the Christ, in order to drag them down into perdition.

Rivers of liquid fire and distilled damnation are flowing from the breweries and distilleries, destroying the lives, happiness, the peace, the prosperity and the salvation of thousands of families.

The idol of commercialism has kindled the fires of the most terrible war, which is draining the nations of the flower of their manhood, talent and genius, and is drenching the beautiful fields of Europe with oceans of blood.

The masses are irresistably led to their doom, by the combination of Satan's devices to destroy this beautiful creation of God. This world has nothing real, nothing satisfying, nothing lasting outside of Christ, Whom ZION proclaims, with all her power, as the Savior, High Priest and King of this world. In Christ alone, life, joy, happiness and peace are to be found, and we only begin to live when we live on, live in, live with and live for Christ.

The time spent in the brick kilns of Egypt, and the flesh pots of this world is completely lost; the thought of it should only quicken and deepen our loyalty and gratitude to God.

The glorious light of salvation through the blood of the Lamb first broke through the dark clouds of sin, sickness and death, which surrounded our first parents, when they fell, in the merciful promise of a Redeemer for their doomed posterity. You see its glimmerings in the types of the Mosaic economy; but led by the Holy Spirit upon the heights of God's eternal truth as revealed in His Word, and His redeeming love, you see it bursting forth from the ages of eternity upon a sinful, suffering and dying world in full heavenly brightness, when "the Day-Spring from on high," appeared in the Person of "God manifest in the flesh." The full and glorious results will only be realized, when the white-robed and palm-bearing multitudes of the "ransomed of the Lord" shall return, and come to ZION with songs and everlasting joy upon their heads."

"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:

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; (Romans 3:23-25)

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace;

And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby:

And came and preached peace to you which were afar off, and to them that were nigh.

For through Him we both have access by one Spirit unto the Father." (Ephesians 2:13-18)

"And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven.

And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled.

In the body of His flesh through death, to present you holy and unblameable and unproveable in His sight:" (Col. 1:20-22)

"How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14)

"But with the precious blood of Christ, as of a Lamb without blemish and without spot:" (I Peter 1:19)

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:14-17)

The blood of Jesus is the foundation of salvation, healing and holy living. It saves you from death and introduces you into the life of God, the light of the world and into the peace of Heaven.

ZION is a people linked with God, on the ground of redemption through our Lord Jesus the Christ.

The death of Christ upon the cross opened the everlasting flood gates of the love of God.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)

It is by "His stripes" that we are healed.

Jesus went down alone in the "horrible pit and miry clay," but when He planted His "foot on the rock" of resurrection and led captivity captive and brought everlasting life to light,

"He put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." (Psalm 40:3)

Salvation through the blood of Christ is a grand and glorious revelation of God. Salvation is a wonderful and saving experience of all Christians, it introduces you into the family of God, leads you to the green pastures of God's Word, beside the still waters of the Holy Spirit, opens the gates of Heaven to your prayers and gives to you the radiant, glorious hope of Eternal Life. Precious as this salvation of Christ is to the believer, it can only be retained, perfected and glorified through constant communion with God. This is the secret of the spiritual barrenness and lack of power and energy of the churches today.

The permission of evil and sin either in thoughts, words or deeds destroys our fellowship with God and with our fellowmen. Those who belong to God's redeemed Israel must be holy.

The blood of Christ does not only deliver us from the guilt of sin, but also from the practice, the power and the love of sin. The very fact that we are saved puts the responsibility upon the Church of Christ, to cleanse herself from the dead works of sin.

Saved by the blood of Jesus, God's redeemed Israel, which has escaped the bondage of Egypt are walking with God toward the land which flows with milk and honey.

ZION is a separate people, a redeemed people, a people of pilgrims, depending upon our God for guidance, protection, food and victory over our enemies. While in this world, we are crucified to this evil world and are bound for THE KINGDOM OF GOD.

(Continued on Page 41)

Bible Study on the Resurrection Life

By Apostle Anton Darms

I. THE DEATH OF THE OLD ADAMIC NATURE:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me. (Galations 2: 20)

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon Ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Romans 6:3-11)

And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.

For whosoever will lose his life for My sake, the same shall save it.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? (Luke 9:23-25)

And ye are complete in Him, which is the head of all principality and power:

In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;

And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. Colossians 2:10-15)

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law, a Pharisee;

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: (Colossians 3:5,8-9)

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. (Romans 6:12-13)

2. THE PUTTING ON OF THE CHRIST LIFE:

If ye then be risen with Christ, seek those things which

are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

And have put on the new man, which is renewed in knowledge after the image of Him that created him:

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness. (Colossians 3:1-3,10,12-14)

But God, Who is rich in mercy, for His great love where-with He loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

That in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us, through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (Ephesians 2:4-8)

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. (Romans 8:1-2, 10-11)

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; (Hebrews 3:14)

3. FELLOWSHIP WITH THE LIVING CHRIST:

Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:

Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. (Ephesians 1:3-6)

And came and preached peace to you which were afar off, and to them that were nigh.

For through Him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; (Ephesians 2:17-19)

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (Matthew 11:28-30)

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

(Continued on Page 41)

He sendeth His word and healeth them.

LEAVES OF HEALING

And the leaves of the tree were for the healing of the nations.

I am the Lord that healeth thee.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
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ZION CITY, ILLINOIS, APRIL 10, 1915.

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ZION'S MOTTO FOR THE YEAR 1915

Let us go up at once, and
possess it (Zion City) for
we are well able to do it.

Numbers 13:31

I am faithfully yours in Jesus' Name,

Wilbur Glenn Voliva
General Overseer of the
Christian Catholic Apostolic
Church in Zion

EDITORIAL NOTES

By Elder O. L. Tindall

I T IS given unto you to know the mysteries of the Kingdom of Heaven."—Matthew 13:11.

ZION has always laid great stress upon the idea of THE KINGDOM!

She wishes the world to get back to the first principles;
WE SEEK NOT NEW PATHS, BUT THE OLD; WE
COME WITH NO NEW GOSPEL, BUT THE OLD, OLD
STORY!

"NEW THOUGHT" is of the devil!

We dare not add anything, neither dare we take anything from the words of this Prophecy—that is, from God's Inspired Word.

CHRIST bade His disciples—both the Twelve and the Seventies—to preach THE KINGDOM OF HEAVEN, or, THE KINGDOM OF GOD, which means the same thing!

Preach the Gospel of the Kingdom!

That seemed to be enough for all their preaching. That subject was large enough to occupy all their thoughts and work. It must have included all that was necessary for the poor and debased and ignorant to know.

Surely, in the Mind of the Christ, that was a comprehensive subject—THE KINGDOM OF HEAVEN!

TODAY, the world, and the churches, so-called, clamor for something new. They are as bad as were the Athenians, who spent all their time in telling or hearing something new.

The truth of the matter is that, today, about the newest thing a man, or preacher, could give the world would be the Gospel! The people are more ignorant of that than of anything else on the earth, or in the sky, or under the earth!

What is preached nowadays is not the Gospel: IT IS A TRAVESTY ON THE GOSPEL!

OH, THAT MEN would study to know their God and His Kingdom!

"Wisdom is the principal thing; therefore get wisdom:—"—Proverbs 4:7.

MEN SPEND much time in studying the animal kingdom and the vegetable kingdom and the mineral kingdom, and the various kingdoms of this world; but the most important

kingdom of all, they neglect, and even ignore,—and that is THE KINGDOM OF GOD!

THERE ARE MYSTERIES in these kingdoms for which men search diligently; and, I may say, there are great mysteries in THE KINGDOM OF GOD! Shall we do less to find out these wonderful and eternal mysteries of God's Kingdom on the earth?

We are not asked to know any other kingdom save THE KINGDOM OF GOD that is on the earth! It is not one up in the skies, nor on the other side of the River of Death.

Christ told His Disciples to preach a Kingdom that was *near at hand*, that was nigh—one that had come unto them.

OUR PUBLIC SCHOOLS are godless, and an enemy to the cause of righteousness, because they teach the children and the young people about all other kingdoms—and then forbid the teaching in regard to THE KINGDOM OF GOD.

Our graduates from the grade schools and from the high schools and from the colleges are grossly ignorant of THE KINGDOM OF GOD!

WHY do they not teach the children the story and history of Israel as well as the history of Greece, with all her idols, gods, and silly mythology?

Is it worse to teach a child about the Great God, Who made Heaven and earth, than it is to teach him about Jupiter, Juno, and Mars, etc., and all of their abominations?

This land is being cursed, and will be cursed, by her own children, because they are not taught that "the fear of the Lord is the beginning of knowledge," and that to "depart from evil is understanding!"

THE KINGDOM OF GOD IS A GREAT STUDY!

Some strange things are said about it by Jesus Himself. In the first place, He taught that wicked and rebellious men, and hypocrites, cannot understand it—it matters not how learned or how wise they may be in this world! They cannot see it, although they have eyes; nor do they hear with their ears, nor understand with their hearts.

JESUS SAID to His unlearned Disciples, who had come fresh from their fishing nets and from business life:

"It is given unto you to know the mysteries of THE KINGDOM OF HEAVEN—"

To the Scribes, the learned class—the Literati, it was a dark riddle—an absurdity; to the wise Greeks it was foolishness; to the hypocritical Jews and Pharisees it was a great stumbling block.

There is only one way to know THE KINGDOM OF GOD!

It is not through the education of the intellect alone.

Christ said that the only way to understand it was to be BORN OF THE SPIRIT!

It comes first to a man the same as the light of this world comes to one who was born blind—that is, by having his eyes opened. He might study all the theories of light, and have a good understanding of them; but he could not see.

SOME MEN know the Kingdom of Light in this way. They know the outward theory; but are blind as bats. So it was with Nicodemus! So it is with many of the rulers and teachers today! They do not know THE KINGDOM OF GOD, but are trying to teach it.

THE KINGDOM OF GOD grows like a seed!

Brother, if you are not growing, you have gotten bad seed, and are mistaken about having THE KINGDOM OF GOD within you.

So of a church. If it does not grow, it has not the KINGDOM OF GOD; it is not a plant that the Heavenly Father has planted, and it therefore should be rooted up.

ARE THE CHURCHES GROWING, or are they dwindling away and their houses being sold by the sheriff, and their members playing golf on the Lord's Day, or attending the baseball games?

THE KINGDOM OF GOD will be at work! It is not idle, and so barren and unfruitful—a tree only to be cursed and wither away, as a cumberer of the ground. It will bear fruit—good fruit, in abundance.

THE CITIZENS OF THE KINGDOM OF GOD will be fishers of men! They will go out and bid the people to come to the marriage feast!

They will sow the seed beside all waters! In the morning they will sow, and in the evening they will not withhold their hand! They will be instant in season and out of season!

ANOTHER CHARACTERISTIC OF THE KINGDOM OF GOD is this: When a man really and truly sees it, he will so love it and desire it that he will not only be willing, but will gladly and for joy go and sell all that he has and buy it!

He will love it more than he does money, which is saying a great deal for most men in these money-loving and money-seeking days. He will love it more than the honor and praise of men!

He would rather have it than the "kingdoms of the world, and the glory of them."

(Continued on page 41)

Christian Character, the Basis of Fellowship in Zion

Services Held In Shiloh Tabernacle, Zion City, Illinois, U. S. A., Lord's Day Afternoon, July 13 1913, During Zion's Thirteenth Feast of Tabernacles, Address Delivered by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion

PROCESSIONAL by the ZION WHITE-ROBED CHOIRS—"O ZION, HASTE, THY MISSION HIGH."

O Zion, haste, thy mission high fulfilling;
To tell to all the world that God is light;
That He Who made all nations is not willing
One soul should perish, lost in shades of night.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying,
Or of the life He died for them to win.

Proclaim to every people, tongue, and nation
That God, in Whom they live and move, is Love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

He comes again: O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Thro' thy neglect, unfit to see His face.

INVOCATION by the GENERAL OVERSEER:

God be merciful unto us and bless us,
And cause Thy Face to shine upon us;
That Thy Way may be known upon the earth,
Thy Saving Health among all the nations.
For the sake of Jesus. Amen.

SCRIPTURE READING AND EXPOSITION.

GENERAL OVERSEER: I will read in the Inspired Word of God, from the second chapter of the Book of the Prophet Isaiah.

I would remind you, officers and members of the Christian Catholic Apostolic Church in ZION, and all visitors assembled in this Tabernacle, that we are here today on this the first Lord's Day of ZION's Thirteenth Feast of Tabernacles, which began last Wednesday night, July 9th.

The term which you will hear this afternoon, ZION, is no play-word, it is a very serious matter.

It is sad to say that some people have so far forgotten God, that with them there is nothing serious: God is a "joke," life is a "joke," death is a "joke," and eternity is a "joke," and there is nothing that is real or serious.

To the rank and file of the people, the mere mention of ZION is an occasion for a sneer, a scoff and a laugh. Ugh! what is that ZION!" They ask.

Well, I want to tell you that if you will examine your Bible, you will find out that ZION is a good deal. The fact in the matter is that ZION is more important than any or all of the nations.

When I speak of the Feast of Tabernacles, unless you know your Bible, probably you wonder what it is that is being held in ZION CITY at this time.

The Feast of Tabernacles Restored to the Church through Zion

I would remind you, my hearers, that the restoration of the Feast of Tabernacles in these days, is one of the most significant things in the whole history of the Nineteenth Century; and, if time permits, during my address I will show you, from the plain Word of God, what the restoration of this Feast—the Feast of Tabernacles—means in these latter days of the Gospel Age.

I wish once more to remind you that there is only One Way to God, and only One Way to Heaven.

Some people imagine that they are going to get to Heaven by

the pathway of ignorance; but there is no such pathway to Heaven—that path leads to hell.

Jesus the Christ, Who is the Only Way to God the Father, is also the Truth and the Life; and the pathway to God and to Heaven is the pathway of knowledge—Divine knowledge.

You have no excuse for not knowing what ZION in the Word of God means; and if you sit through this Service, you will have no excuse for not knowing what the Feast of Tabernacles restored in ZION signifies.

Among the many remarkable prophecies concerning God's latter-day ZION, is one which reads—

"WHEN THE LORD SHALL BUILD UP ZION, HE SHALL APPEAR IN HIS GLORY!"

You hear more or less talk about the Second Coming of Christ; but I tell you that the Christ never will come until the Bride is prepared.

Why, do you think for a moment that the Lord could come this afternoon? To what would He come? There is no Bride prepared for Him! There is no church ready for Him! And not until ZION is built up—the "Church without spot or wrinkle," and all the people are arrayed in the garments of righteousness—will the Lord come.

There are just two institutions in the world today—one is Babylon, and the other is ZION; and you belong to the one or to the other.

ZION stands for the Rule of God, and Babylon stands for the rule of the devil.

I will read to you from the second chapter of the Book of the Prophet Isaiah, and may God help each one to hear it and to understand.

"The word that Isaiah****

Isaiah was a Prophet of God. Of course, God has no prophets now—oh! no! certainly not. So they say. No one on this earth has Divine authority; but everyone is to go as he likes and to do as he pleases.

God *once* had prophets on the earth, He *once* had apostles and He *once* had a Church and a KINGDOM; but for a man to stand up today and say that God has sent him to deliver a message—why, of course, he is "crazy!"

Now-a-days, so far as the Apostate Ministry is concerned, God pays no attention to them and He takes no notice of them. Why, the people take no more notice of what they say than they do of the bark of a dog; because the spirit of go-as-you-like and do-as-you-please is as wide as the world; and the idea of a man saying that God called him and God ordained him and God sent him, and "You have to do what I tell you," why, that is absurd!

If you will come to ZION for a while, you will find out that you are up against the real thing; and you will find out that here is one platform where there is no nonsense.

You will find out that here is a platform where all the truths of God are proclaimed without fear or compromise, and that here is one place where you cannot boss the preacher and you cannot tell him what to preach, and you would better not undertake it.

It would be safer for you to play with a lightning-rod in a thunder-storm, or to fool with a buzz-saw, than to think that you can tell a minister in ZION what he is to preach and what he is not to preach.

But this afternoon I want to tell you that there is something a whole lot bigger and greater than America, or the British Empire, or the Autocracy of Russia, or the German Empire, or the Republic of France, or any other nation in the world,—and that something is THE KINGDOM OF GOD!

You may say, "I am proud to be an American!" or, "I am proud to be an Englishman!" or, "I am proud to be a Scotchman!"

Citizenship in the Kingdom of God of Greatest Importance

Well, I am proud to be a subject of the KINGDOM OF GOD—an heir of God “and a joint-heir with Jesus the Christ; unto a KINGDOM that is incorruptible, undefiled, and that fadeth not away”—I Peter 1, 4; the KINGDOM that shall live—and still live when all the nations have ceased to exist.

You good church members who are here today, what do you know about the KINGDOM OF GOD? You perhaps know quite a little about some little church, but do you know about the KINGDOM OF GOD?

Are YOU a child of God?

Have YOU been “born again”?

Have YOU ever seen the KINGDOM OF GOD?

Answer these questions in your own heart.

*****And all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob and He will teach us of His ways,**** (Verses 2, 3).

Oh! how much the people need teaching!

Why, there never was a time when there was greater ignorance of God, of Christ, and of the Word of God, than there is this afternoon.

You take the subject of the Theocracy—the Rule of God. The average church member knows as much about the Theocracy, as a newly-born babe in America known about Egyptian Hieroglyphics. They do not know anything about the Theocracy.

Some people are proud to talk about being a Republican, they know all about that; and they are proud of being a Progressive, or of being a Democrat, or of being this thing, that thing, or the other thing; but I want to tell you, my hearers, that one of the greatest things in this world is to be a Theocrat—believing in the Rule of God in all the affairs of men.

“THY KINGDOM COME, THY WILL BE DONE—”

Where?

“ON EARTH, AS IT IS DONE IN HEAVEN!”

What does the average church member know about the Theocracy!

I say to the Socialists, who make such exalted pretensions and who are “dead sure” that they have the panacea for all ills, that there is only ONE solution for all of our difficulties, and that is, the GOSPEL OF THE KINGDOM OF GOD! and there is no other.

Teach the people!

When it comes to the Subject of Divine Healing, why, what great wisdom (?) there is in this world.

A Cowardly Ministry Afraid to Proclaim the Truth

Some preachers have said to me, “Well, it is all right for those who have the faith, but I have not the faith.” What a remark for a man to make who poses as a teacher of the people: “I have not the faith to trust God, and therefore I have to go to a doctor.”

I want a testimony meeting here. I want to ask every one here who has forever done with doctors and drugs, surgeons and knives and the arm of flesh, and all who have been and are trusting God, to stand—I wish to see how many there are. (Practically the entire congregation stood).

Now you see a multitude of witnesses.

The very idea that in this Twentieth Century of vast educational institutions, innumerable magazines and papers and wonderful discoveries—they say, “The very idea that in this enlightened Age men and women would throw aside medical science, and would ignore all of the wonderful medical discoveries!”

I will ask all of the ex-Methodists to stand (A large number of persons stood). I am going after the Methodist Church, and get all of the good, old-fashioned Methodists out of it and into Zion.

Thank you for standing, and you ought to bless God that you got out—like Lot from Sodom, you escaped for your lives; and you have learned how to trust God, and you have gotten away from doctors and drugs.

And on the Subject of Baptism. Just think of a man who professes to be educated—think of an intelligent man standing up and lying to the people and telling them that sprinkling a little water on a baby's nose is baptism.

Tindall, did you ever do that? (Elder Tindall: “Yes.”)

But you have repented now. You were a Greek Professor, you posed as a teacher of Greek, and then you would sprinkle water on a baby's face and call it baptism. But, thank God, you have repented, and I think God has forgiven you.

Think of the Roman Catholic and Lutheran lie. Think of Roman Catholic priests and Lutheran priests standing up and teaching the false doctrine that when you sprinkle water on a child you regenerate that child, and that by that act the child is saved.

Almost every saloon-keeper in Chicago is either a Roman Catholic or a Lutheran.

The Word of God Condemns the Lie of Baptismal Regeneration

And I say to you this afternoon, if you have believed that lie and if you have not repented of your sins and forsaken them and turned to God, confessed your wrongs and made restitution, then you are on the road to hell.

Why, one time one of these persons who believed in baptismal regeneration grabbed an old reprobate and put him under the water, and as he raised him up the man said, “Ladies and gentlemen, I went under the water an old reprobate, and I came up out of the water still the same old reprobate.”

Why, the putting of a little water upon a person could not regenerate his heart. There is no such teaching as sprinkling in the Bible.

I want to show you this afternoon—because I wish to baptize one hundred or more here, God willing, next Wednesday morning, “Into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Ghost.”

This morning you were told that Single Immersion is a farce.

The first advocate of Single Immersion was Eunomius the heretic, who renounced the Divinity of Christ and threw the Name of Christ out of the Godhead, and established Single Immersion.

“Baptidzo,” the word that the Christ used, has but one meaning—to immerse repeatedly, and the translation “Into the Name of the Father, and of the Son, and of the Holy Ghost,” must be Triune Immersion; for as every student of English Grammar, and every student of Greek and English, knows, the word “Name” being SINGULAR makes Triune Immersion necessary to fulfill the Great Commission.

The Bible Teaches that Satan, not God is the Author of Sickness

“Oh,” but says someone, “I would like for you to prove to me that God doesn't make people sick!” Well, I will quote you one verse, Luke 13:16—Jesus the Christ saw a woman who had been bowed down for eighteen years and she couldn't straighten herself up, and Jesus said to her, “Woman, thou art loosed from thine infirmity!” And immediately she was made straight.

And then the Pharisees found fault, and then Jesus said, “Ought not this woman, whom SATAN hath bound—” did He say “whom GOD hath bound?” No! “whom SATAN hath bound, lo, these eighteen years, be loosed of her infirmity on the Sabbath Day?”

What are you going to do with that passage of Scripture, my brothers and sisters—my hearers!

When you see a woman bowed down today and you say that God has done it; then, does GOD do today what the DEVIL did nineteen centuries ago?

Furthermore: Christ said that He came to do the will of Him Who sent Him, and Christ healed the sick in multitudes. Then when the Christ healed the sick, was He doing the will of God? Why, if God made them sick and Jesus the Christ healed them, then Christ was undoing the work that God had done!

And yet, all of the learned bishops—oh, how learned (?) they are! and all the university professors, and the synods, and the presbyteries, and the conferences of all the learned divines,—everywhere they tell you that God makes people sick.

God Rejects a Ministry Affiliated with the Masonic Lodge

I want to tell you this afternoon that God the Almighty is done with bishops—He is done with bishops who go into the Masonic Lodge Room and betray the Son of God!

God is done with all of the Methodist Bishops who went into an ante room of a Masonic Lodge and took off all of their clothes and put on an old under-shirt and an old pair of drawers

and rolled up the left sleeve to the elbow and the left leg to the knee, and bared the left breast, and had a rope put around the neck and a hook-wink over the eyes, and were led in looking like a lot of libertines and were made fools—spectacles before men and devils, and before angels!

And then when they get to the Third Degree—these holy (?) bishops, who are married men and who have sons and daughters—they kneel down and, before the Bible on top of which has been placed a square and a compass, these holy (?) bishops—and you Free Masons don't dare to deny it, you miserable sinners! Repent, and forsake the worship of Baal! They said, furthermore, "We promise and swear that we will not violate the chastity or the purity of a Master Mason's wife, mother or daughter, IF WE KNOW HER TO BE SUCH." Nice spectacle!

I say to you this afternoon that every wife whose husband takes that oath, when he comes home she ought to wait until he gets to sleep, and then she ought to roll the bed-clothes around him and sew them up with twine, and then take a broomstick and beat him until he will promise to repent!

Do you think that God has any use for such Methodist bishops? No, sir! not a bit more than He has for the devil! nor for their presiding elders, either, who have betrayed the Son of God in a Masonic Lodge room—which is the worship of Baal.

I see some very brilliant (?) Masons sitting back there, and they say, "Why, it is the oldest Organization in the world!" You are a liar. You say that the first grand-master was Solomon. You are a liar, and you know it!

Your first grand-master was Anthony Sawyer, a saloon-keeper in London, in the year 1717.

Now listen, my friends, if Solomon was the first grand-master, I will give you one thousand dollars to tell me who was the second one. And if you cannot tell me who was the second one, then how does it happen that the name of the first one has been preserved?

I will give you the name of the first one, and the names of every grand-master from Anthony Sawyer to date can be had.

What does the Bible say?—"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS!" That is what God's Word says.

Teaching! Yes, teaching!

Now you say—you little insignificant nothing!—well, that is all right. You say, Ugh! that little ZION, what does that amount to, anyway! Why, I belong to the big Methodist Church, that has three million members! And look at our universities and our colleges!"

Zion Called of God to be the Light of the World and the Salt of the Earth

Yes, and look at the documents that your bishops put out, too, when they said that the pathway of the last year was strewn with the dead, and then they pleaded with God to spare the old tree another year, perchance she *might* bear some fruit! Yes, "Might bear some fruit!"

Do you see Jesus the Christ, Who had nowhere to lay His head, and not even a rag to cover Him in death and was buried in a borrowed grave—or tomb; not as well off, according to His Own words, as the birds of the air, or the foxes. Do you see Him standing there with His disciples—a few ignorant, dirty, greasy, fishermen and one tax-gatherer; do you see Him with that little handful standing around Him? Can you see them? I can see them, and I want you to see them! Do you see the golden-dome Temple? Do you see the synagogues? Do you see the Jewish Sanhedrin? Do you see the learned of His time? And He looks at His little handful and He says—

"YE ARE THE LIGHT OF THE WORLD!"

"YE ARE THE SALT OF THE EARTH!"

And I say to you this afternoon, my hearers, looking up into the Face of my God—His clock has struck the hour, and ZION today is the LIGHT OF THE WORLD! ZION today is the SALT OF THE EARTH!

You do not hear any silly rot here about "Higher criticism!"

Yes, the higher your criticism of God Almighty's Word, the bigger ass you are and the lower down in hell you sit—a whole crowd of fools.

The universities of both the East and the West are honey-combed with infidelity, and are turning out thousands who are infidels!

And what are the theological seminaries turning out?—little "smart Alecks," who get a pair of little patent-leather shoes that you could use for tooth-picks, and a Prince Albert suit and a silk hat and a white bow, and then they go out to "preach;" then they go on the platform and ridicule the story of Adam and the Fall. Why, yes, "Grandfather believed it; but then, you know, HE was brought up in the backwoods and, you know, WE are living in an enlightened age! Why, the story of Adam and the Fall is only a myth! And that story about the walls of Jericho falling down, why, we don't believe that?" Yes, that is the way they talk.

And then, where is the prayer-meeting?

If you had been here this morning at half-past six o'clock, you would have seen one of the most beautiful sights you had ever witnessed.

In the average church, at the prayer-meeting you find about three women and two men—if the janitor happens to be a man. The poor old parson sits there, and it seems just like sitting in a graveyard, and they have a clock on the wall.

Well, you don't see any clock here—no, sir! I will preach until nine o'clock tonight if I want to. There is nobody here to say that I am to preach for only thirty minutes.

In Melbourne one time the leading Presbyterian Minister had a notice printed in the daily papers: "Come to the Presbyterian Church! Good singing! Sermon fifteen minutes long! No collection!"

The Gospel of the Kingdom Proclaimed with Power in Zion.

The following Saturday I inserted a six-inch notice: "Central Zion Tabernacle! Sermon from four to six hours long! A collection sure to be taken! Stay at home if you don't want to come!"

My God is no Whining Beggar—going around whining and begging and pleading with the people.

Yes, this afternoon there are people here from California and from Vermont and from Canada to Texas. And why are they here? There is a reason for it. Why are they here?—why, they are here to attend this Feast of Tabernacles.

The other morning when I started out on my "Twenty-minute address," expounding the Word of God regarding the KINGDOM OF GOD, I talked for four hours, and they sat and listened. And I remember two years ago standing on that platform for just sixteen hours; and many a day—as you will recall—we were there for six and eight hours.

Yes, when people are hungering and thirsting after righteousness, they are not watching the clock all the time and wondering when the service will be over.

You wretched church members! you will go to a circus and sit on a narrow board and look at a clown and a monkey for three hours—you hypocrites! You are not hungering and thirsting after righteousness.

When you get your whole heart into God's work, then an hour seems like a minute, and a day will seem like an hour, and why? because your heart will be in it.

Teach the people! Teach the people!!

Yes, teach the people.

I would like to take everyone here who has not been baptized, and talk to you for about two hours; and then have the Janitor roll back this cover here over the Baptistry, where hundreds and thousands have been baptized, and lead you into the baptismal waters—and obey the Word of God: "Baptizing them into the Name of the Father, and of the Son and of the Holy Ghost."

Now notice this expression again.

God's KINGDOM is to be established—and God's KINGDOM is ZION. That is what ZION means in the Word of God.

The Ministry of John Alex. Dowie Reviewed

Let me tell you, my hearers, that John Alexander Dowie of the Nineteenth Century was no accident. You have to admit it, and all the papers in Christendom will have to admit it; and all fair-minded men, of every nation and clime, will have to own up to it, that his Ministry in the City of Chicago stirred the City, the nation and the world; until more space was given to John Alexander Dowie by the newspapers and the magazines, than was given to any other man in history.

John Alexander Dowie was only a man. He was only flesh and blood, and he was only a human being.

But look at the DIVINE side of his work.

Entering the "Golden Gate," at San Francisco, in June, 1888, a solitary man—knowing not a man in the United States; but coming in trusting God; and in thirteen short years he had founded the Christian Catholic Apostolic Church in ZION. He had built ZION CITY. He had delivered his message—that still burns in the hearts of tens of thousands of people throughout the entire world.

And then the time came when his work was done—his mission was ended and gradually closed, and he went to his reward.

And the days go on.

Some people say, "Oh! The troubles you have in ZION!"

I thank God for the troubles!

I weighed one hundred and seventy-three pounds when they started fighting me, and now I weigh two hundred and thirteen pounds.

The days come and go, and the fires burn.

THE KINGDOM OF HEAVEN is like a drag-net cast into the sea.

Dr. Dowie cast the net into the sea.

And, I tell you, you could not go to any nook or corner of the world where they don't know the name of Dr. Dowie; and you could not travel over any part of New Zealand or Australia or Switzerland or England or Scotland or Germany or South Africa—even in the country districts—just say, "Dowie," they all know about him.

On our way from Chicago to Melbourne—ten thousand miles, the only place where we stopped where there were not any ZION people to meet us and greet us, was Pago Pago Island—one of the Samoan Group. Everywhere else—Salt Lake City, San Francisco, Honolulu; and on the Island that we approached in the Harbor of Honolulu—Molokai, there the Superintendent of the leper colony was a member of ZION; and at Sydney, Auckland, Melbourne, everywhere, the Ministry of ZION had gone and hearts had been reached.

I want to tell you that the Ministry of John Alexander Dowie was the most remarkable of any man since Creation's dawn.

Now I am not any fool—even if I do look like it. If I don't know very much, it is because I spent most of my time in college.

I studied higher criticism in theological seminaries for four solid years.

I say that the Ministry of John Alexander Dowie was greater than that of Paul; and I say today, before all the world, that there are just as many reasons—when you sit down and calmly study that Ministry and look at the fruits—just as many reasons for believing that he was a Messenger and Prophet and Apostle of God, as you will find to accept Paul as an Apostle.

The great difficulty with some people is, they think that a prophet is perfection.

John Alexander Dowie had his weaknesses—just as I have and just as you have, and David had, and Solomon had, and Paul had; and just as all other human beings have.

The Work of Zion has taken on a World-wide Magnitude

But you know, as I stand today at the head of ZION—a work the magnitude of which but few people understand; I can now see from a different standpoint than I saw when I had only a little tent outside of the City, and the people had nothing to sit on but bridge-planks. My vision has been enlarged, and I can now see many things that ten years ago I could not possibly see. I want to say to you that that Ministry will not down; and the teaching is going on and on.

Some people say, "Well, I cannot see it." I say to you, "No, you don't want to see it. If you were a Christian, we could not keep you out of ZION; but you would want to belong to a body of people who say, 'No tobacco! No intoxicating liquors! No drugs!'"

I say to you this afternoon, walk around ZION CITY, and even after all of the onslaughts of hell to try and destroy it, it is the purest and the sweetest and the best spot there is on this earth.

You can walk around ZION CITY, and you do not have to smell a beer-keg every step you take; you do not have to breathe the filthy tobacco-smoke; you do not have to meet the harlot walking the streets advocating her damnable business—whose house leads to hell!

The cities of the world today, while there are good people

in them, they are, nevertheless, cess-pools of iniquity! The cities of the world today are seething, surging, throbbing masses of tools of the devil—serving the world, the flesh and the devil!

ZION is no accident!

Oh, you say, "I like to belong to a popular church!" All right, I do not. If I wanted to go right to hell, I would join a popular church.

I want to belong to the most unpopular church there is on the face of the earth—I know that is God's Church.

"I want to belong to a fashionable church!" Well, I do not!

The Word of God says, "All that will live Godly in Christ Jesus, shall suffer persecution." (II Timothy 3, 12)

If you have never suffered any persecution for the Christ's sake, then you have never been converted.

You come into the fold of ZION this afternoon, and then go back to your home and tell your folks that you have joined ZION, and they will tell you that you are crazy, and they will say, "Why, those people don't use any pork! Are YOU going to quit eating pig? Going to quit eating pig! Oh, my! after all these years, ham and eggs for breakfast, and now you are going to quit eating pig! And are you going to give up using drugs? And are not you going to attend the theater any more?"—"No!" "Why, are not you going to dance any more?"—"No!" "Going to quit lying and your stealing and your stinking?"—"Yes!" "Oh! my! what do you want to leave the old Methodist Church for?"—"Because it has gone to the devil, and it is time for me to get out of it."

And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:3)

Tell me what that means.

"When the Lord shall build up ZION, HE shall appear in His glory."

The Law of God Shall go forth out of Zion

He says that in the last days the Mountain of the Lord's House shall be established; and that out of ZION shall go forth the law, and the Word of the Lord from Jerusalem.

And the Law goes forth from ZION today saying that you have to live clean lives, and make your bodies the temples of the Holy Ghost.

I say to every user of tobacco here this afternoon—and I have no doubt there are some here—and I love you, you dirty stink-pot! but I want you to quit your nastiness—that is what I want you to do. I want you to go to Heaven!

Think of it, a man created in God's Image, whose body ought to be the temple of the Holy Ghost, taking that dirty, filthy weed of the devil, and opening his mouth and putting a chunk of that dirty tobacco in his mouth, and then turning his mouth into a churn and churning that filthy weed and spitting it all around on the side-walk and on the carpets, and in the aisles of cars, and everywhere else—until the State of Illinois, and even the City of Chicago, has passed an ordinance saying, "You hogs! you shall spit no more in public places!"

The day will come in this State, and in other States, when they will take you suckers and chewers and they will quarantine you, just as they do smallpox patients, and they will lock you up.

Even the women have gone to smoking. I see that eighty-four per cent. of the most fashionable ladies' club in the City of London smoke cigarets, and they average three a day; and three each night before they retire.

Women, what is the world coming to!

But where is the voice lifted up today to "Cry aloud and spare not!"

Where is the voice today to call the people back to God!

I want to say to you: they can laugh, they can sneer, they can mock and make all sorts of fun; but I want to tell you that God the Almighty called ZION into existence to proclaim the Word, to rebuke, to exhort, to command all men everywhere to repent and turn to God!

Take this shot: the apostate churches are sending more people to hell, than are all other agencies combined!

"Oh," you say, "Do not you believe in the Y. M. C. A.? Do not you believe in the Y. W. C. A. and the W. C. T. U. and the Y. P. S. C. E.—who have been holding meetings in Los Angeles

and are going to meet next year in Chicago? Do not you believe in the B. Y. P. U. and in the Epworth League?" No! No! No!!!

But I will tell you what I DO believe in: "And upon this rock I will establish MY KINGDOM, and the gates of hell shall not prevail against it!"

I have absolutely no use for your man-made organizations, and neither has God the Almighty.

Society!

A man who sets himself up to launch an organization—he is a fraud!

Zion Stands for The Kingdom Of God

"Thy KINGDOM come!"

"Thy will be done on earth, as it is done in Heaven!"

What do you want with a Y. P. S. C. E., or a W. C. T. U., or a B. Y. P. U., or with an Epworth League, or with a hundred other man-made organizations, concerning which God the Almighty, through His Son, declares: "EVERY PLANT THAT MY FATHER HATH NOT PLANTED, SHALL BE ROOTED UP!"

"Except a man be born again, he cannot see THE KINGDOM OF GOD!"

There is the trouble—they will perish and the KINGDOM will be established.

"Anti-Tobacco Society!" Why not have the Church an anti-tobacco society! Why not let the Church be anti- to every iniquity!

****And the gates of hell shall not prevail against it!"

"Oh," you say, "What difference does it make, so a man is sincere?" My! what wisdom (?)!

What right have you to change God's plans!

What right have you to change God's Commandments!

What right have you to add to the Word of God, or to take from it!

Now that closes the preliminary part of this Service.

We have a great number of visitors here, and we always are delighted to see them.

A good many ministers come here sometimes, and I meet them. I do not know of anybody whom I would rather meet than a parson, they are about the most wretched lot on God Almighty's earth. If there is one here this afternoon, may the Lord have mercy upon your miserable soul—you coward!

Why, you do not preach the Gospel of the Lord Jesus the Christ! You deliver little philosophical treatises on the "Why-ness of the Why," and on the "Howness of the How," and you read little scientific dissertations on the pre-exilic and the post-exilic dates of the book of Zechariah; and all the time the poor people are starving to death and are going to hell right under your noses.

Yes, you have sold yourselves to some apostate church for the sum of eight hundred dollars a year—you have become a puppet, a slave, a jumping-Jack; and the church has to hold oyster-suppers to raise the money to pay your salary.

I can see you now—your church members are going to hold a pork-and-bean supper in an old vacant store down on Washington Avenue; and these poor women think they are doing God's service.

You all are a lot of stingy devils—hoarding up your money, and then you hold pork-and-bean suppers, wheedling money out of hell-destined sinners. And I can see you, cackling like a devil, and paying a quarter for a plate of pork and beans; and for a bowl of water with a little old runt of an oyster in it. And they take in thirty-nine dollars, and the expenses are thirty-eight dollars and twenty-one cents, and they turn over seventy-nine cents toward your salary.

And then, you don't dare to denounce card-playing, or theater-going, or dancing, or the murder of the unborn! And you have in your church, women whose hands are dyed in the blood of their murdered unborn—and you know it! And yet YOU are dealing out soft stuff to them, and they are going to hell and you know it!

The ONLY thing to do is to destroy these churches and to denounce these parsons, and to set the saints free! That is the ONLY thing to do.

Zion's Mission to Proclaim the Gospel of the Kingdom

These are the days of the Christ over again.
You will find out that ZION is no mere joke!

You will find out that ZION is not a myth!

You will find out that God the Almighty has been dealing with ZION, and He has put her through the fires!

And now, the ZION workers will go into all of the cities, into every street and lane, from house to house, with pamphlets giving the teaching from the Word of God; and the "Little White Dove" will fly across the mountains and over the seas, and into the homes of all the foreign missionaries, and in China and in Japan and in India, and into far-away South Africa; and they will read and see that they have been teaching falsehoods and lies, and some of them will turn away from their iniquitous teaching and practices and will find their way to ZION.

The old Prophet, looking down through the centuries, said, "I will take you one of a city and two of a family, and I will bring you to Zion!"

Thank God for His precious Word!

Thank God for the privilege of proclaiming the Gospel of the KINGDOM OF GOD!

There is no gospel of a church. "MY church." What does your old church amount to!

A little old Methodist Church in this County is holding a little Sunday-school convention today. It makes me think of the way they did things thirty years ago: "The Rev. So-and-So will read a paper on the cause of the small attendance at Sunday-school. Mr. So-and-So will read a paper on how to get the people to attend church." Why, that would make a dog sick at his stomach.

There is just one answer: PREACH THE GOSPEL!

Preach the Gospel!!

That is the way the Saviour won His converts.

That is the way the Apostles stirred the cities of their time.

And that is the way to do it now!

Preach the Gospel! Preach the Gospel!!

My brother in the ministry, if you are on a salary, give it up—give it up!

If you are in a church that rents its pews, go back to that wretched old church and say, "I don't propose to accept a salary any more, or that any of the pews in this church shall ever be rented again. I never intend to read my sermons any more!"

Think of the people having for a preacher a man who will have a little old yellow-back manuscript in his pocket and who will go before the people and pray to God, "O God, give to me a message fresh from the Throne of grace!" and then he will pull out an old sermon that his grandfather had; or, maybe he stole it or bought it—as many of them do. And that is his "Message fresh from the Throne of grace."

Like when a certain Baptist preacher went from Cincinnati to Louisville to preach in a church, and he read every line of his sermon; and after the service was over, one brother said to another, "How did you like that letter we had from Cincinnati this morning?"

The Ministry to Give a Message fresh from the Throne of Grace

Now, you old Lutherans—you old Lutherans and you Roman Catholics; your hides are as tough as the hide of a hippopotamus. I am going to show you.

The other night I was talking with a man who used to be a bar-keeper. He was telling me about his preacher going into that saloon, and he has seen him drink nine beers at one time—and he didn't burst, either.

Well, think of a preacher with nine beers in him, standing up to tell young men how they ought to live! Ah, think of it!

Now look here, my brother, my sister, what is ZION's call to the people?

ZION's call to the saints is to come out! Separate yourselves! Get out of these places, and have nothing to do with them! Don't associate with them! Have no fellowship with the unfruitful works of darkness! Stand aloof! Get out of them, and come into ZION! Be baptized!

Maybe some of you will go out and say, "I have no use for that fellow. I don't like him!" And maybe you will pull out some of your hair, and you will smoke and chew, and you will get so mad and will say, "The audacity of him, standing up there and saying something about the Lutheran Church—that Martin Luther founded!"

Why, that makes a man laugh.

About the first thing that Martin Luther would do with you

old whisky-soaked Lutherans, he would skin you and hang your hides out on the back fence.

And you Roman Catholics—you get so mad; but what is the use to get mad, when a lot of your priests are nothing but drunken dogs!

I saw an old Roman Catholic priest on a Northwestern train not long ago, and I had to get up and walk around in front of him in order to tell that he was not a hog. He had drunk beer and whisky and he had a most horrible face, and he had a neck on him like a short-horned Durham bull. Why, there was no resemblance of a human being there.

Think of a dirty hog like that sitting in a little room behind a curtain, and your wife going in there confessing to him her sins! Yes, think of her confessing her sins to that dirty hog!

Will all of the ex-Roman Catholics in ZION here this afternoon please stand? (A large number of persons stood). Is what I have said about these things the truth? (People standing: "Yes!") And have I told it all? (People standing: "No, sir!")

Goats are Excluded from Zion; Only Sheep are Wanted

We are after you! Yes, we are after you!

We want every good Roman Catholic in ZION.

We want every Methodist who is a Christian, in ZION.

In short, we want to have in ZION all of the sheep—and they may have the goats. And, I tell you, many of them are goats, too.

Now then, ladies and gentlemen, let us face facts.

You may take any city you like, and you may make a tour and study the conditions, and you will find out that what I say is true: God is done with them, and He has vomited them out of His mouth—the Laodicean churches. God said, "Because thou art luke warm, and neither cold nor hot, I will spue thee out of My mouth!" And He has done it!

God doesn't dwell in a tobacco-using, beer-swilling, dancing, card-playing, unclean company of people.

"The Law shall go forth from ZION, and the Word of the Lord from Jerusalem!"

I command you, in the Name of God the Almighty, to REPENT!

If you never see me again on this earth; in the Day of Judgment remember that I told you these things.

And if you go out of this Tabernacle this afternoon, and go on and on and on, and continue to live the kind of life which you now are living, then you will go to hell!

Millennial Dawn vultures may roam around over the country and do the devil's dirty work of lulling people to sleep by discussing: "Where are the dead," and "No hell," but they are preaching lies!

It is—REPENT! CONFESS! RESTORE! Have faith—living an holy life! For that is the only way to find God.

May God sanctify to the good of each one present, the reading of this portion of His precious Word.

The Senior Choir rendered the Anthem: "O, WORSHIP THE KING."

ELDER F. M. ROYALL then offered prayer as follows:

Almighty God our Heavenly Father, the Giver of every good and perfect gift, Who so loved us as to give Thine Only Begotten Son, Jesus the Christ, we come to Thee this afternoon in His Blessed Name.

O God our Father, we thank Thee that we know that Thou art our Father.

We thank Thee that we know we can come to Thee, and that Thou art glad for Thy children to come and pray and worship and praise, with hearts full of thanksgiving, and make their confessions and consecrations.

O God, we look up to Thee and we worship Thee.

O God, we praise Thee that Thou art God, and Thou art Great and Good. There is no Being greater than God. We can conceive of no Being greater than God. And we thank Thee that we know that God is Love.

O God, we thank Thee that Thou hast given unto us the Holy Bible, and that Thou hast revealed unto us Thy will, and hast given it to us in the language that we can understand—the language of beings—the Word and the will of God. We do thank and praise Thee for it.

We thank Thee that Thou hast given to us the record of the lives of Thy children, and of the lives of the prophets who have lived in the days gone by. O God, we do praise Thee for the lives of the faithful men and women who have lived before us; those who have been faithful and have proclaimed the will of God, and who have lived in a way well-pleasing unto Thee.

We thank Thee, O God, that the Christ came in fulfillment of prophecy. We thank Thee for the Messiah—that He arose from the dead. Oh, blessed resurrection! We praise Thee for it!

And we thank Thee that we know, O God, that those who have gone on before and who have lived faithful in Thy service in their bodies, will be raised from the dead, and then will return when the Christ comes.

Our Father, we thank Thee for the Comforter and Teacher—the Holy Spirit.

We pray, O God, that Thou wilt bless the Holy Catholic Church around the world—all who love Thee and serve Thee and strive to do Thy will, by whatever name they may be called. We pray Thy blessings upon them all.

We pray Thee, Father, that Thou wilt bless the Word wherever it is faithfully proclaimed.

O God, we pray that Thou wilt bless the Christian Catholic Apostolic Church throughout the world. Bless, O God, every officer of this Church—whether in this or any distant land, and especially the faithful ones who long to be at this Gathering, but who were not permitted to be. Father, we pray Thee to richly bless them.

We pray for blessings upon the General Overseer of this Church—Thy Messenger whom Thou hast sent in these latter days to proclaim the message and to send it forth to earth's remotest bounds. O God, bless the message that already has been delivered.

We pray, O God, that Thou wilt bless this vast assembly that has gathered here today.

Father, bless the stranger within our gates. O God, may they be drawn nearer to Thee.

And those who have gathered here today who are Thy children, we pray Thee to bless them.

And those who have wandered into sin—who have taken excursions into the devil's territory, and have wandered far away from God and have forgotten Thee. O God, we pray that they shall repent of their sins, and shall confess and make restoration, and look up to Thee, that repentance may come, and that Thou wilt bless them, and that Thou wilt love them, and that Thou wilt save them.

O God, hear our prayer we pray Thee; and, our Father, we pray Thee for the nations of the world. Almighty God, we ask Thee to bless the rulers of the nations; may they recognize Thee as their Father, and own Jesus the Christ as their Savior and as their Lord.

Our Father, we pray Thee to bless our own Nation. We pray that Thou wilt bless the President of the United States. O God, bless his Cabinet, and may they rule in the fear and in the service of God. Give them wisdom. We pray Thee to bless the Commonwealth in which we live. Bless the Governor of this State and his advisors. Bless the cities and the State.

And, Father, bless our own little City. Our Father, bless every home, and may every man and woman, and every boy and girl in this City, be a child of the King; and if they will not obey Thee, if they refuse to walk in a way that is pleasing to Thee, O God, may they go to their own, that we may be free from them all.

Our Father, we pray Thee that Thou wilt forgive us for all sin.

O God, help us to proclaim the Kingdom of God, not the kingdom of churches—not a kingdom of politics, but the Kingdom of God; and may the people realize that Divine authority has been given unto Thy Messenger. Our Father, bless him, and use him in exercising this authority.

Our Father, we pray Thee to help us so to live so as to be well-pleasing in Thy sight.

O God, we pray Thee to fill Thy Messenger with the Holy Spirit. Endue him with power, and may the message be delivered from the very Throne of God, to rebuke sin, to command the people to repent and to obey, and to walk as Thou would'st have them walk.

Our God and Father, we pray Thee for the sick and the sorrowing, and we pray for the sinful. We know there are many today who have gone away into deep sin and have forgotten God, and who spent last night amid wicked companions—who spent the night in carousing and wickedness and debauchery, and who spent the night with aching heads and throbbing hearts, and who are longing to find deliverance and don't know where to find it. O God, help us to reach out a helping hand, and to bring them to the feet of our Lord and Savior Jesus the Christ.

We pray today for every wanderer.

O God, the cry has come from so many to pray for their sons and their daughters, and for husbands, and for wives. Our Father, we present the petition to Thee now, and ask Thee to hear and answer our earnest cry. Father, may they repent and confess and restore, and may they be brought to the Lord Jesus Christ.

O God, again we pray Thee to bless this assembly of people. Our Father, may they be drawn nearer to Thee, may they worship Thee, and may they know that beside Thee there is none else.

Hear us, O God, in the Name of Jesus the Christ, Who, in the days of His Flesh, taught us to pray saying, "After this manner, therefore, pray ye:" (The Lord's Prayer was then reverently chanted by the Choirs and the Congregation).

During the Offertory, which was rendered by Dr. H. Em. Wilson on the great Pipe Organ, the Ushers received the Tithes and Freewill Offerings.

After the GENERAL OVERSEER had made the usual announcements for the week, the

SENIOR CHOIR rendered the Anthem: "SING ALOUD! SING ALOUD UNTO GOD!"

Prayer by the GENERAL OVERSEER:

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight and richly blessed unto this people, O Lord, my Strength and my Redeemer. Amen.

S E R M O N

GENERAL OVERSEER: I wish to talk to you for a few moments regarding the basis of fellowship in the Christian Catholic Apostolic Church in ZION, also a few words more on the Subject of Baptism.

You will observe always the form of expression—"Christian Catholic Apostolic Church in ZION."

The word "ZION" as used in the Bible means the "KINGDOM OF GOD," and the "Church" is simply the assembly of the saints; or, the sons and the daughters of the KINGDOM. Therefore the expression—"Christian Catholic Apostolic Church in Zion."

The Church Will be Merged into The Kingdom

The time will come when the Church will be merged into the KINGDOM and lost sight of; and the KINGDOM of Jesus the Christ (According to First Corinthians the fifteenth chapter), will be handed over to God the Father.

We are told that Christ is the Chief Corner-Stone, that the Apostles and Prophets are the foundation-stones; and every Christian—or, every saint, a lively stone, built into this spiritual temple: THE KINGDOM OF GOD—the Bride of Christ—the Royal Priesthood—the Holy Nation—the Peculiar People—who come unto Mount ZION; as we are told in the twelfth chapter of the Epistle to the Hebrews.

The basis of fellowship in this Church may be expressed in the single phrase—CHRISTIAN CHARACTER.

First of all: That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second: That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for salvation.

Third: That such persons must also be able to make a good profession and declare that they know, in their own hearts, that they have truly repented and are truly trusting Christ, and have the witness in a measure of the Holy Spirit.

Fourth: That all other questions of every kind shall be held to be matters of opinion, and not matters that are essential to Church unity.

God's Children Must be of one Mind, one Heart and one Purpose

If I had the time, I would like to talk to you for half an hour or more on the plain teaching of the Bible concerning Christian Unity.

The Lord Jesus Christ, in His supreme prayer—as recorded in the seventeenth chapter of the Gospel according to St. John—prayed that His disciples might be one, even as He and His Father were One. And He further prayed for all who should believe in Him through their word—that they, too, might be one, as He and His Father were One.

The Apostle Paul, in the First chapter of First Corinthians—the first Letter to the Church at Corinth—exhorts, saying, "I would that ye all SPEAK THE SAME THING."

And so, in the Gospel and in the Epistles we have the position plainly set forth that God expects His children to be one in thought, one in mind, one in heart, and one in purpose.

The devil has invented and circulated the lie that men and women cannot think alike.

God the Almighty has revealed His will, He has made known His thoughts; and if I think God's thoughts and you think God's thoughts, then we will think alike. And it IS possible for men and women to think alike and to see alike; but not so, so long as men want to have their own thinking and their own ways.

Some people think it very smart to say, "Well, I have a mind of my own!" Well, I say to you that if you have a mind of your own, then you are not a converted man, you are yet in your sins; and that mind of your own is the carnal mind that cannot perceive or receive or believe the things of God.

The Bible exhorts you and me to have the same mind that was in Christ Jesus; and so far as I know my own heart, I can say that I have no mind of my own.

I have sought to have the Mind that Jesus had, Who—away back yonder and away up yonder—was in the Form of God; and it would have been no robbery, no detraction, no subtraction,

from the Dignity and the Majesty and the Personality of God, for Jesus to have considered Himself on an equality with God.

But Jesus the Christ laid all of that aside, He put it all down and He humbled Himself, He descended to the very deepest depths of the valley of humiliation, and He took upon Himself the form of a servant, and He became obedient unto death—even the death upon the Cross; which was the form of death reserved, under the Roman Government, for the vilest and the most abject of slaves.

Unity Consists in Having the Mind of Christ

And unless you have in you this Mind of the Christ, then you have never tasted of the sweetness of self-denial, you have never known self-sacrifice; you have never realized what it is to see disease-smitten, sin-stricken, suffering, dying humanity; you have never known what it was to have a broken heart; your will has never been submitted to God; you are not Christ's disciple; you are selfish, you are self-seeking, and you have the carnal mind; and to be carnally-minded is death!

I say to you that God has shown, for a term of years, that the people can come from the North and the South and the East and the West; out of every tribe, kindred, tongue and nation; out of all colors; out of all denominations and sects; and, under the preaching of the Gospel of the KINGDOM OF GOD, they can be united and together can sing,

Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above!

And they can sit around the Lord's Table as sons and daughters of the KINGDOM OF GOD—all thinking alike, believing alike, living alike, with common interests and a common destiny.

My hearers, let not the devil any longer deceive you into thinking that Christian unity is impossible. You and I must think alike about God and about Jesus the Christ.

If you want to think of the Christ as being only a mere man, and to deny the Divinity of the Lord Jesus Christ, then you are not thinking God's thoughts, but you have denied the Christ.

When you call yourself a Unitarian you are worse than an infidel, and you have denied the Faith; for Jesus the Christ was God Manifest in the Flesh—the Son of God, the Son of man; linked to God on the one side, and reaching down and taking hold of man on the other; the One Sufficient Sacrifice, and an All-Sufficient Savior—saving even unto the uttermost.

You and I must think alike about the Word of God.

Zion Teaches The Verbal Inspiration of the Bible

The Word of God was verbally inspired in the original as to the thoughts and the words—it is the Mind of God, the Thoughts of God, the Revelation of God.

The Christian can have only one thought, one belief—that God inspired the Bible, which is our Rule of Faith and Practice; and not one jot or tittle of it shall ever pass away until all has been fulfilled.

I call upon you, if you want to be a Christian, if you are a Christian; if you want to live a clean, pure and holy life, and come out of Babylon and come into ZION; then take an application form this afternoon and sit down and fill it in and answer these simple questions.

Come and take your stand for God and ZION, and engage in the greatest and most glorious undertaking of the Christian Era—the building of the first KINGDOM-OF-GOD City, which will be followed by others, and usher in the glorious reign of Jesus the Christ at ZION in Jerusalem.

If you are looking for an easy place, if you don't want persecution, if you don't see what Christianity means—then ZION is no place for you.

As the General Overseer of this Work, I am determined to follow the Bible at all costs, even if I knew that this talk this afternoon would cause you to rise en masse and say, "We will not follow your leadership any longer!" I would not alter one syllable of it.

So long as God's Eyes are upon me, and I know that I am speaking His Word in truth, let all men curse and forsake,—everything is well.

With God and Christ and the angels behind me, I can never fail! And my prophecy will yet come true—that o'er all of the ZION CITY SITE I shall wave, in victory, the ZION banner, and

proclaim that the last inhabitant of ZION CITY is a child of God, and that every house is a house of prayer! (Amen!)!

The Importance and Simplicity of Rightly Understanding the Subject of Baptism

Now, my friends, on this Subject of Baptism there can be no question. I submit to you the simple proposition.

As I stand here this afternoon, speaking in English, if I were to use a word which you didn't understand, what would you do?—you would ask someone who knew, or else you would go to a well-recognized and accepted dictionary of the English language.

For instance, if I use the word colloquy here, and you don't know what it means, you ask Elder Peckham if he knows that it means a conversation—and he will tell you so; he will not tell you that it means a poem and a song and a selection by a brass band. And if you can find no one to tell you, you will go to a dictionary; you open the pages of the Standard, or of Webster's, and you go to the word "colloquy," and you will find that it has a plain meaning—it means a conversation, say, between Deacon Depew and myself. You will not find there that it means a conversation and a song and an instrumental duet—no, nothing of the kind.

Now then, I turn to the Great Commission and I read it in English, and then I get down my Greek Bible and spend hours studying Greek—although I don't profess to know much about it, still, I studied Greek for seven years in college. Some people know all about it after studying for only two years. I read the Great Commission in Greek, and I find there a certain word.

And so I go to my Greek Dictionary edited by Dr. Thayer—or to one of two others; although Dr. Thayer's is considered, I believe, one of the best Dictionaries of the Greek Language in existence today.

Now I start there to read. I come across a word consisting of three letters—"Beta-alpha-pi"—B-a-p. I look at that little word and I find that it is a root. A tree grows from a root. A Greek word has a root, and then there are additions that build up the word.

The Greek Word Baptidzo Denoting Frequentative Action, Teaches Triune Immersion

Now I find that B-a-p is the root, and that it sounds a good deal like D-i-p in English—B-a-p and D-i-p.

I pass on and come to the word "B-a-p-t-o." I look at the meaning and find that it means to immerse, to submerge, to sink into, to put under. That is all right.

When I look at my Greek Testament, I have to say that that is not the word that the Saviour used, it is only a part of the word.

I find "B-a-p" and "B-a-p-t-o," and I find something else: I pass on and come to the word "B-a-p-t-i-d-z-o," I go to my Greek Grammar and find a Rule that says that the syllable "Zo" is the sign of a frequentative verb and denotes a repetition; and I find that the Saviour used the participle form of "B-a-p-t-i-d-z-o," and I look at my Greek Lexicon and find that it means "To immerse REPEATEDLY," a frequentative verb—"Baptidzo."

Now then, line up your Methodist teachers and your Presbyterian teachers, and put the word "Baptidzo" before a Methodist and ask him what it means, and he will say, "It means to sprinkle, or to pour, or to immerse; but I will do any way to satisfy you."

Wherever did they get the meaning out of that (Baptidzo) to sprinkle? now will you tell me?

Where out of that word did they get the meaning—to pour? Where did they get the meaning of single immersion—can you tell me?

The Saviour did not say "B-a-p-t-o," but He used the word "B-a-p-t-i-d-z-o"—a frequentative verb.

If the Saviour had wanted to teach sprinkling, He would have used the word "R-a-n-t-i-d-z-o."

If the Saviour had wanted to teach pouring, He would have used the word "E-k-c-h-e-o."

Now, a verb expresses action, being or state; and a verb expresses something with reference to the Subject.

We are commanded, "Go ye into all the world, and make disciples of all the nations, baptizing them—baptizing THEM**"

The Act of Baptism Asserted of the Man—not of the Water

Now I will ask you this question: Is the act asserted by the verb asserted of the MAN, or of the WATER?

I answer, most emphatically, that it is asserted of the MAN. It is the man whom you are to baptize, it is the man you are to take and baptize; and the action is not asserted of the water, but it is asserted of the man.

Go to your English Dictionary and find the word "sprinkling," and you will find that it means to cause to scatter in small drops.

I can take this water and can sprinkle it upon this carpet. If the action is asserted of the water—all right, I am dealing with the water, sprinkling water upon the carpet; but if the action is asserted of the carpet, and I am commanded to sprinkle this carpet, then the only way I can do it is to get a machine and grind it up into small pieces, and then take and scatter it around.

Now you cannot deny that, if you are any kind of scholar at all and you are honest.

I can sprinkle water UPON the carpet; but in order to sprinkle the carpet—if the action of the verb is asserted of the carpet—then first of all I have to reduce this carpet to powder or to a liquid, before I can sprinkle it.

The same is true—now you take a book, and we will say that this is a book and that you command me to sprinkle this book. I say, "What do you mean—do you want me to sprinkle water UPON the book, or to sprinkle the BOOK?" If you want me to sprinkle the book, then I will first have to reduce it to little pieces, or else take and reduce it to a liquid, and then take and scatter it around. That would be sprinkling the book. Do you see the difference now?

Now then, to pour means to cause to run in a stream.

All right, we will take a book. You say, "Mr. Voliva, I want you to pour that book." I say, "What do you mean—do you mean for me to pour some water on the book?" "No, I mean for you to pour the BOOK." All right then, in order to do that I will have to take this book and reduce it to a liquid, and then put it into a pitcher and pour it. You cannot get around that.

Now then, you say, "Mr. Voliva, immerse a piece of paper." To immerse means to submerge—to put under—to sink into, the action of the verb is asserted concerning this piece of paper. I have taken it and done exactly what you told me to do—I have immersed it, I have sunk it into water, I have submerged it.

Now then, I say that you cannot sprinkle a man, but you can sprinkle water upon a man. You cannot pour a man, but you can pour water upon him. The action is asserted of the man, and not of the water.

The Greek Word Baptidzo Settles Triune Immersion as the only Bible Baptism

Now then, as to whether it is single immersion, or Triune Immersion—the verb settles it.

Who, on earth, ever studied a language—and I have studied five—whoever studied a language who found a word that meant three different things as different from each other as daylight is from darkness!

Whoever came across a word that meant to sprinkle, to scatter in small drops; to pour, to cause to run in a stream; and to immerse, to submerge, and sink into! Why, it is the height of absurdity—three distinct and separate meanings no more alike than daylight is like darkness!

Now then, the Saviour used the word "B-a-p-t-i-d-z-o," which Dr. Thayer says means to immerse repeatedly.

Now let me show you a moment. Elder Darms, will you please stand here?

The Saviour said, "Go ye, and make disciples of all nations; baptizing them into the Name of the Father, and of the Son and of the Holy Ghost."

Now this Brother (Referring to Elder Darms), if he were standing in a baptism and I the minister proceed to administer baptism, and I say, "My beloved brother, I baptize you into the Name of the Father," and he still stands there in the water and I don't do anything at all; and then I go on and say, "and into the Name of the Son," and he still stands there in the water and I don't move; and then I continue, "and into the Name of the Holy Ghost, Amen." And then I immerse him just once. Is THAT doing what the Saviour said!

Suppose I had here three vats—a red one and a white one and a blue one, and I gave to you this handkerchief and said, "My Brother, you will dip this handkerchief into the red and into the white and into the blue;" and then you say, "I dip this handkerchief into the red and the white and the blue," and then you simply stick it down into the third vat.

Let me show you something else regarding this: Baptizing them into the *N A M E****. Now, that word is singular.

The English possessive corresponds with the Greek genitive, and there is a very fine argument that can be built up on that point.

I want to help the people. I am willing to work here as long as I have an ounce of strength left, if only I can show one child of God the right way.

I was ordained in a Church that practiced single immersion, and where I immersed many people.

How I Found Triune Immersion Taught in the Bible

It was when I was in college studying for the classical degree, and preaching in a Church that taught single immersion, and when I was reading Greek one day I said to myself, "I have got to be an honest man. What is the use in studying Greek for seven years and then going out and preaching and living a lie?"

My investigations have shown me that for centuries the only baptism in the Early Church was Triune Immersion.

When I was in a seminary near Poughkeepsie, New York, where I studied Greek, I looked into it very carefully and said to myself, "Well, what does this mean here? Why, this is George P. Fisher's Text-Book on Church History that I am studying, and also Phillip Smith's Text-Book on Church History. You will find on Page 186, 'Baptism in the Early Church was a triple immersion'."

That is from George P. Fisher, a great Congregational scholar—what does he mean? Oh, he is writing as a scholar, and he doesn't dare to write anything else!"

I open the first volume of Phillip B. Smith's remarkable work on Church History, and I find there, "Baptism in the Early Church was by Triune Immersion."

I study John Wesley—that mighty man of God, and Apostle and Prophet, and God's Messenger of his time—and I find that John Wesley taught not only Divine Healing; but I find that he taught also Triune Immersion.

I study Martin Luther—one of the mightiest men who ever lived, and one of the bravest men who ever graced the Church of Christ—and I find that Martin Luther says that "Baptism in the Early Church was by Triune Immersion."

You get that pamphlet for one cent from the literature counter—a compilation of the writings of scholarship of the world, and they are unanimous that Baptism in the Early Church was Triune Immersion.

A Single Immersionist Denies the Divinity of Christ

And there is no question but that Eunomius, a Unitarian and heretic, was the first advocate of single immersion. And every church that practices single immersion, is following Eunomius—a Unitarian, a heretic!

Why did Eunomius put aside Triune Immersion and adopt single immersion?—because he rejected the Divinity of the Lord Jesus the Christ, and didn't consider that it was any longer worth while to be baptized into His Name. That was why!

Now then, my brothers and sisters, when studying this question, I fell down before my God. And when I communicated with a fellow-student regarding it, he said, "You are right!" He said, "I am going to write to our leading Church paper and ask for a symposium." He wrote; and instead of a symposium, he got a dough-nut, and they absolutely refused to hear one syllable.

These abominable old sects that have built a wall around themselves! They are just like Dr. Dowie used to say: they are like the man who walked with a wooden leg, and when he was going home one night drunk he stepped into a hole with that wooden leg, and he walked around that hole all night and thought he was on his way home all the time. And that is just the way with these denominations—they just keep walking around a little hole.

And the result was, that I stepped out of that Church. Because what is the use to pay out thousands of dollars to get your degrees and to go through college, and then to stand up for a lot of things that will not stand the light of God's Word!

As an honest man, I renounced single immersion and adopted Triune Immersion.

I then came to Chicago, and Dr. Dowie baptized me. I returned to Ohio and resigned my connection with that denomination, and bade it farewell.

I have been in ZION since the Year 1899, and since that time I have seen thousands baptized by Triune Immersion in Central ZION Tabernacle, and in this Tabernacle, and also in my Tabernacles in Australia. No honest man or woman can withstand the argument for a minute.

The Symbolic Meaning of Triune Immersion

Well, you may go on if you like and preach sprinkling and try to bolster it up and to argue for it—but what does it symbolize? What does it signify?

See how beautiful the Triunities of the Bible are.

A Triune God—Father, Son and Holy Spirit.

A Triune man—spirit, soul, and body.

A Triune faith—Covering salvation, healing and holy living.

A triune baptism of a triune man into the Name of a Triune God, with a triune faith—death to sin, life in God, and power for service. That is what Triune Immersion symbolizes; and it is the plain teaching of the Word of God.

I have seen the ruptured go into the baptismal pool, and there be perfectly healed.

I have seen the crippled carried into the baptistry on chairs and were baptized, and they were healed and walked triumphantly out of the baptistry praising God.

See the old leper, Naaman, dipping himself in the River Jordan until his flesh became as white as snow!

See the blind man washing in the Pool of Siloam, and he came seeing!

See the children of God going into the baptismal waters, buried into Christ's death—death to sin, resurrection to life, and endowed with power for service!

I tell you, my brothers and sisters, there is a mighty power in Christian baptism—in Triune Immersion! And oh, I would to God that I could make you all see it!

Ah, you say, "I don't want to change." Well, I have changed a good many times.

You say, "I don't want to be called a turn-coat." When I hear that I always think of a little woman in Cincinnati. She was a Roman Catholic before she came into ZION, and when she would meet her old friends, they would say to her, "Oh, you are a turn-coat!" and she would reply, "Yes, thank God, I used to have my coat on wrong-side-out, but now I have it right-side-out!"

There is only one kind of man who never changes, and that is a dead man.

Oh, you say, "I have been a Methodist for forty years!" Or, "I have been a Lutheran for thirty years!" Or, "I was born a Presbyterian, and I have lived one and am going to die one!" Now, there is a lot of sense in that kind of talk, isn't there!

Zion Offers to the Afflicted of God's People a True Refuge

I am offering you something better than Methodism, something better than Presbyterianism, something better than Lutheranism; yes, something far better than your old worn-out churches—yes!

Just look around here today—how long has this congregation been here? since half-past two o'clock, and now it is a quarter to six o'clock. Look at these people, will you. And it is very hot this afternoon—and I never perspired more in the harvest-field than I have here this afternoon.

There are two things necessary to the ministry: inspiration and perspiration; and a man who can preach when he is burdened for souls and can preach without perspiration, he is not working very hard at it.

I talked for four hours the other morning, and I am alive yet; and I am willing to talk and talk and talk, if only I can get one sinner to repent, or can get one person healed.

Now, at the close of this Service come up and give your names to the Elders. Be baptized. Don't put it off!

I thank God we can sing an old hymn that I used to sing when I was an evangelist, but I can now sing it with better grace:

Come, every soul by sin oppressed,
There's mercy with the Lord,
And He will surely give you rest,
By trusting in His Word.

Cho.—Only trust Him, only trust Him,
Only trust Him now;
He will save you, He will save you,
He will save you now.

For Jesus shed His precious blood
Rich blessings to bestow;
Plunge now into the crimson flood
That washes white as snow.

Yes, Jesus is the Truth, the Way;
That leads you into rest;
Believe in Him without delay,
And you are fully blest.

Come then, and join this holy band,
And on to glory go,
To dwell in that celestial land
Where joys immortal flow.

Yes, I don't ask you to come and join a lot of old stinkpots.
This might interest some visitors: Let every ex-stinkpot
here this afternoon please stand? (A large number stood). All
of you who are ex-whisky and beer-pots, please raise your right
hands? (A number did so). Well, that is a great testimony.

Ah! you cannot destroy the testimony in ZION.

I had a good notion to ask all of you ex-snuff women to
stand, but I won't.

The People of Zion Called to Witness for God.

No. I don't ask you to come and join theater-goers and
card-players and eaters of unclean food. I want you to come and
join—not a perfect people; oh, no, far from perfect; but our
profession is not a lie! Come give your heart to God.

May God richly bless you, is my earnest prayer.

The Congregation stood with heads bowed in silent prayer,
while the Choirs marched out, singing in RECESSIONAL:
"ABIDE WITH ME!"

Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou Who changest not, abide with me!

I need Thy presence every passing hour:
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

I fear no foe, with Thee at hand to bless;
Ills have no weight and tears no bitterness;
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me!

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee:
In life, in death, O Lord, abide with me!

BENEDICTION by the GENERAL OVERSEER:

May the grace of God the Father, the communion and fel-
lowship of the Holy Spirit the Comforter, and the peace of Jesus the
Christ the Saviour, Healer, Cleanser and Keeper, be with you one and
all, and all of God's children everywhere, both this day and forever
more. Amen.

BAPTISMS

The following-named Believers were baptized by Triune Im-
mersion, "Into the Name of the Father, and of the Son, and of
the Holy Ghost," in ZION HOME, ZION CITY, Illinois, by Elder
Silas Moot:

February 16, 1915:

Adams, Ruben Wisconsin
Ball, Malcolm Illinois

February 26, 1915:

Bragan, Hoyt A. Canada

PRAYER OF CONSECRATION

My God and Father, in Jesus' Name
I come to Thee. Take me as I am.
Make me what I ought to be in spirit, in
soul, in body. Give me Power to do
right, no matter what it costs, even if it
cost me my life; even if it cost my happi-
ness on earth, my business, my family, my
friends. Help me to do right no matter
what it costs, even if it cost prison, if it
cost death. Help me to confess my sin,
and to restore and to do right to my fel-
lowman and in Thy sight. Give me Thy
Spirit. Let Thy Spirit purify my spirit,
my soul, my body, my business, my daily
life, my family. God help me that Faith
shall enter into everything, and that I shall
not be guilty of living without Faith, of
working without Faith, knowing that Thy
Word is true, that whatsoever is not of
Faith is sin. O God, help me then to
live a life of Faith in the Son of God;
put that Faith into every hour of every
day and every step of my life. God
help us to be a faithful people, full of the
Faith of God, reasonable, peaceable, pure,
industrious, holy, healthy, happy, for
Jesus' sake. (Amen)

BENEDICTION

Beloved, abstain from all appearance
of evil. And may the very God of Peace
Himself sanctify you wholly; and I pray
God your whole spirit and soul and body
be preserved entire, without blame unto
the coming of our Lord Jesus Christ.
Faithful is He that calleth you, who also
will do it; the grace of our Lord Jesus, the
love of God our Father, the fellowship of
the Holy Spirit, our Comforter and Guide;
one Eternal God, abide in you, bless you
and keep you, and all the Israel of God
everywhere, forever. Amen.

Subscribe For

Leaves of Healing

Reports of Special Field Workers

MRS. BROWN AND MRS. WILSON,

Philadelphia, Pennsylvania

Report for week ending March 30, 1915:

Special calls made.....12
LEAVES OF HEALING sold.....2
Messages given169
LEAVES OF HEALING given.....2
Total pieces distributed.....173
Subscriptions to LEAVES OF HEALING3

DEACONESSES BUHMANN AND SCHELHORN,

Nashville, Tennessee

Report for four days work, ending March 31, 1915:

Calls made1500
LEAVES OF HEALING sold.....483
Messages given5180
Total pieces distributed.....5663

EVANGELIST HAMMOCK,

Cincinnati, Ohio

Report of work done in Cincinnati, Ohio, under Evangelist Hammock, for week ending April 4th, 1915:

Mr. and Mrs. Fulton

Calls made75
LEAVES OF HEALING sold.....18
Messages given77
Total pieces distributed.....95

Mr. and Mrs. Barrowcliff

Calls made50
LEAVES OF HEALING sold.....18
Messages given50
Total pieces distributed.....68

Evangelist Hammock and Deacon Bittle

Calls made .. 43
Special calls made.....15
LEAVES OF HEALING sold.....9
Messages given43
Total pieces distributed.....52

Mrs. Laferty and Mrs. Deniger

Calls made15
LEAVES OF HEALING sold.....13
LEAVES OF HEALING given.....8
Messages given10
Total pieces distributed.....31

DEACONESSES REID AND REID,

Decatur, Illinois

Report for four days, ending April 1st, 1915:

Calls made683
LEAVES OF HEALING sold.....67
Messages given1762
Total pieces distributed.....1829

ELDER FRED RICHERT,

Rockford, Illinois

Report for week, ending April 5th, 1915:

Calls made477
LEAVES OF HEALING sold.....40
LEAVES OF HEALING given.....16
Messages given645
Total pieces distributed701

EVANGELIST SHUMAKER,

Rock Island, Illinois

Report for week ending April 5th, 1915:

Calls made149
LEAVES OF HEALING sold.....39
Zion City souvenirs sold.....12
Messages given209
LEAVES OF HEALING given.....7
Total pieces distributed.....267
Subscriptions to LEAVES OF HEALING1

Report of work done in Rock Island, Illinois, under Evangelist Shumaker:

Mrs. Shumaker

Calls made40
LEAVES OF HEALING sold.....35
LEAVES OF HEALING given.....5
Messages given95
Total pieces distributed.....135
The above is a report of work done by Mrs. Shumaker for one week.

Misses Shumaker

Calls made12
LEAVES OF HEALING sold.....6
Messages given14
Total pieces distributed.....20
The above is a report of work done by Misses Grace and Lillian Shumaker for one day.

EVANGELIST GUY NEAL,

Chicago, Illinois

Report of work done in Chicago, Illinois, under Evangelist Neal:

Messrs. Kemmerle

Special calls made.....5
LEAVES OF HEALING sold.....20
LEAVES OF HEALING mailed.....45
LEAVES OF HEALING given.....16
Messages given135
Total pieces distributed.....216

Mrs. Eckerle and Mrs. Gentler

LEAVES OF HEALING sold.....13
LEAVES OF HEALING given.....7
Messages given267
Total pieces distributed.....287

Mrs. Hampe

LEAVES OF HEALING given.....22
Zion tracts given.....5
Messages given99
Total pieces distributed.....126

The above is a report for work done by Mrs. Hampe for two weeks, ending March 29th, 1915.

Mrs. Kemmerle and Miss Bolton

LEAVES OF HEALING sold.....57
Zion tracts sold61
Messages given499
Total pieces distributed.....617

Mrs. Reinhold and Mrs. Mortenson

LEAVES OF HEALING sold.....54
LEAVES OF HEALING given.....23

Total pieces distributed.....77
The above is a report of work done by Mrs. Reinhold and Mrs. Mortenson for week, ending April 3rd, 1915.

Mrs. Reinhold and Mrs. Neal

LEAVES OF HEALING sold.....100
Theocrats given18
Messages given850

Total pieces distributed.....968
The above is a report of work done by Mrs. Reinhold and Mrs. Neal for week, ending April 3rd, 1915:

EVANGELIST PALMER,

Steven Point, Wisconsin

Report for two and one-half days:

Calls made20
Special calls made47
Messages given195
LEAVES OF HEALING given.....11
Total pieces distributed.....206

BAPTISMS

The following-named Believers were baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost."

MINNEAPOLIS

By Apostle Wm. S. Peckham, March 28, 1915:

Phelps, George
Phelps, Everett Edwin
Nype, Mrs. Lizzie
Burton, Gilbert
Burhite, Gilbert McKinley

ZION CITY

By Elder Silas Moot, March 28, 1915:

Greer, Anna Lucile
Greer, John Alex.
Moot, Gladstone Alex.
Strachan, Hazel C.
Sykes, Clifford

CONSECRATION OF CHILDREN

The following-named little children were consecrated to God by Evangelist V. B. Shumaker:

Hoyt, Doyle William
Hoyt, Hazel May
Moore, Donald
Moore, Ruth Celia
Hampton, Illinois, March 28th, 1915:
Driscoll, David James

EDITORIAL NOTES

Continued from page 29

MOST MEN love gold more than God!

If it be a question of God or their many possessions, they will choose the latter.

WE DO NOT see many men, nowadays, forsaking all to follow Jesus. When that test is made, they go away sorrowful.

That is the test Christ made. A man could not leave his call to follow the Christ even to bury his father, or to bid his friends goodbye. Life itself could not stand between! Father and mother, wife and children, houses and farms, must all be counted as loss and be gladly given up for "the excellency of the knowledge of Christ Jesus the Lord: for whom," said Paul, "I have suffered the loss of all things, and do count them but dung, that I may win Christ."—Philippians 3:8.

"The Kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost."—Romans 14:17.

MAY "THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN"!

He that Hath the Son, Hath Life

Continued from page 26

The salvation of God's Israel, the communion with God and our fellowmen, through the overcoming life of faith, the pilgrimage of Zion through the desert of this world, reveals the eternal truth of God with radiant lustre, that the Zion of God is "one body and one spirit." God sees it as one body, maintains it as one body and, when Jesus comes, will manifest Zion as one body, in the view of angels, men and devils. Nothing that has been done or is being done can interfere with that hallowed unity.

HAPPY ZION!

Happy is the man and the woman, who has the faith to recognize this precious truth and faithfulness to carry it out in these last days; notwithstanding the trials and difficulties which attend upon Zion's profession and practice.

"Be thou faithful unto death and God will give you the crown of life."

Bible Study on the Resurrection Life

Continued from page 27

To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you. (I Peter 1:2-4)

And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. (I John 2:28)

4. THE GROWTH OF THE CHRISTIAN LIFE:

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. (II Thessalonians 3:5)

Wherefore laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

If so be ye have tasted that the Lord is gracious.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious,

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (I Peter 2:1, 5)

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (II Peter 1:5-8)

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. (Hebrews 6:1)

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen. (II Peter 3:18)

I write unto you, little children, because your sins are forgiven you for His name's sake.

I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one, I write unto you, little children, because ye have known the Father.

I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one. (I John 2:12-14)

CLUBBING RATES

FOR
LEAVES OF HEALING
AND
THE THEOCRAT

Are Now Offered as follows:

U. S. Subscriptions

Canadian Subscriptions

Foreign Subscriptions

Leaves of Healing	-	-	\$2.00	} 2.50 For Both
The Theocrat	-	-	1.00	
Regular price	-	-	3.00	
Leaves of Healing	-	-	2.50	} 3.50 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.00	
Leaves of Healing	-	-	3.00	} 4.00 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.50	

Anyone subscribing for both the LEAVES OF HEALING and THE THEOCRAT at the same time, either for himself or his friends, can get them at the above rates.

You can subscribe for one paper for yourself and the other for a friend, if you desire; you can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.

T O D A Y

ZION PEOPLE HAVE THE OPPORTUNITY OF BUYING

**Any of the Following Farms--Now Be-
longing to the Assets of the Zion Estate**

No. 1.....	\$ 75 per acre
No. 2.....	85 per acre
No. 3.....	100 per acre
No. 4.....	100 per acre
No. 5.....	100 per acre
No. 6.....	100 per acre
No. 7.....	110 per acre
No. 8.....	125 per acre
No. 9.....	125 per acre
No. 10.....	125 per acre
No. 11.....	125 per acre
No. 12.....	140 per acre
No. 13.....	140 per acre
No. 14.....	140 per acre
No. 15.....	150 per acre
No. 16.....	150 per acre
No. 17.....	150 per acre
No. 18.....	150 per acre
No. 19.....	150 per acre
No. 20.....	165 per acre
No. 21.....	175 per acre
No. 22.....	175 per acre

These farms total 1500 acres, and the price per acre is from \$75 up to \$175. Zion people who desire to purchase any of these farms, should write immediately to

W. HURD CLENDINEN, General Manager

Administration Building,

ZION CITY, : : ILLINOIS

WILBUR GLENN VOLIVA

Zion Six Per Cent. Real Estate First Mortgage Serial Gold Bonds to the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

The beautiful building included in this security cost, when erected, about \$140,000.00, and could not be replaced today for a like sum. It is constructed of stone and brick with cement floor supports; and tile roof; is steam heated and electric lighted throughout, and is plumbed on each floor for modern sewage system.

Zion College Building and the property mentioned, are centrally located.

These gold bonds are issued in six Series to the amount of \$45,000.00, the lowest denomination being \$25.00, and are the direct obligation of Wilbur Glenn Voliva who is the owner of the property conveyed in trust to secure them.

These bonds will mature as follows, and bear six per cent interest, payable annually:

Series A \$ 2,500.00 mature in five (5) years. Series D 7,500.00 mature in eight (8) years.
Series B 2,500.00 mature in six (6) years. Series E 10,000.00 mature in nine (9) years.
Series C 5,000.00 mature in seven (7) years. Series F 17,500.00 mature in ten (10) years.

W. Hurd Clendinen, I. J. Thurston, and Eustace L. Carey are named in the Trust Deed as Trustees, and these Trustees by the said instrument of conveyance which will be duly recorded in the public records of Lake County, State of Illinois, are given full power and authority to certify said bonds.

These gold bonds are to be subscribed for only by officers, members and friends of the Christian Catholic Apostolic Church in Zion.

These bonds will bear date February 1st, 1915, and interest will become due and payable on February 1st of each year thereafter.

Insurance is carried on the College Building for \$60,000.00.

The property above described and offered as security for this proposed issue of bonds is now subject to a purchase money mortgage given at the time of the purchase of the Zion Estate, and when one-half of this issue of bonds shall have been subscribed the above purchase money mortgage will be released and the bonds issued as first lien.

When the Zion Estate was purchased a guaranty policy was issued by the Chicago Title & Trust Company on this property.

For full prospectus write the undersigned.

W. Hurd Clendinen,
General Manager.

SUBSCRIPTION FOR ZION COLLEGE BUILDING FIRST MORTGAGE SERIAL GOLD BONDS

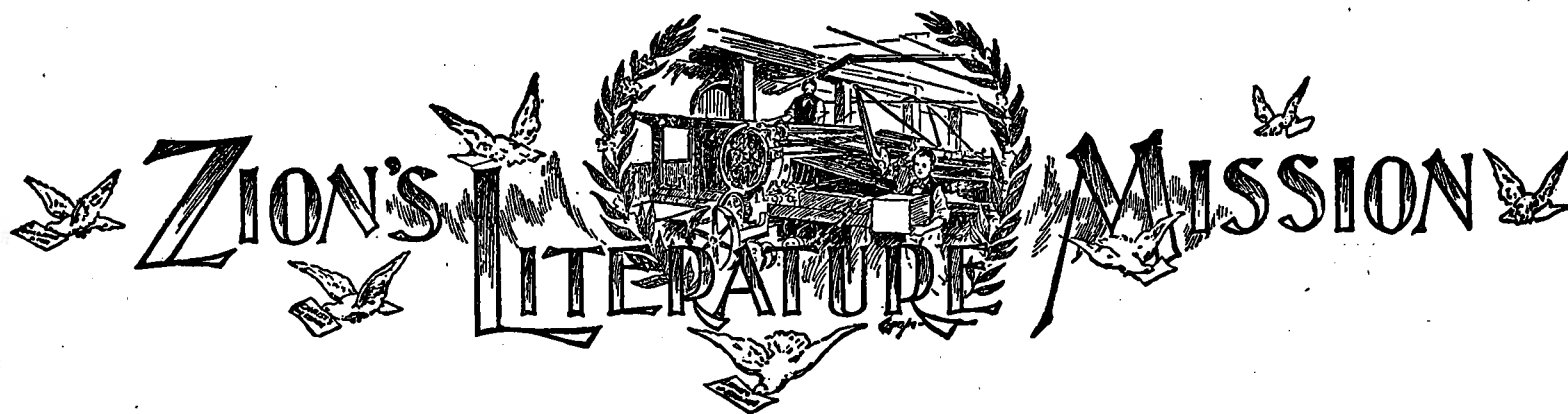
To WILBUR GLENN VOLIVA,
Zion City, Illinois.

I hereby make application for _____ Dollars
par value of ZION COLLEGE BUILDING FIRST MORTGAGE SERIAL
GOLD BONDS, and enclose remittance for said sum, said bonds to be in
Series _____ of the issue for _____ years.

Name _____

Postoffice _____

State _____



At Last Found in Zion the Ideal Long Looked for.

PETOSKEY, MICHIGAN,
November 10, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois,
Dear General Overseer:

I want to tell you how LEAVES OF HEALING found me. I think the teaching of ZION is the only thing that makes life worth living.

I did not belong to any church when I came into ZION. My parents were not Christians, and did not send us to church, although my mother says she would have gone if my father had not objected.

From my earliest recollections, I had a desire to know something about religion. When I was old enough I attended the different churches, but did not feel satisfied. I was looking for an ideal people.

A neighbor, who had a friend who had attended a ZION meeting in Chicago, gave me about half-a-dozen LEAVES OF HEALING. It was the name of the paper that appealed to me. I read the papers carefully to see what fault I could find with them, but when I finished I found that I believed that this was the church for which I had been looking.

I stopped eating pork at once, and God took away all desire for it. Then I commenced paying my tithes and subscribed for the LEAVES OF HEALING; but I did not become a member until 1905, when I obeyed God in baptism and was healed of stomach trouble and constipation.

I praise God for His Keeping Power, which is something to be thankful for; because it is hard to be among people who think one must have a doctor when one is sick.

I thank God for ZION literature, and I want to do more to distribute it in the future.

Yours in Jesus' Name,

(Signed) "MRS. EMMA L. PETOSKEY."

Promises a Monthly Support of the Literature Mission.

ZION CITY, ILLINOIS. October 19, 1914.

Dear General Overseer:

Enclosed you will find \$ — which I am sending to the Free Literature Mission.

I have always tried to send out as many LEAVES OF HEALING as I possibly could, but now that school is going on I find it hard to get time to wrap the papers. I am going to send this amount each month, God helping me.

May God bless the LEAVES OF HEALING to many others, as He has blessed them to me.

Your sister in the Christ,

(Signed) "MRS. C. N. RICHARDS."

HAMILTON, INDIANA, January 3, 1915.

Dear General Overseer:

I sent you a telegram and a card on January 1st, requesting prayer, as I was suffering very much with a pain in my left limb. It was impossible for me to remain in the same position for more than a very few minutes at a time. During the daytime, I did my farm chores without inconvenience, but for four successive nights I was in great agony.

I sincerely thank you for your prayers, praise God for victory.

I feel more and more that ZION people ought to congregate, ought to live in cities and communities together.

There are no elders about here who are able to pray the prayer of faith that raises up the sick. They do not believe such nonsense. It is unscientific. Those I know about here smoke and chew, take drugs, eat pork, are theatergoers and secret order men, for whom ZION people have no use.

May God be with you to strengthen you in your work is my prayer.

(Signed) "J. B. SCOTT."

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

EVERY OFFICER, MEMBER, AND FRIEND OF ZION

SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

ZION DIVINE HEALING HOME



ZION HOME, ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

The attention of the sick everywhere is called to Zion Home—the largest Divine Healing Home in the world; located in Zion City, Lake County, Illinois, U. S. A.

Zion City is located midway between Chicago and Milwaukee on the Chicago & Northwestern Railway, and also the Chicago & Milwaukee Electric Railway.

Zion Home is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. The dining room is 60x90 feet, having a seating capacity of 400. The lunch room is 36x36 feet, and will seat 75 at one time. There are four large verandas, with a combined

length of 680 feet, a roof garden 35x50, and a tower 70 feet high, affording a view of great expanse over City and Lake. The building is illuminated by 1200 electric lights.

Zion Home is not a hotel, but is for the accommodation of the members of the Christian Catholic Apostolic Church in Zion only; or for those who, by invitation, accept hospitality therein; it being expressly understood that any guest ceases to be such, and may be forthwith expelled with baggage, upon violation of, or failure to conform to, any of the rules and regulations of said Church or Home, particularly those against profanity, obscenity, card-playing, dancing, and the use of pork, oysters, or medicines, or anything for human food forbidden by God to be eaten, in the seventh to the nineteenth verse of the fourteenth chapter of Deuteronomy.

RATES.

EUROPEAN PLAN

75 cents per day and up;
Per week \$5 and up.

AMERICAN PLAN

\$2 per day and up.
Rates per week on request.

MEETINGS AT ZION HOME

Morning Worship at 9:00 a. m. daily, except Lord's Day.
Evening Worship 8:00 p. m.

DIVINE HEALING MEETINGS

Every Tuesday at 2:30 p. m., and every Friday at 10 a. m.
There are no charges made of any kind (except as above stated for room and board.) Free-will offerings only are received.
Letters requesting prayer for healing may be addressed to Wilbur Glenn Voliva, Administration Building, Zion City, Lake County, Illinois, U. S. A., with the words, on the lower left-hand corner of the envelope, "General Ecclesiastical Secretary."
In writing for prayer for healing, kindly answer the following questions.

Name in full
State whether Mr., Mrs. or Miss.

Residence
Be Sure to give Post Office and State.

Age..... Occupation

Church of which a member.....

Name and address of Doctors who have treated your case.....

Particulars of sickness.....

Remarks as to spiritual condition.....

This request sent by.....
Blank Prayer request form may be had on application.
If you wish to have a time set for prayer, kindly say so in writing.

The volume of work turned out at Zion Printing & Publishing House each year is very large and with our up-to-date equipment and experienced help we have been able to keep the quality of our product up to a very high standard.

Our specialty is catalog printing in large or small editions, and our work has given satisfaction among our customers.

We can handle your work and give you the same service that has made for us many steady customers among the large business firms of Chicago.



ZION PRINTING & PUBLISHING HOUSE
ZION CITY, ILLINOIS

ZION CREAMERY

(Department of Zion Stores)

The warm weather will soon be here. It is always more dangerous to drink unpasteurized milk in hot weather.

SETTLE IT NOW

That you will not run any risk by using unpasteurized milk this Summer.

Zion Feed Store

(Department of Zion Stores)

Headquarters for Fertilizers.

Sheep Fertilizer 1½ c a lb., it will pay you many times over to use this when planting your garden.

Various other kinds of fertilizers for specific purposes.

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL - - - - - AT 2:00 P. M.
PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY, - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRaise, PRayer and TESTIMONY MEETING

EVERY WEDNESDAY - - - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Service at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Wednesday Evening, at 8:00 o'clock

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:00 o'clock

Evangelistic Services Every Friday Evening at 7:45
EVERYBODY WELCOME ALL SEATS FREE

ZION BUILDING INDUSTRY

SELLS

LUMBER, LATHS, SHINGLES, ETC.

For the next ten days regular \$2.50 hotbed sash for \$2.00.

GIVE US A TRIAL

BRING US YOUR PLANS & SPECIFICATIONS

PHONE NO. 27

ZION DENTAL DEPARTMENT

(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG

ZION CITY, ILLINOIS

PHONE 20

RES. PHONE 118-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

**THE PRINCIPAL SERVICE IS
HELD EVERY LORD'S DAY**

Beginning with the Processional by the
Zion White-Robed Choirs, promptly

- - - - At 2:30 P. M. - - - -

All persons visiting Zion City should
arrange to attend at least one Lord's
Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the
Christian Catholic Apostolic Church in Zion, subscribe for the
LEAVES OF HEALING

ZION MESSAGES

may now be had
from

**Zion
Publishing
House**

ADMINISTRATION BUILDING ZION CITY, ILL.

Divine Healing.

Are You a Christian?

Christian Science Exposed.

Our Salvation Message.

Doctors, Drugs, Surgeons and Knives.

An Object Lesson for Pork Eaters.

Zion Administration Building

This building is located on
Elijah Avenue, not far from
Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found
the offices of the general staff of Zion Institutions and Industries.
On the right of the hall-way the offices of the LEAVES OF
HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's
offices, and the offices of the entire Ecclesiastical and Leaves of
Healing staff.

ZION BAKING INDUSTRY

Manufacturers of

**A FULL LINE OF DEPENDABLE BAKED
GOODS OF THE HIGHEST QUALITY.**

Free from Pork Products and all oth-
er injurious and harmful ingredients

Try our PEERLESS SODA CRACKERS—they are
simply delicious—bulk or package.

Wedding Cakes, Birthday Cakes, Etc., given very
careful attention.

PHONE NO. 21

ZION BLACKSMITH SHOP

(Department of Zion Stores)

All kinds of Implement Repairing.

Don't leave your repairs until you need your implement
to use. Let's get it all fixed up ready for use.

Wagon Building and General Smithing.

"Zion Made by Zion Maids"

WHICH DENOTES

EXCELLENT QUALITY

and

SUPERIOR WORKMANSHIP

Is the brand on our Handkerchiefs, Aprons, etc.

ZION HANDKERCHIEF FACTORY

Telephone No 63

ZION CITY, ILLINOIS

Zion Candy Factory

(Department of Zion Stores)

Makers of the renowned Pure Zion Candy.

Chocolates of all varieties put up in Fancy Boxes at all
prices and sizes.

It is a luxury and a food.

Try some, you will want more.

ZION FUEL YARD

(Department of Zion Stores)

Fuel, Builders' Materials, Cement Shingles and Posts.

Fill up your Coal House Now.

**Hard coal has dropped 50c a ton and will rise a bit each
month.**

ZION STORES

Whether you spend five dollars for a pair of Trousers or twenty-five dollars for a suit, it will be a good investment with solid value and satisfaction, if it is spent in the Zion Tailoring Department. You will not only get a good wearing article, but there is something about a garment made to measure that tells the tale without putting a sign on it. It carries with it an identity of individuality, admired and appreciated by all who know what is what; besides the opportunity of being able to select the cloth from an almost unlimited variety of colorings and designs, you can have every wish carried out regarding the little details.

Added to this is the important feature that all Zion labor is employed on its production and your money is doing double service in this way. This is the surest and quickest way of building up Zion Institutions.

Step in and see our samples.



Are you using Zion Shortening, Zion Peanut Butter, Zion Beef Bacon, Zion Cereal Coffee, Baking Powders, Starch, Candies, Cookies, Self-rising Pancake Flour, etc., etc.

Price list on application.

ZION BANK Solicits your account,
either Checking or Savings.

Respectfully,
W. Hurd Clendinen,
General Manager.

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

SUBSCRIBE FOR
LEAVES OF HEALING

APR 20 1915

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
 EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 3.

ZION CITY, ILLINOIS, APRIL 17, 1915

Price Five Cents

GOD'S WITNESSES TO DIVINE HEALING

BUT WHEN HE SAW THE MULTITUDES, HE WAS MOVED WITH COMPASSION ON THEM, BECAUSE THEY FAINTED, AND WERE SCATTERED ABROAD, AS SHEEP HAVING NO SHEPHERD.

THEN SAITH HE UNTO HIS DISCIPLES, THE HARVEST TRULY IS PLENTIFUL, BUT THE LABORERS ARE FEW;

PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST.

JESUS' MINISTRY OF TEACHING, PREACHING AND HEALING

The ministry of Jesus consisted of patiently teaching; faithfully preaching; and tenderly healing the sick.

As He went about all the cities and villages, He saw a shepherdless people, with no one to lead them to the green pastures, or beside the still waters.

His heart went out in great compassion to the scattered sheep and He sent forth His disciples to teach, preach and heal. He also commanded them to pray for other laborers to be sent forth into His harvest.

The compassion of Jesus must get into the hearts of His followers.

The needs of humanity are the same today as when—

"Jesus went about all Galilee, teaching in their synagogues, and

Healed of Paralysis of limb, Blessed in Baptism, and Brought out of Christian Science and Mormonism



MRS. JANE THOMPSON

preaching the GOSPEL OF THE KINGDOM, and healing all manner of sickness and all manner of disease among the people."

**THE FAINTING MULTITUDES
CALLING FOR HELP**

Once again the shepherds are false shepherds, and the people fainting and scattered.

The cries of the sinful, the sick, and the dying are heard upon every hand and the Master's command must now be heeded—"Go, teach, preach and heal."

Faithful laborers must be sent forth, for in no other way can the multitudes be reached, and the beautiful message of salvation, healing, and holy living be carried to a sin-cursed, and disease-smitten world.

**A GREAT SUFFERER REACHED
WITH ZION'S MESSAGE**

The witness whose wonderful deliverances are here recorded was reached by one of the workers sent out by our General Overseer. She had been a great sufferer for ten long years. In vain had she tried to get help from Christian Science teaching. They "deny the Lord that BOUGHT them with His precious blood."

We search the Bible in vain for anything to support the statement that Christ is a SCIENTIST. He is everywhere proclaimed to be a SAVIOR. It is a significant fact that Christian Science has no conception of the atoning work of Jesus, wherein He shed His blood that

we might be saved from sin and healed of sickness.

**SO-CALLED "CHRISTIAN SCIENCE"
REJECTS THE CHRIST**

Of course the logical deduction of their denial of the existence of sin or disease is to do away with the blood-atonement of Jesus, the Lamb of God. But the Scriptures are very plain—

"And without shedding of blood is no remission." (Hebrews 9:22)

"When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His Word, and healed all that were sick.

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." (Matthew 8:16, 17)

While caught in the meshes of Christian Science, she remembered the words of Jesus—

"He that believeth and is BAPTIZED shall be saved." (Mark 16:16)

In order, as she thought, to follow the example set by the Master and to "fulfil all righteousness," she joined the Mormons, and was baptized by single immersion, but was not satisfied.

**MORMONISM, A COUNTERFEIT OF THE ZION
OF THE BIBLE**

Not until she received Christian Baptism, by being baptized into the Name of the Father, and of the Son and of the Holy Ghost, in ZION, did she receive the blessing she vainly sought in the other organizations.

FULL blessing can only come to the hungry and thirsty through the FULL Gospel as taught in ZION.

The devil always has a counterfeit for God's true work. Mormonism is also called ZION, but is a counterfeit of God's true ZION which found its realization under God through the ministry of John Alex. Dowie. God only has one organization at a time, there could not be two ZION's for God is not divided.

Christian Science denies every fundamental truth of the Bible, and disobeys every command of the Lord Jesus. They have accepted, "Profane and old wives' fables." (1 Timothy 4:7)

It was a happy day when a ZION worker carried the LEAVES OF HEALING to the house in which she was staying for a time. She drank in the truth and accepted Jesus as her Healer and, when prayed for, was blessed in spirit and healed in body.

**WONDERFUL DELIVERANCE RECEIVED OF
GOD THROUGH ZION MESSENGERS**

She prays continually for ZION and that ZION messengers may be sent out to reach all who, like herself, have longed for many years for the truths that ZION so fearlessly and uncompromisingly proclaims.

Although now in her eightieth year, she is a faithful witness and able to do many things for her Lord.

"They shall still bring forth fruit in old age; they shall be fat and flourishing." (Psalms 92:14)

ZION has many aged saints who trust the Lord for spirit, soul, and body, and realize the promise—

"With long life will I satisfy Him, and show Him my salvation." (Psalm 91:16)

Many are in ZION today, enjoying health and strength and long life, who had it not been for the ZION message that reached them would now be filling untimely graves.

O ZION pray!
O ZION work!
O ZION send out the LEAVES OF HEALING!

O ZION send forth the laborers!
O ZION proclaim to earth's remotest bounds that the Savior lives, loves, saves, and heals!

APOSTLE WM. S. PECKHAM.

Written Testimony of Mrs. Jane Thompson

ROCK ISLAND, ILLINOIS,
January 4, 1915.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

It is now about eight months since I was healed of a paralyzed limb in a ZION Divine Healing meeting, conducted by Evangelist Shumaker in the home of my son-in-law, John Sowash, where I was staying at the time. I shall never forget it as long as I live—not only the blessing my body received, but the spiritual blessing that came with it.

I was seventy-eight years old, and had almost given up the battle for life. For years I believed in Christian Science, not knowing it was a false religion, until I became convicted of my need of obeying in baptism. When I spoke of it, they always tried to turn me away from it.

Finally, about six years ago, I met with the Salt Lake City Mormons, and, as they claimed that they had the whole truth, I was urged to join them, in order to be baptized by Single Immersion. I did this, but was very much disappointed, as I did not receive the blessing that I afterwards received when I was baptized by Triune Immersion, as taught in ZION.

Oh, the years I spent looking for ZION! It is the only teaching that has satisfied me.

One day, early in April, I was in the home of my son-in-law, when I heard a rap at the front door. I started toward the door, taking hold of chairs and the table, being afraid to trust myself unsupported, as my strength was fast failing, my paralyzed limb having to be dragged along most of the time. The toes of my foot were cramped together, and partly doubled under.

It has been about ten years since I suffered the paralytic stroke. I have had many Christian Science treatments, and the Mormon elders have prayed for my healing, and anointed me with oil; but I never got deliverance.

As I reached the door and opened it, I saw Evangelist Shumaker's face for the first time. I was impressed right there that God had sent him to me. He came in, and read the Bible—something the Mormon elders did not do, and which very few of the preachers or the Christian Scientists ever do.

When he left, I was much encouraged, and began at once to pray for God to show me if ZION was right, of which I soon became convinced.

A number of us obeyed God in Triune Immersion. My daughter and her husband, my grandson, and I left the Mormon church, and became members of the Christian Catho-

lic Apostolic Church in ZION.

I had the assurance, from the time I heard Evangelist Shumaker, that if I would obey God, He would deliver me; so early in May, while a Divine Healing meeting was being conducted at the home of my son-in-law, I put myself in the Lord's hands.

Brother Shumaker prayed for the people, and as he came to me he placed his hands on my side, passing them down my side and limb. As he did so, praying at the same time for God to drive Satan's power out of my spirit, soul, and body, a warm feeling passed through my body and through my right side and limb, then across my body and through my left limb. At the same time, my spirit was blessed, and the evidence of my healing came.

For years I had not been able to walk any distance; but that week I walked sixteen blocks in one day, steadily. I can now climb several flights of stairs without assistance, and do many things that an average woman of seventy-eight years cannot do.

I wondered why I was led to come to Rock Island, Illinois, from South Portsmouth, Kentucky; but it was to find ZION and healing of God through the prayer of faith.

I pray much in secret, and God shows me many things by His Spirit. I pray almost continually for ZION, that her messengers may reach all who, like myself, have longed for many years for the truths ZION proclaims.

Pray for me, that I may be stronger and more filled with the Holy Spirit.

Faithfully yours,
(Signed) "MRS. JANE THOMPSON."

**Confirmatory Testimony of Mrs. Vina
Smallstreet**

ROCK ISLAND, ILLINOIS,
February 4, 1915.

EVANGELIST V. B. SHUMAKER,
Rock Island, Illinois.

Dear Brother in Christ:

You asked me to confirm the testimony of my mother, Mrs. Jane Thompson. All that has been said is true. When I look at mother, I wonder at what God has done for her.

She has been wonderfully healed since she heard of ZION, and the way she walks around is really remarkable. We did not expect her to live long last spring, but now we are glad to say that God alone has healed her.

I have received blessing as the result of listening to you and reading ZION literature.

I first heard of ZION in the fall of 1913, when Evangelist Mintern called at our home. My sister, Mrs. Sowash, subscribed for LEAVES OF HEALING at that time.

Yours in Christ,
(Signed) "MRS. VINA SMALLSTREET."

**Confirmatory Testimony of Evangelist V. B.
Shumaker**

ROCK ISLAND, ILLINOIS,
January 6, 1915.

Beloved General Overseer:

"Peace to Thee!"

I deem it a duty and a joy to confirm the testimony of dear Mother Thompson. I have watched her very closely since her

healing last May, and have been very much impressed with the spirit of gratitude she has shown since that time, and her devotion to the principles of ZION.

When I first met her, she was much afflicted in body and soul, and depressed in spirit. She came to the door leaning on chairs and the table, dragging her paralyzed limb. It was indeed a pitiful sight, as despair was written on her face, and her own daughters were preparing for her end to come.

She told me how she had tried to trust God, but had no one to teach her the way, as "faith cometh by hearing, and hearing by the Word of God."

It is little wonder that Mother Thompson's heart is full of gratitude to God for her deliverance from bondage in spirit, soul, and body.

I can truthfully say that her healing stands, after nearly eight months' test. Her experience is one of the bright spots in over a year's labor in the Tri-cities.

Surely "the Lord hath founded ZION, and the poor of His people shall trust in it!"—Isaiah 14:32.

"...I will take you one of a city, and two of a family, and I will bring you to ZION."—Jeremiah 3:14.

Yours for God and ZION,
(Signed) "V. B. SHUMAKER."
Evangelist in the Christian
Catholic Apostolic Church in
ZION.

Blood Poison in Foot Caused by Rusty Nail Healed in Answer to Prayer

6046 BISHOP STREET, CHICAGO, ILL.
October 11, 1912.

WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:
"Peace to Thee!"

I wish to testify for the honor and glory

of God to the healing of my little daughter, aged five years, of blood poisoning, caused by a rusty nail whilst playing with her brother in his express wagon. The nail caused a slight cut just above the heel.

It was a week after that she complained of pain in her foot. On examining it I found it red and swollen. It rapidly grew worse, until finally it reached her knee. It was in a terrible condition, the pain reaching up to her armpit, while the limb below the knee was scarlet and very much swollen in size. It finally became almost black, a peculiar color, then clods of black blood came from her nose and mouth for about



DOROTHY JENSEN

ten minutes, when her color became natural.

The prayer of faith was prayed by Deacon Huston and Deacon Johnson, and she was anointed by Elder Peckham. It was a stubborn fight against Satan, but God prevailed, and today she is as well as ever.

I wish to praise God for keeping me through this trial, and bringing me into closer fellowship and love to Him. To Him be all the glory through Jesus Christ my Lord and Savior. Amen.

Faithfully yours in Jesus' Name,

(Signed) "MRS. N. C. JENSEN."

Confirmation of Dorothy Jensen's Testimony By Deacon Huston

4803 ST. LAWRENCE AVENUE,
CHICAGO ILL.
October 11th, 1912.

WILBUR GLENN VOLIVA,
Zion City, Illinois.

Beloved Overseer:

I desire to confirm the testimony of Mrs. N. C. Jensen. All she has written is true, and much more. In fact, words fail to express or tell the awful condition of her little girl's limb. Besides, the surroundings were something to contend with. But God was very good and gave overcoming power.

This trouble and healing was in August last. I saw the little girl almost every day for about two weeks.

The foot and limb to the knee was much swollen. It was a feverish red, and then turned very dark to a bloody, muddy appearance.

Mrs. Jensen was of good courage and faithful through it all.

I praise and thank God to see the little girl so well these several weeks.

(Signed) "SAMUEL F. HUSTON."

Healed of Convulsions and Spasms in Answer to Prayer

ROCK ISLAND, ILLINOIS,
January 8, 1915.

Dear General Overseer:

I wish to express my gratitude to God and ZION for the healing of my little nephew, Clarence Hughes. He had suffered with convulsions ever since he was a baby three weeks old, and had been a great care to me. He became afflicted soon after the death of his mother, and sometimes had as many as five spasms a day.

One day last February—about eleven months ago—he was again threatened with a severe sickness. Evangelist Shumaker prayed for him, and since that time he has been free from the convulsions. I know that it is through God's mercy, and I give Him all the praise.

I ask your prayers, that I may do what God wants me to do.
(Signed) "MRS. CARRIE ALFORD."

Confirmatory Testimony of Evangelist V. B. Shumaker

ROCK ISLAND, ILLINOIS,
January 6, 1915.

Dear General Overseer:

In February, 1914, I called at the home of Mr. F. Hughes, whose youngest son, Clarence, had suffered with convulsions since he was three weeks old. While I was there, he was threatened with another attack. My spirit was stirred as I looked upon the little fellow. I spoke a few words to him, asking him if he believed that God could heal him. He said, "Yes."

The spirit of prevailing prayer came to me, and I laid hands on him in Jesus' Name.

On January 4, 1915, I had occasion to call at their home, and heard with joy that he has not suffered from a spasm since.

His aunt, who has taken care of him since he was a baby, is rejoiced at the deliverance, and the entire family thank God for ZION.

Evangelist Mintern was the first one to take ZION's message to their home, and secured a ten-week subscription from them.

Yours for God and ZION,
(Signed) "V. B. SHUMAKER."

Healed of St. Vitus' Dance in Answer to Prayer

OMAHA, NEBRASKA, January 13, 1915.

Dear General Overseer:

"Peace to thee!"

Your reply to my last letter was received. I am happy to be able to write to you this evening to tell you that your prayers have been most wonderfully heard and answered again, for my little four-year-old girl is so much better that no one can believe that she had ever been so bad with St. Vitus' dance.**

Thanking you again for your prayers and kindness, I remain, as ever,

Your sister in Christ,

(Signed) "MRS. J. C. MILLER."

He sendeth His word  and healeth them.

LEAVES OF HEALING

And the leaves of the tree were for the healing of the nations.

I am the Lord that healeth thee.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

Entered as second-class matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

SUBSCRIPTION RATES

	United States	Canada	Foreign
One Year	\$2.00	\$2.50	\$3.00
Six Month	1.25	1.50	1.75
Fifteen Weeks	.75	.90	1.00
Single Copy	.05	.06	.07
25 Copies (one issue)	1.00	1.25	1.50
100 Copies (one issue)	3.00	4.00	5.00

The difference between the subscription rates in the United States and for all foreign countries, is simply the difference in postage.

Subscribers desiring a change of address should give present address, as well as that to which they desire Leaves of Healing sent in the future.

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of WILBUR GLENN VOLIVA, Publisher, Zion City, Illinois, U. S. A.

Long Distance Telephone 20. Cable address "Voliva" Zion City, Illinois, U. S. A.

Address all communications to Wilbur Glenn Voliva—placing the words "Leaves of Healing" on the lower left-hand corner of the envelope.

Persons receiving the LEAVES OF HEALING need not hesitate to accept them from the Post Office, as all subscriptions have been paid for in advance by someone, and will be promptly discontinued at time of expiration.

ZION CITY, ILLINOIS, APRIL 17, 1915.

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INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

JESUS THE HEALER, AND SATAN THE DEFILER

The ministry of Jesus the Christ is summed up in three things: Teaching, Preaching, Healing.

Jesus Christ is the same yesterday, today, and for ever.

What did He teach?

He taught His own Divinity.

He taught His own incarnation.

He taught that every man on earth was in need of a Savior.

He proclaimed Repentance first, and Faith next.

Zion proclaims that there is no salvation in any other name than that of Jesus.

SATAN THE DEFILER.

"He that doeth sin is of the devil; for the devil sinneth from the beginning. For this end was the Son of God manifested, that He might destroy the works of the devil."—I John 3:8.

"How that God anointed Him with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him."—Acts 10:38.

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath Day?"—Luke 13:16.

ZION, in her teaching, smites the wicked lie that God makes His children sick.

WHAT SHOULD A CHRISTIAN DO WHEN SICK?

"Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James 5:14-16.

A Christian should obey the commands of God as contained in His Word.

"What should a Christian do when sick?" is plainly answered by the above Apostolic command, which was inspired by the Spirit of God. It shows you what was the practice of the primitive Church.

Nowhere in the Old Testament, nor in the New, is there a single word approving doctors, surgeons, or drugs. You may search the Bible from Genesis to Revelation, covering four thousand one hundred years of human history, of Divine Revelation, and you will find no provision for any other healing of God's people than God Himself.

"What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it."

ZION has been called into existence as a place of refuge for the oppressed and afflicted of God's people.

The ministers of the apostate Churches are, for the most part, false shepherds, and they have turned the sick, the suffering and the dying over to doctors and drugs, surgeons and knives. The sick know better than to ask the ministers to pray for their healing, for they will tell them that the day of miracles is past, that Jesus used to heal but that He does not heal now, and they will advise them to go to the doctors.

Requests for prayer may be sent to ZION from any part of the world, and every Request will be given careful consideration. Send in your Requests. If you can come to ZION HOME and attend the meetings and get the teaching, all the better.

Write to WILBUR GLENN VOLIVA, placing the words "General Ecclesiastical Secretary" on the lower left-hand corner of the envelope.

Zion's 15th Feast of Tabernacles

To Be Held,
God Willing, in

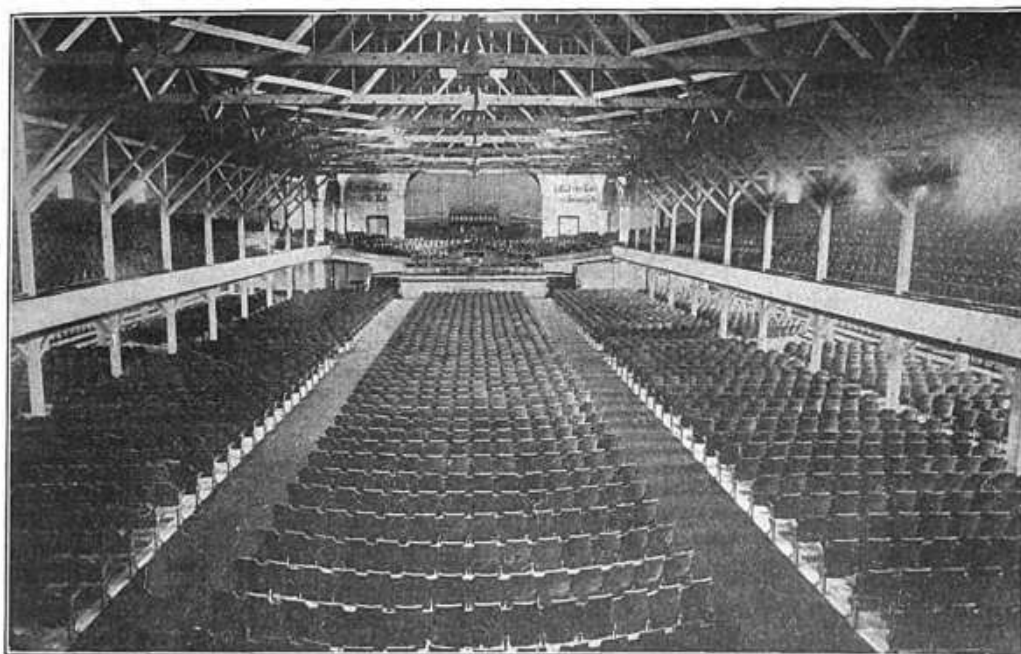
Shiloh Tabernacle

ZION CITY,
ILLINOIS

By the **REV. WILBUR GLENN VOLIVA**, General Overseer of the Christian Catholic Apostolic Church in Zion

Assisted by Apostle Eustace L. Carey, Apostle Anton Darms, and Apostle Wm. S. Peckham

FROM THE EVENING OF WEDNESDAY, JULY 7TH, TO
THE EVENING OF LORD'S DAY, JULY 18TH, 1915



IMPORTANT ITEMS

Wednesday, July 14th,

The Fifteenth Anniversary of the
Consecration of the Site of Zion
Temple.
PUBLIC HOLIDAY IN ZION
CITY.

Thursday, July 15th,

The City Festal Day. Half Holi-
day in Zion City.

Lord's Day, July 18th,

2:30 P. M.

Full Processional and Reces-
sional.

Address by the General Over-
seer.

Sacrificial Offering.

Right-Hand of Fellowship to
New Members.

The Ordinance of the Lord's
Supper.

Closing Address of the Feast.

Prayer of Consecration

MY God and Father, in Jesus' Name I
come to Thee. Take me as I am.
Make me what I ought to be in spirit,
in soul, in body. Give me Power to do right,
no matter what it costs, even if it cost me my
life; even if it cost my happiness on earth, my
business, my family, my friends. Help me
to do right no matter what it costs, even if it
cost prison, if it cost death. Help me to con-
fess my sin, and to restore and to do right to
my fellowman and in Thy sight. Give me
Thy Spirit. Let Thy Spirit purify my
spirit, my soul, my body, my business, my
daily life, my family. God help me that
Faith shall enter into everything, and that I
shall not be guilty of living without Faith, of
working without Faith, knowing that Thy
Word is true, that whatsoever is not of Faith
is sin. O God, help me then to live a life of

Faith in the Son of God; put that Faith in-
to every hour of every day and every step of
my life. God help us to be a faithful people,
full of the Faith of God, reasonable, peace-
able, pure, industrious, holy, healthy, happy,
for Jesus' sake. (Amen)

Benediction

BELOVED, abstain from all appearance
of evil. And may the very God of Peace
Himself sanctify you wholly; and I
pray God pour your whole spirit and soul and
body be preserved entire, without blame unto
the coming of our Lord Jesus Christ. Faith-
ful is He that calleth you, who also will do it;
the grace of our Lord Jesus, the love of God
our Father, the fellowship of the Holy Spirit,
our Comforter and Guide; one Eternal God,
abide in you, bless you and keep you, and all
the Israel of God everywhere forever. (Amen)

Exposure of Terrible Conditions in the Apostacy

An Address Delivered by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion, in Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, August 16, 1914

Reported by Irene Carey.

The service of the afternoon was begun by the PROCESSIONAL of ZION White-robed Choir,—“HARK, HARK, MY SOUL!”

Hark! hark, my soul! Angelic songs are swelling
O'er earth's green fields, and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more.

REF. — Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night!

Onward we go, for still we hear them singing,
“Come, weary souls, for Jesus bids you come;”
And through the dark, its echoes sweetly ringing,
The music of the Gospel leads us home.

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee.

Rest comes at length: though life be long and dreary,
The day must dawn, and darksome night be past;
Faith's journeys end in welcome to the weary,
And heav'n, the heart's true home, will come at last.

Angels, sing on! your faithful watches keeping:
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

The General Overseer then offered the INVOCATION:

God be merciful unto us, and bless us;
And cause Thy Face to shine upon us;
That Thy Way be known upon all the earth,
Thy Saving Health among all the nations.
For the Sake of Jesus. Amen.

GENERAL OVERSEER: Let all join in singing HYMN NO. 624, “JESUS SHALL REIGN.”

Jesus shall reign where'er the sun
Does his successive journeys run.
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

To Him shall endless pray'r be made,
And praises throng to crown His head:
His Name, like sweet perfume shall rise
With ev'ry morning sacrifice.

People and realms of ev'ry tongue,
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

Blessings abound where'er He reigns,
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise, and bring
Peculiar honors to our King:
Angels descend with songs again,
And earth repeat the loud amen.

GENERAL OVERSEER: I will read in God's Inspired Word, first in the First Chapter of Genesis, beginning with the Twenty-sixth Verse:

And God said, Let us make man in Our Image, after Our Likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
So God created man in His Own Image, in the Image of God created He him; male and female created He them.
And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have

dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for food.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.

And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

In the Fifteenth Chapter of Exodus, beginning with the Twenty-third Verse—part of the story of the journey of the children of Israel:

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there He made for them a statute and an ordinance, and there He proved them.

And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will permit none of these diseases to be put upon thee, which I have permitted to be brought upon the Egyptians: for I am the Lord Who healeth thee.—Verse 26.

The Twenty-sixth Verse is the Covenant of Divine Healing. I will read it again:

And God said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will permit none of these diseases to be put upon thee, which I have permitted to be brought upon the Egyptians: FOR I AM THE LORD WHO HEALETH THEE.

The teaching here, as throughout the Bible, is that the devil has no power over the children of men only as he gets the power through their disobedience.

Now, in the twenty-eighth Chapter of Deuteronomy:

And it shall come to pass, if thou shalt hearken diligently unto the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high over all nations of the earth:

And all these blessings shall come on thee, and overtake thee,—

What a wonderful sight to see the blessings of God running down the road after people!

No half-hearted business will go!

God says: The man who “DILIGENTLY hearkens!”

You know what it is to be diligent at anything! You know what it is to be half-hearted about anything!

A man can farm in a half-hearted way; a woman can wash her dishes in a half-hearted way. I have seen dishes about as dirty, or dirtier, after they were washed than they were before.

God demands whole-hearted service!

Blessings Come to those Obedient to the Word of God

“DILIGENTLY!” Then the blessings of God will run after a man down the road, and keep after him, until they catch up with him and overtake him.

Here is the proposition, my hearers!

Is there a God?

Is the Bible true? Why, it is the easiest thing in the world to prove whether the Bible is true or not! God the Almighty has given an invitation to every one to PROVE Him. He has even gone so far as to say to the people: “COMMAND ME!”

I have read the Covenant of Divine Healing. Bring on your man who can prove that it is false!

Show me a man who "diligently hearkens unto the voice of the Lord;" show me a man who keeps His commandments, who walks in accordance with His statutes, who is ever sick!

It is easy enough to put it to the test! It is easy enough to try it out!

All these adverse things that are transpiring on the face of the earth are judgments of God the Almighty.

I wonder how many people in these drought-stricken districts realize that it is a judgment of God?

"Oh, well," some fellow says, "how does it happen that our county is all burnt up and the adjoining county has had a nice rain every week? Is it because they are so much better than we are, and that we are so wicked?"

Christ answers that question! When they came to Him and told Him how the Tower of Siloam had fallen and killed so many. He said to them:

"—Think ye that they were sinners above all men who dwell in Jerusalem?

I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke 13:4,5.

So, today, the answer should be, to the people in the adjoining county who ask the question: "Did you hear about that county being burnt up, and all the wells going dry, and how they are running freight-train after freight-train in every day with water to supply the people?"—the answer is: "Think ye that the people of that county are sinners above the rest? Verily, no! I say unto you, except ye repent, ye shall all likewise be visited with the judgments of God Almighty!"

All of these things are judgments! They are warnings to the people that the Great and Terrible Day of God the Almighty is coming upon the earth.

I will read what it says in the Twenty-eighth Chapter of Deuteronomy again:

"And it shall come to pass,—” Now, God says it, and all that God says comes to pass!

Some say: "Why do you believe the Bible is inspired?"

I could give you one hundred reasons! Has God ever spoken a word that the time has not come when it has been fulfilled? Not a word! And there is not a word yet to be fulfilled but will be fulfilled!

I should like to see people prove the Bible! That is your privilege!

If an individual is right, God will hear and answer and fulfil His promise; and it is just the same with a body of people.

Of course, if there are those who are not right, they can be a hindrance, just as Achan was; just as Ananias and Sapphira were. ZION can be hindered, ZION can be kept back, by one individual!

—If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high over all nations of the earth.

These are the promises made to Israel! These are the promises for God's children today!

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Then he goes on to enumerate the blessings; and, in the latter part of this Chapter, he enumerates the curses that come upon the people if they will not serve God. These blessings listed here are temporal blessings.

I want to read a few verses in the Fifty-third Chapter of Isaiah. I will read five verses.

Who hath believed our report? and to whom is the arm of the Lord revealed?

For He shall grow up before Him as a tender Plant, and as a Root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.

He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

Divine Healing a Part of the Atonement made by Jesus the Christ

Now a little on the subject of Divine Healing. One of the reasons why I first came to accept Divine Healing, and the principal reason why I say that if you believe the Bible, you HAVE to believe in Divine Healing and trust God for your spirit, soul, and body, is that *Divine Healing is in the Atonement*.

Surely He hath borne our sicknesses, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

Which is not true! It was the devil who smote Christ! It was the devil who crucified Christ! It was not God!

God permitted it, but it was the devil who did it! We want to learn to stop accusing God Almighty of doing the devil's work. One of the most stupid and most wicked things in the world is for people who profess to be God's children to go around accusing God Almighty of doing the devil's work.

Why, if an old drunken sot falls off a bridge and breaks his neck, they will come out with a set of resolutions: "WHEREAS God, in His all-wise providence, hath seen fit to remove Brother John Brown from our midst, BE IT THEREFORE RESOLVED—"

That is a lie! John Brown was removed by bad whisky! God had nothing to do with it. It was the devil who killed him by getting him to make a hog out of himself, and he got drunk and lost his senses, and fell off the bridge and broke his neck.

Then, on his tombstone they will put: "Blessed be the dead that die in the Lord," when they ought to have it read: "Here lies a hog who died from drinking bad whisky."

The biggest liars in Christendom are the preachers and the tombstones—they are the two biggest liars on the face of the earth. I mean just what I say; and if there are any preachers here today, do not get mad too quickly; but if I have the time I will prove what I say!

Did you ever see a preacher come on the platform and lift up his hands and say: "O God, give me a message fresh from the Throne of Grace for the people today;" and then, after they have sung a hymn, pull a little old yellow manuscript out of his pocket and slip it in his Bible? That is his message! He wrote it all out several months ago. Think of getting up there and saying: "Lord, give me a message fresh from the Throne of Grace," when I have an old manuscript here in my pocket!

If I did have—but I have not—it might be one that my father wrote twenty-five years ago; then if I got up and asked God to give me a message, and pulled it out of my pocket and read it, I would be an infernal liar!

The man who does that has blocked the way for the Holy Spirit to act.

A True Minister of the Gospel to be a Mouth-piece of God

When a man is a mouth-piece of God, God will show him, by the Holy Spirit, the hymns to sing; He will show him, by the Holy Spirit, the Scripture He wants read. God will inspire the thoughts and the words of the sermon, because He knows the people who are present. Yes, that is true! These are some of the things that need to be righted.

Then I might follow this up by saying that they will take John Brown into a church building, and the preacher will get up and deliver a nice little eulogy over his old drunken, besotted carcass, and eulogize him to the sky. I have heard it done many a time. That is one of the things that has helped to make infidels in this country.

Let us tell the truth! Call a spade a spade; and if a man is a liar, a hypocrite, and a scoundrel, TELL HIM SO! Do not let people think that they are saved when they are no more saved than Satan himself!

Do not go around accusing God of doing the devil's work! God did not kill Christ!

God did not drive the nails in Christ's hands, nor in His feet! God did not pierce His side!

God did not spit upon Him!

God did not put a crown of thorns on His head!

It was the devil, through wicked men, who did it!

I want you to notice the Fourth Verse: "Surely He hath borne our sicknesses, and carried our sorrows—"

I want to follow this verse up by Matthew 8:16,17. This proves absolutely that Divine Healing is in the Atonement; that Jesus Christ died to heal the people just as much as He died to save them, and that whenever you resort to doctors and drugs, surgeons and knives, you count the blood of Christ an unholy thing, and trample it under your feet.

Now, listen as I read Matthew 8:16,17:

When the even was come, they brought unto Him many who were possessed with devils—

That is just what is the matter with the rank and file of the people today: they are possessed with devils. That is what makes men swear! That is what makes men blackguards! That is the thing that makes men commit murder! That is the thing

that makes men and women commit all the crimes in the catalog—they are devil possessed!

—They brought unto Him many who were possessed with devils: and He cast out the spirits with His Word, and healed all who were sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses.

Who bore our sicknesses? (People: Jesus the Christ.)

Some one says: "If I could only see somebody healed, I would believe in Divine Healing."

Let me say to you, my brother and sister, you are on the wrong basis. You have to accept Divine Healing first of all, because it is in the Word of God—it is in the Atonement; and if you reject Divine Healing, you will reject the Atonement of Jesus the Christ!

Withholding Tithes from God's Storehouse Equal with Robbing God

Now I want to go back to the Old Testament. I will read in Malachi. This is another illustration, and I read it because you will find there the expression which I quoted a while ago—that God wants the people to prove Him.

I will read in the Third Chapter, beginning with the Eight Verse:

"Will a man rob God?—"

What is the answer? Yes! They are robbing all over the world!

The other day, when we went out to Lake Geneva, I was greatly impressed with the magnificence of the farms and houses and barns, and with the fields of golden grain, which stretched as far as the eye could carry, and with the magnificent dairy herds,—all giving evidence of tremendous prosperity on every hand; but the question is: "How many of these farmers who are reaping bountifully out of the earth will honor God?" That is the question!

"Will a man rob God?—" Yes! That is the answer to the question! Men will rob God!

I want you to listen; and then read the article in "THE THEOCRAT" entitled: "Whisky Eats up more Gold than all the Mines of the World Yield."

The Tremendous Consumption of Liquor the Cause of Most Poverty and Crime

The expenditures for wine, beer, and whisky in the United States, for one year, would pay the national debt, and leave a surplus of \$524,000,000. The cost, to the people of the United States, for the whisky, wine, and beer drunk during the year 1913 was \$1,724,000,000.

Can you comprehend that?

Think of that sum of money! \$1,724,000,000, as shown by the government reports, went down the throats of the men and women of the United States of America in twelve months' time.

The amount spent, in one year, for intoxicating liquors, would give a college education—a four-year course, paying the room-rent, board, and clothing—to 860,000 young men and women.

Here is another figure!

This annual liquor bill would give ten acres of land and build a house for 1,000,000 families.

Then the cry goes throughout the length and breadth of the land: "What is the cause of hard times? What is the cause of poverty? What is the cause of hardships?"

You will find that the greater part of this money is paid out by the laboring men. It is true that the rich drink liquors, too; but I will guarantee, if you could get all the facts, you will find that two-thirds of this vast sum of money is paid over the bars of these hell-holes by the men who work for so many dollars a day.

Thousands of these men, when they draw their pay on Saturdays spend it right away, so that the family never sees it; but the saloon keeper has it all before twelve o'clock Saturday night. Robbing God!

The Cities of the Nations Must Fall According to Prophecy

None of you have any doubt that Rome was destroyed, have you? None of you have any doubt that Greece perished? Have you any doubt that Nineveh fell; that Babylon, a greater city than Chicago, was destroyed—sank out of sight, until no one is now sure of the site of the city? You haven't any doubt that

nation after nation and city after city have perished, have you?

Just so will the cities of the world today perish! There may be some of them perish before another fortnight has passed away. Before this war is over, there may be no Paris left. It is possible that there might be no London left. It is possible that there might be no St. Petersburg left.

God has decreed in His word that the cities of the nations shall fall, and we are told in Revelation that when the Sixth Seal is opened, the first thing will be an earthquake, and the next thing will be that the sun will be darkened; the next, that the moon will turn to blood; the next, that the stars will fall upon the earth as figs shaken by the wind. Then the Heavens will roll together as a scroll, and the kings and queens and czars and shahs, and all the mighty men of earth, will cry to God to let the rocks and the mountains hide them from His face in the Day of His wrath. (See Revelation, Chapter 6.)

Then, when the Seventh Seal is opened, there is silence in Heaven for seven days. (Revelation 8:1.)

We are coming close to the end of the Sixth Seal—there is no question about that.

Nations will be destroyed. Why, it is an easy possibility that the near future might change the whole map of Europe.

When God's clock strikes the hour, it does not take long for prophecy to be fulfilled.

God the Almighty spoke the word, and there was light!

God the Almighty said: "Let us make man in Our Image," and He made man! It did not take Him ten years to make him, either, nor a million years; and He did not make him a baby, either: He made him a full-grown man!

It did not take God a million years to make this world! GOD SPOKE—and when God speaks, the thing is done, and that is all there is to it! God withdraws His hand—destruction could run from one end of the earth to another, in a second.

How long did it take to knock down San Francisco? Why, a second is all that is needed to swallow up New York! A second is all that is necessary for London to sink out of sight!

When God speaks—it is done!

There was never a more foolish utterance made than that the world was created out of nothing! God Almighty's Word—my friends, you have no right to say that it is nothing—God Almighty's Word is a very powerful thing! He SPOKE, and it was done!

"Lazarus, come forth!"—and he came forth. That was nothing wonderful for God, Who created man, Who breathed his immortal spirit into him! The Eternal, Infinite God—when He speaks, it is DONE!

"Will a man rob God?—"

The answer is, YES!

That hits some of you! Some of you who have known better for years, rob God. Some of these days, you will be up against it, and you will find out that you will not be able to get away from it, either.

A Man who Presumes on God's Mercy is a Fool!

A man who knows what is right, and does not do it, he will get to the place where he will try death-bed repentance—but it doesn't work! Death-bed repentances do not work with Almighty God, that is all there is to it.

Some people think they can go right along and do as they like and go as they please—and when they get into the devil's hands they say: "I am sorry that I have not done so-and-so, and I am going to do right," but, I tell you, death-bed repentances will not go with God!

I tell you again this afternoon: here is the place to settle all questions—right here in this Tabernacle. Do not wait to do it on your death-bed!

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings."

Ye are cursed with a curse: for ye have robbed Me—

Now, who?

"Even this whole nation"—not only an individual, but the whole nation.

I say, this afternoon—and a man is a fool who contradicts it—there is not a Christian nation under the sun. I remember one time when I said that in Melbourne, one little smart-aleck piped out: "Well, Great Britain is a Christian nation!"

I said: "You are a liar! Great Britain is not a Christian nation!"

There is not a Christian nation on the face of the earth, and a man is a fool who says there is.

These nations that go to war are murderers. It makes no difference whether you send out twenty men to kill, or one man—murder is murder, and God's Word says: "Thou shalt do no murder."

God permits wars—there is no question about that!

Men are free moral agents. God permits men to chew tobacco and make hogs of themselves! God permits them to smoke and stink! God permits them to drink! They are free moral agents, and so are nations.

None of these nations are of God. God Almighty never founded one of them. He never was the Author of that form of government in Israel that they should have a king. Any one who knows his Bible knows that. It is written that God, in His anger, gave them a king, and that is all there is to it! God has permitted them just like He permits Christian Science, Spiritualism, Millennial Dawnism, and a thousand other "isms" that come up out of hell, because people are free moral agents.

God permits Unitarianism, but it is from hell!

"Oh," says some one, "my father was a Unitarian!"

Well, so was the devil! What does that argue? That is just about as powerful an argument as when I was on a ministerial committee to examine candidates for the ministry. I used to reject more than I accepted, and some one would say: "Did you reject brother so-and-so?"

"Yes, sir; I did! Why, he didn't know enough to drive ducks to water."

"Well, he is a good man!"

"So is my mother! (Laughter) But that doesn't argue that she is suitable for the ministry."

If your father was a Unitarian, that shows he was mighty foolish and that he did not know his Bible!

There is Only one Way to God, and that is Jesus Christ!

When a man denies that Christ was God, he is a liar!

When a man denies that Christ pre-existed; when a man denies that Christ was God manifest in the flesh, he is an infidel, that is what he is! I don't care how good-looking you are, young lady, nor how smart you are, nor how nicely you can sing or play—that doesn't make any difference to me, not a particle! You cannot get to Heaven on your nice looks! How do I know but what you bought all your good looks at a drug store! God Almighty knows!

Take these Christian Scientists, whom I have walloped right and left, the only answer they can make—and they never sign their name to a letter—is: "Brother Voliva—"

Now, I am not their brother! I have no fellowship with the works of the devil!

"Brother Voliva: Where is your love? Where is your charity?"

That is the answer they give to your argument! Is it not a great answer?

When I tell them that they deny God; that they deny Jesus; that they deny the Holy Spirit; that they deny every doctrine of the Christian religion; that they are antichristian; that they deny that Jesus was Christ, then their only answer is:

"Brother Voliva: Where is your love, and where is your charity?"

Now, that is a powerful answer, is it not?—a wonderful answer!

Do not forget, my brothers, when you have the swell-head, and you think you are somebody because you married a girl who had some money—otherwise you would never have had a dollar!—do not forget that in the Bible we have many wonderful stories, such as the story of Dives and Lazarus. Dives was a very rich man. He had everything he could wish for, but poor Lazarus had to lie out at the gate. The dogs licked his sores, and he ate the crumbs with the dogs; but Dives went to hell, and Lazarus went to Heaven.

Do not forget that story of the widow who gave her two mites along side of the rich, who were giving so much; and Jesus said: "This poor widow hath cast more in, than all they who have cast into the treasury."

God does not judge by the outward appearance,—no, indeed!

The Christian Faith Stands or Falls with the Bible

You will stand or fall by the BOOK every time!

I am going to stand by the Book, and I am going to tell the whole world that it is true from Genesis to Revelation. It is THE INSPIRED WORD OF GOD; and when they ask me: "Do you believe that the days mentioned there were days of twenty-four hours?" I answer:

"I most certainly do!"

I was reading yesterday where one man says that they were periods of fifteen thousand years—and he was a minister!

O, what fools these ministers are! When the devil wants to say something foolish, he always gets a preacher to say it. Have you ever noticed that?

"And God called the light day, and the darkness He called night. And the evening and the morning were fifteen thousand years!"

"Thus the heavens and the earth were finished, and all the host of them, and on the seven hundred fifteen thousandth year God ended His work which He had made; and He rested on the seven hundred fifteen thousandth year from all the work which He had made!"

Now, you know, when the devil gets hold of men, they will say any idiotic thing!

How long is a day now? Is it not twenty-four hours—evening and morning? So it was then! Why, God could do all that in twenty-four hours; He could do it in twenty-four minutes!

"Oh," some one says, "I wish you wouldn't read that Third Chapter of Malachi any more; it hurts my feelings—I don't like it! Why don't you read something about the golden streets!"

Yes, people like to hear about the golden streets! Some people like to hear about anything that has gold in it, even if it is your teeth!

"But that was an old Jewish law!"

Have you ever heard them say that?

"Why, that has nothing to do with us—that was for the Jews!"

Yes, that was for the Jews!

My old story always comes to me. I have told it a thousand times, but I will tell it again—about a revivalist who went into a town to hold a revival. He entered the meeting place and sat down on a front seat as the audience was gathering. One nicely dressed man came up and tapped him on the shoulder and said: "Are you the minister who is going to hold the revival here?"

"Yes, sir."

"Well, now, say, I just wanted to say a word to you about—well, don't say anything about the liquor traffic. Of course, we don't believe in it, but there is one man here in town who is a very nice man—a lovely neighbor, and a good-hearted fellow,—and he gives us fifty dollars a year to support the church. Now, if you should say anything about the liquor traffic, you will hurt his feelings!"

I have been through that mill myself—and they used almost those identical words.

Pretty soon, another man comes up and says: "Now—we don't want you to say anything about the Roman Catholics. Of course, we know that there are some things that ought to be said, but we are on friendly terms, and we don't want any trouble—and we just wish you wouldn't say anything about them."

This kept on, until there were eight or ten persons spoke to him, and each one telling him what he should not say. Finally he said: "O my Good Lord, what shall I preach!" And one of the officers of the church said: "Give the Jews hell—there isn't one who lives within two hundred miles of this town!" (Laughter.)

Now, that is what they want; that is a sample of the preaching they are after—and I am sorry to say that that is the kind a good many of them are getting! They preach about everything under the heavens except what they ought to preach about; and the poor people are in darkness, and going to hell!

Yes, they say it is for the Jews. Let me argue this question—I am not going to preach on this subject.

Paying Tithes in the Gospel Dispensation More Necessary than in the Mosaic

Was not the Mosaic dispensation an inferior dispensation to the Dispensation of Grace?—yes or no! (People: Yes.)

Was it not a schoolmaster to lead us to Christ?—yes or no! (People: Yes.)

Now, if the members of an inferior dispensation, which was a schoolmaster, paid their tithes, what should men and women under a superior administration do? As much, at least? Well, I should think so!

Now, notice what is says:

"Bring ye all the tithes into the storehouse, that there may be food in my house,—"

Men who give their lives to the ministry have to have food, shelter, and raiment—that is all they have any right to! Ministers are sent out to work, and they are expected to give their lives, day and night, to the ministry. They are worthy of their hire; and that is God's way of providing for His storehouse.

The Churches Wasting Energy by Unscriptural Means of Money Raising

Where is that verse, where it says: "And they shall get up a pork-and-bean supper that there may be meat in My storehouse?"

Does anybody know the chapter and verse where it says: "Thou shalt prepare unto thyself a pan of baked beans and contribute the same to the church supper, that My storehouse may be supplied with beans?" Is that it?

Where is the chapter and the verse that says: "Thou shalt get up unto thyself an oyster supper, and deal out a quarter's worth of hot water with one little runt of an oyster therein, and shalt sell, in addition thereto, a pewter spoon at twenty-five cents to the children of the devil, with which to chase the poor little runt around in the water?" Where is the chapter and the verse, brethren?

Where do you find: "And I command the women to assemble and to put in nine-tenths of the time gossiping about everybody in town, and the other tenth in sewing carpet rags to make a carpet to be sold, so that the proceeds thereof may be given to the parson?" Where do you find that?

Ladies' Aid Societies, sewing carpet rags and making quilts to sell to the children of the devil, that there may be meat in God Almighty's Storehouse!

Is that what God says? NO!

These Ladies' Aid Societies! One story goes that one day, as the husband got up from the dinner table, he noticed that it was pouring rain in torrents. His wife said: "This is the afternoon for our Ladies' Aid meeting."

"Well," he said, "you surely aren't going on an afternoon like this!" He went on to his office. That night when he came in, he said:

"You didn't have your Ladies' Aid meeting, did you?"

"Yes, we did," she answered.

"Why, you didn't go out in that awful rain, did you?"

"No, I stayed at home—we had it over the telephone!"

Now, you people who are here as visitors from other towns and other churches, let me tell you that there is a God in the Heavens! Let me tell you, you cannot do as you please and go as you like, and not answer to God for it! There will be a mighty awakening some of these days!

God Almighty says:

"Bring ye all the tithes into the storehouse, that there may be food in Mine House, and PROVE ME now herewith, saith the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Do you believe it? Then LIVE IT!

If God is a liar, then let us prove it, and burn this Book!

The Christian to Prove his Faith in God by Faithful Service

Some people say: "Oh, well, it doesn't make much difference even if the Bible isn't true and religion isn't right!"

Well, I do not say any such stuff! I have no desire to be believing in a myth, nor in an illusion, nor in a farce, nor to be living in a fool's paradise!

If there is a God, then SERVE HIM! That is what Elijah said when he lined them up.

"How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him."

That is what I say this afternoon!

If you believe in God, serve Him! Prove it by your lives!

If you do not believe in God, then go your own way!

If you believe in the Bible, *live* it, and if you do not believe in it, say so!

Do not be a hypocrite!

Bob Ingersoll said, "I do not believe in the Bible." Thousands of church members say, "I do believe the Bible," but Bob Ingersoll came nearer living it than a lot of these church members do.

I want to tell you right here that these card players—euchre party lovers; these dancers; these theater goers; these people who have named the Name of Christ, but who are linked up with the powers of darkness—these people will be awakened some of these days, and they will be in hell!

God Almighty says that the friendship of the world is enmity with God, and if you have the love of the world in your heart, then the love of God does not dwell in you!

Now, God says further:

"And 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, saith the Lord of hosts."

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."—Verses 11, 12.

There is the plain Word of God!

The Christ Endorsed the Literal Fulfillment of the Old Testament

I can hear some preacher or some church member say: "He is reading in the Old Testament! That is not for us!"

Do you not see how the devil can lie to people?

Then, when you read in the New Testament they say: "Why, that is figurative!"

Christ said: "Not one jot nor one tittle"—not one dot over an "i," nor one cross on a "t"—"shall pass from the law, till all be fulfilled."

Deceitfully handling the Word of God!

I shall read, now, in the Twenty-eight Chapter of Matthew.

Know your Bible! A man who knows his Bible is ahead of all the rest.

Now, listen! I shall begin at the Sixteenth Verse:

"Then the eleven disciples"—that is, the eleven apostles—"went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted."

Notice as I read here!

"And Jesus came and spake unto them, saying—"

The trouble with the people is, they are always looking for something big! You know what they said about Christ's followers, after they had sent Pliny the Philosopher to make an investigation! Here is what they reported—I have not read it for ten or fifteen years; but here is the substance of it: "These people hold their meetings before daylight for fear of persecution. They are made up of the most common class."

Well, the Bible says: "And the common people heard him gladly."

If God Almighty has unveiled ZION, then all earth and all hell can never prevent ZION's onward march! God Almighty's Word will be fulfilled!

I have had people say to me: "Have you very many rich people?"

I always have a pain about that time!

"Have you any highly educated people?"

No! The Presbyterians have them all!

The more of that class you have in a church, the more hell you have!

In a town where I held a revival, they had a great row among the women because one woman said that their church had all the fine clothes in town, and that a certain other church had all the washer women. Of course, that helped in the revival and there were great conversions!

Here is another thing that always makes me smile!

"Why do you believe that? Don't you know that everybody else believes the opposite, that all the great men and all the learned men believe the opposite?"

Well, that is just one reason why I don't believe as they do!

The Ministry of John Alex. Dowie Bold and Uncompromising

When John Alexander Dowie came to this country a stranger, and stood up in the City of Chicago and threw the gauntlet down to them, was not the whole world against him?

Were not all the preachers and the doctors and the professors against him?

Were not all the great people of the world against him? Some said: "The idea that a man should come and challenge all the medical 'diskiveries'! The audacity of such a thing!"

God's clock had struck the hour, and Dr. Dowie stood up and said: "You preachers are liars when you tell the people that God gives them cancer; that God gives them consumption; when you say to the poor, broken-hearted widow that God killed her husband, and that she must say: 'Thy will be done, Father!'"

He branded that as a lie—and didn't they say: "Look at that little bald-headed, bow-legged, insane man coming here to challenge all the bishops and all the arch-bishops and all the theologians of the world! Did you ever hear of the like?" And then they would swell out, so that you would think they were going to burst!

He walloped them, didn't he? and I tell you, you would have mighty hard work to get up a fight on that question today!

When he printed his sermon, "Doctors, Drugs, and Devils," oh, that was terrible!

Why, could it be possible that my great grandmother was wrong?

Oh, yes, it could be possible! It is a good thing that all these old grandmothers have gone on the other side! That wretched generation of old grandmothers who went around with their stinking old catnip tea, pouring it down the throats of the children, and wrapping horse radish leaves around their ankles and their wrists—they were a nuisance! I am glad the old generation is gone! I hope they went to Heaven; but they had to leave their catnip tea behind.

Exposure of the Villainous Work of Doctors.

"Why, didn't God send the doctors?"

NO!

"Well, our preacher preached a sermon last Sunday, and he said that Medicine was the twin-sister of Religion!"

My, what a beautiful saying!

Arsenic, strychnine, digitalis, nux vomica, and all the rest of the dirty, stinking muck—the "twin-sister of Religion!"

John Alexander Dowie stood ALONE and challenged the world—and he was right, and they were wrong!

Where is your Scripture in favor of doctors and drugs? Where is it?

I remember in Melbourne they have Hospital Sunday, and they used to stretch a big canvas out in the court of St. Paul's cathedral. My contribution was Dr. Dowie's pamphlet, *Doctors, Drugs, and Devils*, which was tossed over into the canvas; and I put up a great big poster saying that I would preach a sermon in observance of Hospital Sunday, and my text would be: There was "a certain woman, who had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." I put that in front of the tabernacle; and there was not one of the parsons brave enough to open his mouth!

Hospitals are Hells—that is All they are!

If we knew the one-thousandth part of what goes on in hospitals, our blood would curdle in our veins. Why, there is not a hospital in this country, nor in any other country, where they do not murder the people—many of them, every year. There is no question about that!

What do they think of murdering people!

They are LICENSED MURDERERS! They are licensed to kill! They are licensed by the state to commit murder, and they are not amenable to the law!

I read of a case the other day, where an infernal scoundrel of a doctor put a sweet little child on the operating table. He had an inexperienced nurse administer the anaesthetic. The telephone bell rang, and he went to answer it. The nurse did not know any better, and she kept the receptacle there administering the anaesthetic; and when he came back the child breathed its last.

If you could only open the coffins of the people who die in the hospitals; if you could bring the loved ones out, you would find no brains in the skull—only sawdust; you would find no heart there; you could find that they have been stripped, and that all those things are back in the pickling vat.

I have not a good word to say for the whole fraternity! I say that the only thing for a doctor to do is to quit his dishonest, damnable business.

A doctor is a thief; and if he has a drop of honest blood in his hypocritical hippopotamus hide, every time he goes to the bedside of a patient and takes his dirty, stinking, little old black bag, with its filth and muck in it, he knows he would rather take a horse-whipping than to go there and practice his deceit.

Do you see those words on the wall? I will explain them to you. Some people want to know what they mean.

The Bible Declares that No Pharmacist Shall Enter the Kingdom of God

The first word is "KASHAPH." It is Hebrew, and means "a druggist." The next word is "PHARMAKOS," which is a Greek word, into which the Hebrew word, "kashaph," is translated. The Bible declares that no druggist can enter THE KINGDOM OF GOD!

Talk about a saloon! Why, one drugstore is worse than a half-dozen saloons!

A saloon sells alcohol and tobacco, and that is all. A drugstore sells alcohol, tobacco, cocaine, opium, laudanum, morphine, strychnine, arsenic, digitalis, nux vomica, "rough-on-rats," and all kinds of damnable inventions for the murder of the unborn.

I say that the most terrible hell-hole on earth is not a saloon, but it is a DRUG STORE!

A drugstore is lower down—closer to the infernal regions—than a saloon could possibly be! There is no question about that!

The practice originated in heathenism! Why, the "R" on a medical prescription is the symbol of Jupiter, originated in heathenism—just exactly where Evolution originated; just where Higher Criticism originated; just where Modern Astronomy originated!

Old Pythagoras, the first advocate of the transmigration of souls, was the originator of the globular whizzing earth theory.

All these things come out of hell! They were originated in heathenism, and the devil has deceived the people, and gotten them to accept them!

"Oh," some people say, "don't you know that all the great people and all the aristocratic people, all the kings and the lords, all the dukes and the duchesses (and all the "pukes," too), throughout the world believe in it?"

Yes! That is just the reason why I do not!
How many believe the Bible?

Evolution and Modern Astronomy Condemned by the Bible

I believe it; and I tell you, when my Bible tells me that when the great old General and servant of God Almighty said, "Sun stand thou still upon Gideon; and thou, Moon, in the valley of Aijalon. And the sun stood still, and the moon stayed, until the Nation had avenged themselves of their enemies." (Joshua 10, 12-14)

I believe God answered his prayer; and that one thing alone gives the lie to the infernal teaching that the sun is stationary and that the earth revolves around it.

Good old Hezekiah said: "Lord, spare my life!" and God said:

"I have heard your prayers!"

"Give me a sign, Lord," and the shadow on the sun dial was thrown back ten degrees.

In the case of Joshua, the sun was halted, and stood still.

In answer to the prayer of Hezekiah, the sun not only stood still, but it went back in its journey ten degrees.

The Bible says so!

You may believe infidels if you want to, but I AM GOING TO BELIEVE THE BIBLE; and in these last days, in getting a people ready for the Second Coming of the Lord, you have to make a clean sweep of everything!

If you want to believe that you evolved from a monkey, that is your privilege—go right on and believe it. That is what the god of science teaches.

I have no use for so-called "science!" I always did make fun of it and laugh at it. It is nothing but a lot of rot—the inventions of men inspired by the devil!

Medical science! There is no such thing as medical science!

So-called Medical Science a Farce and a Fraud

The majority of the doctors are drunkards, morphine fiends, cocaine fiends! Dr. Caruthers, in his report, made a few years ago in New York, said that the majority of all the doctors in this country carried a hypodermic needle, squirting opiates into their own bodies—victims of their drugs!

"Oh, I have to get a doctor, Johnny has a little pain!"

Yes, Johnny has been eating a green apple!

"Well, what about getting the preacher?"

"Oh, we don't want the preacher—we want the doctor!"

They do not think of God!

Then there comes in a little old bird-clawed tool of the devil, and he looks very wise as he looks at Johnny.

"Pretty sick boy, madam, that you have here! It's a good thing you sent for me when you did. It would have been very serious if you had delayed a minute longer! Do you hurt, Johnny?"

(Johnny ought to say: "Well, you miserable fool—what do you want to ask me for? Why did I send for you?")

"Yes; I hurt!"

"Where is the pain?"

"Why, it is in the northeast corner of my little tœ!"

The miserable doctor will look as wise as King Solomon, and then decide that it is a chance to fleece them out of some money.

Then he goes over to the table and he shakes his head—you know they are trained to do that in school. That whole thing is worked out. These fellows are given lectures, and they are trained just how to fool the people, how to fleece them, and how to deceive them. He goes to the table and takes out his little old pill box, and mixes up a few little things, and leaves his directions.

"Johnny is to take one every hour, and I will be back to-morrow morning!"

Johnny takes it, and that afternoon he squeals with pain. Then they call up and say: "Oh, doctor, Johnny is worse!"

"I'll be right over!"

Yes, he has given him something to make him sicker. How awful! And he will keep him down there, if his parents have the money, for three months. Then, after a while, he says: "I have done all I can do for Johnny—we must have a consultation. Have you any doctor you prefer?"

"Well, no; you can select."

Then he selects.

How Doctors Fool their Patients to Rob them of their Money

Did you ever see them come in together? They will whisper together a little bit (that is to scare the father and the mother); and then they will go over to Johnny, and one will say:

"Let me see your tongue, Johnny! Oh, my! It has a coat on it!" (And a jacket, too!)

Then they go off and have another consultation together, and one will say:

"Well, you fix up the medicine!"

"Oh, no; you do it!"

They are very civil to each other.

Then the next thing is an operation! They have an understanding with the hospital that for every patient they furnish they get a percentage of the fee!

An operation!

"Johnny has the 'appendicitis'!"

Sure! There is no doubt about it!

There is no such thing as appendicitis! It is an infernal lie!

You talk to those old-school doctors, seventy-five or eighty years of age, and they will laugh at you if you mention appendicitis, and say that it is nothing but an invention for money. This reminds me of a story—perhaps you have heard it many a time. A lady was talking to one of these doctors, who had been operating right and left, and he was telling her about the charges the doctors made.

"Well," the lady said, "what do the poor people do?"

"My dear madam," he answered, "poor people don't have appendicitis!"

No!

Then they take Johnny to the hospital, and perhaps they will make a little scratch to make people think that they have operated—they often do that; and sometimes they cut the patient open,

and find that he is perfectly healthy. Instead of the trouble being in his stomach, it was in his finger!

The whole business is from hell!

The only way to have good health is to shun and avoid the doctors!

Now you say: "Why, our preacher doesn't read the Scripture Lesson like he does!"

Let me see—you have been here an hour and forty-five minutes! Oh, dear me, think of it!—an hour and forty-five minutes, and not through with the Scripture Lesson!

"Our preacher only takes up three minutes with the Scripture Lesson!"

Yes! He comes on the platform and says:

"The Lord is my Sheph-ahd; I sha-w-l not want.

He maketh me to lie dow-hn in gre-en pah-stures:

He leadeth me - ah - beside the still wa-h-ters.

He restoreth my soul; He leadeth me - ah - in the pa-wths of righteousness foah His Name's Sake."

That is the way he reads it! Have you ever heard it? If you do not believe I am right, go to some church next Lord's Day, and see if I am not telling the truth!

I am a boy yet, but I have been around a good deal, and it is the truth!

Well, now, Jesus met the disciples at a mountain in Galilee, and He talked to them.

I shall now read the Great Commission! It is right on this subject of obedience that I have been reading to you.

"All authority—"

ZION, this is of the utmost importance! Right here is one of the great, fundamental differences between ZION and all the other organizations!

Jesus said: "ALL AUTHORITY"—now, notice that! That is a big claim!—"is given unto Me"—where?

"In Heaven"—now, that is up there!

ZION, I want to show you a thing or two!

Lies of Modern Astronomy regarding the Earth, the Sun and Moon Exposed

Where is Heaven? Heaven is up yonder! This is the earth!

When the Blessed Lord ascended, they saw Him going up, did they not? and the angels declared that in like manner He would come again, did they not?—and when He comes, He is coming to this earth, is He not?

I shall ask you this question: If the world is whirling around in space at the rate of a million five hundred thousand miles a day; whizzing around many times as fast as lightning travels—how is the Lord going to light on it? Just tell me!

There is Heaven—right up there; and between this earth and Heaven where God's Throne is, in the upper air, are the evil, wicked, lying spirits; and down below is hell!

"All authority is given unto Me in Heaven—"

"In the beginning God created the Heaven and the Earth."—Genesis 1:1.

According to this Bible, ZION, which was created first—the earth or the sun?

The earth!

Well, then, which are you going to believe—the lying infidel-astronomer, who says that the sun was created first, and that this earth was a spark shot off the sun, or the Bible, which says that the earth was created first?

Are you going to believe that lie any longer? I never did believe that this earth was a spark-shot out of the sun—I don't believe in such rot!

God Almighty created the earth, did He not?—a habitation for man; the only earth He ever created. There is no other! It is the only place that is inhabited, as far as man is concerned!

In Heaven is God, Christ, the Holy Spirit, and the Cherubim, Seraphim, angels, and archangels!

This earth is the abode for man!

How many suns did God create?

One!

The Bible tells you that He created one: then, when these astronomical asses say that He created a million suns, they are liars—that is what they are. He created ONE SUN!

How many moons did He create?

One moon!

That is what the Bible says, and I am going to believe it; and I tell you, the Church has to be rid of these infidel theories—every last one of them, from start to finish, and don't make any mistake about it.

"All authority in Heaven and on earth"—that is what it says! That covers the whole business, brethren; that covers the universe—heaven and earth, the only places where there are any inhabitants!

I see one man has come out with a great article, and people read it, and say, "What a great man!" He said the inhabitants of Mars are a little over fourteen feet high. Then another fool comes out with a big article, and says that they are only two and one-half feet high!

Conductor Thomas heard a lecture a few days ago, and, among other things, the lecturer said that the nearest star was two hundred seventy-five thousand times as far away as the sun, or thirty-five quadrillion, three hundred fifty-five trillion miles from this earth—and that is the kind of rot that the people are fed on!

One thing you need to notice right now, ZION, is that after the sixth seal is opened, there are to be four angels standing on the four corners of the earth! On the four corners of the earth! That is what the Bible declares!

What for? To keep back war! Only God's people are sealed!

All Authority in Heaven and on Earth Given of God to the Christ

Christ's authority covers Heaven, and it covers earth. Now, He says, in giving the Great Commission: "GO!"

"MAKE DISCIPLES OF ALL NATIONS!"

Preach the Gospel!

Now, what is the next thing? I want you people to notice this! The next thing is—"Baptizing them"—what?

Sprinkling a little water on a baby's nose?

No!

"—Baptizing them INTO THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST:

"Teaching them to observe"—how many things?—"All things whatsoever I have commanded you: and, lo"—what?—"I am with you always,"—how long?—"even unto the end of the Age."—Matthew 28:19,20.

Now, notice! There is Jesus Christ, the Son of God, lifting His hand and declaring that God has given Him all authority in Heaven and on earth.

He said: "GO! PREACH!" to those humble disciples!

I want you to understand, I have no use for the present-day ministry—I tell you frankly and lovingly; and in every city in which I speak I will say it!

Don't you know, the men whom God has called to the ministry are damned—many of them—before they are half-way through some of these theological seminaries! I believe that there have been young men called of God, who have gone to these theological seminaries, and have been damned before they have been there two years!

One young man said to me: "The hardest place that ever I have struck, to keep from going to the devil, was a theological school,"—and he was right! Why, they turn out preachers like factories turn out ready-made clothing! God Almighty, through the Holy Ghost, has to make a minister!

All the schools in Christendom cannot make a preacher! They go to school, and are filled with Higher Criticism and Evolution. I remember one class in Geology. Out of that whole class, there was only one Christian left, after the final examination; and the rest were infidels. They had sat there for three months listening to a lot of rot about this earth being millions of years old!

This earth is not a million years old—that is an infernal lie! The world is six thousand years old, according to the Bible, and it is not any older! You preachers get that into your heads! Don't go around here with any such theological rot!

False Shepherds Declare Many Bible Events Mere Myths

They say that Genesis is an allegory. Then the next thing you hear is that Noah's flood was a myth! Why, how could you have a flood on the globular earth, whizzing through space at the rate of one million five hundred thousand miles a day? Could you have a flood on an earth of that kind? No!

The Rev. Dr. —, says that the Bible account of the origin of man is a lie. He is a Congregational minister, too. He says that the Bible account of the origin of the earth is a lie! He says that the Bible account of the flood is a myth and a fable;—and how has he come to that conclusion?—Because he has accepted your globular earth theory! And, of course, if this earth were millions of years in forming, the Bible is a lie; and if man were thousands of years in evolving from a monkey, of course the Bible is a lie; for the Bible says that God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, does it not?

Oh, that God will give ZION her parochial schools!

Oh, that God will enable ZION to establish her own college, that her children and young people may be trained for God and for ZION!

God forbid that their minds and hearts should ever have to be stuffed with all of the geological, visionary, astronomical rot and infidel stuff that has been crammed into the minds of the older people!

Dr. Dowie used to say, in his remarkable lectures, "Brethren, you have as much to unlearn as you have to learn," and that is true. Oh, how much we have to unlearn!

If ever a man asks you about Voliva and ZION, tell him that Voliva believes the Bible from the first verse of Genesis to the last verse of Revelation, and that he will stand for it against all hell, and against all the colleges and universities, in upholding the Precious Word of God! There is where I will stand until the breath goes out of my body!

I am a college man. I started to school when I was six years old. I was married when I was twenty-two, and went to school years after that. I finished my schooling when I was twenty-seven. I was in school twenty-one years.

I have taken four years of lectures on systematic and revealed theology and other kinds of theology. I have taken a course in higher criticism.

I was selected as the man for a six-days' joint discussion on the question of the Deutero-Isaiah authorship question. I was selected to prepare a thesis—a very lengthy document—on the pre-exilic and post-exilic dates of the Book of Zechariah.

I believe that Isaiah wrote all of that Book, and to say to the contrary is the biggest lot of rot that was ever penned by any tool of the devil; and there is not a scintilla of proof to show that he did not write it. They have gone through it with a fine-tooth comb; and they say that from the fortieth chapter to the close of the book there are some words that you do not find in the first thirty-nine chapters, and so on and so forth. It is a mighty shrewd trick of the devil!

The Wisdom of this World is Foolishness with God

What is the matter with the world today? They are stuffed full of geology; they are stuffed full of astronomy; they are stuffed full of evolution; they are stuffed full of higher criticism—they are full of the devil! No wonder you cannot get the Gospel into them!

Then, when you say something that contradicts the generally accepted theory—how awful it is!

You should hear some of these school teachers and superintendents and principals! Then some fellow in charge of an astronomical chair—you ought to see him look like a monkey and laugh and snarl and sneer! Why? Because you challenge their systems, and brand them as lies!

I do brand them as LIES!

I am not going to believe the devil! You can do what you like!

I am going to take the Bible, and I am going to STAND BY IT—and God will stand by me, and will answer my prayers because I honor His Precious Word!

Oh, do not be afraid of being called an old foggy or an old moss-back, and do not be afraid of being called a fool for Christ's sake!

Does not the Word of God say that the wisdom of this world is—what?

"Foolishness with God." That is what it is!

Now, here in front of me is a class!

Now, ladies and gentlemen, the sun is ninety-two million miles from the earth!—did you get that?"

Who said so? THE DEVIL!

Here is Prof——, the wise (?) astronomer, who has

figured it out that the sun is three million miles away from the earth; here is Prof——, professor of astronomy in Cambridge, who has figured it out at twelve million miles; here is Prof——, who has figured it out at twenty-seven million miles; here is Prof——, and he says it is twenty-eight thousand miles, three hundred seventy-five feet, two inches, and seven-eighths of an inch away; here is Prof——, who has figured it out at fifty million miles; here is Sir Isaac Newton—the crazy fool!—who talked about the law of gravitation, when there is no such thing! It is nothing but a lot of buncombe! I put them all down as a pack of fools!

How are you going to believe any of them? When they figure all the way from three million miles up to ninety-two million miles, which one are you going to believe? Well, I do not believe any of them!

The Word of God, the Final Authority of Faith to Every Christian

I do not have to answer any of their questions—there is the Bible; and let me tell you something: the Bible says that no man can search out the foundations of the earth!

"If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."—Jeremiah 31:37.

Just think of a man writing a book on two brickbats! He made excavations, and found one brick down so many feet! Well, now, that brick was made thirteen million, two hundred thousand years ago. He found another brick further down, and says it was made fourteen million years ago! And he did not stop to think that one of those bricks might have fallen edgewise and the other one, flat, and that the one that fell edgewise would have gone down deeper than the one that fell flat!

That is just a sample!

Then another of these fellows will take a microscope and say he has discovered a wonderful germ. It is the "hypic pokus izio upious!" Oh, what a discovery! In reality it is nothing but a piece of lint from the rag with which he cleaned his microscope!

They call all this science; and they have the people scared to death!

"You mustn't eat this, and you mustn't drink that, and you mustn't breathe, because you are inhaling millions of bugs, worms, snakes, and mosquitoes into your lungs all the time!"

Now, that is the devil's work!

Whose authority are we going to recognize, ZION?

The AUTHORITY OF THE SON OF GOD!

A Triune Man Baptized by Triune Immersion with a Triune Faith

We are going out to "make disciples of all nations," and we are going to baptize them "into the Name of the Father, and of the Son, and of the Holy Ghost!" We are not going to sprinkle a little water on their noses and call it baptism; we are not going to pour a little water over their heads—but we are going to baptize them "INTO THE NAME OF THE FATHER," and put them under the water, "AND OF THE SON"—and immerse them the second time; "AND OF THE HOLY GHOST"—and immerse them the third time. Then you will have a Triune Man—Spirit, Soul, and Body; baptized by Triune Immersion—"Into the Name of the Father, and of the Son, and of the Holy Ghost," with a Triune Faith—covering Salvation, Healing, and Holy Living; with death to sin, life from God, and power for service!

"Teaching them to observe ALL THINGS whatsoever I have commanded you—"

Not ONE thing, but ALL things!

Now, on this subject of Authority, I wish to say a word! You may not know what is the matter with these old churches—well, I will tell you what is the matter with them: they are not in accordance with God's Word!

You just take the Bible, my hearers!

See those two men sitting there fishing? "Come with Me, and I will make you fishers of men," Jesus said, and they left everything and followed Him! Their names were Peter and Andrew.

He goes on a little farther and sees two others with their father, mending their nets; and He says, "Come with Me!" They go with Him!

A little later, He was passing the receipt of custom, and He said to the man sitting there, "Follow Me!" and he followed Him!

He takes these humble fishermen—these humble disciples, and says to them, in the Tenth Chapter of Matthew: "I give you authority to cast out unclean spirits; to heal the sick; to cleanse the lepers and raise the dead. GO! Preach the Gospel, without money, and without price! Freely ye have received, freely give! Go to the people and tell them that THE KINGDOM OF GOD is come!"

Now, today—how is it?

Multitudes Going to Hell because of Hireling Ministers

They go off to a theological seminary and go through a certain grind. Then they are called on to preach a trial sermon! The people are going to call the preacher!

How can the people call the preacher? It is the preacher's work to CALL THE PEOPLE; and God Almighty never sent His ministers out to be called by the people: He sent His ministers to call the people!

Think of the preachers today!

"What will you give me?"

Well, we have been paying only eight hundred fifty dollars a year."

"How have you been paying that?"

"Well, we have been making up so much in money, so much in apple butter, and so many chickens, for the preacher."

"No; I am not going to preach for eight hundred fifty dollars; if I can't get twelve hundred, I won't preach at all!"

Have you ever heard them say that?

Think of being called of God to preach, and then talking like that! Is it any wonder that the people are going to the devil?

Ah, the ministry of today is a stench in God Almighty's nostrils!

No wonder the people are leaving the churches by the hundreds and the thousands!

Who are the ones who are misleading the people? Who are the ones who laugh at the story of Adam and the Fall? Who make light of the story of Jonah and the whale? Who make light of the story of the three Hebrew children being saved out of the fiery furnace? Who are the ones who laugh at the story of Daniel in the lions' den? Who pooh-pooh at the supernatural?

The ministers who stand behind the so-called sacred desk, and the professors in theological seminaries!

In a recent number of the greatest Methodist paper printed in this country, there is an article by an old-time Methodist, who declares that our universities and our schools are given over to infidelity; and he is right about it. The devil has gotten in, and they have assailed the Word of God.

The Precious New Testament says:

"For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Matthew 12:40.

Then some men get up and deny it!

Christ spoke of Moses as a servant of God. Christ endorsed the words of Moses!

Christ said, "For Moses wrote of Me." Christ endorsed his account of the creation of man—that God made them male and female!

Is it any wonder that I say here that men who are attempting to undermine the Word of God are damning more people than the saloons are?

Oh, they do not like to hear a man say that!

PREACH THE GOSPEL!

PREACH THE WORD!

The Churches For the Most Part Unfit to Harbor Saints

God did not say, "Deliver a beautiful essay on The Whyness of the Why!"

God did not say, "Deliver a philosophical dissertation on the Howness of the How!"

God did not say, "Go out there to show off your rhetoric and your oratory;"

God did not say, "Go out there and stand just so, and look out that your wrist lifts up in a curve!"

Is that what God said?

NO! When God calls a man, he is God's mouthpiece; he is the man in whom the Holy Ghost speaks and delivers a message!

Why was it that the Apostles turned the world upside down?
Why was it that the old pioneer preachers, who used to ride the circuits in this country, blazed a path two hundred miles along?—and about all they knew was the Bible!

WHY? Because GOD WAS WITH THEM, and they had the power of God; and they preached the Gospel!

Oh, you know it is true!

I would rather go to the cemetery than attend the rank and file of these churches, which are as cold as death—as cold as an iceberg! There is no life in the singing and no power in the preaching! They are sepulchres of the spiritually dead!

Preach the Gospel!

The Time has Come when People will not Endure Sound Doctrine

Paul says that the time would come when the people would not endure sound doctrine—and that time is here! They will not endure it! Consequently, they call the preacher, and he must preach to suit them, or they will kick him out; and they are doing it all over this country!

—After their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.—II. Timothy 4:3,4.

And to old women's tales, and to science, falsely so-called! Anything but the Gospel!

Why, I can read what Jesus says on divorce and drive some church members crazy; I can read the Word of God, and not say a word myself, and drive some church congregations wild!

Go into the average church and challenge their euchre playing, and say to them: "Come up here on this platform and ask God to bless your card-playing"—and they will be ready to mob you in five minutes; they will be ready to kill you!

Attack their dancing, which is from hell, and they will be ready to mob you! Go after their sins, and they will be ready to kill you!

PREACH THE GOSPEL!

Ah, see the average preacher coming on the platform.

There sit the poor, starved, dying people—sick, suffering, dying!

He takes out his old manuscript, and starts with a beautiful little bit of oratory, which is like a stone to the poor people!

I went into a Church of England cathedral once, and I just had to grasp the seat to keep from rushing on to the platform and ordering the preacher to sit down. How disgusting it was!

Preach the Gospel!

The Christ Enjoined Baptism for Believers

After you preach the Gospel to the people, you must baptize them. Now, let me tell you something here!

The Lord Jesus Christ, when He gave that command, used a certain Greek word. The word which He used was the participle form of "baptidzo," which means to immerse repeatedly.

You say, "Well, I was sprinkled!"

Where do you get the authority for that? I should like you to show me where you get your authority for sprinkling water on anybody and calling it baptism!

How can the word that Jesus used mean—as some would have it mean—to sprinkle, to pour, to immerse!

Now, my brothers and sisters, you may have lived up to the light that you have had, but God helping me I am going to give you some more light this afternoon, and if you do not walk in that light, you will go into darkness—you mark what I say!

Here is the command of God the Almighty! Can you do as you like about it? Can you do as you please?

There never was a bigger lie taught than the lie of Roman Catholicism—the lie of Lutheranism—that you can take a child and sprinkle a little water on its nose, and then that child is regenerated. It is a lie!

The Doctrine of Baptismal Regeneration is a Falsehood

Baptism is for people who can repent and believe—do you not know that? It is not for babies!

Now, there is not a man or a woman here, with a common school education, who would contend for a minute that one word could mean to sprinkle (which means to scatter in small drops), to pour (which means to cause to run in a stream), to immerse (which means to submerge, to sink under)!

My brothers and sisters, I ask you this question: When the Lord Jesus Christ gave the command to baptize them, was He talking about the water, or was He talking about the man? I ask you again: Is the action of baptism asserted of the man, or is it asserted of the water?

It is asserted of the MAN, is it not? It is the man whom you are to baptize, is it not?

Now, then, I submit this to you!

You tell me to sprinkle this paper. I ask you, do you mean for me to sprinkle water upon the paper, or for me to sprinkle the paper? You say, "The action is asserted of the paper." Therefore, to sprinkle this paper I must reduce it to small particles—for to sprinkle means to scatter in small drops. Therefore, in sprinkling this paper—if the action of the verb is asserted of the paper—this is all I have to do (scattering the paper). If it is asserted of the water, then I can take the water and I can sprinkle it upon this paper.

I say, the action of baptism is NOT asserted of the water: IT IS ASSERTED OF THE MAN!

You are to take the MAN, not the water!

The Act of Baptism Asserted of Man, not of Water

Now, then, if you say, "Sprinkle this man," and the action is asserted of the water, I can sprinkle water on him; but if the action is asserted of the man, the only way I could sprinkle him would be to take his flesh and bones and grind him in a sausage mill and reduce him to a pulp, and then take him and sprinkle him.

To pour means, to cause to run in a stream! Now, you say of this piece of paper, "Pour this paper!" Do you mean to pour water upon it—asserting the action of the water? If you mean to pour the paper—asserting the action of the paper—then I must reduce it to a liquid, and then pour it—causing it to run in a stream.

Then, when you baptize them "Into the Name of the Father, and of the Son, and of the Holy Ghost," you assert it of the man. You take the man to the water—you do not bring the water to the man!

Jesus said, "Baptizing them into the Name of the Father"—and you immerse him; "into the Name of the Son"—and you immerse him; "and into the Name of the Holy Ghost," and you immerse him. That is doing what Jesus said! That is Christian Baptism by Triune Immersion!

The first case of single immersion on record was that of Eunomius the Unitarian. Eunomius rejected the Divinity of Christ. He threw Jesus Christ out of the God-Head, and that is the way single immersion originated.

You say, this afternoon, "What difference does it make?" You will find out!

My business is to give you the light! If you do not want to walk in it, I have no more responsibility—none whatever! It makes no difference to me here nor there!

If you want to go on with your sprinkling, if you want to be satisfied with some old Roman Catholic priest taking you in his arms when you were a baby,—having a godfather and a godmother, and all three of them drunk,—and sprinkling water on you and calling it baptism, that is your business!

If you want to be a Lutheran and go through the same farce, that is your business; but before God I will give you the TRUTH and I will give you the light—and if you do not want to walk in it, when I meet you on the Day of Judgment, my skirts will be clear!

You have to do some thinking for yourselves!

Popes, Bishops, Priests and Many Ministers Unworthy of Respect

Every Roman Catholic here today knows that there are scores of Roman Catholic priests who are drunken beasts! Is there any one in this audience who does not know it!

Everybody knows it!

Everybody knows that one pope has denounced another!

Everybody knows that one pope caused the bones of another pope to be disinterred!

Everybody knows that one pope was sued by the offspring of a certain woman, and he established his parentage! Everybody knows these things!

Everybody knows that in the Lutheran church they have numerous ministers who are drunkards; that they have numbers of them who are soaked with tobacco and filth!

I could take the testimony this afternoon! Those who have come out of the Lutheran church could stand up here and give testimony that what I say is true.

In the Methodist church, what have the bishops done? What have the presiding elders done? They have gone off into a room of a Masonic lodge and have been stripped of their clothes, with the exception of an old undershirt and an old pair of drawers. Then a rope is put around their necks and a pair of goggles on their eyes, and they have been led in—mocked, laughed at by devils in hell—seeking masonic regeneration. They have bowed before the altar of Baal, and have taken a blood-curdling oath—these bishops and these elders—saying that they will not violate the chastity of the wife, mother, or sister of a master mason, if they know that she is such—if they do not know it, they will go ahead. As far as all other women are concerned, they have perfect liberty.

I denounce them to their teeth!

I tell them that they have gone to the devil!

I tell them that they have betrayed the Christ for less than thirty pieces of silver!

There is the truth, and it is ZION's calling to tell the truth!

God's people have to come out of the world—that is all there is to it.

God's People Called to Forsake the Ways of the World

What does the Bible say? "Be not unequally yoked with unbelievers," does it not? It says that we are not to have any fellowship with the unfruitful works of darkness!

"Wherefore come out from among them, and be ye separate, saith the Lord... and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." II. Corinthians 6:17,18.

In the Book of Revelation it is declared that Babylon is fallen, and become the hold of every unclean devil.

"COME OUT FROM AMONG THEM," God says!

I tell you, if you never hear me again—and some of you may say, "I never want to!" but that does not matter an iota to me whether you want to hear me or not—I am telling you the truth.

When you come to hear me, I will tell you the truth, I do not care who you are, where you are from, or anything else; but I am going to give you God Almighty's truth right straight from the shoulder—and I say to you that you *cannot* do as you like and do as you please, unless you want to go to hell. You must be red-hot for God! God says that if you are lukewarm or indifferent, He will spew you out of His mouth.

No Christian can play cards!

No Christian can go to a dance-hall!

No Christian will frequent theaters!

No Christian will spend God Almighty's time in serving the devil! There is too much to do; too many who need the Gospel; too many perishing!

There is no time to waste; no time to throw away!

Oh, may God help you, this afternoon, to be brave!

"What will brother think?"

"What will sister think?"

"What will father say?"

Discipleship Means an Uncompromising Stand for the Christ

"—If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—Matthew 16:24.

"He who loveth father or mother more than Me is not worthy of Me:—Matthew 10:37.

There is discipleship!

My brothers and sisters, these are wonderful days in which we live!

Ah, the Christian who has his eyes open, what wonderful things he can see!

Do you want to fail, or do you want to be an overcomer, and sit with Christ on His Throne?

Will you barter your chances away for a little property or position here; for the honor and empty plaudits of the world?—or will you forsake all and put yourselves into God Almighty's hands?

I have done my part!

I could say many more things! I have said enough.

Lift the Standard!

"—Except a man be born again, he cannot see THE KINGDOM OF GOD."—John 3:3.

Oh, line up and cause to march by all who profess to be Christians! Let them stand by the standard—"Except a man be born again, he cannot see THE KINGDOM OF GOD."

How many, how many will pass?

I bid you ask yourselves that question morning, noon, and night; and if I were to ask you this afternoon if you are ready for the Coming of the Lord, there ought not to be a member of this Church who could not say, "Yes!"

O my God, my Father, is it possible that there is one here—a member of this Church—who is not ready for the Coming of the Lord!

What is the matter?

Where is the trouble?

The Most Essential Thing in a Christian's Life to be Ready for the Coming Christ

What have you been doing that you are not ready for the Coming of the Lord?

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matthew 24:44.

My brothers and sisters, this is a solemn question!

I have done my part faithfully, I believe, in the sight and presence of God and the Holy Angels!

Not one of you could say, should we be before the Judgment Bar before another day dawns, that I have not done my duty! I have pled with you to give your hearts to God. Make a full and unconditional surrender this afternoon! Live for God!

What I have said I pray the Holy Spirit will drive home to your minds and hearts. My brothers and sisters, I want you to think, just now, of the millions of men covering a line over two hundred miles, who are waiting the word of command to enter pitched battle, which might change the map of Europe; might turn the stream of history for centuries.

Many decisive battles have been fought. Before this conflict is over, hundreds of thousands will lay down their lives, and there will be widows, orphans, and broken-hearted mothers by the tens of thousands; famine, and all the terrible accompaniments of war!

What does it all mean?

God's Word says that there shall be a time of trouble such as there has not been since the world began.

Will the United States escape? NO!

Will any country in the world escape? NO!

To the Philadelphia Church—the Church before whom God has placed an open door—unto that Church He has said: "I also will keep thee from the hour of temptation, which shall come upon all the world."

That is the promise of God!

Your only hope is in GOD! No government can save you; no government can protect you! When that breaks forth in all its fury upon this poor old groaning, dying world, then it will be only the arms of God the Almighty that can be placed beneath you to save you from the time of trial that shall come upon the whole earth!

The Word of God is plain!

As I have poured over these wonderful prophecies, oh, how beautiful they have become!

"You say, 'We cannot know!'"

We CAN know!

Every part of that Sixth Seal has now been fulfilled, except the one event—the rolling together of the Heavens as a scroll. Why is there any cessation? Until God's people are sealed—that is, the Bride.

What does it mean to be "sealed"? It means to be "BORN AGAIN"—to be regenerated, converted; to repent, make confessions and restitution, to have faith, to be obedient, to live an holy life. It means justification, sanctification! It means to be washed in the Blood of the Lamb—indeed and in truth a child of God—sealed! And when the sealing is finished, then the time of trouble, in all its fury, will break forth.

Days of Tribulation to Come at the time of the End.

Writers of all nations are delivering themselves of various utterances. One says that this will be the last war the world will ever see; but he does not know what he is talking about. If it should be Armageddon, which is to take place just before the Coming of the Christ, then Gog and Magog—the most terrible war of all—is to come at the close of the Millennium.

Another writer says it will be the bloodiest and the most destructive war since the birth of the human race—and he is right, because the implements of destruction today are a thousand-fold greater than they ever were before.

What is it all about?

They say, because of the assassination of Prince Ferdinand—the heir-apparent to the throne—and his wife; they say, because it was a Servian plot; but no, it is deeper than that: it is a battle between the Teutons and the Slavs; it is a battle between the Roman Catholics and the Protestants, and the issues involved are the greatest that have ever been involved in any war in the history of the world.

Now is the time to study!

Now is the time to pray!

Now is the time to search the Scriptures!

Now is the time to follow the Day-Star, the Sure Word of Prophecy; and God will take care of you! God will take care of ZION! God will take care of His people!

It is NOW that ZION will rise!

It is NOW that ZION will be built up!

"When the Lord shall build up ZION, He shall appear in His glory."—Psalm 102:16.

The Bride must be prepared! She must put on the garments of righteousness—the linen, "the righteousness of the saints."

May God help you today to take your stand, and to do what is right! Amen.

The Senior Choir then rendered the ANTHEM—"SING ALLELUIA FORTH," by Trench, after which the General Overseer said:

Now, my brothers and sisters, let us pray! Pray earnestly to God to guide us by His Word and Spirit, and to keep us in the hollow of His Hand. Let us bow in prayer!

GENERAL OVERSEER: Our Father Who art in the Heavens—Creator of Heaven, of earth, of the sea, and all that in them is; and, as we have read this afternoon, Creator of man in Thine Own Image, in Thine Own Likeness—Our Father! Our God!—we thank Thee for the privileges of this afternoon, for the singing of hymns of praise, the reading of Thy Word, the privilege of earnest prayer, and of sweet and hallowed communion with Thee.

O God our Father, it is just such a time as this when, if we truly pray, we can find no words. May the Holy Ghost help us, with groanings that cannot be uttered!

Our Father, we love Thee! We love Jesus the Christ, and from the deepest depths of our spirits we can sing:

"O how I love Jesus,
Because He first loved me."

We love the Holy Spirit! We delight in Thy Word!

We thank Thee for salvation, for healing, for cleansing, and for Thy Power, enabling us to live holy lives.

We thank Thee that we are here this afternoon in Thy House, worshipping Thee instead of running after the pleasures of the world—following the world, the flesh and the devil!

We are rejoiced that Thou hast touched our spirits, our hearts; that we have the inclination of mind and spirit to love Thee, to worship Thee, to serve Thee, and, by Thy Grace, to follow Thee faithfully.

O God, accept our praise; accept our worship; accept us; accept this congregation!

Our Father, we bow before Thee in Thy Presence, in this time of extreme peril—in a time when no man knows what twenty-four hours may bring forth.

We thank Thee for the Day-Star—for the Bright and Morning Star; for the Sure Word of Prophecy; for the guidance of Thy Word and Holy Spirit.

We thank Thee for the privilege of living at this time! We thank Thee for the vision Thou hast given us; and now we pray that Thou wilt take us into a sacred nearness with Thyself, into the hollow of Thy Hand, to watch over us, to care for us, to keep us from all the darts of the enemy; from all the fiery trials that are coming upon the world.

Grant, O God, that in deed and in truth we may be in the Ark of Safety in Christ Jesus—shut in from all the floods of sin and iniquity; from all the winds of disaster that howl around and about us; and may nothing, O God, be permitted to harm us.

Help us, our Father, to get low at the feet of Jesus—to fall prostrate before Thee, our God, to acknowledge our sins; to confess our shortcomings; to throw ourselves into Thine arms, upon Thy mercy, Thy love, and Thy goodness.

O God, wash us in the Blood of the Lamb! Take away all sin, all impurity, all diseases and afflictions—all the work and the power of the devil, and grant, O God, that we may "shine as bright as the stars"—that we may be bright and shining lights as Christian men and women in this poor, sin-cursed, disease-smitten, dark world!

O God, bless Zion—every officer, every member—the young men and the young women; the boys and the girls; the children; the babes in mothers' arms! Bless Zion in this and in every land! Throw Thine arms of love about us!

Help us, O God, to stand the test, to face the trial, to be unwavering in faith, with a brighter and a brighter hope every day, going forward to do what has been committed to our hands in these last great days of trial.

Hear, O God, and heal the sick; comfort the sorrowing; lift up the fallen; build up Thy Kingdom; prepare Thy people—the Bride—for the Coming of the King!

Hear us, O God, in Jesus' Name and for His Sake, and for Thine honor and glory! Amen.

During the Offertory, played by Dr. Hyland Em. Wilson on the Pipe Organ, the Tithes and Free-will Offerings were taken up, after which the General Overseer made the Announcements for the week.

Following the RECESSIONAL—"CROWN HIM WITH MANY CROWNS"—Apostle Carey offered the BENEDICTION.

APOSTLE CAREY: May the Grace of our Lord Jesus the Christ the Love of God the Father, and the Sweet Fellowship of the Holy Spirit be with you all, now and for evermore. Amen.

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Reports of Special Field Workers

EVANGELIST GUY K. NEAL, Chicago, Illinois.

Report of work done in Chicago, Illinois,
under Evangelist Neal:

Mrs. C. Anderson

Report for week ending April 12, 1915:
Calls made (Special)5
Messages given95
LEAVES OF HEALING given11
Total pieces distributed106

Miss Bolton

Report for 1 day ending April 12, 1915.
Calls made200
LEAVES OF HEALING sold17
Zion Tracts sold4
Messages given235
Total pieces distributed256

Mrs. Molback

Report for one month:

LEAVES OF HEALING mailed52
Theocrats mailed4
Tracts given126
Total pieces distributed182

Mrs. Mortenson and Mrs. Reinhold

Report for one day ending April 10, 1915:
LEAVES OF HEALING sold55
Messages given37
LEAVES OF HEALING given16
Total pieces distributed108
Subscriptions to LEAVES OF HEALING 2

Cornelius Olson

Tracts given30
Messages given880
LEAVES OF HEALING given8
Total pieces distributed918
Subscriptions to LEAVES OF HEALING 1

Mrs. Renevier and Mrs. G. Neal

Report for one day ending April 12, 1915:
LEAVES OF HEALING sold44
Messages given330
Total pieces distributed374

Mrs. Peetz and Mrs. Hinkston

Report for two weeks ending April 10, 1915:
LEAVES OF HEALING sold125
Theocrats given6
Messages given56
LEAVES OF HEALING given5
Total pieces distributed192
Subscriptions to LEAVES OF HEALING 4

EVANGELIST V. B. SHUMAKER, Rock Island, Illinois.

Report of work done in Rock Island and
Moline, Illinois, under Evangelist Shumaker:

Evangelist V. B. Shumaker

Report for week ending April 12, 1915:
Calls made250
LEAVES OF HEALING sold50
Souvenirs of Zion City sold6
Zion Tracts sold6
Messages given426
Total pieces distributed488
Subscriptions to LEAVES OF
HEALING11

Mrs. Jennie Shumaker

Report for one week ending April 12, 1915:
Calls made52
LEAVES OF HEALING sold35
Zion Tracts sold8
Messages given136
Total pieces distributed179

Miss Grace Shumaker

Report for week ending April 12, 1915:
Calls made14
LEAVES OF HEALING sold7
Messages given51
Total pieces distributed58

Minnie Driscoll, Moline, Illinois.

Calls made10
LEAVES OF HEALING sold6
Total pieces distributed6

MRS. BOHN, Greenfield, Indiana.

Report of work done for the past quarter by
Mrs. Mary F. Bohn:
Calls made18
LEAVES OF HEALING sold89
LEAVES OF HEALING mailed & given 32
Messages given231
Theocrats given7
Total pieces distributed359
Subscriptions to LEAVES OF HEALING 1

MRS. COMOLLE, Zion City, Illinois.

Report of work done during the past year,
by mail, by Mrs. L. C. Comolle:

LEAVES OF HEALING1459
Theocrats342
Messages2043
Tracts5
Total pieces distributed3849
Bible1
New Testaments14
Book of Psalms6

ELDER J. A. SMITH, Australia.

Report of work done by Elder J. A. Smith
for three weeks, ending March 10th, 1915:

Calls made (Special—10)271
LEAVES OF HEALING sold200
LEAVES OF HEALING given31
Cards of Zion City views sold5
Zion tracts sold5
Theocrats sold15
Messages given1025
Total pieces distributed1281

Report of work done by Miss Nellie Harrow
for February, 1915:

Calls made36
LEAVES OF HEALING sold1
LEAVES OF HEALING given19
Messages given99
Total pieces distributed110

Mr. and Mrs. Stanley

Report of work done by Mr. and Mrs. Geo.
Stanley for three weeks, ending February
27th, 1915:

Calls made86
LEAVES OF HEALING sold19
LEAVES OF HEALING given & mailed 6
Messages given233
Total pieces distributed258

Deaconess Drescher

Report of work done by Deaconess Dresch-
ler for six weeks, ending February 27th, 1915:
Calls made203

LEAVES OF HEALING sold24
LEAVES OF HEALING given9
Messages given747
Theocrats given17
Total pieces distributed797

Miss Mintern

Report of work done by Miss Mintern,
Horsham, Victoria, Australia:
Calls made42

LEAVES OF HEALING sold1
LEAVES OF HEALING given27
Messages given48
Total pieces distributed76

Subscribe for
Leaves of Healing



Healed of Cancer through the Power of God

MADOC, ONTARIO, CANADA,
December 2, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear Brother in Christ:

***I was healed of a cancer twelve years ago last August when I wrote to Dr. Dowie for prayer. I have never taken medicine in any form since that time.

About five years ago I was healed of a terrible corn through the prayer of faith; and then about two years ago I was healed of another one.

When I was suffering with the cancer, the doctors told me I could not live more than three days. Then, when I gave up medicine, God healed me wonderfully.***

I love the LEAVES OF HEALING.

Your sister in Christ,

(Signed) "MRS. ISABELLE KENNY."

Left Arm Healed in Answer to Zion's Prayers

LOAN, MUIRAVONSIDE, LINLITHGOW, SCOTLAND,
January 5, 1915.

Dear General Overseer:

Peace to thee!"

I wish to thank God for being wonderfully kept from what would otherwise have been a very severe injury to my left arm. After the accident, I could not use my arm at my work, but received the healing on the same day, by uniting with ZION at the nine o'clock hour of prayer.

The men who work with me saw me shortly after the accident took place. The following morning, I let them see that I could use my arm. One of the men, an infidel, I took aside, and let him see how I could use my arm, and his face was a study. Neither he nor the other men could say anything. I said to them, "God did this for me. It is Divine Healing." To Him be all honor and glory!

In Jesus' Name,

(Signed) "ERNEST COX."

Leaves of Healing the Best and Most Beneficial Paper Ever Printed

GRAND RAPIDS, MICHIGAN,
January 14, 1915.

APOSTLE F. M. ROYALL,
Zion City, Illinois.

Dear Brother in Christ:

Your letter was received on my return from my mother's at Boscobel, Wisconsin, and I am glad to say that, through God's goodness, my mother's life was spared, though she was near to death.

Surely the Lord is good and merciful! Although we are so full of mistakes and errors, yet He is patient and willing to forgive us and bless us.***

I could not do without the LEAVES OF HEALING. I think it is, without exception, the best and most beneficial paper that has ever been printed, and I know God will bless it.

Praying God's richest blessings on you all, I am

Your sister in Christ,

(Signed) "MRS. O. B. SHREVE."

Leaves of Healing Growing Better All the Time

MAIDEN ROCK, WISCONSIN. September 29, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear Brother in Christ:

"Peace to thee!"

I praise God more and more for ZION Literature.***

The LEAVES OF HEALING grow better all the time. How I love to give out the ZION Literature!

Yours for God and ZION,

(Signed) "MRS. CHARLOTTE STEVENS."

Thanks God for the Teaching in Leaves of Healing

NORTH BUENA VISTA, IOWA,
January 6, 1915.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

"Peace to thee!"

I am still a reader of LEAVES OF HEALING. I enjoy its pages from week to week. I give them to others when I am through with them, and sometimes I mail them to friends far away. I never destroy one page of them.

I pray that God will make them a blessing to those who read them. I thank God for the teaching contained in their pages.***

May God bless you is my prayer.

Yours in the Master,

(Signed) "JULIA A. BRUNSON."

EVERY OFFICER, MEMBER,
AND FRIEND OF ZION

SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

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ZION CITY

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Zion People

The price per acre is from \$75 up to \$175.

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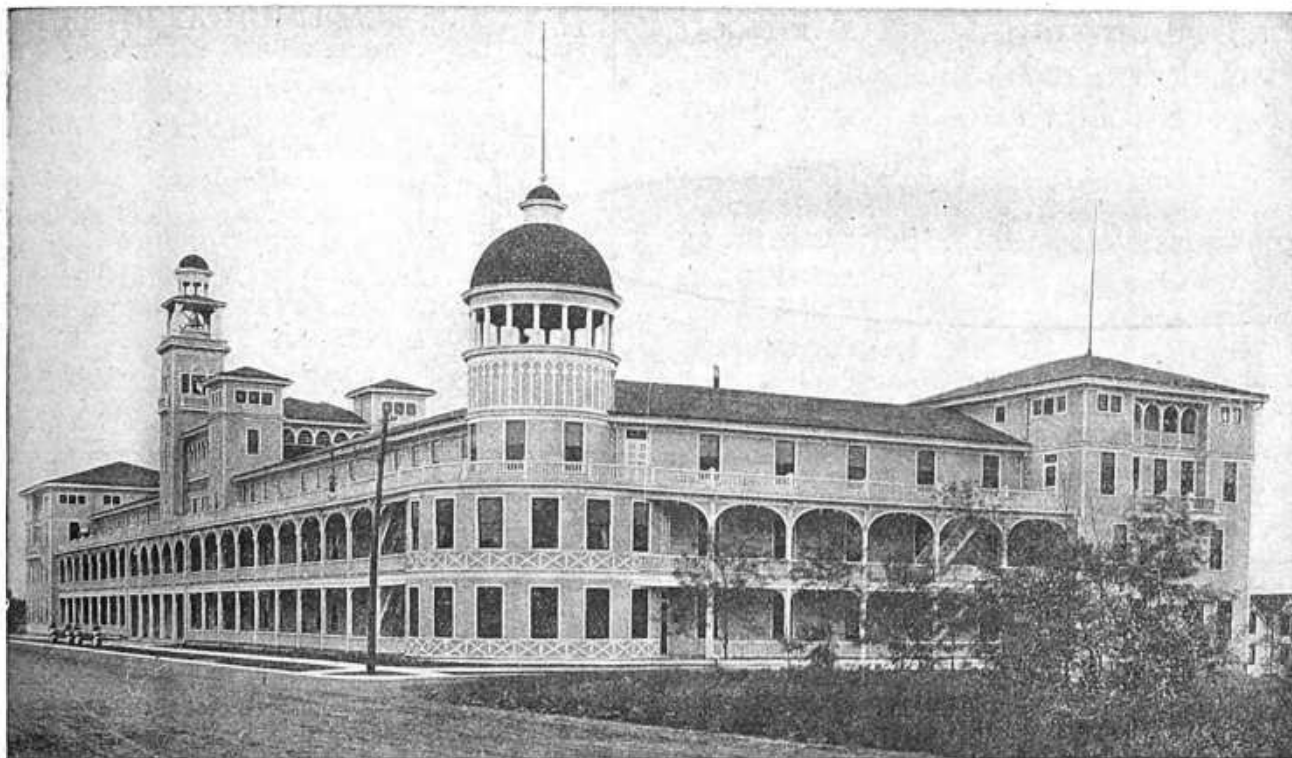
W. HURD CLENDINEN

General Manager

ADMINISTRATION BUILDING

Zion City, Illinois

ZION DIVINE HEALING HOME



ZION HOME, ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

The attention of the sick everywhere is called to Zion Home—the largest Divine Healing Home in the world; located in Zion City, Lake County, Illinois, U. S. A.

Zion City is located midway between Chicago and Milwaukee on the Chicago & Northwestern Railway, and also the Chicago & Milwaukee Electric Railway.

Zion Home is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. The dining room is 60x90 feet, having a seating capacity of 400. The lunch room is 36x36 feet, and will seat 75 at one time. There are four large verandas, with a combined

length of 680 feet, a roof garden 35x50, and a tower 70 feet high, affording a view of great expanse over City and Lake. The building is illuminated by 1200 electric lights.

Zion Home is not a hotel, but is for the accommodation of the members of the Christian Catholic Apostolic Church in Zion only; or for those who, by invitation, accept hospitality therein; it being expressly understood that any guest ceases to be such, and may be forthwith expelled with baggage, upon violation of, or failure to conform to, any of the rules and regulations of said Church or Home, particularly those against profanity, obscenity, card-playing, dancing, and the use of pork, oysters, or medicines, or anything for human food forbidden by God to be eaten, in the seventh to the nineteenth verse of the fourteenth chapter of Deuteronomy.

RATES.

EUROPEAN PLAN

75 cents per day and up;
Per week \$5 and up.

AMERICAN PLAN

\$2 per day and up.
Rates per week on request.

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Evening Worship 8:00 p. m.

DIVINE HEALING MEETINGS

Every Tuesday at 2:30 p. m., and every Friday at 10 a. m.
There are no charges made of any kind (except as above stated for room and board.) Free-will offerings only are received.
Letters requesting prayer for healing may be addressed to Wilbur Glenn Voliva, Administration Building, Zion City, Lake County, Illinois, U. S. A., with the words, on the lower left-hand corner of the envelope, "General Ecclesiastical Secretary."
In writing for prayer for healing, kindly answer the following questions.

Name in full
State whether Mr., Mrs. or Miss.

Residence
Be Sure to give Post Office and State.

Age..... Occupation

Church of which a member.....

Name and address of Doctors who have treated your case.....

Particulars of sickness.....

Remarks as to spiritual condition.....

This request sent by.....
Blank Prayer request form may be had on application.
If you wish to have a time set for prayer, kindly say so in writing.

The volume of work turned out at Zion Printing & Publishing House each year is very large and with our up-to-date equipment and experienced help we have been able to keep the quality of our product up to a very high standard.

Our specialty is catalog printing in large or small editions, and our work has given satisfaction among our customers.

We can handle your work and give you the same service that has made for us many steady customers among the large business firms of Chicago.



ZION PRINTING & PUBLISHING HOUSE
ZION CITY, ILLINOIS

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To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

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For full prospectus write the undersigned.

W. HURD CLENDINEN,
General Manager
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL - - - - - AT 2:00 P. M.
PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY, - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRaise, PRayer and TESTIMONY MEETING

EVERY WEDNESDAY - - - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

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TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

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Lord's Day Service at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Wednesday Evening, at 8:00 o'clock

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:00 o'clock

Evangelistic Services Every Friday Evening at 7:45
EVERYBODY WELCOME ALL SEATS FREE

ZION BUILDING INDUSTRY

SELLS

LUMBER, LATHS, SHINGLES, ETC.

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(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG

ZION CITY, ILLINOIS

PHONE 20

RES PHONE 118-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

**THE PRINCIPAL SERVICE IS
HELD EVERY LORD'S DAY**

Beginning with the Processional by the
Zion White-Robed Choirs, promptly
- - - At 2:30 P. M. - - -

All persons visiting Zion City should
arrange to attend at least one Lord's
Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the
Christian Catholic Apostolic Church in Zion, subscribe for the
LEAVES OF HEALING

ZION MESSAGES

may now be had
from

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Publishing
House**

ADMINISTRATION BUILDING

ZION CITY, ILL.

Divine Healing.

Are You a Christian?

Christian Science Exposed.

Our Salvation Message.

Doctors, Drugs, Surgeons and Knives.

An Object Lesson for Pork Eaters.

Zion Administration Building

This building is located on
Elijah Avenue, not far from
Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found
the offices of the general staff of Zion Institutions and Industries.
On the right of the hall-way the offices of the LEAVES OF
HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's
offices, and the offices of the entire Ecclesiastical and Leaves of
Healing staff.

ZION BAKING INDUSTRY

Manufacturers of

**A FULL LINE OF DEPENDABLE BAKED
GOODS OF THE HIGHEST QUALITY.**

Free from Pork Products and all oth-
er injurious and harmful ingredients

Try our **PEERLESS SODA CRACKERS**—they are
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Wedding Cakes, Birthday Cakes, Etc., given very
careful attention.

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Zion Candy Factory

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Makers of the renowned **Pure Zion Candy.**

Chocolates of all varieties put up in Fancy Boxes at all
prices and sizes.

It is a luxury and a food.

Try some, you will want more.

"Zion Made by Zion Maids"

WHICH DENOTES

EXCELLENT QUALITY

and

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Is the brand on our Handkerchiefs, Aprons, etc.

ZION HANDKERCHIEF FACTORY

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We make Cement Brick, Cement Posts and the new reliable, weath-
er resisting **CEMENT TILES.** All kinds of Builders' Materials.
All kinds of hard coal is now at lowest prices, will advance each
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Run no risks, use only **PASTEURIZED MILK.** Some people have
neglected this to their bitter sorrow and loss.

Zion Milk is all pasteurized.

ZION FEED STORE

(Department of Zion Stores)

Headquarters for Fertilizers.

For Economy and Prize-Winning Results Use Sheep Fertilizer,
1½c a lb. Special Fertilizers for Special Purposes.

ZION STORES

WILBUR GLENN VOLIVA



THIS IS THE BLOUSE
THAT BOYS LIKE

The K and E Blouse

- 1st. It has no elastics.
- 2nd. It has no button bands.
- 3rd. It has no dangling drawstrings.
- 4th. It is guaranteed.
- 5th. It fits every boy at once.
- 6th. It is adjusted at once, to stay adjusted.
- 7th. It is right in every detail.

We sell this blouse on the Satisfaction to the Limit plan.

The popular price is 50c

The comments we hear both from visitors as well as residents regarding our **SPLendid SHOWING of LADIES' COATS, SUITS and MILLINERY** is very gratifying to us. The extremely moderate prices also when compared with those of other places, make Zion Stores the great Trading Center for Lake County.

It is our ambition not simply to sell goods but to meet the wishes of our customers, and that the purchases shall give pleasure and satisfaction in every respect.

Our **MEN'S and BOYS' CLOTHING DEPT.** is stocked with Stylish, Durable Garments at prices to meet all needs.

You will see by examining our garments that it is not necessary to pay at all a high price to secure a very admirable suit.

ALWAYS ASK FOR ZION PRODUCTS

You insure purity and satisfaction and your money does more for the extension of Zion City. If you are living at a distance mail us your orders.

Price list on application

ZION BANK Solicits your account,
either Checking or Savings.

Respectfully,

W. Hurd Clendinen,

General Manager.

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent
Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

SUBSCRIBE FOR
LEAVES OF HEALING

22 26 1915

He sendeth His word

and healeth them.

LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 4.

ZION CITY, ILLINOIS, APRIL 24, 1915

Price Five Cents

THE SET TIME TO FAVOR ZION IS COME

By Apostle Wm. S. Peckham

NOTHING happens in God's Universe. The Divine mind controls, and Divine laws govern everywhere.

The laws operating in the spiritual, as well as in the natural realms, are as unalterable as the unchanging God.

That a supreme being—God—is over all, few men will question. But that He has anything to do with this world and the human race is not so generally accepted. They are not willing to admit that He directs the affairs of this little planet, and has to do with the tide of human events.

The Bible is not only the law, but the prophecy. It treats not only with the history of God's dealings with men, but contains prophecies covering all time.

Jesus said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." (Matthew 5:17)

He Himself came in exact fulfillment of the prophecies. He came in the way and at the time predicted—the set time.

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." (Galatians 4:4)

Even so John the Baptist came at the appointed time and in the way predicted.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah 40:3)

GOD HAS A SET TIME FOR EVERY THING.

And God's appointed time never goes by. "Scripture cannot be broken." (John 10:35)

"My words shall be fulfilled in their season." (Luke 1:20)

The "set time" came to pass in the Babylonish captivity; the Egyptian bondage; the fall of the nations represented by Nebuchadnezzar's image; the coming of John the Baptist; the coming of Jesus the Christ; His death and resurrection; the day of Pentecost; the coming of Elijah the Restorer; and the founding of ZION.

Nothing is clearer in prophecy than that ZION must be built up before the Lord comes.

"When the Lord shall build up ZION, He shall appear in His glory." (Psalm 102:16)

Many who look for the coming of the Lord, fail to understand that, before His return, Elijah must come and restore the Kingdom truths and that ZION—THE KINGDOM OF GOD—must be built up.

Bethlehem was a very little place, but it cradled the King. ZION is little also, but it cradles THE KINGDOM.

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time." (Isaiah 60:22)

ZION IS A NATION

ZION as a nation is to be born out of distress and hard and agonizing labor. The nation, destined to be THE KINGDOM OF OUR LORD, will be born quickly, and as she travails the children will be brought forth.

"Who hath heard such a thing? who hath seen such a thing? shall the earth be made to bring forth in a day? or shall a nation be born at once? for as soon as ZION travailed, she brought forth her children." (Isaiah 66:8)

The death throes of the old order are now destroying the nations of earth, and the life pangs of the new order are ushering in the Millennial reign of our Lord. The nation now being born must increase until the Lord returns as King, and under whose reign all earthly kingdoms shall perish and become THE KINGDOM OF OUR LORD.

THE SET TIME TO FAVOR ZION IS COME

"Thou shalt arise, and have mercy upon ZION: for the set time to favor her is come." (Psalm 102:13)

Every prophecy has been fulfilled right up to the end. The Turk will soon be pushed off of Europe and plant his palace between the seas in the glorious holy mountain.

Then shall be days of tribulation such as this world has never known. The governments of earth shall perish and the rule of men give place to the rule of God—THE THEOCRACY.

ZION is not another organization among the denominations. ZION is not the product of man's wisdom or the work of human hands. ZION comes in fulfillment of prophecy, and is God's last organization to prepare a people for the coming of the Lord. ZION is not a segment but the whole thing.

ZION alone has the solution of all the world's problems, that today are troubling the greatest statesmen of the nations. ZION therefore is reaching out along every line of activity—ecclesiastical, educational, commercial, and political.

The church is no longer a Holy Ghost filled and guided body.

The institutions of learning have rejected the Bible and are seeking only the knowledge of men.

The business world leaves God out and men oppress one another, and take advantage of unjust laws to heap up riches at the expense of the laborers.

The political world does not recognize that God has anything to do with government, but hold to the government of the people, by the people, and for the people.

ZION's motto is—

"WHERE GOD RULES, MAN PROSPERS."

God must rule in the individual heart, in the home, in the city, in the nation, and in the whole world.

The churches have failed!

The nations have failed!

God cannot use them in the work of THE KINGDOM.

THE KINGDOM truths have been rejected and cannot be incorporated in any of them. Therefore God has raised up ZION to give expression to the ideas, ideals, and principles that must prevail throughout the Millennial age. ZION alone has the vision of THE KINGDOM! ZION alone is doing the work that will prepare for the return of the Lord to reign.

The churches profess to be preparing a people for Heaven, but have no thought of preparing a people for the coming of the Lord to begin His Millennial reign on earth.

GOD'S CLOCK STRUCK THE HOUR, AND ZION STOOD FORTH.

She could not have been born before. The set time had not come.

Marvelous transformations are now taking place—changes in the political, social, ecclesiastical, and physical worlds—all indicating that the time of the end is upon us.

The nations are rushing on to their destruction impelled by race hatred and the territorial ambitions of the rulers of earthly governments.

Never in all history was there so much peace talk and never was there so much war among nations.

The prophet looking down to the time of the end said:

"But of the times and the seasons, brethren, ye have no need I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I. Thessalonians 5:1-3)

Right under the shadow of the Hague Peace Palace has come the greatest destruction of life and property ever known. How suddenly war broke out and with what ferocity has it been waged! How fearful the carnage as the war proceeds with conflicts on earth, in air and on water! Never were such weapons of warfare employed before. "Sudden destruction" follows the work of machine guns, bombs, mines, submarines etc. and exactly fulfills the prophecy of the character of the fighting—"Sudden destruction cometh upon them."

THE GREAT AND DREADFUL DAY OF THE LORD IS AT HAND

No effort to bring about peace will avail anything.

Not until the Prince of Peace comes will wars cease, and He must reign until all enemies are put under His feet.

These are the days of preparation, the days when the bride must be made ready and the preparatory work done for the ushering in of THE KINGDOM OF OUR LORD.

Come out of Babylon!

Come into ZION!

Surely with conditions as they exist in this day, all must admit that things cannot continue much longer.

It is time for Elijah to be here, and it is time for ZION to appear.

Where can we look for them, if not under the mighty ministry of Elijah the Restorer—John Alexander Dowie—and

continued by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in ZION?

The great and dreadful day of the Lord is at hand.

Where is Elijah the Restorer?

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Malachi 4:5)

ZION MUST APPEAR BEFORE THE LORD COMES

Where is ZION?

"When the Lord shall build up ZION, He shall appear in glory." (Psalms 102:16)

Accept John Alexander Dowie and the ZION he founded under God, and the question is solved. Reject him and the ZION he founded and we are all at sea.

"Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in His appointed times.

What shall one then answer the messengers of the nation? That the Lord hath founded ZION, and the poor of His people shall trust in it." (Isaiah 14:31-32)

Thou shalt arise, and have mercy upon ZION; for the time to favor her, yea,

THE SET TIME, IS COME!

Employment Registration

We desire every person who wants employment in ZION CITY, or who wants to live here and have employment in or near ZION CITY, to fill out the following blank and forward to us at once.

This will enable us to call for persons, suitable for the work we need to have done, from time to time.

ZION CITY is for the officers, members and friends of the Christian Catholic Apostolic Church in ZION, and we are desirous to have them move here just as rapidly as possible.

Address your communications to—

W. HURD CLENDINEN,
General Manager, ZION Institutions
and Industries, Administration
Building, Zion City, Illinois.

Date..... Name

Address

Age.....Are you a member of the C. C. A. C.?.....

Trade or occupation?.....

How long have you worked at your trade?.....

What wages are you now earning?.....

Do you want to live in Zion City?.....

If so, when can you come?.....

Subscribe for
Leaves of Healing

Zion's 15th Feast of Tabernacles

To Be Held,
God Willing, in

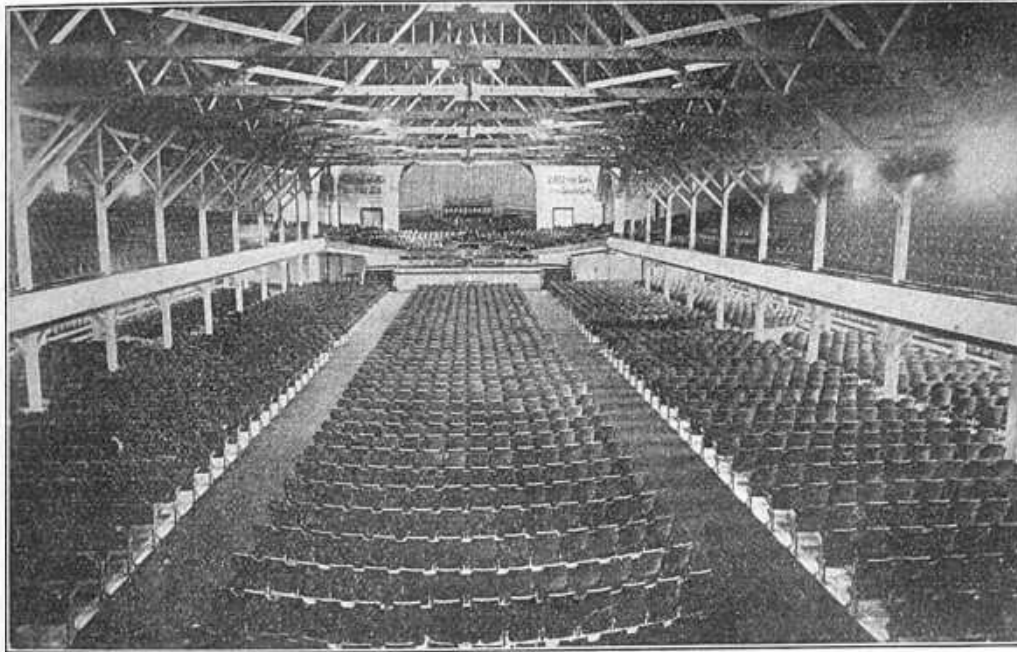
Shiloh Tabernacle

ZION CITY,
ILLINOIS

By the **REV. WILBUR GLENN VOLIVA**, General Overseer of the Christian Catholic Apostolic Church in Zion

Assisted by Apostle Eustace L. Carey, Apostle Anton Darms, and Apostle Wm. S. Peckham

FROM THE EVENING OF WEDNESDAY, JULY 7TH, TO
THE EVENING OF LORD'S DAY, JULY 18TH, 1915



IMPORTANT ITEMS

Wednesday, July 14th,

The Fifteenth Anniversary of the
Consecration of the Site of Zion
Temple.
PUBLIC HOLIDAY IN ZION
CITY.

Thursday, July 15th,

The City Festival Day. Half Holi-
day in Zion City.

Lord's Day, July 18th,

2:30 P. M.

Full Processional and Reces-
sional.

Address by the General Over-
seer.

Sacrificial Offering.

Right-Hand of Fellowship to
New Members.

The Ordinance of the Lord's
Supper.

Closing Address of the Feast.

Prayer of Consecration

A God and Father, in Jesus' Name I
come to Thee. Take me as I am.
Make me what I ought to be in spirit,
in soul, in body. Give me Power to do right,
no matter what it costs, even if it cost me my
life; even if it cost my happiness on earth, my
business, my family, my friends. Help me
to do right no matter what it costs, even if it
cost prison, if it cost death. Help me to con-
fess my sin, and to restore and to do right to
my fellowman and in Thy sight. Give me
Thy Spirit. Let Thy Spirit purify my
spirit, my soul, my body, my business, my
daily life, my family. God help me that
Faith shall enter into everything, and that I
shall not be guilty of living without Faith, of
working without Faith, knowing that Thy
Word is true, that whatsoever is not of Faith
is sin. O God, help me then to live a life of

Faith in the Son of God; put that Faith in-
to every hour of every day and every step of
my life. God help us to be a faithful people,
full of the Faith of God, reasonable, peace-
able, pure, industrious, holy, healthy, happy,
for Jesus' sake. (Amen)

Benediction

BELOVED, abstain from all appearance
of evil. And may the very God of Peace
Himself sanctify you wholly; and I
pray God your whole spirit and soul and
body be preserved entire, without blame unto
the coming of our Lord Jesus Christ. Faith-
ful is He that calleth you, who also will do it;
the grace of our Lord Jesus, the love of God
our Father, the fellowship of the Holy Spirit,
our Comforter and Guide; one Eternal God,
abide in you, bless you and keep you, and all
the Israel of God everywhere forever. (Amen)

He sendeth His word and healeth them.

LEAVES OF HEALING

And the leaves of the tree were for the healing of the nations.

I am the Lord that healeth thee.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

Entered as second-class matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

SUBSCRIPTION RATES

	United States	Canada	Foreign
One Year	\$2.00	\$2.50	\$3.00
Six Month	1.25	1.50	1.75
Fifteen Weeks	.75	.90	1.00
Single Copy	.05	.06	.07
25 Copies (one issue)	1.00	1.25	1.50
100 Copies (one issue)	3.00	4.00	5.00

The difference between the subscription rates in the United States and for all foreign countries, is simply the difference in postage.

Subscribers desiring a change of address should give present address, as well as that to which they desire Leaves of Healing sent in the future.

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of WILBUR GLENN VOLIVA, Publisher, Zion City, Illinois, U. S. A.

Long Distance Telephone 20. Cable address "Voliva" Zion City, Illinois, U. S. A.

Address all communications to Wilbur Glenn Voliva—placing the words "Leaves of Healing" on the lower left-hand corner of the envelope.

Persons receiving the LEAVES OF HEALING need not hesitate to accept them from the Post Office, as all subscriptions have been paid for in advance by someone, and will be promptly discontinued at time of expiration.

ZION CITY, ILLINOIS, APRIL 24, 1915.

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INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

General Overseer's Notes

The following Editorial Notes selected from LEAVES OF HEALING, Vol. 4, No. 9, bearing the date of December 25, 1897, when carefully read and studied, ought to rekindle the Old-time ZION Spirit in the heart of every ZION man, woman, youth, and maiden throughout the world:

ALL HAIL to the Theocracy—the Rule of God in all things.

CHRIST was born a King.

CHRIST was crucified as a King.

CHRIST is clothed by His Father's decree with "all Authority in Heaven and on earth"—the King of earth and Heaven.

CHRIST is coming to rule and reign as King of Kings and Lord of Lords.

We proclaim His right to reign Now and Forever; Hallelujah!

ALL SCHEMES that leave out God will come to nought. Christ must be the First and the Last in all things.

Men in every walk of daily life must learn this, and ZION must teach that it is not the Rule of the People, but the Rule of God which must prevail in every department of Government, of business, of family, and of personal life.

THE GOSPEL OF THE KINGDOM OF GOD demands this. ZION must live the Gospel which alone can cure all human ills.

ZION claims the right to demand submission, full and complete, on the part of every living being, to Christ as a Living King, as well as a Coming King.

CHRIST'S KINGDOM does not come out of this World. CHRIST'S KINGDOM comes out of Heaven.

But it is to be established above all other KINGDOMS and forms of Government in this world.

And it was for that purpose that Christ came.

FOOLISH and sometimes Devilish Preachers have distinguished between Civil and Religious Authority, always,

it will be observed, putting the Civil authority first, and making Religious Authority the mere tool of the Civil Power.

BUT CHRIST makes no such distinctions.

He claims to be "Lord of All."

He recognizes no other Authority as above His own, in earth or in the Heavens.

All who do not practically own His title and submit to His laws are rebels who have no right to live and who are not fit to die.

"HE IS Lord of All."

CHRISTIANITY is Theocracy, and that which is not Theocracy is not Christianity.

ZION preaches the Gospel of THE KINGDOM OF GOD, for Christ gave no other Gospel.

THERE IS no other Gospel of the Republic of God, for there is no Republic anywhere that is of Divine Ordination.

MEN who deny this assertion, and yet say that they are ministers of Christ in this Republic, will please rise up and give us chapter and verse from God's Book of Law and Gospel to prove their contention.

THEY DARE not attempt to bring their contention to this text.

AS CHRISTIAN ministers they dare not assert that there is any other standard of Law or Gospel for Humanity than that of the Bible.

IT IS RIGHT to submit, always under protest, to human forces of government, so long as they do not infringe upon the liberty to obey Christ as the Supreme Lord and King.

But it is also right to make the protest against all other rule, and to work by all peaceable and Godly means for the overthrow of every form of government, except the Rule of God.

HERE is the Contest of the Ages.

Upon this ground will Armageddon be fought, and the Valley of Decision is almost in sight.

Democracy (and we use that word not in its party sense as opposed to Republicanism, but in the true meaning of that word which means *the Rule of the People by the People*) is a greater foe to Freedom than almost any other form of government in the long run.

The Rule of the People in the great cities of America is the Rule of the Devil.

It cannot be otherwise, for the Devil rules in the hearts and lives of the majorities, who are poor and ignorant and under the power of alcohol and tobacco and swine's flesh and deadly drugs and deadly diseases of every kind that can be generated by sin.

JUDGES of Courts have only the decisions of unconverted courts to guide them, and they interpret the law by a slavish devotion to precedent and to its mere letter.

THE BIBLE is a closed book in the Courts, so far as any appeal to its Authority is concerned.

IN A Theocracy the Bible would be the Supreme Law.

JUDGES in all Courts would quote the decisions and the general principles laid down by Christ and by Apostles, and assert the Authority of the Eleven Commandments of God.

THESE JUDGES, under a Theocracy, would be Apostles, or Apostolic Delegates, for the Church is the Fountain of Authority under Christ.

SOME may say that this is Roman Catholic Doctrine. Then all we say is that Roman Catholic Doctrine would be right.

But it is not Roman Catholic Doctrine, for Rome has put the Authority of the Bible under the Authority of Ecclesiastical Councils, and, at last, under the Authority of a Blasphemous Elected Man of Sin, who calls himself an Infallible Pope.

Rome has never been a Theocracy.

It has not proclaimed the Rule of God.

Rome is now a miserable Papacy.

It now proclaims the Rule of the Pope.

CONGRESSES would listen to the Voice of God and seek Him in prayer, and Members of Congress would act towards each other with truthfulness and disinterested love, instead of scheming to outvote each other at the bidding of party.

THERE IS not a single question of legislation, either for fiscal or currency or revenue purposes, which could not be settled in a few minutes by a fair and honest interpretation of the Word of God, such as Twelve Apostles could absolutely agree to give.

THE TALKING Machinery of Parliaments could be forever relegated to the Sea of Oblivion, with untold blessed results to all the world.

THERE IS not a single dollar that would ever be spent on the mere vanities and displays of rulers, or on the maintenance of armies and navies, for there would be no need for force where there was nothing to gain by force.

LOVE would rule in Theocracy, and there is no rule so powerful even now under any form of government.

MEN SAY it cannot be done now: for force is needed to defend life and liberty and property against their many enemies.

BUT, let men examine their own assertion.

IT CAN be done, and done now, and it is done at this moment.

ZION has no need for gaols for its drunkards, for there are none in ZION.

ZION has no need to punish its thieves, for it has none.

So on through all the list, and yet we dwell amidst all these.

And that is because in the midst of a Republic, ZION is a Theocracy.

All that ZION needs is to be in a position to exercise its legal right and power to turn out any of these characters who come into it from the Democracy, and to protect itself against the destructive forces which the Rule of the People creates.

AND IF ALL this is the fact, when ZION dwells in the midst of all the evils of that evil rule, which makes a Croker and a Platt both terrible possibilities and actualities, what would it be if ZION availed itself of the permission of the present laws of the United States, and established a City where it could control its own municipal government and carry out all the requirements of the Gospel of THE KINGDOM OF GOD, without the cost and the defilements inevitable from the Gospel of the Devil as it finds expression in its Rule of the People.

ZION would be able to prove that the Eleven Commandments can be carried out and prosperity and peace rule, and all God's people in ZION who would continue to dwell in democratic cities would be able to find comfort and help in their struggles against the Devil's rule in the Democracy.

THERE IS a Divine Destiny which is far beyond all doubt in the Time and the Purpose of Eternal Wisdom, and that time has come for the "coming out" of God's people and for their "entering in" to all that God has promised.

WEARY of association with the "world that lieth in wickedness," and yet intensely interested in its redemption from the powers of Satan and sin and disease and death and hell, God's people are determined to avail themselves of all the strength which their association together in all departments of life and co-operative industry makes possible, and the Year now opening must see a long step taken towards the accomplishment of those results.

ZION in its largest conception can be satisfied with nothing less than all the earth and all Heaven.

THERE IS nothing that the liquor drinking, tobacco chewing and smoking, swine's flesh eating, card-playing, theater-going, dancing, novel-reading "world" can do that ZION cannot do infinitely better.

The savings alone which come from non-participation in these vices and follies and in many others which are "not once named amongst us" make ZION not far from fifty per cent richer, on the average, in its working classes.

LET ZION turn into God's "Storehouse" tithes regularly from week to week of all that she gets.

OUT OF every \$10 let God have \$1 before all other claims.

OUT OF every \$10 let ZION save at least \$2 and hold, wherever possible, another \$1 for special needs.

OUT OF the remaining \$6 in every \$10 the people can live well by economy and good management and forethought, making happy homes and doing good.

IF 5,000 Friends of ZION earn only \$40 per month, and each one saves \$8 per month, that will come to at least \$40,000 per month, or nearly a half of a million dollars (500,000) per year.

WITHIN TWO years ZION would thus have One Million Dollars.

THE TIME has come for God's people to get the control of God's earth, and there is no true religion, but much of a contrary kind, in leaving the earth and all its wealth to the Devil and those who do his evil will, and make this earth a vestibule of hell.

ZION HOLDS that the time to build up for God in every way has come.

ZION believes that the Capital of the World belongs to God.

ZION believes that the Labor of the World belongs to God.

ZION believes that all the Inventive Skill of the World belongs to God.

ZION believes that neither of these three should be controlled by those who belong to the Devil.

THE SO-CALLED Church has sung the praises of Misery too long.

The so-called Church has sung the separation of the temporal and eternal interests of God's people too long.

The so-called Church must stand aside for the True Church to come in and do the will of God in all things, and crush the powers of Satan and Sin and Disease and Death and Hell.

ZION'S Co-operative Association for Religious and Educational and Industrial, Agricultural, and Commercial Business must all be of one piece, and God must rule in every department equally.

We do not seek to establish a Utopian Dream of Equality.

There is no Equality on earth and there is none in Heaven.

There are Men who excel in strength, and there are "Angels who excel in strength."

Neither men nor angels are equally strong, nor will they ever be.

All men are not born free, for there are some that are weighted from their birth with all the terrible consequences of parental vices; and the disabilities of their physical and spiritual and intellectual birthright cling to them for many years, and so men are not equally free.

ZION SEEKS to establish a Brotherhood on the basis of the Brotherhood of Christ; but although He is our Brother we are not His equal, nor shall we ever be.

But Brotherhood is never sweeter than when the strong and rich and powerful brother comes down to help his brother up, in a true spirit of humility and love, seeking to raise to higher heights those who have been born with the burdens and bondages of many disabilities.

LOVE does not level.

Love raises up to higher planes of purity and power.

Love was born into the world in a manger of Bethlehem.

Love now sits on God's Throne and beckons us to come up higher.

ZION SEEKS to embody God's Love in practical forms.

ZION has no right to exist unless it accomplishes this task.

THEN COMETH the End when He shall deliver up THE KINGDOM to God even the Father; when He shall have abolished all Rule and all Authority and Power.

THAT IS what He is doing now, and will continue to do until it is finally accomplished.

ZION PROPOSES to do His will in establishing HIS KINGDOM, as far as it is within her power to do.

ZION proposes no violent measures to overthrow Democratic Rule and Authority and Power; but ZION declares that it is not God's Rule and that it must, therefore, give place to that Rule of God which can alone satisfy the demands of God and the needs of man.

THE SWORD of the Spirit, which is the Word of God, still does the work.

Neither bullets nor ballots can do what that Sword can and will do.

ALL HAIL to the Eternal Crown and Covenant Right of Christ the King of Glory!

ALL HAIL to the Theocracy!

As the General Overseer of the Christian Catholic Apostolic Church in ZION I stand uncompromisingly for the truths expressed in the above Editorial Notes, and my life is, so far as I know in my own heart, wholly consecrated to God for the proclamation of the Gospel of THE KINGDOM, the establishment and maintenance of THE KINGDOM as far as possible.

An Ordinance

FIXING THE COMPENSATION AND SALARIES OF THE CITY OFFICERS AND EMPLOYEES OF THE CITY OF ZION.
BE IT ORDAINED BY THE CITY COUNCIL OF THE CITY OF ZION:

SECTION 1. The salaries and compensation of the City officers of the City of Zion for their respective terms, beginning May 1st, 1915, shall be respectively as follows:

Mayor, per annum.....	\$ 1.00
City Attorney, per annum.....	600.00
City Clerk, per annum.....	900.00
City Treasurer, per annum.....	200.00
City Marshal, per annum.....	1200.00
Assistant City Marshal, per annum.....	840.00
Lieutenant of Fire Department, per annum.....	840.00
Superintendent of Public Works, per annum.....	780.00
Commissioner of Health, per annum.....	600.00
One Fireman, per annum.....	810.00

SECTION 2. This Ordinance shall take effect and be in full force from and after April 30, 1915, and due publication as provided by law.

PASSED AND APPROVED THIS 12th day of April, A. D. 1915.

ATTEST:
JNO. D. THOMAS,
City Clerk.

W. HURD CLENDINEN,
Mayor.

PREACHING, TEACHING, HEALING

An Address by John Alexander Dowie, in Holborn Town Hall, London, England, Lord's Day, October 7, 1900

INVOCATION

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake.

In the fourth chapter and the twenty-second verse of the Gospel according to St. Matthew we read these words:

TEXT

And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people.

When Christ was here on earth His mission was conducted in an orderly manner.

Disorder is devilish, diabolical, and belongs to hell.

Order is the first Law of Heaven: it is Divine.

Christ, our Master, did not conduct His mission in a go-as-you-please and do-as-you-like manner.

The Church of God is founded and is organized in an orderly manner.

Christ's Mission had three distinct branches. He was a Teacher, Preacher and Healer.

His first business was to teach.

He went about teaching in their synagogues.

The next thing was to preach the Gospel of THE KINGDOM.

Christ's Gospel is the Gospel of the Kingdom

Mark that word, *Kingdom*.

It was not the Gospel of the Church. There is no Gospel of the Church. There is no Gospel of the nation, of the republic or of the monarchy.

It is the Gospel of THE KINGDOM OF GOD.

Christ did not take much notice of the Church.

The word Church does not exist in the Four Gospels except in the Gospel according to St. Matthew.

The only times you will find it are when He spoke to Peter and said: "Thou art Petros (stone), and upon this rock, *petra* (that was the rock of his confession), I will build My Church."

And again, concerning those who had sinned: "Tell it to the Church."

Let us get the real meaning of the word Church.

It is an ecclesia, assembly of believers.

It is not a Gospel of the Church that Christ came to preach.

He came to establish a *Kingdom*, A KINGDOM, A KINGDOM!

The politician tells you to keep your religion out of politics.

The business man tells you to keep your religion out of business.

The voluptuary tells you to keep your religion out of pleasure.

"Let us have politics, business and pleasure without religion," is their cry.

That is why the world is going to the Devil.

Christ came to establish a KINGDOM. He is a King, and

His KINGDOM extends into everything: to the heart, the home, business, politics, pleasure, and every relation of life.

Christ's Kingdom is Over All, In All, And Through All

The Gospel is a larger thing than the mere Gospel of an ecclesia, an assembly, whether it is in the stately worship of Rome, the English Church or any other.

There is no Gospel of the Church.

It is the Gospel of THE KINGDOM.

All Jesus' parables were about THE KINGDOM OF HEAVEN.

Later there was the magnifying of the Church. The Church

idea has been so much magnified that people have forgotten that the Church is simply a gathering of those who are in the KINGDOM.

A great many may be in THE KINGDOM who are not in the Church, and a great many may be in the Church who are not in THE KINGDOM.

The King preached the Gospel of THE KINGDOM.

That is why I am preaching the Gospel which a great many people do not like.

It is the Gospel which tells my people what they are to do in business, in politics, and in everything.

We intend to have ZION rule the earth yet.

The saints shall rule the world. Hallelujah! (Hallelujah!)

I believe in carrying the Gospel into everything. That is why ZION is getting blessing.

Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people.

Teaching is the First Thing; not Preaching

Preaching is a very small matter.

I am not a preacher. If one of you should say tomorrow, "Dr. Dowie does not preach," you would be right. I do not preach, I teach. Then I preach a little, and then God heals.

The first thing is teaching.

How did He teach? What did He teach?

In the first place, He never read a sermon.

Christ let teaching come first, preaching second, and healing last.

He taught in the simplest possible way. He taught in such a way that "the common people heard Him gladly."

Lately I have heard fellows preach, and although I was thoroughly educated and have been a pretty close reader, and know something about a few things, I declare to you that I felt a good deal of sympathy with the old woman who said that she ought to have left her Bible at home and brought a dictionary. (Laughter.)

It seemed to me that the preacher had swallowed a dictionary.

What does this wretched slavery to manuscript mean?

I used to hear Gladstone and Disraeli in the House of Commons in the days when these giants of debate were there. Did they read their speeches? No. They looked the House in the eye, and talked to living men from their hearts. They were full of their subjects.

The teacher must be accurate.

The teacher has a good deal of hard work to do. You know humanity is ignorant.

The great design of the Devil has been by false teaching to lead men astray. Christ's great purpose was to eliminate truth from error, to present truth itself, and to show men by His teaching that the things that He said were absolutely true.

His preaching was to say, "Receive the truth, and come into THE KINGDOM OF GOD." Act upon it, and then you will get Salvation, and you will get Healing.

What did He teach?

Christ Taught His own Divinity

He said, "I that speak unto thee am He." "Before Abraham was, I am."

He taught that He was the Eternal Logos, that all things came into being by means of Him, and that without Him came not into being anything that has come into being.

He said that in Him was Life, and that the Life was the Light of men, that God has created the world through Him, that He was its Creator, its King, its Savior; that He was the Eternal Son of God.

They said, "We will kill You for that."

They said, "You are not the Christ, You are a blasphemer; You are the son of Joseph, the village carpenter, and of Mary."

If You say that You were born before he knew her, then You are a bastard."

I have heard a Rabbi hiss the word between his teeth: "I hate him, the bastard of Nazareth!"

He was either a bastard or the Son of God. He was not the Son of Joseph.

He was the Son of God and He said He was. He said, in effect, "I am God."

"I am in the Father, and the Father in Me.

He that hath seen Me hath seen the Father."

That was a pretty daring thing for a man to say, was it not?

"Oh," you say, "but we believe that."

Do you! Would you believe it if He stood here as I stand tonight and said it? You criticize the Jews and are hard upon them because they rejected His Divinity. Would you accept it if He came down from the lakes in the north of England to London with a few fishermen, and believe He was the Son of God?

If He went into Westminster Abbey today, as He went into the Temple of old, and said, "I am the Son of God," and took a whip of small cords and cast out the hypocrites who had turned God's House into a house of merchandise and a den of thieves, would you believe Him any more than they did nineteen centuries ago?

God's Word says that they who rejected Christ were ignorant.

Obedience to Christ Makes all Else Easy

This teaching of His own Divinity is the first thing. When that is accepted, that is the basis of everything. Once you have believed that Christ is the Son of God, that the Father dwelt in Him, that the Holy Spirit dwelt in Him with immeasurable power, and that He is Lord of lords and King of kings, then everything else is easy, because you obey Him.

I obey Him the best I know how. If I disobey Him, it is not consciously, it is not willfully.

The next thing that He taught them was that the whole theology of the time was a mass of lies upon many points.

Among these points was this, that evil was the work of God.

The Rabbis had long taught it. The Rabbis are teaching it today.

The churches are teaching today that disease and evil are the will of God, the work of God, even, and that what we have to do is to accept disease as God's will, bow to it, receive it, and get all the blessing there is to be gotten out of it.

He told them that that was a lie.

He taught them that disease was the direct consequence of sin; that sin was the work primarily of the Devil, and that He had come into this world for the purpose of destroying the works of the devil. (Praise God.)

He taught them that He was going about doing good, and healing, not some, but as Peter said in the house of Cornelius:

And God anointed Jesus of Nazareth with the Holy Ghost and with Power: Who went about doing good, and healing all that were oppressed of the devil. Acts 10:38.

He taught them that there was no form of demoniacal possession, and that there was no form of oppression by disease which was the will of God, but that it was the work of the devil, and that He had come to destroy it.

The Folly of Blessing God for the Devil's Work

A man goes away and sins. We will say he is a Freemason. He is going through the Blue Lodge. He becomes an Entered Apprentice, a Fellow Craft and a Master Mason.

They have a banquet when they have finished the "work" of the Blue Lodge, and they drink until all is blue. Then he goes home singing, "We won't go home until morning." It is quite unnecessary, for it is morning now. He rolls into the gutter, and tries to make a blanket of the paving stone. The policeman comes along, picks him up and carries him home.

Then he gets sick, and they send for the minister. The minister comes and says it is "the hand of the Lord."

That is a lie. It is the hand of the devil. If he dies, it is the devil who killed him, and his own sin in obeying the devil.

Here is a girl who jumps around and hops about dancing until a late hour. Then she takes ices and wines, and goes home

at 4 o'clock in the morning with a cloud over her gentle breast.

She gets a sever cold, and cough.

She has consumption.

They bring in the minister, who says, "It is the mysterious hand of God."

She dies, and they write upon her tomb, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord."

That is an infernal lie. It was the devil who took her.

Jesus taught in very plain speech that their diseases were the result of their sins.

Here is a man, for instance, who has a filthy cancer in his throat.

How did he get it? Because he was a dirty stinkpot! He would smoke; the dirty dog! He would chew. He would stink his wife until she just loathed him. He became an offense.

A little while ago a dear old gentleman who was a smoker came to see his little grandchild whom he had never seen. Her mother said, "When grandfather comes, you are to kiss him."

So she leaped up and kissed grandpa, but she was down on her feet in a minute. No power could ever get her to kiss grandpa again.

At last her mother said, "If you do not kiss grandpa, I will whip you."

So she came up and tried to kiss him, and she jumped away again.

At last grandpa said, "Now, dear, tell me why it is you do not kiss me, I love you so?"

The child said, "Well, Grandpa, I can't kiss you because you stink so."

The dirty old stinkpot!

When he heard that he said, "Thank God, that is a message from a child, I will never smoke again."

Then she always wanted to kiss grandpa.

Some of you dirty dogs wonder why your wives do not kiss you!

Who would kiss you, you dirty stinkpots?

You go on smoking and you get cancer. Then they try to cut it out. At last you die. They write upon your gravestone, "The Lord gave, and the Lord hath taken away."

That is a lie.

The Lord Jesus Christ taught that kind of plain talk.

Jesus Taught That Doctors Were of no Account

Everybody knows that who knows anything. The doctors of His time were like the doctors of our time.

May the Lord save you from the doctor.

I was educated amongst them at Edinburgh University, and had a narrow escape from being one.

In Christ's day the doctors were just as they are today. The poor woman suffered many things of many physicians, and spent all she had, but was nothing bettered, but rather grew worse.

There is not a doctor living who knows a cure for the plainest disease.

What doctor knows a cure for cancer? Yet you can see a cancer; you can feel a cancer; you can smell a cancer. No cure is known by man for that cancer.

Frederick William, late Emperor of Germany, the father of the present Emperor, died with a cancer in his throat.

The doctors went on cutting him and cutting him. They cut it when it was only a little pimple, but they could not save him.

But there was an old Christian lady named Delia King, who still lives at 1261 Center Street, Oakland, California. At the very time the Emperor was dying of the cancer, she came to me and said, "Doctor, look at my throat." I looked, and I turned away sick.

The cancer had eaten half across her tongue at the roots. It had eaten away one tonsil, and she was left to die.

She said, "What you have taught is true. Place your finger on that cancer and pray, and I will be healed."

She was sixty-nine years of age then. That was in 1888. This is 1900, twelve years later. Delia King is living today, her cancer is gone, and she is praising God. (Praise God.)

(Mother King for the last two years has been a resident of Zion Home in ZION CITY; and although approaching her ninety-seventh year, is in excellent health and able to get about without any assistance. Her picture appears on the next page. Editor).



Mother King, now in her 97th Year

Facts are facts. You cannot knock out a fact with your impudent talk. That will not knock the fact out. The facts are there, and I will knock you out with facts.

The fact is there. Christ had the facts on His side. He had the facts, and they had the theories. Their theory was that faith in Him was of no account. But the facts remain: the blind received their sight; the deaf hear; the lame walked; the cancer—hold on! I made a mistake about that, Christ never healed a cancer. The Greek word for cancer is not in the New Testament.

There is no word for cancer in Hebrew at all. Do you know why?

Because the Jews never ate pig. Pig is where cancer comes from.

There is no cancer, and there is no scrofula where there is no swine's flesh eaten.

The Filthiness of Swine's Flesh

God's Word says:

"Their flesh ye shall not eat, and their carcasses ye shall not touch, they are unclean unto you."

When the Lord Jesus Christ wanted to show His contempt for swine's flesh, he answered the prayer of devils, and sent the devils into the pigs. They have never left them. (Laughter.)

It is the dirtiest, filthiest flesh that curses humanity. You think it is clean.

The pigs in America, similar to those you eat in London, eat snakes.

There is an island near Detroit, Michigan, which was full of snakes. They turned in some pigs. Somebody said the snakes would kill the pigs; but, bless your life, it was the pigs that killed the snakes and ate them all. You ate the pigs, perhaps.

Ugh! The filthiness of it!

Jesus never healed a cancer. He never saw one. There was no such thing as cancer in Palestine.

I never knew of an orthodox Jew who had a cancer.

Jesus taught very plain things.

His teaching was very effective.

They believed Him and they obtained Salvation and Healing, because they believed that He was the Son of God Who could plead with the Father for them; that He was the Savior of the world, the Lamb of God that taketh away the sin of the world.

These were the three things which Jesus did. He went about teaching, preaching and healing.

All who believe that Jesus Christ is just the same today, stand and tell God. All who believe that Jesus Christ has changed, keep your seats. (With a few exceptions the audience rose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. I believe that Jesus is just the same Savior, Healer, Cleanser and Keeper. For His sake hear my cry. Take away my sin. Help me to do right, to find deliverance through Him, for His sake. Amen. (All standing repeated the prayer, clause by clause, after the General Overseer)

After the Doxology had been sung, the services were closed by the General Overseer offering the following

PRAYER AND BENEDICTION.

Father, bless this assembly. Bless the assemblies in the week which lies before us. Grant unto those who oppose themselves that they may give up their folly, and that they may trust in Thee and relinquish the fighting of God and of His truth, for Jesus' sake. Grant tonight as we go home that we may remember that the Christ who went about all Galilee teaching, preaching and healing is with us still, the same Teacher, Preacher and Healer, as ever. For Jesus' sake bless us. Amen.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

Consecration of Children

The following-named little children were consecrated to God at Shiloh Tabernacle, Zion City, Illinois, Lord's Day morning, at 9:30, by the General Overseer.

Barclay, Rheba Evangeline
Barclay, Virginia Lois
Bishop, Ercell Vivian
Brooks, Grace Janet
Brooks, Henry Ross
Buell, Marion Lottie
Congdon, Margaret Norma
Eells, Nathaniel Kendrick
Foreman, William Addison
Green, Daniel Jesse
Hagelberger, Guy
Hagelberger, Lanora
Hagelberger, Vera
Handyside, William Henry
Hecker, Eunice
Hotham, Harriet Elizabeth
Julian, Alice Elizabeth
Kemman, Daniel Edward
LaBelle, Wilson Arthur
Mole, Donald Clement
McKerlie, Marjorie Evelyn
Newcomer, Anna Miriam
Ower, Harold Leonard
Robinson, Marjory Carmalete
Schleter, Muriel Dorothea
Woodman, Paul Edwin

The Teaching of the Word of God Regarding the Creation of the World and the Shape of the Earth

Compiled in Fifty Questions and Answers, by Apostle Anton Darms

Lead me in Thy Truth and Teach me. Psalm 25:5.

To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them. Isaiah 8:20.

We can do nothing against the truth, but for the truth. II Corinthians 13:8.

1. Have we any definite and reliable information relating to the creation of the world?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II Timothy 3:16.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

Knowing this first, that no prophecy of the Scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—II. Peter 1:19-21.

For I testify unto every man who heareth the words of the prophecy of this book, 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, and out of the holy city, and from the things which are written in this book."—Revelation 22:18,19.

2. Who is the Creator of the world?

"In the beginning God created the heaven (or heavens in the A. R. V.) and the earth.—Genesis 1:1.

To Him Who by wisdom made the heavens: for His mercy endureth for ever.

To Him Who stretched out the earth above the waters: for His mercy endureth for ever.

To Him Who made great lights: for His mercy endureth for ever:

The sun to rule by day: for His mercy endureth for ever:

The moon and stars to rule by night: for His mercy endureth for ever.—Psalm 136:5-9.

I HAVE MADE THE EARTH, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded.—Isaiah 45:12.

God Who made the world and all things therein, seeing that HE IS LORD OF HEAVEN and earth, dwelleth not in temples made with hands."—Acts 17:24.

3. What does the Word of God teach regarding the personal Agency employed in creation being Jesus the Christ?

"ALL THINGS WERE MADE BY HIM, and without Him was not any thing made that was made.—John 1:3.

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ.—Ephesians 3:9.

***Hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds.—Hebrews 1:2.

When there were no depths, I was brought forth; when there were no fountains abounding with water....

When He prepared the heavens, I was there: when He set a compass upon the face of the depth:

When He established the clouds above: when He strengthened the foundations of the deep:

When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth:

Then I was by Him..."—Proverbs 8:24, 27-29.

4. For what purpose was the world brought into existence?

"The Lord hath made ALL THINGS FOR HIMSELF: yea, even the wicked for the day of evil.—Proverbs 16:4.

For I have created him for My glory, I have formed him; yea, I have made him.—Isaiah 43:7.

For of Him, and through Him, and to Him, are all things: to Whom be glory for ever."—Romans 11:36.

5. Out of what was the world framed?

"In the beginning was the Word, and the Word was with God, and the Word was God.—John 1:1.

Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.—Hebrews 11:3.

By THE WORD OF THE LORD were the heavens made; and all the host of them by the breath of His mouth....

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done; He commanded, and IT STOOD FAST."—Psalm 33:6, 8, 9.

6. In how many days did God create the world?

"FOR IN SIX DAYS the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."—Exodus 20:11.

7. What did God do after the work of creation was finished?

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."—Genesis 2:2,3.

8. How were the days distinguished from each other?

1st day:

"And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.—Genesis 1:5.

2nd day:

And God called the firmament Heaven. And the evening and the morning were the second day.—Verse 8.

3rd day:

And the evening and the morning were the third day.—Verse 13.

4th day:

And the evening and the morning were the fourth day.—Verse 19.

5th day:

And the evening and the morning were the fifth day.—Verse 23.

6th day:

And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

9. What does the Word of God tell us as to the actual length of time involved in the creation of the world?

"For in SIX DAYS the Lord made heaven and earth, the sea, and all that in them is, and RESTED THE SEVENTH DAY: wherefore the Lord blessed the sabbath day, and hallowed it."—Exodus 20:11.

NOTE: Six days of only twenty-four hours each, or else the words, "Six Days," given in the Ten Commandments are absolutely void of common sense.

NOTE: The expression, "Six Days," used in Verse Eleven with reference to Creation is of exactly the same duration as the "Six Days" in Verse Nine, with reference to the time allotted for man's work. The Seventh Day, called "The Sabbath," of Verse Eleven (first kept by Jehovah at the close of the Creative Week of six days), is of exactly the same duration as the seventh day of Verse Eleven, set apart as man's sabbath.

God ordered man to rest the seventh day. Is it not therefore conclusive, that it (i. e. the day in question) is of only 12 or 24 hours? It would be senseless for the Creator to order man to rest the seventh day, if that day is longer than the allotted span of man's life.

The argument that the days of creation were of only twenty-four hours' duration is unanswerable, therefore, as it is stated in Genesis 2:2, 3—

"And on THE SEVENTH DAY God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

And God blessed THE SEVENTH DAY, and sanctified it; because that in it He had rested from all His work which God created and made."

The time allotted to the Sabbath is of exactly the same duration as THE SIX DAYS previously mentioned in Genesis First Chapter:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For IN SIX DAYS the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."—Exodus 20:10, 11.

This makes absolutely no distinction between the time period of the seventh day and THE SIX DAYS.

Furthermore the fact that the Ten Commandments are again and again referred to and ENDORSED BY JESUS, THE CHRIST, by Whom the world was created establishes the fact beyond dispute, that THE SON OF GOD THOROUGHLY ENDORSES THE "SIX DAYS" OF 24 HRS. EACH as originally given in Genesis 1st Chapter and so explicitly stated in the Ten Commandments.

10. Of how long duration are days estimated in the Scriptures?
- "Jesus answered, Are there not TWELVE HOURS IN THE DAY? If any man walk in the day, he stumbleth not, because he seeth the light of this world."—John 11:9.

NOTE: The night must therefore have been the same number of hours making the term Day in its fullest sense as distinguished from another day mean a period of twenty-four hours.

11. What did God create on the first day?

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day."—Genesis 1:3-5.

NOTE: Light and darkness caused distinction between day and night.

12. What did God create on the second day?

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven. And the evening and the morning were the second day."—Verses 6-8.

NOTE: Water above, water below.

13. What did God create on the third day?

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the evening and the morning were the third day."—Verses 9-13.

NOTE: Plant life upon THE EARTH.

14. What did God create on the fourth day?

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.

And God set them in the firmament of the heaven to give light upon the earth,

And to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

And the evening and the morning were the fourth day."—Verses 14-19.

NOTE: Creation of sun, moon, and stars.

15. What did God create on the fifth day?

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day."—
Verses 20-23.
NOTE: Fish in the water and fowl in the air.

16. What did God create on the sixth day?

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in Our Image, after Our Likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in His Own Image, in the Image of God created He him; male and female created He them."—Verses 24-27.

NOTE: Beasts, cattle, creeping things, and man.

17. How many suns were created?

Only ONE, called "THE GREATER LIGHT to rule the day."

"And God made two great lights; THE GREATER LIGHT to rule the day, and the lesser light to rule the night: He made the stars also.—Genesis 1:16.

THE sun to rule by day: for His mercy endureth for ever."—Psalm 136:8.

18. Is the sun a stationary or a moving body?

"The sun also ariseth, and the sun goeth down, and HASTETH to his place where he arose.—Ecclesiastes 1:5.

His going forth is from the end of the heaven, and HIS CIRCUIT unto the ends of it: and there is nothing hid from the heat thereof."—Psalm 19:6.

19. How many moons were created, and for what purpose?

Only ONE, called "THE LESSER LIGHT to rule the night."

"And God made two great lights; the greater light to rule the day, and THE LESSER LIGHT to rule the night: He made the stars also.—Genesis 1:16.

THE moon and stars to rule by night: for His mercy endureth for ever."—Psalm 136:9.

20. Does the moon borrow its light from the sun?

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.—Genesis 1:14-16.

There is one glory of the sun, and ANOTHER GLORY OF THE MOON, and another glory of the stars; for one star differeth from another star in glory.—I. Cor. 15:41.

Thus saith the Lord, Who giveth the sun for a light by day, and the ordinances of THE MOON and of the stars for a light by night, Who divideth the sea when the waves thereof roar; The Lord of hosts is His Name.—Jeremiah 31:35.

MOREOVER THE LIGHT OF THE MOON SHALL BE AS THE LIGHT OF THE SUN, AND THE LIGHT OF THE SUN SHALL BE SEVENFOLD, AS THE LIGHT OF SEVEN DAYS, IN THE DAY THAT THE LORD BINDETH UP THE BREACH OF HIS PEOPLE, AND HEALETH THE STROKE OF THEIR WOUND.—Isaiah 30:26.

For the stars of heaven and the constellations thereof

shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause HER LIGHT to shine.—Isaiah 13:10.

And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and THE MOON SHALL NOT GIVE HER LIGHT.

All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God."—Ezekiel 32:7,8.

21. What were all the stars for?

"...The stars for a light by night...—Jeremiah 31:35.

...He made the stars also.

And God set them in the firmament of the heaven to give light upon the earth."—Genesis 1:16,17.

NOTE: Sun, moon, and stars are all adjuncts of the earth, to give light by day and by night. They, therefore, have no separate existence as worlds by themselves. The stars are not infinitely larger than the earth. According to the sure Word of God, they must be INFINITELY SMALLER than the earth, since they all collectively occupy only the space directly above the earth.

22. What proof does the Word of God give that the stars are not separate worlds, or planets, infinitely larger than the earth?

"...The stars shall fall from heaven...—Matthew 24:

29.

...It cast down...THE STARS TO THE GROUND...—Daniel 8:10.

And THE STARS OF HEAVEN FELL UNTO THE EARTH, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."—Revelation 6:13.

NOTE: The stars could not fall TO THE EARTH as here-in described unless they were INFINITELY SMALLER than the earth.

23. Of what importance are sun, moon, and stars besides giving light to the earth?

"...Let them be for signs, and for seasons, and for days, and for years.—Genesis 1:14.

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon."—Deuteronomy 33:14.

NOTE: They are also to be used as signs of coming events in connection with the Second Coming of our Lord. See Luke 21:25.

24. Does God look down upon the earth as a whirling globe, or does He look down upon it as a plane, where all parts of the earth can be seen from one given point?

"For He looketh to THE ENDS OF THE EARTH, and seeth under the whole heaven.—Job 28:24.

Who hath laid the measures thereof, if thou knowest? or who hath STRETCHED THE LINE UPON IT?—Job 38:5.

Hast thou perceived THE BREADTH of the earth.—Job 38:

18. Fear before Him, all the earth: the world also shall be stable, that it be not moved.—I. Chron. 16:30.

THE LORD REIGNETH, HE IS CLOTHED WITH MAJESTY: THE LORD IS CLOTHED WITH STRENGTH, WHEREWITH HE HATH GIRDED HIMSELF: THE WORLD ALSO IS STABLISHED, THAT IT CANNOT BE MOVED.—Psalm 93:1.

Say among the heathen that the Lord reigneth: The world also shall be established that it shall not be moved: He shall judge the people righteously."—Psalm 96:10.

25. Since the Word of God declares the earth to be a plane, with the sun, moon, and stars moving above it, what further declarations are made regarding the fact that the

earth is a stationary world and not, as commonly taught in modern astronomy, a rotary planet?

"Hast thou perceived THE BREADTH of the earth.—Job 38:18.

Let all the earth fear the Lord: Let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done; He commanded, and IT STOOD FAST.—Psalm 33:8,9.

... Who laid the foundations of the earth, that IT SHOULD NOT BE REMOVED for ever.—Psalm 104:5.

Say among the heathen that the Lord reigneth: the world also shall be established that IT SHALL NOT BE MOVED: He shall judge the people righteously.—Psalm 96:10.

The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself; the world also is established, that IT CANNOT BE MOVED.—Psalm 93:1.

Fear before Him, all the earth: the world also shall be stable, that it be not moved.—I. Chron. 16:30.

Thou, Lord, in the beginning hast laid the foundation of the earth.—Hebrews 1:10.

NOTE: No Scripture to support the modern astronomical theory that the earth rotates around the sun, since the earth is absolutely stationary, and God has said that the earth SHOULD not, SHALL not and CANNOT be moved.

26. What does the Word of God teach in regard to water being the foundation of the earth?

"... The water UNDER THE EARTH.—Exodus 20:4. (2nd Commandment).

Whereupon are the foundations thereof fastened?—Job 38:6.

Of old hast Thou laid the foundation of the earth...—Psalm 102:25.

And forgettest the Lord thy Maker, Who hath stretched forth the heavens, and laid the foundations of the earth...

And I have put My words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay THE FOUNDATIONS OF THE EARTH...—Isaiah 51:13,16.

For He hath founded it upon the seas, and established it upon the floods.—Psalm 24:2.

See also 2nd Peter 3:5,6. Genesis 7:11, 8:2. Prov. 8:24. Psalm 24:2.

Ye strong foundations of the earth.—Micah 6:2.

... Who laid THE FOUNDATIONS OF THE EARTH, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.—Psalm 104:5,6.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who HATH STRETCHED THE LINE upon it?—Job 38:4,5.

... For the pillars of the earth are the Lord's, and He hath set the world upon them.—I. Samuel 2:8.

For this they are willingly ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished.—II. Peter 3:5,6.

27. What does the Word of God teach regarding water and ice constituting the boundaries of the earth?

"He hath compassed the waters with bounds, until the day and night come to an end.—Job 26:10.

Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?—Job 38:8.

HE CASTETH FORTH HIS ICE LIKE MORSELS: WHO CAN STAND BEFORE HIS COLD?—Psalm 147:17.

He gathereth the waters of the sea together as a heap: He layeth up the depth in storehouses.—Psalm 33:7.

Thou hast SET A BOUND THAT THEY MAY NOT PASS OVER; that they turn not again to cover the earth.—Psalm 104:9.

When He gave to the sea His decree, that the waters

should not pass His commandment: when He appointed the foundation of the earth...—Proverbs 8:29.

28. Does the Word of God teach anything definite regarding the shape of the earth?

The earth has four corners.

NOTE: Cruden's Concordance gives twenty-five References to the Expression, "The Ends of the Earth," and none at all to its rotundity.

"... THE FOUR CORNERS of the earth.—Isaiah 11:12.

He looketh to THE ENDS OF THE EARTH...—Job 28:24.

And after these things I saw four angels standing on THE FOUR CORNERS OF THE EARTH, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.—Revelation 7:1.

NOTE: This expression, "four corners," signifies exactly what the words imply, since the same words are frequently used in the affairs of man.

"A great wind... smote the four corners of the house.—Job 1:19.

... A great sheet knit at the four corners...—Acts 10:11.

He measured the court... foursquare...—Ezek. 40:47.

... The end is come upon the four corners of the land.—Ezekiel 7:2.

... The four winds of the heaven strove upon the great sea.—Daniel 7:2.

29. What proof does the Word of God give in support of the fact that the earth constitutes a level plane?

"Who hath laid the measures thereof, if thou knowest? or who hath stretched THE LINE UPON IT?—Job 38:5.

Thus saith the Lord, He Who created the heavens, and stretched them out; He Who SPREAD FORTH the earth, and that which cometh out of it; He Who giveth breath unto the people upon it, and spirit to them who walk therein.—Isaiah 42:5.

... I am the Lord Who... STRETCHED FORTH the heavens alone; who SPREADETH ABROAD the earth by Myself.—Isaiah 44:24.

NOTE: The same expressions used in regard to the earth being a plane as are used in proving that other things are level.

"The carpenter STRETCHETH OUT his rule: he marketh it with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.—Isaiah 44:13.

And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and a handbreadth: so he measured the BREADTH of the building, one reed; and the height, one reed."—Ezekiel 40:5.

TO THIS VERY QUESTION OF THE EARTH BEING A PLANE BELONG THE PASSAGES FOOLISHLY USED TO PROVE THE SPHERICITY OF THE EARTH.

FOLLOWING PASSAGES ARE TAKEN TO PROVE THE EARTH A GLOBE:

(From Scofield's Bible)

"Thus saith God the Lord, He Who created the heavens, and STRECHED THEM OUT; He Who spread forth the earth, and that which cometh out of it; He Who giveth breath unto the people upon it, and spirit to them who walk therein."—Isaiah 42:5.

"Thus saith the Lord, thy Redeemer, and He Who formed thee from the womb, I am the Lord Who maketh all things, Who STRETCHETH FORTH THE HEAVENS alone; Who spreadeth abroad the earth by Myself."—Isaiah 44:24.

"And forgettest the Lord thy Maker, Who hath STRETCHED FORTH THE HEAVENS, and laid the foundations of the earth; and hast feared continually every day because of the fury of the op-

pressor, as if he were ready to destroy? and where is the fury of the oppressor?"—Isaiah 51:13.

"Who alone SPREADETH OUT THE HEAVENS, and treadeth upon the waves of the sea."—Job 9:8.

"Who coverest Thyself with light as with a garment: Who STRETCHETH OUT THE HEAVENS like a curtain."—Psalm 104:2.

"To Him Who by wisdom made the heavens: for His mercy endureth for ever.

To Him Who STRETCHED OUT THE EARTH above the waters: for His mercy endureth for ever."—Psalm 136:5, 6.

"He hath made the earth by His power, He hath established the world by His wisdom, and hath STRETCHED OUT THE HEAVENS by His descretion."—Jeremiah 10:12.

"He hath made the earth by His power, He hath established the world by His wisdom, and hath STRETCHED OUT THE HEAVEN by His understanding."—Jeremiah 51:15.

NOTICE THE EXPRESSIONS

Used in these passages regarding THE HEAVENS:

"Stretched them out," in Isaiah 42:5.

"Stretched forth the Heavens," in Isaiah 44:24; 51:13.

"Stretched out," in Psalm 104:2.

"Hath stretched out the Heavens," in Jeremiah 10:12; 51:15.

Also note the expression—"Spreadeth out the Heavens," in Job 9:8.

NOTICE THE EXPRESSIONS

Used in these passages regarding THE EARTH:

"Spread forth the earth"—in Isaiah 42:5.

"Spreadeth abroad the earth"—in Isaiah 44:24.

"Stretched out the earth"—in Psalm 136:6.

In these passages used in the Scofield Bible to prove the sphericity of the earth, the expression, "spread forth," is used twice, and "stretched out," once; both expressions, generally indicating a plane surface between two given points, being used five times with reference to the relation of THE STELLER WORLD BEING A PLANE from the fact that the Heavens are represented in the Scripture as being A SCROLL, A PLANE SURFACE, from which the stars will fall in but one direction—towards an equally plane earth, proving, therefore, that the expressions, "stretch" and "spread," do not apply to the sphericity, but to the planiformity of the earth, giving incontrovertible proof that the Bible teaches plainly that both the Heavens and the Earth were created by God upon the idea of a plane only.

Study carefully in this connection—

"And all the host of heaven shall be dissolved, and the heavens shall be ROLLED TOGETHER AS A SCROLL: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."—Isaiah 34:4.

And THE HEAVEN DEPARTED AS A SCROLL when it is rolled together; and every mountain and island were moved out of their places."—Revelation 6:14.

NOTE: Another incontrovertible argument, representing the view that the Word of God teaches the earth to be a plane, is the vision which Nebuchadnezzar had of a TREE, the height of which reached unto Heaven and the sight of it to THE END OF THE EARTH, as found in Daniel 4:10, 11:

"Thus were the visions of mine head in my bed; I saw and beheld a tree in the midst of the earth, and the height thereof was great.

The tree grew, and was strong, and the height thereof reached unto Heaven, and the sight thereof to the end of the earth."

This vision of Nebuchadnezzar regarding a tree of immense height upon A PLANE EARTH was interpreted by Daniel, who had been endowed by God with divine wisdom, skill and understanding in the following words:

"The tree that thou sawest, which grew, and was strong, whose height reached unto the Heaven, AND THE SIGHT THEREOF TO ALL THE EARTH:

It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto Heaven, and thy dominion to the end of the earth."—Daniel 4:20, 22.

In this vision of a great tree, given of God to Nebuchadnezzar to represent the Babylonian Empire, under his rulership—were the earth a globe as represented by modern astronomy, the vision of a tree, however high, could not be visible to all parts of a globe—but the vision being based upon the fact of a plane earth and thus because of its great height being visible to ALL PARTS OF THE EARTH, was a proper symbol for God to portray the world-wide-known Ruler of the Babylonian Empire, proving without dispute that the idea of the planiformity of the earth was not only the view of Nebuchadnezzar, representing the pagan, but of Daniel also, representing the Jewish point of view, and more than all else the Divine point of view of the earth being a plane.

30. Since water always seeks and finds its level, what other conclusion than that THE WHOLE EARTH IS A PLANE surface can be deducted from the terrible deluge which swept over the face of the whole earth and, as Christ says, swept every one away.

"And God saw that the wickedness of man was great IN THE EARTH, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the Lord that he had made man on the earth, and it grieved Him at His heart.

And the Lord said, I will destroy man whom I have created FROM THE FACE OF THE EARTH; both man, and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.—Genesis 6:5-7.

And knew not until the flood came, and took them ALL AWAY; so shall also the coming of the Son of man be."—Matthew 24:39.

31. Could such expressions, "up" or "down" used in reference to the earth, be of any significance to indicate the direction stated unless the earth were a plane?

"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, ...—Isaiah 55:9,10.

Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou swarest unto our fathers, a land that floweth with milk and honey.—Deuteronomy 26:15.

And THE LORD CAME DOWN upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up."—Exodus 19:20.

32. What direction did the Christ go after His resurrection, when He went to heaven?

"So then, after the Lord had spoken unto them, He was received UP INTO HEAVEN, and sat on the right hand of God."—Mark 16:19.

And it came to pass, while He blessed them, He was parted from them, and carried UP INTO HEAVEN.—Luke 25:51.

And when He had spoken these things, while they be-

held, HE WAS TAKEN UP; and a cloud received Him out of their sight.—Acts 1:9.

Wherefore he saith, When He ascended UP ON HIGH, He led captivity captive, and gave gifts unto men.

(Now that He ascended, what is it but that He also descended first into the lower parts of the earth?

He Who descended is the same also Who ASCENDED UP FAR ABOVE ALL THINGS, that He might fill all things.)—Ephesians 4:8-10.

33. From what direction will the Coming Christ come to this earth?

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, Who is taken up from you into heaven, shall SO COME IN LIKE MANNER as ye have seen Him go into heaven.—Acts 1:11.

And to wait for His Son from heaven, Whom He raised from the dead, even Jesus, Who delivered us from the wrath to come.—I. Thessalonians 1:10.

For the Lord Himself SHALL DESCEND FROM HEAVEN with a shout, with the voice of the archangel, and with the trump of God: and the dead shall rise first.—I. Thess. 4:16.

Behold, HE COMETH WITH CLOUDS; and every eye shall see Him, and they also who pierced Him: and all kindreds of the earth shall wail because of Him. Even so. Amen."—Revelation 1:7.

NOTE: The Scriptures teach there is only one UP and one DOWN with reference to the earth. The ascension and descent of the Christ would be unintelligible on a spherical earth. Only on an earth plane is it possible for "every eye" to see the Coming Christ in the manner above described.

34. Is it possible by scientific researches to unfathom the secrets which God has kept from the knowledge of man regarding the foundations of the earth?

"Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."—Jeremiah 31:37.

35. What effect will the judgments of God have upon the earth which had been kept intact, without motion, since the beginning of creation?

"THE EARTH SHALL REEL TO AND FRO like a drunkard, and shall be removed like a cottage: and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again. Isaiah 24:20.

Therefore I will shake the heavens, and THE EARTH SHALL REMOVE OUT OF HER PLACE, in the wrath of the Lord of hosts, and in the day of His fierce anger.—Isaiah 13:13.

Which shaketh the earth out of her place, and the pillars thereof tremble;"—Job 9:6.

36. How does the sun supply the earth with light, bringing about the distinction in the world between day and night?

"The heavens declare the glory of God; and the firmament sheweth His handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun:

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

HIS GOING FORTH IS FROM THE END OF THE HEAVEN, AND HIS CIRCUIT UNTO THE ENDS OF IT: AND THERE IS NOTHING HID FROM THE

HEAT THEREOF."—Psalm 19:1-6.

NOTE: The sun journeys in a circuit above the level plane of the earth.

37. What proof does the Word of God give that the circuitous course of the sun causes us to observe the rising and going down of the sun?

"The Mighty God, even the Lord, hath spoken, and called the earth, from THE RISING OF THE SUN UNTO THE GOING DOWN thereof.—Psalm 50:1.

FROM THE RISING OF THE SUN UNTO THE GOING DOWN OF THE SAME the Lord's Name is to be praised.—Psalm 113:3.

So shall they fear the Name of the Lord from the west, and His glory from THE RISING OF THE SUN.—Isaiah 59:19.

For from THE RISING OF THE SUN, EVEN UNTO THE GOING DOWN OF THE SAME, My Name shall be great among the Gentiles;"—Malachi 1:11.

38. What does the Bible say about the sun rising?

"The sun was risen upon the earth when Lot entered into Zoar.—Genesis 19:23.

And He shall be as the light of the morning when the sun riseth, even a morning without clouds;"—II Samuel 23:4.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live."—Jonah 4:8.

39. What does the Bible teach about the sun setting?

"And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.—Genesis 28:11.

The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.—Ecclesiastes 1:5.

And at even, when the sun did set, they brought unto Him all who were diseased, and them that were possessed with devils.—Mark 1:32.

And when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them."—Luke 4:40.

40. Did the sun ever stand still in its course above the earth?

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the Children of Israel, and he said in the sight of Israel, SUN, STAND THOU STILL UPON GIBEON; AND THOU, MOON, IN THE VALLEY OF AJALON.

AND THE SUN STOOD STILL, and THE MOON STAYED, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? SO THE SUN STOOD STILL IN THE MIDST OF HEAVEN, AND HASTED NOT TO GO DOWN ABOUT A WHOLE DAY.—Joshua 10:12, 13.

THE SUN AND MOON STOOD STILL in their habitation: AT THE LIGHT OF THINE ARROWS THEY WENT, and at the shining of thy glittering spear."—Habakkuk 3:11.

41. Was the sun ever turned back in its course in addition to being held in check on its onward course?

"And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that He hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let THE SHADOW RETURN BACKWARD TEN DEGREES.

And Isaiah the prophet cried unto the Lord: and HE

BROUGHT THE SHADOW TEN DEGREES BACKWARD, by which it had gone down in the dial of Ahaz.—II Kings 20:8-11.

And this shall be a sign unto thee from the Lord, that the Lord will do this thing that He hath spoken;

Behold, I WILL BRING AGAIN THE SHADOW of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So THE SUN RETURNED TEN DEGREES, by which degrees it had gone down.—Isaiah 38:7, 8.

42. What exceptional phenomena was observed in regard to the sun withholding its light from the earth during the Savior's death upon the cross, from 12:00 o'clock noon to 3:00 p. m?

"Now from the sixth hour there was darkness over all the land unto the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama Sabachthani? that is to say, My God, my God, why hast thou forsaken Me?—Matthew 27:45, 46.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.—Mark 15:33.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

And the sun was darkened, and the veil of the temple was rent in the midst.—Luke 23:44, 45.

COMPARE WITH—Amos 8:9.

"And it shall come to pass in that day, saith the Lord God, that I WILL CAUSE THE SUN TO GO DOWN AT NOON, and I will darken the earth in the clear day."

43. To what extent will the light of the sun and moon be intensified by the judgments of God?

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound.—Isaiah 30:26.

And the fourth angel poured out the vial upon the sun; and power was given unto him to scorch men with fire.

And men were scorched with great heat, and blasphemed the Name of God, Who hath power over these plagues: and they repented not to give Him glory."—Revelation 16:8, 9.

44. To what extent will the light of the sun and moon be diminished by the judgments of God?

"The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.—Joel 2:10, 31.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."—Revelation 8:12.

45. When will the time come to pass when there will be no need of the light of the sun or the moon upon the earth?

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And THE CITY HAD NO NEED OF THE SUN, NEITHER OF THE MOON, TO SHINE IN IT: for the glory of God did lighten

it, and the Lamb is the light thereof."—Revelation 21:2, 21, 22, 23.

"And there shall be no night there; and they need no candle, NEITHER LIGHT OF THE SUN; for the Lord God giveth them light: and they shall reign for ever and ever."—Revelation 22:5.

46. By what process will the earth be made to perish through the judgments of God?

"For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved UNTO FIRE against the day of judgment and perdition of ungodly men."—II Peter 3:5, 7.

47. What kind of a world will God create after the destruction of the now existing one, and what will be the moral and spiritual condition of all its inhabitants?

"For behold, I create new heavens and A NEW EARTH: and the former shall not be remembered, nor come into mind.—Isaiah 65:17.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to His promise, look for new heavens and A NEW EARTH, WHEREIN DWELLETH RIGHTEOUSNESS.—II Peter 3:12, 13.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they who are written in the Lamb's book of life.—Revelation 21:3, 4, 27.

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Revelation 22:14, 15.

48. What warnings are given in the Word of God to keep us from falling into the errors of Science, falsely so-called?

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.—Isaiah 55:8.

O Timothy, keep that which is committed to thy trust, avoid profane and vain babblings, and OPPOSITIONS OF SCIENCE FALSELY SO-CALLED:—II Timothy 6:20.

For it is written, I WILL DESTROY THE WISDOM OF THE WISE, and will bring to nothing the understanding of the prudent."—I Corinthians 1:19.

49. How does the wisdom of God, obtained through the Word of God, compare with that obtained in man's institutions of learning, where the Word of God is not accepted as final authority?

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

But of Him are ye in Christ Jesus, who of God is made unto wisdom, and righteousness, and sanctification, and redemption:—I Corinthians 1:20, 21, 25, 27, 30.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God.

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory;

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—I Corinthians 2:4, 5, 7, 12.

50. Will the Scriptural teaching regarding the creation of the world ever be accepted by the unbelieving and ungodly, who prefer to rely upon the hypotheses of man's invented lies set forth in modern science?

"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.—Philippians 3:18, 19.

Having a form of godliness, but denying the power thereof: from such turn away: Ever learning and never able to come to the knowledge of the truth.—II Timothy 3:5, 7.

Happy is the man who findeth wisdom, and the man that getteth understanding.

The Lord by wisdom hath founded the earth; by understanding hath He established the heavens.

By His knowledge the depths are broken up, and the clouds drop down the dew."—Proverbs 3:13, 19, 20.

6. That the sun stands still.

7. That the earth moves.

8. That the moon as a reflector borrows its light from the sun.

9. That the stars are independent worlds.

10. That the earth is a whirling globe.

11. That the boundaries of the earth can be discovered.

12. That there could be any up or down on a whirling globe.

13. That the earth revolves around the sun.

14. That the sun could stand still if it already has been still since the earth revolved around it.

15. Modern Astronomy, which denies the story of Creation as set forth in the Word of God.

6. That the sun moves. Question 18.

7. That the earth stands still and is level. Questions 25, 28, 29, 30.

8. That the moon as self luminous has a light of its own. Questions 19, 20, 23.

9. That the stars are made as luminaries at night for the earth. Questions 14, 21, 22, 23.

10. That the earth is a stationary plane. Questions 24, 25, 26.

11. That the boundaries of the earth are water and ice. Question 27.

12. That a plane earth solves the direction taken in the ascent and descent of Christ. Questions 28, 31, 32, 33.

13. That the sun journeys in a circuit above the earth. Questions 36, 37, 38, 39.

14. That the sun stood still in its course, in obedience to Joshua's command. Questions 40, 41, 42.

15. We accept the teaching given in the Word of God regarding creation. Questions 48, 49, 50.

CONCLUSIONS

Deducted from the Study of the Word of God with Reference to MODERN ASTRONOMY

WE REJECT

1. That the worlds were evolved from nothing.
2. That the earth evolved itself.
3. That it took untold ages to create the world.
4. That the sun is of larger size than the world.
5. That there are untold numbers of planets, infinitely larger than the earth.

WE AFFIRM THAT THE WORD OF GOD TEACHES:

1. That God is the Creator. Questions 1 and 2.
2. That the world was created through the Word of God Who is Jesus the Christ. Questions 3, 5.
3. That the earth was created in six ordinary days, of twenty-four hours each. Questions 6, 8, 9, 10, 11, 12, 13, 14, 15, 16.
4. That the sun is infinitely smaller than the earth. Question 17.
5. That the stars above us are all infinitely smaller than the earth. Question 21.

Baptisms

The following-named Believers were baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," in Zion Home, Zion City, Illinois, by Elder Silas Moot:

Friedel, Herman M. N. Dakota
Johnson, Oscar G. Washington

The following-named Believers were baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," at Little Culloden, White House P. O., Westmoreland, Jamaica, by Deacon J. Harris:

Samuels, James
Reid, Daniel Andrew
Smith, Catherine Elizabeth

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AND FRIEND OF ZION

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ONE DOLLAR A YEAR

Reports of Special Field Workers

Report of work done under the direction of Evangelist Guy K. Neal, Chicago, Illinois:

Report of work done by Mr. Gustave Duske, for two weeks ending April 17th, 1915:
LEAVES OF HEALING mailed.....29
Theocrats mailed.....6

Total pieces distributed.....35
Subscriptions to LEAVES OF HEALING 1

Report of work done by Mrs. H. Hampe, for one week ending April 17th, 1915:

LEAVES OF HEALING mailed.....30
Messages given and mailed.....200
LEAVES OF HEALING given.....20

Total pieces distributed.....250

Report of work done by Mrs. Hinkston and Mrs. Peetz on April 14, 1915:

LEAVES OF HEALING sold.....83
Messages given.....50
LEAVES OF HEALING given.....11

Total pieces distributed.....144

Report of work done by Mrs. Hueneryager and Miss Rossbach, for one week ending April 17, 1915:

LEAVES OF HEALING mailed.....10
Messages given.....75
LEAVES OF HEALING given.....39

Total pieces distributed.....124

Report of work done by Mrs. Mortenson and Mrs. Reinhold, one night — April 17th, 1915:

LEAVES OF HEALING sold.....50
LEAVES OF HEALING given.....20
Messages given.....83
Theocrats given.....5

Total pieces distributed.....158

Report of work done by Mrs. A. J. Moore, for week ending April 19, 1915:

LEAVES OF HEALING sold.....17
LEAVES OF HEALING mailed.....175
LEAVES OF HEALING given.....21
Theocrats mailed.....6
Messages given.....89

Total pieces distributed.....308

Report of work done by Deacon Lindskog, for one week ending April 19, 1915:

Messages given.....1400
LEAVES OF HEALING given.....550

Total pieces distributed.....1950

Report of work done by Mrs. Reinhold and Mrs. Neal, for one day—April 19, 1915:

LEAVES OF HEALING sold.....50
LEAVES OF HEALING given.....5
Messages given.....350

Total pieces distributed.....405

Report of work done by Mrs. Renevier, for two months ending April 19, 1915:

LEAVES OF HEALING sold.....72
LEAVES OF HEALING mailed.....18
Tracts mailed and given.....27
Messages given.....355
LEAVES OF HEALING given.....94

Total pieces distributed.....566

Report of work done by Mrs. S. Williams, ending April 19, 1915:

LEAVES OF HEALING sold.....3
LEAVES OF HEALING mailed and given.....35

Total pieces distributed.....38

Report of work done by Mr. G. N. Ballegoeyen, Brooklyn, New York, for one month, ending April 1st, 1915:

LEAVES OF HEALING sold.....76
LEAVES OF HEALING sold and mailed.....9
Theocrats given.....4
Messages given.....626
New Testaments (Italian) given.....2

Total pieces distributed.....717
Subscriptions to LEAVES OF HEALING 13

Report of work done by Mrs. A. O. Lee, Minneapolis, Minnesota:

LEAVES OF HEALING sold.....15
LEAVES OF HEALING mailed and given.....7
Tracts sold.....5
Tracts mailed and given.....19
Messages given.....315

Total pieces distributed.....361

Report of work done by Mrs. A. L. Gilgore, Esmond, South Dakota, from March 12th to April 12th:

LEAVES OF HEALING mailed.....54
Theocrats mailed.....2

Total pieces distributed.....56

Report of work done by C. O. Hatch, Homer, Michigan, since December 1st:

LEAVES OF HEALING given.....61
LEAVES OF HEALING sold.....2
Messages given.....604

Total pieces distributed.....667
Subscriptions to LEAVES OF HEALING 1

NORTH DAKOTA

Mr. Clifford Johnson of Lansford, North Dakota, reports as follows, for seven months ending November 13, 1914:

LEAVES OF HEALING given and mailed.....335
LEAVES OF HEALING sold.....50
Messages given.....150
Tracts given and mailed.....12

Total pieces distributed.....547

Report of work done by Mrs. Refrogle and Mrs. Cripe in Monticello, Indiana:

LEAVES OF HEALING given and loaned.....25
LEAVES OF HEALING mailed.....6
Messages mailed.....15

Total pieces distributed.....46

Report of work done by Elder J. A. Smith, Australia, for the month of February, 1915.

LEAVES OF HEALING sold.....200
Dr. Dowie's tracts sold.....5
Cards Zion City views sold.....5
Theocrats sold.....15
Zion Souvenirs sold.....1

Total pieces distributed.....226

Report of work done by Elder H. Modred Powell, Johannesburg, South Africa, for months of December 1914, January and February 1915:

Calls made.....1300

LEAVES OF HEALING sold.....244
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Messages given.....2250

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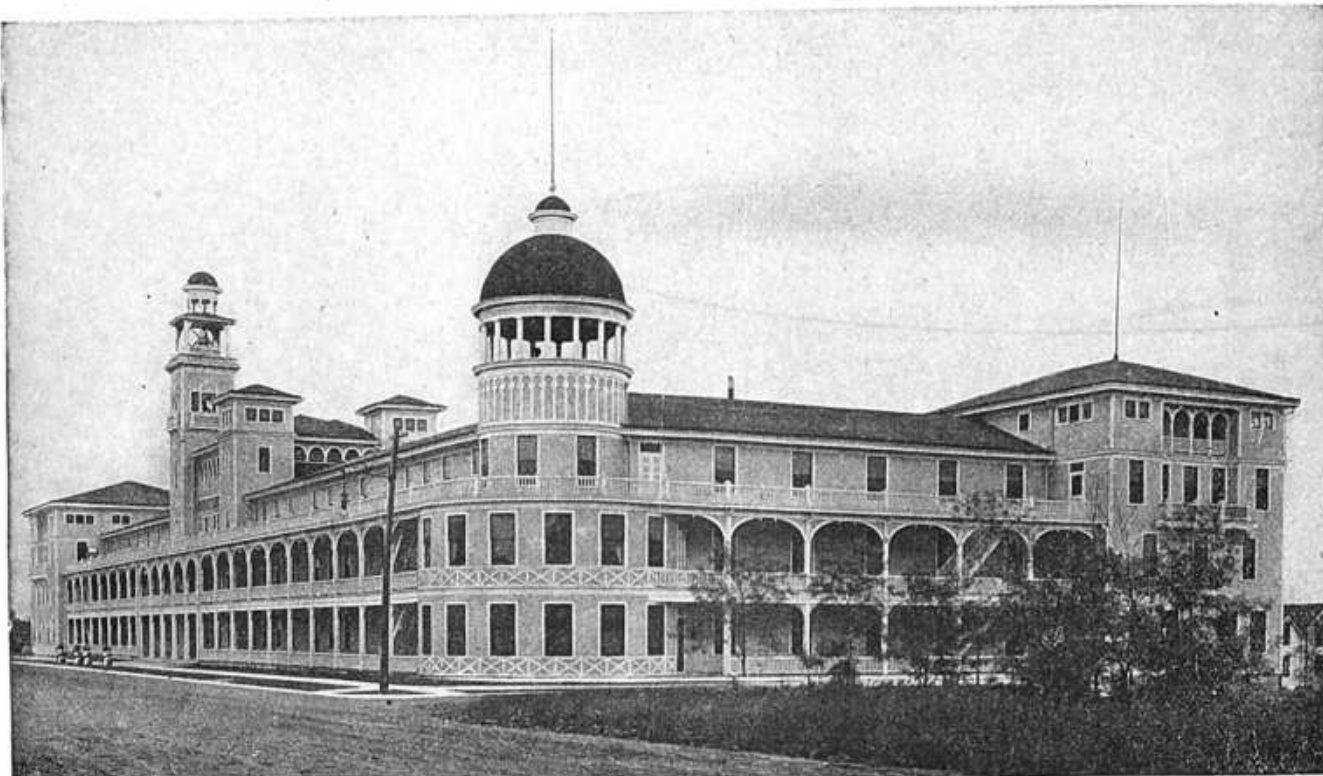
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Zion Home is not a hotel, but is for the accommodation of the members of the Christian Catholic Apostolic Church in Zion only; or for those who, by invitation, accept hospitality therein; it being expressly understood that any guest ceases to be such, and may be forthwith expelled with baggage, upon violation of, or failure to conform to, any of the rules and regulations of said Church or Home, particularly those against profanity, obscenity, card-playing, dancing, and the use of pork, oysters, or medicines, or anything for human food forbidden by God to be eaten, in the seventh to the nineteenth verse of the fourteenth chapter of Deuteronomy.

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In writing for prayer for healing, kindly answer the following questions.

Name in full
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Residence
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Church of which a member.....

Name and address of Doctors who have treated your case.....

Particulars of sickness.....

Remarks as to spiritual condition.....

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General Manager
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Zion City, Illinois

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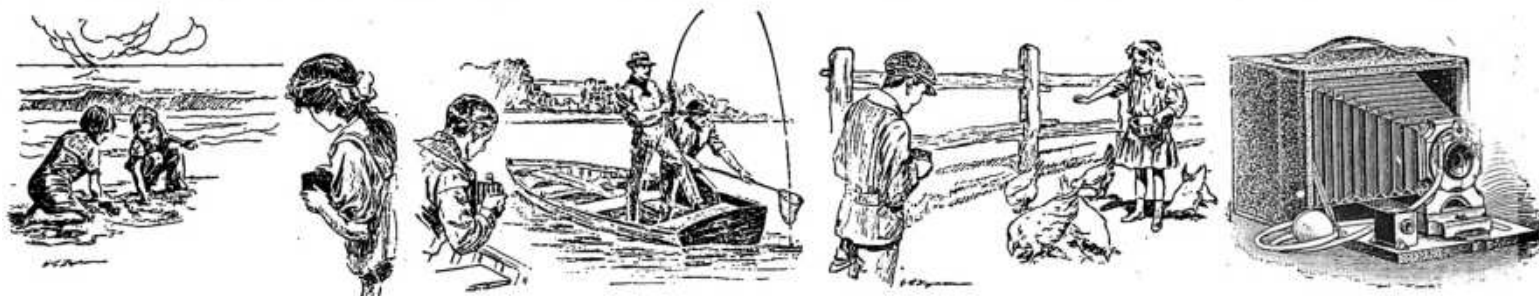
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LEAVES OF HEALING

He sendeth His word

and healeth them.

LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 5.

ZION CITY, ILLINOIS, MAY 1, 1915

Price Five Cents

God's Witnesses To Divine Healing

Husband Healed of Sunstroke; Wife Healed of Broken Collar Bone; Children Healed of Yellow Jaundice, Pneumonia, Dislocated Elbow, Croup; Entire Family Healed of Smallpox

Jesus went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick. (Matthew 14:14)

DISEASE, coupled with sin, has been handed down through all ages, and to all nations and peoples, as the result of the fall of man. No nation and no city and no community has escaped the terrible ravages which have followed upon the trial of that first act of disobedience on the part of the woman and man, placed in the Garden of Eden in the beginning of creation.

What the development of the human race would have been, had man been true to His Creator and God, no one is able to conceive. Of one



MR. AND MRS. H. E. MCCORMACK AND FAMILY, AND COUSIN, MISS LUZENA MOGLE

thing, however, we may be sure: that such a thing as sickness, disease, and death would have been unheard of.

Man, created in the image of God, without any imperfection in any part of his being, would have gone on with his mission to subdue the earth and to make the rule of God and THE KINGDOM OF GOD a glorious realization upon the face of the earth. As it is, the history of the human race has been written, and its pages are filled with tales of sorrow and of woe.

Satan has not left one thing undone where-

with he might blight the human race with the curse.

With the briars and thistles in the vegetable creation; with ferocity and rapine in the animal creation; with tornadoes, floods and cyclones in nature; with earthquakes, volcanoes and cataclysms in the earth—have gone hand in hand, as the work of satan, the work of disease, pestilence and scourge for the destruction of man in all parts of the world.

THE LAMB OF GOD SENT AS THE WORLD'S MESSIAH

God, through His infinite wisdom, made provision for the redemption of the human race in the Lamb of God, slain from the foundation of the world, so that as soon as sin became a reality with man, God was present to provide deliverance from the curse by promising that the Seed of the woman was to crush the head of the serpent, even though that act of redemption involved terrible suffering on the part of the promised Messiah.

The Old Testament gives evidence to the fact that the curse of sin and disease were removed through faith in the coming Redeemer. God wrought mighty acts of deliverance in behalf of His chosen people; and mighty miracles were wrought to save His people from the curse found in the vegetable and animal creation, as well as from the curse of disease, scourge and pestilence, from which God delivered His People.

When we enter the New Testament, we are brought face to face with the Son of God, Who had become flesh, and had taken our nature upon Him, that He might be able to reach out His hand of sympathy to the suffering and dying.

WONDERFUL MIRACLES WROUGHT THROUGH JESUS' MINISTRY

How wonderful were the deliverances wrought through the ministry of the Christ as He "went about doing good, and healing all who were oppressed of the devil."

Every disease vanished before His healing touch as the mist before the noon-day sun. He was filled with compassion towards the sick and the dying. When the multitudes came to hear Him preach the Gospel of THE KINGDOM, they always brought to Him their sick and afflicted, and laid them down before Him at His feet. The people directly associated His Teaching and Preaching with Healing, knowing that the healing of the sick should be accomplished without any means—without any remedies whatever, by the power of God in accordance with the promises given in His Word.

The healing of the sick by the laying on of hands was an integral part of the Gospel of THE KINGDOM, and throughout the New Testament we have the plain and indisputable evidence that the healing power of God was manifested wherever the Gospel of THE KINGDOM was proclaimed. The fact that the church for many centuries has

gotten away from the covenants of God, is no evidence that God has withdrawn His power to heal the sick. There have been individual cases, even through the dark ages and all through the centuries, where the sick were healed by the power of God in answer to prayer, but the church as a whole has rejected God as the Great Physician, and Jesus as the Healer of His people, and formed alliances with doctors and surgeons and druggists, contrary to the revealed Covenants of God.

THE COVENANT OF DIVINE HEALING RESTORED THROUGH THE TEACHING OF ZION

It remained for God to raise up ZION which should restore the Covenant of Divine Healing to its proper place and bring into existence a people which under no circumstances would compromise with the arm of flesh, but trust God no matter how fierce the battle may rage.

ZION has no use for doctors, surgeons, hospitals or drug-stores. ZION has no use for any medical devices to combat disease. ZION stands upon the plain Word of God, and fights her battles with the sword of the Spirit, which is the Word of God.

The testimonies sent out through LEAVES OF HEALING are for the purpose of showing the people what faith in God will do, that God in the Heavens still hears and answers the prayer of those who trust Him.

The testimony of the happy family whose faces appear on the first page of this issue, gives evidence of the fact that there is no occasion for a doctor ever to enter the home of a child of God.

Let the parents learn to trust God for themselves and it will be but a light thing to trust God for the little ones.

WONDERFUL BLESSINGS GIVEN TO A ZION FAMILY

The husband has been healed of sun-stroke; the wife was healed twice of a broken collar-bone—once when she was but four years of age, and again when she was fourteen. All of their five children were born without a doctor and "none of the five have ever tasted medicine or pork in any form."

What a wonderful thing to see a new generation brought up without being polluted with drugs and unclean food. The very fact that the blood is free from pollution makes it easier to trust God for healing when sickness comes into such a home.

These parents have had their trials and tests with their children, one of them having had croup; another pneumonia, and another a dislocated elbow, but God heard prayer for them all and healed them in answer to prayer.

Finally, as the mother says, while visiting in Milwaukee, she contracted smallpox, and all the family being exposed, all eight were taken down with the disease, yet all were healed and "escaped without a mark" of the disease upon any of them.

ZION'S PROTEST AGAINST THE BARBARIAN CUSTOM OF VACCINATION

The world has been made to believe that in case of an exposure to smallpox, the exposed ones should be vaccinated in order to make them immune from the disease, but no fouler invention of hell has ever been perpetrated upon ignorant humanity than to make them believe that by polluting the blood of innocent children, and that of adults as well, they may in that way escape contracting smallpox.

The fact remains that smallpox in its real form is a benediction in comparison with the foul diseases which follow upon the trail of the filthy cow-pox virus used in vaccination.

ZION from the beginning has protested against this worse than barbarian custom of vaccination. In addition to having the plain Word of God upon her side, ZION has the best and most reliable medical authorities to back up her opposition to the dirty, foul practice of vaccination.

One eminent authority called it "a crime," another "the most gigantic piece of quackery ever exploited upon a civilized people," another calls it "the greatest humbug," still another "a grotesque superstition which has never saved a single life."

ZION has put herself on record as being uncompromisingly opposed to vaccination, no matter what health or school-boards may say or demand.

ZION practices, in case of smallpox such as this family had, the strictest quarantine, and takes every precaution to prevent the spread of the disease, but the people in ZION are taught to trust God in case of smallpox as well as for anything else.

ENTIRE FAMILY HEALED OF SMALLPOX IN ANSWER TO PRAYER

LEAVES OF HEALING, Volume 35, No. 14, bearing the date of January 2nd, 1915, gives a complete exposure of the accursed practice of vaccination, with many illustrations of the terrible results suffered by many who have been vaccinated—their figures being deformed and made a most pitiful sight to behold. Every reader should send for this copy, and see for himself. (Send five cents in stamps to ZION Publishing House, ZION CITY, Illinois.)

This family of eight has escaped all of the terrible things suffered by those who put themselves under medical treatment, because they trusted God and were prayed for by a faithful elder of the church, in accordance with James 5:13-15, and today they all are well and strong, and can testify that God dwells in ZION.

Let faith inspire your heart, and when the battle against disease is on, look solely to God, Who will never leave or forsake His children, but will bless them richly in spirit, soul and body.

You will come forth more than conqueror, for God will fight your battles for you, and your simple faith and trust in God will be crowned with victory.

"Thanks be to God, Who giveth us the victory through our Lord Jesus Christ."—I. Corinthians 15:57.

ANTON DARMS.

Testimony of Mrs. H. E. McCormack

3010 Emmaus Avenue
Zion City, Illinois.

November 5, 1914.

Rev. Wilbur Glenn Voliva,
Zion City, Illinois.

DEAR GENERAL OVERSEER:

With hearts filled with gratitude to God, I wish to record a few of the many blessings which I have received.

My parents and I came into Zion and accepted Divine Healing when I was fourteen years of age. Two years later, I had the misfortune to fall downstairs one morning while preparing for school, breaking my left collar-bone. My parents prayed for me, and, although the pain was intense, it soon left, and I went to school, never missing a day on account of it. This same collar-bone was broken when I was about four years old, and well do I remember how I suffered from the doctor strapping my arm to my side with adhesive plasters, so as to keep it in place. It soon festered, and when the plasters were removed the skin all came off my back with them. Today the left shoulder is as strong as the other.

We do thank God for the five little children which He has given to us, all of whom were born in Zion without a doctor, and none of the five have ever tasted medicine or pork in any form. Glenn, the oldest, was healed, when a baby, of indigestion, also of a very bad attack of croup. Clara was healed of yellow jaundice, which came on when she was only four days old. The poison came out in large yellow blisters on her neck and arms. Ruth

was healed of pneumonia when five months old, and Walter was healed of croup and a dislocated elbow, in answer to prayer.

Last winter, while visiting in Milwaukee, I contracted smallpox. Not knowing at first what I had, the other members of the family, and also Miss Mogle (who came to take care of me,) were exposed, and all took it, but escaped without a mark. Little Walter had one sore break out on the ball of his eye, but suffered no bad effects from it. The photograph shows the eight who had the smallpox, and truly we have much for which to be thankful. Being quarantined for six weeks in such cold weather, and not being able to get out at all, was not very pleasant, but we do praise God that we were all so wonderfully healed and kept.

We pray that these few words may be a help to some poor suffering one, and that it may lead them to put their trust in the Great Physician.

Faithfully yours in the Master's Service,
"MRS. H. E. MCCORMACK."

Testimony of Mr. H. E. McCormack

3010 Emmaus Avenue,
Zion City, Illinois.

November 5, 1914.

Rev. Wilbur Glenn Voliva,
Zion City, Illinois.

DEAR GENERAL OVERSEER:

"Peace to thee!"

I wish to thank God, with my wife, through LEAVES OF HEALING, for the many blessings we have received since coming into Zion.

I thank God for the privilege of living in Zion City.

Our little ones have been healed of many troubles. My wife has named a few.

I wish to add a few words about myself. Before coming into Zion, I ate pork, and my face was almost a solid mass of pimples, and at times my body was in the same condition; but after I promised God never to eat pork again (if I knew it to be such), He healed me so that my face is now as clear as it ever was.

I was sunstruck in a Kansas harvest-field in the year 1900, and for two years after coming to Zion City I could not stand the heat in the summer; but about nine years ago I was healed, and can stand just as much, and, perhaps, a little more, than I could before.

The smallpox, about which my wife wrote, was in a light form, but we were sick enough! I wish to say that God so wonderfully healed and cleansed our bodies from that disease (one of the most terrible diseases with which the devil afflicts people) that we have all been in better health since. I weigh more now than I ever did, and am still gaining.

We wish to thank Elder Robbins for his visits and prayers while we were in quarantine.

We hope and pray that these few words will be a blessing to some one.

Yours for the Master's work,
"H. E. MCCORMACK."

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GLENN VOLIVA

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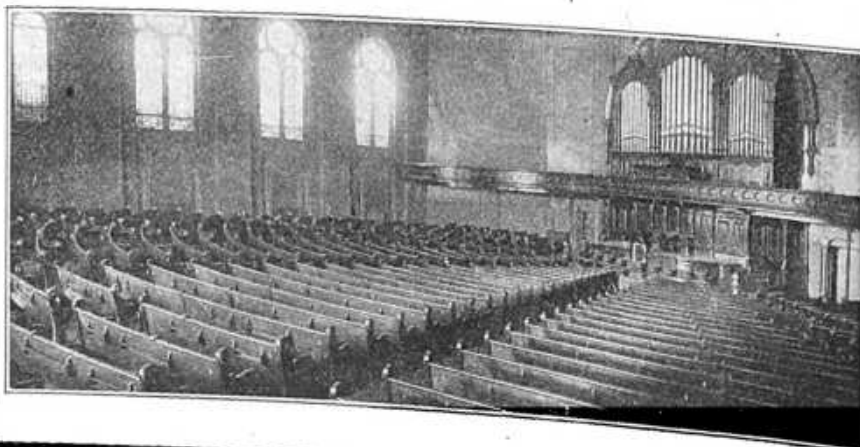
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And the leaves of the tree were for the healing of the nations.

I am the Lord that healeth thee.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

Entered as second-class matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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Long Distance Telephone 20. Cable address "Voliva" Zion City, Illinois, U. S. A.

Address all communications to Wilbur Glenn Voliva—placing the words "Leaves of Healing" on the lower left-hand corner of the envelope.

Persons receiving the LEAVES OF HEALING need not hesitate to accept them from the Post Office, as all subscriptions have been paid for in advance by someone, and will be promptly discontinued at time of expiration.

ZION CITY, ILLINOIS, MAY 1, 1915.

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INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

EDITORIAL NOTES

By Apostle Francis M. Royall

"FOR OUT OF ZION shall go forth the law, and the Word of the Lord from Jerusalem.

"And He shall judge among the nations,...and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." — Isaiah 2 : 3, 4.

THEY HAVE neither spears nor swords in Heaven; nor will its inhabitants ever need either plowshares or pruninghooks. This prophecy given in Isaiah 2, 3 and 4, does not refer to Heaven, but to Jerusalem, which is to be the Metropolitan City of the Messiah—of the Messianic Empire. Christ Himself called it the City of the Great King.

CHRIST HAS not been seated on David's throne, for the tabernacle and the royal house of David is still in ruins.

Jerusalem, the City of His Throne, is still in the hands of His enemies, and Israel is scattered in every land.

THE HEIR has gone into a Far Country, and it is only after His return that He will be crowned, to take unto Himself ALL RULE!

The Coronation will take place as the grand opening scene of the next Dispensation, at which time His saints will be present in their glorified bodies.

DANIEL SAYS:

"I saw in the night visions, and, behold, one like the Son of man with the clouds of Heaven, and came to the Ancient of days, and they brought Him near before Him.

"And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." — Daniel 7 : 13, 14.

MAKE NO mistake: CHRIST HAS NOT YET BEEN CROWNED!

Unspeakably wonderful will that Coronation be!

Then, and not until then, will we be manifested to the world as sons of God; then we will be repaid for all our sacrifices, sorrows, which we have endured for Christ!

LET IT GET into your hearts that *it is not the mission of the Christ to convert all nations*, as many teach. There is nothing in the teaching of Christ and the Apostles to warrant that idea.

In the Commission to His Apostles, Christ did not command them to preach till all were converted, and that then the end should come; but He commanded them to preach the Gospel for a WITNESS TO ALL NATIONS, and then the end would come — that is, *the end of this Dispensation!*

LOOKING AT the *Gospel of the Kingdom* from this standpoint, it has been a success, and not a signal failure; and it is the part of honesty to confess it.

Christ never said that all the world would be converted by the preaching of the Gospel in this Age. He knew it would not be, and never made it the mission of the Church.

WHY THIS foolish talk by many people today that the Gospel has failed; that Christ, the Prince of Peace, has failed? As a proof of it they say: "These wars in Europe! Millions of people are rushing at one another's throats! If Christ is the Prince of Peace, why does He not stop the war?" and with a sneer, these ignorant, foolish people say: "Christ has failed!"

A RECENT periodical reports that a Doctor of Divinity recently wrote as follows:

"This war was sent on us by God. Let us hold fast to this! God intends it for good!"

The editor very wisely retorts: "If God sent us this European war, what would the devil have provided had he got a chance?"

WHEN CHRIST was crucified, they sneered and scoffed, and called to Him to save Himself!

The Prophet prophesied, ages before, that this would occur, in the same manner that it did occur. So the Christ Himself said:

"Ye shall hear of wars and rumors of wars: see, that ye be not troubled: for all these things must come to pass...

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences."—Matthew 24 : 6, 7.

"And when these things begin to come to pass, then LOOK UP, AND LIFT UP YOUR HEADS; FOR YOUR REDEMPTION DRAWETH NIGH." Luke 21, 27, 28.

THE IGNORANCE of the people about all these matters is appalling!

The wars are brought about through selfishness, envy,

jealousy, and greed! God had nothing to do with them!

Many people discuss everything from the same standpoint—from their own selfish way of thinking!

CHRIST IS NOT RESPONSIBLE FOR THE WAR, any more than you are responsible for the death of a drunken man whom you warned, and told him that some day, if he kept on in the way that he was going, he would be killed by a passing train.

MOST PEOPLE are too busy planning how they can cheat somebody else out of their money; too busy planning how to get rich; too busy working out their own selfish plans, inspired by the devil, to learn anything about God or the teaching of His Word; and then, when something takes place which is the fulfilment of prophecy—the result of their own wickedness, they raise their hands in holy horror and say: "The Gospel has failed! Christ has failed! Why does God cause this war, and why does He not stop it?"

IF THE WORLD is to be converted before Christ comes, His coming is far away; for it is evident to all thinking people that the prophecy of the Lord, where He said: "As the days of Noah were, so shall also the Coming of the Son of man be," will be fulfilled.

IF PEOPLE would only study prophecy and learn what was prophesied, and then see the fulfilment of the same, it would clear up many difficulties, and would also strengthen their faith; and it would help them to take God's Word at its full face value!

WHEN CHRIST arose out of the water, He prefigured His Resurrection from the grave!

His Baptism prophesied His own Death, Burial, and Resurrection! Christ referred to His Crucifixion, and alluded to it as a baptism:

"I have a baptism to be baptized with; and how am I straitened till it be accomplished!" — Luke 12 : 50.

CHRIST THREE times distinctly foretold His Death — that He would be scourged, that He would be put to death by crucifixion, and that He would, on the third day, rise from the dead!

He prophesied the persecutions that He would undergo; and that for His sake—the One Man, Jesus of Nazareth, Who never stepped beyond the bounds of Palestine—His friends would be persecuted to the ends of the earth!

JESUS THE CHRIST, the Messiah, predicted the most hor-
(Continued on page 114)

THE CROSS AND THE CROWN

Report of an Address Delivered in Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, February 28, 1915, by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion

(Reported by G. L. Marshall)

As the ZION WHITE-ROBED CHOIR entered the Tabernacle, they were singing in PROCESSIONAL: "THE CHURCH'S ONE FOUNDATION."

The Church's one foundation
Is Jesus Christ our Lord;
She is His new creation
By water and the word;
From Heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy!
Lord, give us grace, that we,
Like them, the meek and lowly,
On high may dwell with Thee.

INVOCATION by APOSTLE E. L. CAREY:

God be merciful unto us and bless us,
And cause His Face to shine upon us;
That Thy Way may be known upon the earth
Thy Saving Health among all the nations.
For the Sake of Jesus; Amen.

The Choir and congregation then joined in singing hymn No. 491—"THE WONDROUS CROSS."

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Cho:

O wondrous cross where Jesus died,
And for my sins was crucified;
My longing eyes look up to Thee,
Thou blessed Lamb of Calvary.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my Lord;
All earthly things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were all the realm of nature mine,
That were a gift by far too small;
A love so great and so divine,
Demands my soul, my life, my all.

SCRIPTURE LESSON

APOSTLE DARMS: I will read in the Inspired Word of God, in the Second Epistle to Timothy, the fourth chapter, down to the close of the 8th verse:

I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His Kingdom;

Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears:

And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand.

I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

May God bless His Word!

The SENIOR CHOIR rendered the Anthem, entitled, "I AM ALPHA AND OMEGA."

APOSTLE CAREY: Before we go to God in prayer, let us sing hymn No. 320, after which Apostle Darms will lead us in the general supplication.

"Nearer the cross!" my heart can say,

I am coming nearer;
Nearer the cross from day to day,
I am coming nearer;
Nearer the cross where Jesus died,
Nearer the fountain's crimson tide,
Nearer my Savior's wounded side,
I am coming nearer.

Nearer the Christian's mercy seat,
I am coming nearer;
Feasting my soul on manna sweet,
I am coming nearer;
Stronger in faith, more clear I see
Jesus Who gave Himself for me;
Nearer to Him I still would be;
Still I'm coming nearer.

Nearer in prayer my hope aspires,
I am coming nearer;
Deeper the love my soul desires,
I am coming nearer;
Nearer the end of toil and care,
Nearer the joy I long to share,
Nearer the crown I soon shall wear,
I am coming nearer.

PRAYER

APOSTLE DARMS: Almighty God our Kind and Loving Father, we come this afternoon into Thy house to worship Thee. We thank Thee, O Father in Heaven, for this privilege of being assembled together here in Thy Presence. Help each and every one to realize the sacredness, the seriousness, the great importance of this privilege that Thou hast given unto us.

Thou hast spared us through another week, and permitted us to finish our toils; so that we might begin this week, realizing that Thou hast given us the Lord's Day, as the first day, on which to equip ourselves for the duties of life.

We realize, that without Thee we can do nothing; but with Thee we shall be able to cope with the problems of life; we shall be able to meet every foe and overcome every enemy; we shall be able to fulfill the destiny for which Thou hast prepared us—when we seek Thy aid and the guidance of the Holy Spirit and the blessing of God through prayer.

We thank Thee for the Lord's Day, the Day on which our Christ and Lord has risen from the grave and brought life and immortality to light. It is indeed a glorious day that Thou hast given to us—a Day on which our heart is made glad for the blessings that have come through the victorious resurrection of Jesus the Christ, Who has triumphed over sin, over death, over hell, and over the grave.

O glorious resurrection!
O blessed Day!

Father, we thank Thee for the blessings of this Day. We pray, that Thou wilt help us, as we are assembled here, to hearken to Thy precious Word that shall be proclaimed unto us. May each and every one have receptive minds and hearts. May our spirits be made ready to receive the Word, and may not any Word fall to the ground; but may we treasure it in our hearts, realizing that Thy Word is come unto us as a lamp unto our feet and a light upon our pathway; realizing that the entrance of Thy Word giveth light, and that without Thy Word we are in darkness. O God, without Thy Word we are ignorant of the revelation of God the Father, we are ignorant of the love of Jesus the Christ and the blessed ministry of the Holy Spirit. But with an open Bible and an open heart, with access to Thee, O Father, in prayer, we shall be able to live the life that Thou hast called us to live.

Father, we thank Thee for this life Thou hast called us to live, for the high calling Thou hast placed before us in Christ Jesus. Though we are now the sons of God, it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. Oh, may this be the desire of every one of us in Thy presence this afternoon—to be more like Jesus; more like Him in obedience, in self-denial, in self-sacrifice, in faithful service; more like unto Jesus to live for God the Father, and to pour out our lives for humanity; more like Jesus to be willing to bear the cross and to lay down our lives for the cause of Thy Kingdom.

Father in Heaven, we realize this afternoon how far we are from attaining to that place of perfection unto which the Christ has called us.

We pray, Father, that Thou wilt make each and every one of us to realize our shortcomings this afternoon, and may this be a time of deep repentance on the part of every one who has broken Thy commandments. Father in Heaven, bring deep conviction to every sinner in this house, and grant that the cry shall go forth from many hearts as the Word is proclaimed, "What must I do to be saved?" May each and every one realize that Christ has come to save, and has come to save to the uttermost.

O God, may we all be brought to the place where we shall not be satisfied with anything less than the fullest blessing, the most perfect life, the greatest faithfulness on our part that it is possible for us to exercise.

Father in Heaven, we realize that in Zion Thou hast given us a calling such as has come to no other people in this Age. We realize, O Father, that Thou art gathering out a people to be a peculiar people unto Thee; that Thou art gathering out a people that are to be a royal priesthood, an holy nation, a peculiar people; that we are to show forth the praises of Him Who has brought us out of darkness into marvelous light.

May we realize, Father, the blessings that are ours in Zion and in Zion City—the privilege of living in a City that has been established by Jehovah Himself; the privilege of living in a City and in a Movement that has been established, founded by Jehovah, to prepare the way for the coming of the King.

Father in Heaven, may each and every heart here be a highway on which the King can pass out to humanity, on which we shall bear the blessings of Salvation, of Healing, and of Holy Living to the children of men who are still in darkness. Father, may we be indeed and in truth fishers of men, and may we realize that it is our privilege to give out this Gospel to the nations of the earth; for the Christ has said that the Gospel of the Kingdom must be proclaimed to all the nations, and then shall the end come.

Father, we pray for the nations of the earth that are steeped in sin, that are far away from God, that are in rebellion against Thee. We pray, O God, to call out Thy chosen people and to grant that through LEAVES OF HEALING and the messages of Zion Thy people shall be called out of Babylon, shall be brought out of the apostasy, into Zion.

We pray, Father, that to this end Thou wilt bless the ministry of Thy servant whom Thou hast called to be the leader of Zion. O God, equip him mightily with the power of the Holy Ghost and grant that more and more he shall be able to lead on this people and to proclaim Thy truths and Thy covenants.

O God, this afternoon give him Thy word and message as he speaks to us of the cross of the Christ, and of the crown that is prepared for those who will take His cross upon them. Father, grant that we shall be able to receive the message that shall be given to us this afternoon, and that by this message this people shall be led on to greater heights—to the glorious heights that are in Zion for the people who will get nearer and closer to Thee. May we realize how near heaven is unto us, and may we be ready for His coming, be it morning, noon or night.

We pray, our Father in Heaven, for our country, for our land and our nation. We pray, O God, that Thou wilt bless the executive of this nation, the President, upon whom such great responsibilities devolve at this time. O God, wilt Thou impart Thy divine wisdom and might and power from on High, in the direction of national affairs, through the President and those in authority. May they exalt righteousness; may they exalt the Word of God; may they not be afraid to confess their faith in God and in our Lord Jesus

Christ. May Zion, above all other people, be a light to the nations of the earth and salt to the earth.

Father in Heaven, bless every one who is sick and afflicted in our midst or in Zion, who is looking to Thee for help and healing. Wilt Thou stretch forth Thy hand and heal them. We thank Thee for the many miracles and signs and wonders that have been wrought in answer to prayer. We pray, O God, that Thou wilt continue to manifest Thyself in signs and wonders through the preaching of Thy Word and to work miracles in the sight of all nations.

We pray Thee to bless the LEAVES OF HEALING, as they give out the Gospel of the Kingdom to the people in various cities; and we pray Thee to bless the workers in the various cities and counties where they are going from door to door.

Father in Heaven, grant that Zion shall be able to reach multitudes in this day and generation, and that Thy chosen people shall be brought into the ark of safety that Thou hast prepared for Thy people.

Now hear us, Father, and bless us, and when this Lord's Day has been brought to a close, and the evening has come, and the night is at hand, help us, Father, to realize what a blessed privilege it has been for us to be in the house of the Lord, in the very gate of Heaven; to realize that as Jacob was at Bethel and saw the vision of the ladder with the angels ascending and descending, so we also have been in the place where God has revealed Himself to us and has spoken the word and has blessed us richly and abundantly.

These favors we ask in the Name and for the sake of Jesus, Who has taught us to pray, saying: (The Choir and congregation then joined in chanting the Lord's Prayer.)

While the Tithes and Free-Will Offerings were being received, Dr. Wilson rendered an Offertory on the Pipe Organ, after which the Senior Choir rendered the anthem, entitled, "AWAKE, AWAKE!" by Borton.

Apostle Carey made the Announcements for the week, which were followed by a duet, entitled, "IN THE CROSS OF CHRIST," by Conductor and Mrs. John D. Thomas.

ADDRESS

GENERAL OVERSEER: Let all bow their heads in prayer:

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, and in the Name of Jesus the Christ, in the power of the Holy Spirit be sanctified unto the quickening of every saint, unto the conviction of every sinner, to the extension of Thy Kingdom, to the honor and the glory of Thy Name. O Lord, my Strength and my Redeemer; Amen.

Let all give prayerful attention to two selections of Scripture. First I will read in the Gospel according to St. Luke, in the 9th chapter, beginning with the 18th verse and closing with the 26th:

"And it came to pass, as He was alone praying,"—that is, as Jesus was alone praying, something came to pass.

"And it came to pass, as He was alone praying, His disciples were with Him; and He asked them (Jesus asked the apostles), saying, Who say the people that I am?—Who say THE PEOPLE that I am?"

If you want something very interesting, read the New Testament through, and make a note of everything the people said. Among other things, they said that Jesus the Christ was a wine-bibber and a glutton; and they said He had a devil; and they said that by the prince of the devils He cast out demons.

The Inquiry of Jesus Regarding His Ministry

It is very interesting that Jesus should ask this question: "Who say the people that I am?"—"What is the general opinion now that My ministry is about to come to a close?"

"They answering said, John the Baptist;"—that was what Herod thought. When he heard of the preaching of Jesus, and the great stir He was making, he said, "John the Baptist has risen from the dead;" because he had cut off the head of John the Baptist. Now, that must have been a terrifying thought. That is Who he thought Jesus was: that He was John the Baptist risen from the dead.

Then they went on to tell Him, "But some say, Elias; and others say, that one of the old prophets is risen again." That was a very interesting answer.

Now, He asks another question: "He said unto them, But Who say YE that I am?" And there is one ready with an answer—that is Peter: "Peter answering said, THE CHRIST OF GOD."

That same question is being asked of every one in this congregation this afternoon—"Who say ye that I am?" in reference to Jesus of Nazareth; and it is a question that every member of the human family must answer.

And He straitly charged them, and commanded them to tell no man that thing;

Saying, The Son of man must SUFFER MANY THINGS (may God burn this truth into your hearts!), and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

The 23rd verse:

"And He said to them all,"—now listen!—"And He said to them all, if any man will come after me, let him deny himself,—LET HIM DENY HIMSELF, and take up his cross *daily*, and follow Me."

Now, Jesus said that if any man would be His disciple, "Let him *deny himself*, and *take up his cross DAILY*, and follow Me"—not "*go before Me*."

There is not on record—because He never said it to any man, to any multitude—"Take up the cross, and GO;" but every time it is "Take up the cross, and FOLLOW Me."

For whosoever will save his life shall lose it: but whosoever will lose his life FOR MY SAKE, the same shall save it.

For what is a man profited, if he gain THE WHOLE WORLD (every dollar, every acre of ground, every shining crown, all the praise and plaudits of men, and everything in all the world), and LOSE HIS OWN SOUL?

In Mark the 8th chapter, and the 37th verse, we have: "Or what shall a man give in exchange for his own soul?"

For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels. Luke 8:26.

Hebrews the 2nd chapter, and the 9th verse:

But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.

The Minister of the Gospel Called to be an Ambassador of Jesus the Christ

I have many things to say, but if you will only get these wonderful sayings of God, and others that I shall read later on, even if you do not get what I say, I shall not worry.

In this address this afternoon, in the introduction, it will be necessary for me to give some history, which may not be very entertaining. I may, and I may not, use a few Latin words, some Greek, and a few Hebrew, if I believe that by so doing when this address is printed it will serve to throw light upon the subject on which I am going to address you—"The Cross and The Crown."

As I sat here through the introductory part of this service, —though I do not like that word, but I do not know a better one to use—I wondered what your conception is of the man who now stands before you to deliver an address, on a subject over which I have spent hours, day and night, for the past two weeks, in addition to all the study that I have given to it since I was a child.

Jesus said: "He that receiveth you receiveth Me; and he that receiveth Me receiveth Him that sent Me." And again: "He that despiseth you despiseth Me; and he that despiseth Me despiseth Him Who sent Me."

Is your conception of a man who stands before you on the Lord's Day, or any other day, that of a man upon whom, at some time, God the Almighty laid His hands and, through the Holy Ghost, called to be an ambassador, a messenger of God? Is your conception simply that of an intellectual machine standing before you turning out thought expressed in words? Is it your conception that he is just the same as any other person, and that the message he delivers is *his* message, and that you can receive it or reject it, just as you like, and that it makes no difference? If that is *your* conception, it is not mine.

As I stand here this afternoon I know no man. I am utterly and absolutely oblivious to my surroundings, and the thought of what you might think of me or say about me cannot enter my mind; and it does not matter the snap of my finger.

It is quite the custom for anybody and everybody, from the girl who does the cooking in the kitchen to the bootblack on the corner, to tell you what they think about the ambassador of God; to set themselves up to criticise his message, and to say what they think about the subject he discusses, and what they propose to do.

My conception of the ministry, is that God the Almighty—Maker of Heaven and earth, Creator of man, the Judge of all men, when He has a work to do, calls a man, equips him by the power of the Holy Spirit, and entrusts him with a living, BURNING MESSAGE; which the people (as free moral agents) can

accept or reject; but when they reject it they do it at their own peril and in the day of judgment they will have to answer for the rejection of the message of God and the messenger of God. I have read to you two selections of Scripture.

The Ministry and the People for the Most part Ignorant of the Gospel

I may not have time to present to you this afternoon the teaching of the Word of God on sin, on the "new birth," conversion, justification, sanctification, and the judgment to come; but I want to drive home to your hearts (and I pray that God, by the Holy Spirit, may burn it into your hearts) that there is just ONE WAY of salvation, and there is no other. It is not by being put under the water, it is not by complying with any church ceremony, but is by JESUS THE CHRIST—the Way, the Truth, and the Life.

As I stand before you this afternoon, there is no use in covering up the real condition of things. I would to God it were otherwise.

When I deliver my message, as I have already said, I know no man; I am accountable to no man; I am responsible *before God*.

I want to tell you, first of all, that nine hundred and ninety-nine church members out of every thousand, in this country and in other English speaking lands, have not enough of the religion of the Lord Jesus Christ to save *one man*. The fact of the matter is that ninety-nine out of every hundred ministers are unconverted and unsaved, and the people know little or nothing about the Word of God.

Why, take the average preacher, the average church member, and say to them, "Look yonder! Do you see the Christ? Listen! do you hear His voice, saying, "If any man would be my disciple, let him deny himself, let him take his cross and bear it daily, and follow Me—into the garden of Gethsemane, up on Calvary?"—and it is all Greek to them; they know nothing about it. And, before I am through, may God burn the question into your hearts, "What do YOU know about it?"

Let us study now for a little time the history of the word "cross."

The Word Cross the most Loathsome, Shameful and Terrible ever Uttered

The word "cross" is derived from the Latin word "*crux*." When it is translated into the Greek, the word "*stauros*" is used; and sometimes there is another Greek word, "*skolops*," which means a stake; and the question is in dispute as to which one of these two words was the first one used in translating the Latin word.

The word "stauros" was used because it refers to that which stands erect or something with arms which are horizontal. Keep this in mind, because I will read to you after a while the verse where the Savior first used the word "cross," as recorded in the Bible.

I desire you to know the history of the word "cross," and I want you to see that it was once the most loathsome, the most shameful, the most terrible word that ever sounded within the hearing of man. Then I want you to see how the Meek and Lowly Jesus shed around it a halo of glory, and made it one of the sweetest and the most precious words that can be uttered from behind the sacred desk today.

Please note the simple form of the cross, made up of two pieces of wood—one standing erect, and the other one placed across it at right angles, but not leaving any portion of the straight up and down piece over and above the transverse piece.

Just the time when the cross was first known, no one knows. Before there ever was such a thing as a cross made by the hands of man, criminals were executed upon trees; and it is thought that the shape of the trees gave rise to the erection of the first cross.

There is no doubt as to numerous executions having taken place on trees. One of the most noted cases on record, where an individual was put to death upon a tree, and a tree with limbs resembling a cross, was that of Prometheus; and another one was Andromeda. From the resemblance of these trees to a cross, men came to make crosses.

Explanation of Different Kinds of Crosses Used

Now, there are many different kinds of crosses; the first one, as I have told you, being an upright post, with one across it, leaving no portion above the piece that was placed across.

Writers treat, first of all, of what is called the Simple Cross, when there were two kinds of punishment in vogue. First, where they nailed the criminal to the cross, and either immediately put him to death or allowed him to hang there until he died from sheer exhaustion. The second form was a cross used as a gibbet, on which the criminal was placed to be impaled.

Then next came what is known as the Compound Cross. Of the compound crosses there are three kinds. Their Latin names are *crux decussata*, *crux commissa*, and *crux immissa*. The first one is also known as St. Andrew's cross; because, according to tradition, St. Andrew was put to death upon this first cross that I have mentioned—the first kind under the division Compound Crosses. This cross, according to the best authorities, is in the form of an X; and it is well to remember, so that when the fact is mentioned that a certain cross is known as St. Andrew's cross, everybody in ZION will know what it means.

The second kind of a compound cross was formed by putting a cross piece of wood on a perpendicular one, exactly in the same way as the one I have already described.

The third kind is the one you know best—that is, a perpendicular post, with a piece of wood put across it about two or three feet from the top; and, so far as we know, this was the kind of a cross on which Jesus Christ was crucified.

History is no doubt correct in stating that the cross was used as an emblem by many different nations. The following statement is made: that in the Temple of Serapis, in Egypt, there was a cross which the people looked upon as the emblem of the future life.

It is further claimed that the symbol of the cross, at different times, was used with the following significations: as an emblem of Phallus, the Planet Venus, nilometer: sometimes as an emblem of the four principal elements, other times of the four seasons. Hence it is that, a long time ago, writers referred to the cross with some degree of respect.

Notwithstanding this fact, as I have already said (because of its use by the Egyptians, by the Romans, by the Greeks, and in time by the Jews, for crucifixions), it had become, in the time of Christ, a loathsome word.

It is further pointed out by some writers, that not only are trees often in the form of a cross, but that when a man stands in the attitude of prayer, with the arms outstretched, even he forms a cross; also that in a sailing vessel, when the sails are set for the breeze, there you have a cross formed.

So much then, for the history of the cross—the word Jesus used in the Scriptures that I read. You have read these passages of Scripture many times, you have heard them read, and you have heard sermons based upon them. But in all my travels, in all the prayer meetings I ever conducted, I have found that the rank and file of the people have this conception of bearing the cross for Christ: that it means to stand up in a meeting and say a few words, when the fact of the matter was, that the only cross about it was the cross it was to the people who had to sit there and listen to it. I have heard some people say, I want to read a passage of Scripture, and by so doing take up my cross and follow Jesus.

The Figurative Meaning of the Cross Set forth from the Scriptures

Now then, if you have followed the historical setting of the word Cross, I desire to call your attention to the figurative meaning. The Savior, you will recall, used the vine; He used the story of the woman putting leaven into the meal; He used the mustard seed; He used the casting of the dragnet into the sea, and various other simple illustrations.

When the Savior first used the word "cross," those to whom He used it knew nothing about the time coming when He would be nailed to the cross and crucified. When He said, in Matthew ten thirty-eight and thirty-nine, "He that taketh not his cross and followeth after Me, is not worthy of Me," they did not know anything about the forthcoming crucifixion of Christ.

Why, as you will see later on, after He had told them that He was to be apprehended and crucified, did not Peter say to Him, "Be it far from Thee, Lord: this shall not be unto Thee?" And then it was that the Savior said to Peter—the man who just a little while before had made the great confession, and unto whom Christ had given the keys of THE KINGDOM—"Get thee behind Me, Satan: thou art an offence unto Me, for thou savourest not the things that be of God, but those that be of men."

Why, Peter did not understand that such things could be

possible. And I wonder how much you and I know about the cross. I wonder what we think when we read the Bible, where Paul says, with weeping, the shedding of tears, speaking of the *cross of Christ*." I wonder what we think when we read where Paul says, "God forbid that I should glory, save in the *cross* of our Lord Jesus Christ." I wonder what we think when we read where Paul said that he did not go to them with the words of wisdom; that he did not go to them with a fine essay that he learned to write at a university; he did not go to them with a scientific treatise, with magnificent oratory—oh, no! he went to them not with the words of wisdom, but PREACHING THE CROSS; which is to them that perish, foolishness; but unto them who are saved, it is the power of God.

The cross, the cross, the CROSS OF CHRIST! What does it mean? What part has it in your life? In my life?

Now the Savior used the word "cross" in a figurative sense. Let us see what the meaning of the word is metaphorically, or figuratively.

First, it means troubles and persecutions, chiefly those endured for Christ. They are painful, lingering, and attended with shame in the eyes of carnal men: and to take up this cross is cheerfully to submit to it through love for the Christ.

The Word "Cross" Sets forth the Sufferings of and for the Christ

Now, if I had the time, there is a very beautiful phase of meaning here. There is the one verb used which means to take up the cross. There is another verb used that refers to taking a stick off the ground—a man stoops down and picks up a stick off of the ground. That word could not be used when the Savior spoke of taking up the cross: He used another word. And in another place, where He used the Greek word translated "to bear," it means taking something that is offered; it means taking it knowingly, willfully, gladly, with joy,—taking up your cross and following Jesus Christ.

Let us go on with the figurative meaning here. The whole sufferings of Christ are called His cross; as on it He suffered in the most excruciating manner, in both soul and body.

And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby. (Ephesians 2:16)

Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured THE CROSS, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12:2)

The doctrine of His suffering is called His cross. I have already quoted this passage, but I will read it.

For the preaching of the cross is to them that perish, foolishness; but unto us who are saved, it is the POWER OF GOD. (I Corinthians 1:18)

And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. (Galatians 5:11)

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. (Galatians 6:12)

Paul said, in Philippians 3:18—"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

Who are the enemies of the cross of Christ? The world is full of them; the churches are full of them.

When men say, "Keep Saturday, if you want salvation;" or, "Be baptised by immersion, if you want salvation;" or, "Bow down before images, if you want salvation;" they are the enemies of the cross of Christ, and they are setting aside the only means of salvation.

The enemies of the cross are those who undermine the necessity or virtue of His righteousness, by their legal doctrine, worldly character, and licentious lives.

History of the Act of Crucifixion

Crucifixion!

Before you can understand the crucifixion of Christ, it becomes necessary for me to give you a little history, which will help you to understand it.

In the Greek language, the word for crucifixion is "an-as-tou-roon;" in Latin, "cruci affigere, in cruce agere or tollere;" in later times, "cruci figere," whence our *crucifixion*; in Hebrew, "taw-law." (See Bible Encyclopedia, Volume 1, page 475.)

This word, "taw-law," was used by the Jews, because, to them, crucifixion was a kind of hanging; and in the Ptolemaical

writings of the Jews, Jesus is referred to as a "Hanging One," and His followers are called Worshipers of the Crucified.

Please note that crucifixion was a most cruel and disgraceful punishment, reserved chiefly for slaves—hence the word meaning *cross bearer*, was a term of reproach for slaves. The punishment is termed in Latin, in two words, meaning a *slaves' punishment*.

Crucifixion was reserved for robbery, piracy, assassination, perjury, sedition, treason; and, in the case of soldiers, for desertion.

The origin of crucifixion is ancient. The first case we have on record, that seems to be authentic, is told of by Thucydides—the crucifixion of Anares, an African king. Polycrates suffered crucifixion under the Persians.

Herodotus says that no less than three hundred, were crucified by the order of Darius, after his successful siege of Babylon. The Greeks adopted this form of punishment, as is evident from the cruel executions which Alexander ordered after the capture of Tyre, when he put two thousand to death, by crucifixion, along the seashore.

So far as the Romans were concerned, it was used when they had the monarchical form of government; and was the death to which Horatius was adjudged, for the murder of his own sister.

Scourging Generally Preceded the act of Crucifixion

When a person was condemned to be crucified, he was immediately ordered scourged. They used what we would call a whip, composed of a number of leather thongs, filled with lead balls or sharp spikes. The condemned was stripped naked, tied to a post, and oftentimes the muscles of the back and face were broken, the entrails were laid bare, and sometimes the poor creature, when unbound, fell down as a bloody mass at the foot of the post where he was bound.

One writer says, "Not only the muscles of the back, but the breast, the face, the eyes, were torn; the very entrails were laid bare; the anatomy was exposed, and the sufferer convulsed, was often thrown down, a bloody heap, at the feet of the judge."

Now, I desire you to carry these points in history along with you, so that when we come to read about the sufferings of Christ, you will be able to understand something of what he went through; and you will see that to be a follower of Jesus the Christ, is not to sit around in a rocking-chair, or to lie upon a downy couch, or to spend your time on flowery beds of ease.

If you would be a follower of the Lord Jesus Christ, DENY YOURSELF, and TAKE UP YOUR CROSS AND FOLLOW HIM.

"If any man would be My disciple, let him DENY himself, and take up his cross daily, and follow Me."

A few more facts in regard to crucifixion: There was a time when this mode of punishment was not limited to any rank or condition. Later, as I have already pointed out, it was limited to certain crimes; and, among the Jews, it seems to have been adopted at a later period, and was not the mode of punishment in earlier times. Among the Romans, it was abolished by the Emperor Constantine, who came to have such a reverence for the Cross of Christ that he issued a decree forbidding any criminals to be put to death by means of crucifixion.

After the criminal was scourged, which took place many times right near the judgment hall—and, while I am not giving you any legends this afternoon, nor anything but what I consider authentic history (because I omitted a very interesting piece of literature regarding the crucifixion of Christ), it is claimed by some writers that Jesus the Christ was scourged in a subterranean cavern underneath the Judgment Hall, immediately judgment had been passed upon Him and it was finally decided that He was to be crucified.

Crucifixion the Most Cruel Death Ever Invented by Demon-Inspired Men

After the criminal was scourged, there was hung around his neck a white plate, or, sometimes a man was put in front of him carrying this plate, on which was inscribed the crime for which he was condemned; and then he was compelled to take up the cross and carry it himself.

Arriving at the place of execution, which was generally outside of the city (you will notice Christ was crucified outside the city), they laid the cross down, and they laid the criminal upon it. Now, sometimes, according to some authors, they bound the

legs with a cord and they bound the hands with a cord. There was appended from the cross a seat, or sometimes a peg, on which they were permitted to rest the body. On other occasions the feet were pressed together, the knees bent out, and a spike nail was driven through both feet. Sometimes the hands were put on the right and left sides of the cross and spiked fast.

In the execution of criminals, the custom was followed of giving them an opiate to stupify the senses.

Death from crucifixion, sometimes did not occur for forty-eight hours; and some writers claim that a strong, vigorous constitution was never known to succumb to crucifixion under thirty-six hours. They are allowed no food and no water; although writers claim that there never was a case where they died from starvation. They die from blood-poisoning—from the effects of gangrene, which sets in as a result of the wounds made by the nails.

Crucifixion is described as the most cruel death that ever has been invented by the devil through the agency of man.

Now, then, I have given you some history of the cross; I have told you a little of how it was used as an emblem. I have given you the history of crucifixion; I have told you the kind of a death it is, and how criminals for robbery, for piracy, for treason, soldiers for desertion, slaves—no free-born person, in the course of time, according to the law, could be put to death by crucifixion.

Let us look at the figurative meaning of crucifixion.

Inconsistent Professors of the Christian Religion Crucify the Christ Afresh

We are told that Christ can be crucified afresh. What does it mean?

Listen to the Word of God!

You know, Jesus said, "No man, having put his hand to the plough, and looking back, is fit for THE KINGDOM OF GOD." If a man puts his hand to the plough, and then looks back, he is not fit for THE KINGDOM OF GOD. Oh, what a terrible position for a man to find himself in!—once a Christian, having put his hand to the plough, and then turning back to the world, the flesh and the devil.

In Hebrews the 8th chapter we read: "For it is impossible for those who were once enlightened... if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (Revelation 21:8)

I am here to tell you this afternoon what I know to be a fact, and what you know to be a fact: There are tens of thousands, there are HUNDREDS OF THOUSANDS, that are reported to the church statistician at Washington D. C.—hundreds of thousands reported as church members, who are whoremongers, liars, murderers, thieves, scoundrels of the rankest type. When the church statistician writes to me, I say to him, "I give no church statistics!"

I do not propose to say I can count those who are children of God; because, I will tell you, statistics are the biggest liars out of hell.

When men report, "We have three million members,"—why, yes! the Roman Catholics count all the saloon-keepers in the State of Illinois, unless the Episcopal Church counts them; they count all the harlots in Chicago. Why, the keeper of nearly every dive in Chicago is a Roman Catholic, don't you know that?

In Australia, I never met a man who was not a church member; nor a woman either. All the saloon-keepers are Church of England people and Roman Catholics. Every harlot in every dive in Sydney, Adelaide, Melbourne, Brisbane, Perth, Auckland, Wellington,—they are all church members, and they are all counted. What does it amount to? It does not amount to a row of pins!

What do I care for numbers! Give me fifty people who have their wings ready for the flight to glory; give me fifty people who have taken up their cross and are following Jesus—and soon they will be in the Garden of Gethsemane, then on to Calvary; and soon they will triumph over death, the grave, and hell!

The Church Organization Filled with People on the Way to Hell

I would rather have fifty, of that kind, than all your Methodists, and your Baptists, and your whole Mah-Hah-Bone crowd

—who betray the Son of God in Masonic Lodges for less than thirty pieces of silver.

I tell you, I would rather take the devil's chance of Heaven, than the chance of nine-tenths of the preachers. And I know that what I say is true; because, if the rank and file of preachers do not go to hell, I confess I do not know anything about Jesus, and I do not know anything about His Word.

Why, the miserable hirelings, the infernal hypocrites, they stand up before their audiences, and they have choirs full of dancers, card-players, theater-goers, chewing-gum suckers; and the men in the pews stink like skunks from hell! They are full of tobacco, and full of whisky, and full of pig, and full of oysters, and full of HELL; and the women, many of them, have murdered anywhere from four to six unborn babes—their hands are dripping with the blood of the murdered infants. And the poor, indifferent, shiftless, careless, hireling parson is too infernal lazy and too big a coward to open his mouth and condemn sin, and tell them: "The whole bunch of you are on the road to HELL! And if you do not repent you will soon land there."

What a condition! No wonder Bishop Anderson stood up the other day,—and his sermon was printed in every newspaper from coast to coast—and said: "The church is an ABSOLUTE FAILURE; and I, for one, am willing publicly to confess it."

Well, ZION told them that twenty years ago.

It is a significant thing that "Billy" Sunday can go into Philadelphia, have great crowds, be a hail-fellow-well-met, and have fifty thousand so-called converts. I will give him a thousand dollars to let me have his converts for two hours. I will guarantee he has very few genuine Christian converts. I will guarantee that comparatively few of them know anything about Regeneration and Conversion; I will guarantee that thousands of them have not died to sin and been "born again."

A Compromising Ministry Wins the Applause of the World, the Flesh, and the Devil

How does it happen that my Lord and Master was crucified between two *thieves*, and yet a man who claims to be His servant, can go into a dirty, rotten hell-hole like Philadelphia, and have fifty thousand converts and be boomed by the newspapers day and night?

My Savior said that *the disciple is not above his Master*, nor the servant above his Lord!

How is it that they would stone Stephen to death, cut the head off of James, and John the Baptist, stone Paul and leave him for dead; and yet a man who claims to be a minister of the Gospel and a follower of the same Jesus the Christ Who was so terribly treated as I will show you in a few minutes, can go out, and everybody thinks he is wonderful?

Let me preach three sermons in Philadelphia, and it will take the police force to get me out alive. Let me open up on their Masonic whoremongers in Philadelphia, let me expose to the public view all of the women in the churches of Philadelphia who are murderers of their unborn,—and they will say, "Away with him! He ought to be killed! A man who talks like that ought to be imprisoned. Give us a man who will entertain us with beautiful essays and little comical jokes"—the kind of a man who will play the fool, you know: stand on his head, and all the rest of it. Why, if I wanted to be hypocrite enough, I could make my hundred thousand dollars a year at it.

I send word to "Billy" Sunday, that here is a standing offer: I will give you one thousand dollars if you will let me have your converts for two hours. And it will take the state militia to get me out alive.

You mark what I say!

Just let me open up on Freemasonry! Let me show how they betray God Almighty, and Jesus the Christ; how they take an oath to have their throats cut from ear to ear, their tongues torn out by the roots, their left breasts torn open and their hearts and vitals taken from thence! Then in the Knights of Kadosh, they take an oath renouncing the Christian Religion as a thing fit only for the vulgar and the idiotic.

Think of that monster that is called religion!

Those are the kind of fellows to whom "Billy" Sunday is preaching. Those are the kind of fellows who like to see an actor—a man who can knock things out and play the clown and make a monkey out of himself. But give them the Gospel straight, and they will rise up and throw you out of the synagogue, as they did the Lord Jesus Christ.

Modern So-Called Revivals Only a Curse to the Cause of Christ

"Billy" Sunday's revivals are an abomination and a curse! There is no Christian religion about them! They are very nice for hypocrites, and for people who will not have the Gospel.

Let me open up on the doctor business!

Let me open up on the tobacco business!

Oh, yes, they deliver sermons on booze. Why, sure! And a lot of dirty, low-down scoundrels who stink worse than skunks, and who are chewing tobacco and squirting it in all directions, when it comes to booze, they will cheer it, you know!

Yes, it is getting to be very popular to deliver a sermon on booze. But what about hogs, oysters, theaters, card-playing, and a hundred other things that are denounced in the Word of God?

Ah, the Christian religion was never popular! The Cross of Christ is not popular in Philadelphia—oh, no! It is not popular in New York either; nor in Chicago. No; it never was, and it never will be.

Why, I could preach for six months just like "Billy" Sunday does: get off some high sounding sermons, word paintings and illustrations, and make the people shed a few crocodile tears—but come! HAVE YOU BEEN "BORN AGAIN?"

"Why, we didn't know we had to be!"

Certainly not! Certainly not!

Talk about shaking hands! Why, I can go into any city in this Country and preach a sermon, and then say to the audience, "All who want to shake hands, come right up;" and they will almost squeeze the life out of me trying to shake hands.

It is the religion of the MOB; not the religion of the Lord Jesus Christ.

Why, the Savior went into a synagogue, and He stood up (which was the custom in those days when they read), and He read the Scriptures. He read to them from the Book of the Prophet Isaiah; and when He had finished He closed the Book, handed it to the minister, and sat down,—that is the way they preached in those days. And He said, In the days of Elias the prophet there were many lepers; and none of them was cleansed, saving Naaman the Syrian." And the audience rose up, and made a grab for Him and they were going to *kill* Him!

Now, it is a funny thing to me, that a man can be a minister of Jesus the Christ, and a follower of Christ, and go to Philadelphia and be so very popular that all the society ladies come around with their automobiles to take him out for a ride; and all the merchants, and the doctors, and the lawyers get religion. Yes; and then they go back Tuesday night, and kill Hiram Abiff in the Masonic Lodge, and resurrect his dirty, stinking carcass on the five points of Freemasonry!

Ah, talk about a prophet! Talk about an apostle! Talk about following the Lord Jesus Christ!

The Bible says, "But the fearful (cowards), and unbelieving, and the abominable, and murderers, and whoremongers, and SORCERERS"—that is the druggists and the doctors. I tell you, no druggist can get into the KINGDOM OF HEAVEN! Any man who runs a drug store is bound straight for HELL; and that is the plain teaching of the Word of God. In the Hebrew it is *kashaph*; and in the Greek it is *pharmakos*—from which comes our English word, "pharmacy." If you will go to a Greek Lexicon you will find the word "sorcerer" defined.

God is Looking for a True and Tried People to Represent His Cause

I tell you, the end of the ages is upon us. God Almighty is putting His people to the test; and the sorer the trial and the truer you stand, the greater will be the victory.

My brothers and sisters, God said, "I AM THE LORD THAT HEALETH THEE." The Word declares that Jesus Christ, on Calvary, bore our sins and our sicknesses; and when you turn Him aside for the doctors and for drugs, you are trampling the blood of Christ underneath your feet.

Ah, faith!

"When the Son of man cometh, shall He find faith on the earth?"

How much faith have the people?

When some one trusts God, and dies in the faith, then the devil howls; and the newspapers say, "He died without medical assistance!" And then all the old hens in the country cackle, cackle; and all the old roosters crow, crow, crow—"Died without medical assistance! Oh, my!" But take the Chicago "Daily News" every night, and look in the column of obituaries,

where four hundred, seven hundred, eight hundred in the City of Chicago every week, join the procession that never returns; and all of them had doctors, and surgeons, and drugs, and hospitals—but they all died WITH medical assistance, and paid a big pile of money for the damnable assistance.

My brothers and sisters, I do not know very many Christians; and I have never known very much. When I was a little boy, and used to take my Bible and go to church, as I saw the people assemble, and when I stayed for the class meeting and heard a certain man get up and say, "Oh, how I love Jesus!"—I thought all of the people were angels. "Oh," I thought, "what a lovely company of people!" I was just a small boy then, in knee breeches, but I had read my little Testament through four or five times.

However, the day came when the very man who had been so sanctimonious, and so holy, it was whispered around that he was making love to a girl in his house; and then in a few months his wife was taken to the insane asylum, and in a few months more something else happened, and so on. I remember I bowed my head, and I thought, "Another idol gone—one of my angels has turned out to be a man."

Then the man who led the choir—oh, how he could sing! Oh, couldn't he sing? And he could play, too—wonderful! And I found out that he loved whisky better than tea, and that he had been drinking on the sly. And then one day he started to cross a large stream and he was drowned. They fished his body out and they had a great funeral service. The Rev. Oily Mouth preached the funeral sermon; and he stuck wings onto him, and had him fly away to glory. But he was a hypocrite and a LIAR!

Then there was this one, and that one, and so on; and I was roused from my dream.

How God Called Me to Proclaim the Everlasting Gospel

After a while, when I was sixteen, I rose up to preach an evangelistic sermon. At the age of nineteen I became pastor of a church, and I preached in this State. I remember in one place where I preached the women got into a quarrel. Some of the women said they had all the people with the finest houses and clothes, in their church, and that a certain other church had all the washer-women in the town. I began to think, "Why, these people are not the angels I thought they were."

Later, I took charge of a city church, and I found that two of the trustees had never professed religion at all; but they had been elected to their positions, by the church, because they had piles of money.

Finally I came to the place where I locked myself in my room, I fell down before God, and I said, "If this is Christianity, I am an INFIDEL!" I wrote to a law school and made arrangements to enter and take up the study of law. Just as I was about to complete the arrangements, LEAVES OF HEALING came into my hands, brought by a lady from Cincinnati, Ohio. Little did she ever realize what the bringing of that paper from the city of Cincinnati meant. I sat in my room and I read it until I wore it out; and then I came to Chicago, and I studied Zion.

The Ministry of John Alex. Dowie the Most Important of any Man in History

I want to tell you, I do not hesitate to say this afternoon, and I do not except any man, John Alexander Dowie was the greatest preacher of the Gospel of any man who ever trod this earth! The ministry of John Alexander Dowie was a greater ministry than Paul's ministry was; and I do not hesitate to say it for a minute. If I were summoned to appear before Paul himself (one of the greatest of God's servants who ever lived), and to talk to him in Heaven, I would have to say, that the ministry of John Alexander Dowie was the greatest ministry of any man who ever graced this earth.

Oh, it does not make any difference whether he made mistakes or not; and it does not make any difference whether there are things you cannot understand. That has nothing to do with it. There are things in the lives of Paul and David and Moses and many others that I do not understand. I judge John Alexander Dowie by the Gospel he preached, by the people who were saved, by the people who were healed, by the stir he made in the world. How they thirsted for his blood! How they howled like demons for his death!

Why?

He was GOD'S PROPHET, and he had the seal of a prophet upon his ministry!

Think of a man being a minister of the GOSPEL, and everybody loving him and speaking well of him—saying, "Oh, isn't he a lovely little preacher!" It is when they come around with brickbats, and rocks, and say they are going to MURDER you!

I have heard that a dozen times this last week—how they are going to murder me for doing certain things in this city. Would not the devil like to have me out of here, so he could bring in saloons and harlots' dens, and so these scoundrels of hell could turn it into the worst place on the North Shore? Oh, would not they like to do it!

The Cross of Christ!

Now listen!

"Knowing this, that our old man is crucified"—is that a fact? Well, I will tell you, there are a good many old men around ZION CITY; and a good many old women too.

Don't you make any mistake about it!

I ask myself: Voliva, have you crucified the old man? I ask you, Darms: Have you crucified the old man? I ask you, Harwood, Carey, Robbins, officers, members of ZION: HAVE YOU CRUCIFIED THE OLD MAN?

Crucify the old man!

Crucify the old woman!

Ah, there is the trouble today!

The Christian not to Glory in Anything save the Cross of Christ

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. (Galatians 6:14)

Oh, I realize today, as I never realized before, what it means to be an ambassador of God. What a foolish thing for any man to glory in his learning, in his talents, in his personal power! What does it all amount to? There is only one thing that amounts to the snap of your finger—the CROSS OF CHRIST.

My brothers and sisters, this afternoon may God help you!

Now, I desire to read the Scripture to you. I would rather do that than anything else.

Listen!

And he that taketh not his cross and followeth after me, is not worthy of Me.

He that findeth his life shall lose it: and he that loseth his life for My sake shall find it. (Matthew 10:38, 39)

"Then said Jesus unto His disciples,"—this was just after he had said to Peter, "Get Thee behind Me, Satan"—"If any man will COME AFTER ME,"—I wish I had time to describe the journey of Jesus, but I have not—"If any man will come after Me, let him DENY HIMSELF, and take up his cross and follow Me."

Deny yourself! Ah, that is a hard thing to do.

People say, "I am going to have my own sweet way, see? The Body says, 'Stay at home this afternoon and take your ease,' and I am going to do it; the Body says, 'Drink this,' and I am going to drink it; the Body says, 'Eat this,' and I am going to eat it; the Body says, 'Indulge in this,' and I am going to indulge."

Yes, God tells you to do a THOUSAND THINGS, and self says NO; and you deny God instead of denying self and taking up His cross and following Him.

For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matthew 16:24-26)

I know a lot of people—some in ZION CITY, and some in this audience—who have sold their souls for a horse; or they have sold their souls for a little bit of so-called pleasure. I think I know of some young men and women who have sold their souls, damned their souls, to run to Waukegan to a moving-picture show; or to go somewhere else for what they call pleasure.

Yes!

"What shall a man give in exchange for his soul?"

For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to His works. (Matthew 16:27)

The Tremendous Price it Costs to be a Christian

You will find the same thing in Mark.

Then Jesus beholding him loved him, and said unto him, One

thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

And he was sad at that saying, and went away grieved: for he had great possessions. (Mark 10:21, 22)

You will find these different selections in Matthew, Mark, Luke and John; they will be printed in LEAVES OF HEALING in parallel columns. I wish I had the time to read them right through, but I have not; because I have not started yet—I have not finished the introduction.

We pass over into the Epistles, and you will find a number of wonderful passages on the cross. You will find in Corinthians, in Galatians, in Ephesians, in Philippians, in Colossians, and in Hebrews, in the writings of Paul, a number of very wonderful statements regarding the cross.

Now, my brothers and sisters, if you have followed me closely you are prepared to spend a few minutes on the sufferings of Christ. When I have finished, I wonder whether you can understand it, and whether you will be able to look up to God, and say, "I am a disciple of Jesus the Christ." Oh, if I am not, I pray that God will show me, and that I will never for one second, when I get to the close of this address, stand up here and say, "My God and Father, I know I am a disciple of Jesus the Christ; I know I am a follower of Jesus."

If you cannot say that you are Christ's follower, it is sad. Oh, how sad it is if you cannot say it! You might say, "Well, my name is on the church roll." Or, you might say, "I am a Methodist"—"I am a Presbyterian"—"I am a Baptist."

Everyone to Answer this Most Important Question

I ask you, ARE YOU A DISCIPLE OF JESUS THE CHRIST? ARE YOU A FOLLOWER OF JESUS THE CHRIST? Are you FOLLOWING Him?

Now, during the presentation of the sufferings of Christ, I desire you to remain in silent prayer. Never mind about going home. I see a number going home. I have noticed some young women and some young men going home. Oh, I wish I had the time, and I would like to tell you all I think when I see them going out. They are not Christians; they are not converted. They are not thinking about settling the question as to whether they are saved or not. But just wait! In a few months there will come a call on "31"—"Come over to our house," some one says, "John is dying." I call for the carriage and drive over to the house. I see John going out this afternoon, I see a little girl going out in front of him. I look at both of them. Oh, how I would like to save them! But no, they could not stay and hear about the Cross! They could not stay and settle once for all whether they were followers of Jesus the Christ or not!

And now, there lies John dying of typhoid pneumonia—almost unconscious; and with his gasping breath he says, "Oh, if God will only heal me, I will promise Him I will do thus and so."

Listen to it! Do you hear the death-rattle in his throat? Do you see the red on the cheek, the result of the awful fever? He is DYING, and he wants to do now, what he should have done *this afternoon*.

I am here to tell you, you will DIE AS YOU LIVE! When I stand by your bedside, I must say to you, "You have had the light—you have had the invitation. I pled with you with my heart's blood; the Holy Ghost pled with you; God pled with you; Christ DIED for you; the Choir sang for you; they ALL prayed for you—and you got up and went out, and you went to HELL!" Oh, what a terrible thing it is!

The Bleeding Savior upon the Cross Pleads for the World's Redemption

My brothers and sisters, as I proceed to describe the sufferings of the Savior, I want three different hymns sung; and while they are being sung, I desire you to bow your heads in silent prayer. I pray that Heaven will come down into this Tabernacle and that the power of God will lay hold upon every saint here and quicken you; that you may be cleansed until you are whiter than snow. I pray that sinners will be made to tremble before the presence of the power of God.

This afternoon you have the opportunity to see the Cross. If you will not see it, may God show it to you in your dreams tonight—until Calvary rises before your eyes, and you see on the right hand the impenitent sinner; on the left hand the penitent sinner; in the center the Blessed Son of Righteousness, ready to

burst upon you in all the glory of Heaven, and say, "My boy, with these bleeding hands and torn side I plead with you to give your heart to God." Oh, may God grant it!

Today I talk to you as a dying man—as though tonight I expected to close my eyes and stand in the presence of God to give an account of my life and ministry here.

My brothers and sisters, the time is short, Oh, the indifference and the carelessness! How many are going down to hell, even from Shiloh Tabernacle! In the face of all the sermons and the pleadings that go forth, how many are going the broad way to hell!

Now, the clock has struck the hour.

Think of it! Jesus of Nazareth, Who spoke as never man spoke for more than two years, and Who had toiled day and night, came unto His own and they would not receive Him.

The clock has struck the hour when He has spoken the last word the people will ever hear. It is morning. The whole day He is to spend in seclusion and in silence.

It is written in the 1st verse of the 26th chapter: "And it came to pass, when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

Never more was the public to hear His voice; they had heard it for the last time. In the 24th and 25th chapters they had listened to Him for the last time. Never again would they hear Him preach a sermon.

The Passover, Partaken of by the Christ, Symbolic of His Sacrificial Death

He said to His disciples, "After two days is the feast of the passover..." He knew He was to be slain as the Lamb of God for the sins of the world; and that day He spent in solitude. He came forth to eat the passover on Thursday night, and in that upper room in Jerusalem, and on the way to Gethsemane under a moonlit sky, He delivered those wonderful words found in the 15th, 16th and 17th chapters of St. John.

I desire you to follow very closely and see what He suffered.

Do you know where His journey started? His journey started in Heaven, and He came all the way from heaven down to this earth. Now He has reached the close of His public ministry.

You know how He was treated. You know how shamefully they treated Him! He did not have many disciples—oh, no! He had only a little handful. He did not have any fifty thousand converts in Jerusalem! He did not have all the Pharisees and the scribes sitting on the platform with him!

NO!

In the 6th of John, many that had walked with Him before, walked no more with Him: and He said to His disciples, "Will ye also go away?" Then Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life."

Yes, He had only a little handful. And they said He had a devil; and they said that He cast out demons by the prince of demons.

My brothers and sisters, only the man who is truthful knows what it is to suffer when he is called a liar; only the man who is pure knows what it is to suffer when he is called impure; only the man who is unselfish, and who is pouring out his life for God, knows what it is to suffer when he is misunderstood and shamefully treated.

"The disciple is not above his master, nor the servant above his lord."

My brothers and sisters, do you begin to get a glimpse of the Christian life, and of what it means to follow the Lord Jesus Christ?

While He was saying these words, there was a conference being held, and in that conference they were plotting His death. They said, "We will not take Him openly, lest there be a turmoil among the people; but we will take Him secretly and kill Him."

Then it was that one of HIS OWN DISCIPLES—oh, think of it! Who can describe the suffering? Think of a father who is betrayed by his own son; a mother by her own daughter; a minister by one who has been in his confidence and has been trusted. Judas Iscariot betrayed the Son of God for THIRTY PIECES OF SILVER, and he came to Him and imprinted upon His cheek a kiss—a kiss that had in it the BREATH OF HELL AND HYPOCRISY!

Oh, what suffering that was!

The Weight of Humanity's Sins, Diseases and Sorrows, Borne by Jesus the Christ

My friends, did you ever sit down and read the 14th and the 15th and the 16th and the 17th chapters of John? Have you read them over and over and over? Do you know them by heart? Can you close your eyes and see them? Just remember that the Son of man, in the upper room in Jerusalem, the night before He was crucified, spoke those wonderful words. Just remember that as He marched from that upper room on the way to Gethsemane, He was teaching all the time.

And now He comes to the Garden of Gethsemane.

What a wonderful scene! What is the use for any man to try to describe it? I have looked at pictures of the Garden of Gethsemane, and I have tried to picture to myself just where the Savior came with His Apostles; how He said to all of them but three, "You stay here;" and then to the three, "You come along with Me." He took only three out of the eleven into the Garden with Him, and then He said to them, "Sit ye here, while I go and pray yonder."

Oh, can you picture His suffering, my brothers and sisters? You do not know much about it. No; perhaps none of us know *anything* about it. There came upon the Blessed Christ the weight of all the sins of all the world, from the time of Adam down to the last man. Would you like to shoulder the sins of all the criminals in the Cook County jail? Would you like to shoulder the burden of all the sins of the inmates of the prison in Joliet? Would you like to stand in the place of one murderer or one highway robber? Jesus the Christ, in the Garden of Gethsemane, had come upon Him the weight of all the sins ever committed by all the people from Adam down to the end of time.

In addition to the burden of all the sins, He had the burden of all the sicknesses and all the diseases and all the sorrows, come upon Him.

How would you like to bear the burden of half-a-dozen people with tuberculosis? How would you like to go to Chicago tonight, and take upon you the burdens of all the mothers who are sitting by the bedsides watching the little sweet ones breathe their last?

And yet, Jesus bore it all!

No wonder He sweat as it were great drops of blood! No wonder He prayed, and said, "O My Father, if it be possible, let this cup pass from Me!" But it was not possible; for if it had been possible, you and I would have been without salvation today, without hope—we would have been lost and on our way to hell.

The Sufferings Endured by the Christ in the Garden of Gethsemane

And then He went back, and the three were sleeping. Oh, they were heavy—yes; heavy with sleep. What did He say to them? He said it kindly—"What, could ye not watch with Me one hour?"

And He went a second time, and fell upon His face, praying the same words; and He came back and found them asleep again. Then He went back, bearing that burden, and He prayed the third time. Oh, what a cry that must have been! Some of you have borne burdens—heavy burdens. No doubt there are others here who have daughters who have gone to the devil, and you have shed tears—oh, the bitter tears you have shed over them! Oh, the agony of your heart!—no one could describe it. Much less could anyone describe the agony of the Son of man, as He cried in His humanity to God, that if it were possible, to let the cup pass from Him.

And then He goes back to them the last time, and He said,—oh, it seems to me the saddest thing that ever was uttered—"Sleep on now, and take your rest."

Bow your heads and sing. With heads bowed in prayer, all joined in singing the hymn—"TIS MIDNIGHT."

'Tis midnight; and on Olive's brow
The star is dimn'd that lately shone;
'Tis midnight; in the garden now
The suffer'ing Savior prays alone.

'Tis midnight; and from all remov'd,
The Savior wrestles lone with fears;
Ev'n that disciple whom He lov'd
Heeds not His Master's grief and tears.

'Tis midnight; and for others' guilt,
The Man of sorrows weeps in blood;
Yet He, Who hath in anguish knelt,
Is not forsaken by His God.

GENERAL OVERSEER: They talk about being followers of Jesus!

He was betrayed and taken before Caiaphas, the High Priest; then before Pilate.

I want you to see Him, as we are told in the 67th verse of this 26th chapter of Matthew that they spit in His face, and buffeted Him; and others smote Him with the palms of their hands.

The Christ Tried by Caiaphas, Denied by Peter, Condemned by Pilate

Then next, oh, think of it!—the man who was one of the three taken into the house of Jairus, one of the three taken upon the Mount of Transfiguration, one of the three taken into the GARDEN OF GETHSEMENE; the man who had said, "Though all men shall be offended because of Thee, yet will I never be offended!"—this same man approached by a maid who said, "Thou also wast with Jesus of Galilee;" and he denied, saying, "I know not what thou sayest." Then he came out upon the porch, and another maid said, "This fellow was also with Jesus of Nazareth;" and with an oath he denied, saying, "I do not know the man." Again he was approached, and he was told, "Thy speech betrayeth thee;" and then, with CURSES, he denied that he knew the Christ.

Oh, what a TERRIBLE thing!

As they led Jesus out, Luke tells us He turned and *looked* at Peter. That was enough! Peter went out and WEPT BITTERLY.

The trial of Jesus was a mockery. Pilate wanted to release Him; for he said, "I find no fault in Him." But the people said, "He is worthy of death." Again Pilate tried to release Him, but the people were determined Christ should be put to death.

Finally, as we are told in the Gospel of John, Pilate led Him forth, saying, "Behold the Man!" *Ecce Homo!*—one of the most thrilling pictures in all the career of Jesus the Christ.

When Pilate had released Barabbas, he said unto the people, "What shall I do with Jesus Who is called Christ?" And they all said, "*Let Him be crucified.*"

Oh, think of it!—One in Whom there was no guile, neither was any deceit in His mouth; Who never sinned; Who lived and loved and served the people, and Who healed their sick—and now they say, "CRUCIFY HIM!"

Oh, what do you think He must have been suffering then? And then answer the question: HOW MANY TIMES HAVE YOU CRUCIFIED HIM? How many times have you put Him to death by your conduct—by your disobedience and by your refusal to obey His voice and keep His commandments?

Then when Jesus was finally condemned, Pilate washed his hands, and said, "I am innocent of the blood of this just Person: see ye to it." And the crowd said,—Oh, it is enough to make the blood curdle in one's veins!—"HIS BLOOD BE ON US, AND ON OUR CHILDREN," and it came to pass in 70 A. D. Oh, what a prayer!—and it was answered.

Now then, they stripped Him naked and scourged Him. I have already described the treatment of criminals, so you can readily understand why He sank beneath the weight of the cross. He had had no sleep all night and He had lost so much blood, that when He attempted to carry His cross He sank beneath its weight.

The Cruel Treatment of the Soldiers Scourging the Christ and Crowning Him with Thorns

A band of cruel soldiers stripped Him and scourged Him, and then they took His poor body and, grabbed a robe which was either worn by one of the soldiers or was a cast off robe of Pilate's, they put it on Him; and they mocked Him and laughed at Him. They put a crown of thorns on His brow. Some people wonder if it was really true that they made a crown of thorns and drove them into the flesh. They gathered a plant, that is well known in Palestine, which is thickly studded with sharp thorns; and they made a wreath and pushed the thorns into His flesh. They put a reed in His right hand, in mockery, as though it were a scepter, and they bowed down and made fun of Him.

Can you see the scene?

Some of you are ashamed, when you go away, to register from ZION CITY, are you not? And still you want to be considered a disciple of the Christ. As you sit in the car or as you travel in the train you are afraid somebody will find out that you belong to ZION, are you not? You are afraid somebody will find

out that you are a Christian, are you not? Well, there is no danger; and if they did find it out it would be a lie.

Oh, as one goes along in this, it makes one feel like falling over on the floor and saying, "My God, my God, what am I?" And yet this same Savior has sent a blessed invitation to every one of you.

Then soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers.

And they stripped Him, and put on Him a scarlet robe.

And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

And they spit upon Him, and took the reed, and smote Him on the head.

And after they had mocked Him, they took the robe off of His poor, torn, bleeding body, and put His own clothes back on Him. By that time that robe had stuck fast to the bleeding muscles of the back and to various parts of the body; but the cruel, inhuman wretches tore the robe off of Him, tearing the wounds wide open again.

Then they led Him away. Either some one marched ahead, wearing a white plate giving the crime for which He was condemned, or He wore it around His neck; and, as John tells us, He started bearing His cross.

(The congregation remained with heads bowed in prayer, while the Choir sang the hymn—"MUST JESUS BEAR THE CROSS ALONE.")

Must Jesus bear the cross alone,
And all the world go free?
No there's a cross for ev'ry one,
And there's a cross for me.

The consecrated cross I'll bear,
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.

Upon the crystal pavement, down
At Jesus' pierced feet,
With joy I'll cast my golden crown,
And His dear Name repeat.

O precious cross! O glorious crown!
O resurrection day!
Ye angels, from the stars come down,
And bear my soul away.

The Wonderful Privilege of Bearing the Cross of Christ.

GENERAL OVERSEER: From the loss of sleep and the loss of blood He sank beneath the weight of the cross, and they met a man (mentioned in the Gospel of Matthew and the Gospel of Mark), Simon, a Cyrenian, and him they compelled to bear the cross. Did any man ever have a greater honor than to bear the cross of Christ?

A woman, as we are told in the 26th chapter of Matthew, came in and anointed Him for His burial before His death. Of her He said, "Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

And now, Simon, a Cyrenian, had the privilege, and the honor, of carrying the cross of Christ to the place of crucifixion. Wouldn't you like to have had the privilege and that honor? You have other privileges and other honors held out to you.

They went to a place called Golgotha, and they put Him on the cross. They nailed His hands, they nailed His feet, and they put Him to death between two thieves. They put over His head the inscription, "THIS IS JESUS THE KING OF THE JEWS." They that passed by reviled Him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save Thyself."

And that is what they say to you today: "Save yourself; save your money; save your farms; save your life. Don't be a fool!"—that is what the devil says to you. They said to Jesus, "Save Thyself."

Can you see them there looking up, and saying, "Come down from the cross! You come down from the cross and we will believe on you!" But if He had come down from the cross, where would you and I be today? And if you save yourselves, and refuse to hear the voice of God, Eternity alone will reveal the disaster.

The chief priests mocked Him: the scribes and the elders said, "He saved others, now let Him save Himself."

He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. (Matthew 27:43)

Darkness over-the Land, when the Christ Dies upon Calvary

Now, from the sixth hour there was darkness over all the land unto the ninth hour—old mother earth groaned and mingled her agony and suffering with that of the Son of God, as He died upon the cross. And about the ninth hour He cried with a loud voice, and said, "My God, My God, why hast Thou forsaken Me?" And when He had cried again with a loud voice, He dismissed His spirit.

Please sing "CALVARY." (The Choir and congregation joined in the singing of this hymn.)

On Calv'ry's brow my Savior died,
'Twas there my Lord was crucified;
'Twas on the cross He bled for me,
And purchased there my pardon free.

CHORUS.—

O Calvary! dark Calvary!
Where Jesus shed His blood for me;
O Calvary! blest Calvary!
'Twas there my Savior died for me.

'Mid rending rocks and dark'ning skies,
My Savior bows His head and dies
The opening veil reveals the way
To heaven's joys and endless day.

O Jesus, Lord, how can it be,
That Thou shouldst give Thy life for me,
To bear the cross and agony,
In that dread hour on Calvary?

Now in closing, you have followed the Son of God to the cross; and I trust that you have seen this afternoon, as never before, the way He trod. I trust that you will understand that this is not a light matter that you can play with and fool with and still entertain the hope of standing with Him upon Mount Olivet, when this afternoon you refuse absolutely to stand on Calvary.

I desire to read a few passages of Scripture, believing that now you can understand them better than before.

"And whosoever doth not bear his cross, and come after Me,"—you have seen the Savior shouldering His cross, and you have seen Him sink beneath its weight, because of the loss of sleep and the loss of blood; and now, from the right hand of God, He once more says to you and to me in Shiloh Tabernacle—"Whosoever doth not bear His Cross, and come after Me, cannot be My disciple."

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, WHOSOEVER HE BE OF YOU THAT FORSAKETH NOT ALL THAT HE HATH, HE CANNOT BE MY DISCIPLE. (Luke 14:28-33)

Most Church Members have No Conception of the Christian Life

As I picture a church, there sits a man who boasts of six thousand acres of the finest land in the country. There sits his son who has nine hundred; and another son with an equal amount; and another son with an equal amount. There sits another man with four hundred acres of land, besides a beautiful house, and a magnificent barn, and hundreds upon hundreds of stock of different kinds. There sits another, and another, and another, and yet the total amount contributed by that church for the Gospel, per year, was TWO HUNDRED AND FORTY DOLLARS. Think of it!

The man who boasts of his six thousand acres, I have seen him search for five minutes for a penny to put in the collection box. The man who lives in the brick mansion, with all those broad acres and thousands of dollars' worth of stock, subscribed the magnificent sum of seven dollars a year toward the Gospel.

You ask me, "Do you believe those men are converted? Do you believe they are Christians?" Why, they are no more converted than the DEVIL HIMSELF! You might just as well ask me if a thorn tree is a pear tree or a peach tree or an apple tree—I tell you NO!

That is the reason I say the average church member knows nothing about what it is to follow Jesus the Christ. Will they sacrifice anything? Will they deny themselves? Will they suffer ignominy and shame, Will they be scoffed at and called a fool—spit upon?

NO!

You know, you can join anything under the heavens, except ZION, and nobody will say a word. But when you come to join ZION, then there is a howl from Dan to Beer-Sheba. All HELL shouts if you want to join ZION. You can be a Methodist, a Presbyterian, a Baptist, a Roman Catholic, a Dunkard, a Quaker, a Spiritualist, a Christian Scientist,—you can be anything outside of HELL, and nothing is said. But just say a word about ZION, and then the relatives begin to get together, and they say you have gone crazy and must have a guardian.

Why?

Zion Endures the Same Kind of Persecution Suffered by the Apostolic Church

ZION believes in God; ZION believes in Jesus the Christ; ZION believes in the Holy Ghost; ZION believes in the precious Word of God, from cover to cover; ZION believes in trusting God; ZION believes in prayer; ZION believes in abstaining from tobacco, from intoxicating liquor, from theaters, from dances, from card-playing, from gambling, from unclean books, and from every damnable thing that curses the earth! That is the reason ZION is hated and persecuted!

Oh, thank God for ZION, where we can suffer like our Lord and Master, suffer like the Apostles—SUFFER FOR CHRIST'S SAKE.

THE DISCIPLE IS NOT ABOVE HIS MASTER, NOR THE SERVANT ABOVE HIS LORD.

SO LIKEWISE, WHOSOEVER HE BE OF YOU THAT FORSAKETH NOT ALL THAT HE HATH, HE CANNOT BE MY DISCIPLE.

"Oh," some one says, "but you want me to sell my farm and put the money in ZION!" I do not care the snap of my finger what you do with your old farm! You can keep it and go to hell with it!

I care for no man! I care for no man's money! I am here to do my duty. I do not have to succeed, but I have to do RIGHT; and I am here to do it, by the grace and the help of God.

"Whosoever he be of you that forsaketh not ALL THAT HE HATH"—"I can't do anything, because my wife is opposed to me." I heard a man say that the other day. All I have to say to you, my friend, if you are here this afternoon, you are not a child of God, you are a child of the devil! A man who will let his wife keep him from serving God, he is not a disciple of Jesus the Christ; and a wife who will let her husband keep her from serving God, she is not a disciple of Jesus the Christ. When it comes to Christ and wife, you have to put Christ first; Christ and husband, Christ is first; Christ and anybody else, you have to put Christ first or else you are not a disciple of the Lord Jesus Christ.

Salt is good; but if the salt have lost its savor wherewith shall it be seasoned?

It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear. (Luke 14: 34, 35)

The Sham of Denominationalism Passing for Christianity

Talk about being a Christian!

Are you a Christian? "Well, I try to pay my debts."

Are you a Christian? "Well, I attend to my own business."

Are you a Christian? "I am a Methodist."

Well, that may all be true, and still you might be on the straight road to hell! You all know that.

I tell you, when you get before the Judgment Bar of God, God Almighty will not say, "Are you a Methodist? Are you a Presbyterian? Are you a Baptist?" They do not know anything about such things up there. You will never hear the words mentioned in Heaven—never!

It does not say here in the Scriptures, "If any man will be a Methodist, let him deny himself, and take up his cross and follow me." The Bible says, "IF ANY MAN WILL BE MY DISCIPLE"—that is what it says!

Now then, you have seen the Savior away up yonder in the form of God, laying that all off, taking up the form of a servant and coming down here to this old earth; and you have seen Him as He allowed them to spit upon Him, to scourge Him, to beat

Him, to mock Him and to put Him to death upon the cross. And now this same Savior is the One Who says this afternoon, "If any man—if any woman, anybody here—will be My disciple, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS DAILY, AND FOLLOW ME."

Are you willing to do it?

Are you ready to do it?

Are you willing to pay the price?

Oh, the thing called Christianity makes me sick at my stomach! If ZION does not measure up to the standard, my cry to God is that He will smite her and blot her off the face of the earth. It is better that she should not exist to cumber the ground.

Zion can only be Built-up by Self-denial and Self-sacrifice

My brother, if you are not a Christian, get out of here! If you are not a true disciple of Christ, but only a hypocrite and an hireling, get out of here and do it QUICKLY! I have not any time to spend with hypocrites, with salt that has lost its savor, with men and women whose light has gone out, with men and women who have been cut off from the vine! I have no time for people of that kind! I have no time for people who are not ready this afternoon to march right up to the standard to build a ZION CITY.

Before many weeks I am going to deliver an ultimatum, and I am going to say to certain people, "GO! Keep your farms, and your money, and your houses, and GO! We do not want you in ZION! Then we will march forward to build a beautiful ZION CITY; but you are a CURSE and a HINDRANCE!"

Oh, yes, some of you people here, four years ago you were going to sell a farm to build a ZION CITY—you liar! you hypocrite! You have not sold it yet; and you never intended to sell it. You LIED to God! But ZION goes marching on—marching from VICTORY TO VICTORY; and my eyes are upon the Eternal God.

Thank God I can get along without liars and hypocrites! I do not need them to build a ZION CITY! Keep your money, keep your houses, keep your FARMS, and you will go to HELL; and you will have neither lot nor part in building a ZION CITY!

Ah, did the Savior stand back here, and say, "Take up your cross, and GO?" NO! He started in Heaven, came down to earth and trod the earth, and then He went through all that suffering, was crucified, passed through it all; and then He said, "If YOU would be My disciple, DENY YOURSELF, take up your cross, and come on and FOLLOW Me."

Are you going to do it?

Are you willing to do it!

Oh, it is getting to be serious business, is it not?—mighty serious business.

"How much of a salary will you give me if I will come and work in ZION?"—I do not want you!

I receive letters: "Rev. Wilbur Glenn Voliva, ZION CITY, Illinois.—I am glad to learn, from letters from a friend, that you are getting along so nicely. We used to live in ZION CITY, and when the time comes that you get everything in good shape, we may consider returning to ZION CITY to live."

My! Well, they better stay where they are, that is what they better do! I am not so sure but that ZION needs to take a good vomit once more; for there are some who need to be vomited out. They are not of ZION—they do not mean business.

The Robe of Righteousness, Woven upon Calvary and Dyed in the Savior's Blood.

The reason I am working here this afternoon is to try to get you to see yourselves as you are. May God strip you this afternoon! Some of you miserable self-righteous people, who go around setting yourselves up as being so holy, don't you know your old self-righteousness is nothing but filthy rags? Don't you know that? Let me show you a Robe, and let me tell you where it was woven. Do you see Calvary? Do you see it? There is where the Robe of Righteousness was woven! Do you see the blood trickling from the Saviour's side? That is where the Robe was dyed—in the blood of Christ; and Christ stands ready to give this Robe to you if you will only pay the price.

O my brothers and sisters, as I stand here and see what a Savior I have, I look back over my own life: O Father in Heaven, am I a true disciple of Jesus the Christ? After all am I prepared to lay down my life? Am I prepared to suffer to the uttermost?

Am I willing to take Thy discipline and still press forward until I stand with the Savior upon the Mount of Olivet to rule and reign with Him for a thousand years?

Oh, how we like to have our own way! We make our plans, and we get them all so nicely woven! We say to ourselves: "What a beautiful plan! Next year we will build a new house, and we will get a certain kind of furniture, and we will do this and that and the other thing." And then the Savior reaches down and grabs that plan and tears it all to pieces, until there is not a shred left. How much do we think of Jesus then? We have to start all over again. How much do we think of Jesus then? Is there any Jesus in it for us then?

The Perfect Example of Self-sacrifice set-forth in the Christ-life

My brothers and sisters, let me tell you something: The One Who is talking, and Who is saying, "If any man will be My disciple, let him deny himself, and take up his cross daily, and follow Me,"—He did not have a place to lay His head; He did not have a rag to cover His body when He was dead; He did not have a grave—He had to be buried in a borrowed grave. Oh, think of it! And He is the One Who is saying, "If any man will be My disciple, let him DENY HIMSELF, and take up his cross daily, and follow Me."

The question is, how many are there who are doing it? How many are willing to do it?

Now then, I will have to deliver a second address on "The Crown," because it is a great subject. You heard the Scripture lesson. Oh, I have read it over so many times. That grand man—what a wonderful man Paul was?

That seventh verse of the 4th chapter of Second Timothy, correctly translated is: "For I am already being offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

Oh, listen again, my brothers and sisters, hear the man through whom God Almighty indited the greater part of the New Testament; the man who made three missionary tours, and who stirred the then-known world—hear him as he says: "I am already being offered, and the time of my departure is at hand. I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH: henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: AND NOT TO ME ONLY, but unto all them also that—"what? What is the rest of that?—"BUT UNTO ALL THEM ALSO THAT LOVE HIS APPEARING."

Do you love it? I like to meet a person who is interested in the Second Coming of the Lord.

May God help us to read these passages of Scripture over and over! May God help you to fall down upon your knees and quit your fooling and playing with these things! May God help you to go home tonight, get your Bible, sit down and read these passages over once, twenty times, A HUNDRED TIMES, and see what they mean!

THE CROSS OF CHRIST!

May God help you to realize what it means. It means self-denial, self-sacrifice, suffering! I might say tonight, "Well, I have worked hard enough; I have worked long enough. Why should I continue to toil day and night? I might just as well be spared all of this."

Every Follower of the Christ Called-upon to Bear his own Cross

Ah! but then there would be no ZION CITY; and there would not be some other things that God through ZION has given to this poor, old, suffering world. Oh, sometimes it is hard! If you think it is not, try my place for twenty-four hours, and you will find out there is a cross there you could not bear.

Some people do not want to bear their own cross, they want to bear some other person's cross; and they say, "If I could have a big cross, and could have some notoriety out of it, I would bear it. My brothers and sisters, you cannot bear my cross and I cannot bear your cross. Take up your own cross, bear it daily, and FOLLOW JESUS."

You see that young man with a beautiful education? And here are three fellows, and they say, "I wish I had an education like he has." Yes, but before you can have an education like that, it means four years, five years, six years, seven years, TEN YEARS, day and night, studying mathematics, languages, history, the sciences, and so on; and digging deep and appropriating the knowledge of the world. That is what it means!

Most people want the reward, but they do not want the labor. There is not one who does not want the crown. Look at the people who want to go to Heaven. Why, sure! I have heard preachers say, "Everybody here who wants to go to Heaven stand up!"—and everybody stood up. Yes, everybody wants that crown yonder—oh, isn't it beautiful? But, I tell you, before you can ever get to that crown, do you see that cross there? you cannot go under it, you cannot go over it, you cannot turn to the right hand nor to the left—you must be SPIKED TO THAT CROSS before you can ever grasp the crown!

Enduring the Cross Enables one to Receive the Crown

My brothers and sisters, you might just as well come to it one time as another; because if you do not awake this afternoon you will awake when it is too late.

I tell you, if you never hear me preach again, and I stand in the Day of Judgment and face you, you will have to say, "He faithfully warned us." I want to be able to say, "These hands are free from the blood of all men, for I have shunned not to declare the whole counsel of God."

Now, I am not going to ask a question that was in my mind. I would rather have you sit still and think it over. Instead of asking how many there are here who are going to take up their cross and follow Jesus faithfully, I am going to ask you to go home and think it over. Pray about it! Tell God about it! Then we will see what you are willing to do.

I desire to close the service by singing hymn No. 12, and I hope you will all sing it.

Let all stand please! (The Choir and congregation joined heartily in singing the following hymn, entitled, "THE GATE AJAR FOR ME.")

There is a gate that stands ajar,
And thro' its portals gleaming,
A radiance from the Cross afar,
The Saviour's love revealing.

REFRAIN.—

Oh, depth of mercy! can it be
That gate was left ajar for me?
For me, for me?
Was left ajar for me?

That gate ajar stands free for all
Who seek thro' it salvation;
The rich and poor, the great and small,
Of every tribe and nation.

Press onward then, tho' foes may frown,
While mercy's gate is open:
Accept the cross, and win the crown,
Love's everlasting token.

Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And love Him more in heaven.

The congregation remained standing in silent prayer, while the Choirs marched out, singing in RECESSIONAL: "SOFTLY NOW THE LIGHT OF DAY."

Softly now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with Thee.

Thou, Whose all-pervading eye
Naught escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

Soon, for me, the light of day
Shall for ever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with Thee.

Thou Who, sinless, yet hast known
All of man's infirmity,
Then, from Thine eternal throne,
Jesus, look with pitying eye.

The GENERAL OVERSEER pronounced the following
BENEDICTION

May the grace of God the Father, the communion and fellowship of the Holy Spirit the Comforter, and the peace of Jesus the Christ, the Saviour, Healer, Cleanser and Keeper, be with you one and all, and all of God's children everywhere, both this day and for evermore. Amen.

EDITORIAL NOTES

Continued from page 101

rible and destructive wars between nations and kingdoms, and famines and earthquakes in divers places — and it was spoken in a time of universal peace!

HE PROPHESED that the Jews, as a nation, would reject Him, the True Messiah, and accept the antichrist — the devil incarnate — and offer their services to him as the Promised Messiah!

HE PREDICTED His Ascension into Heaven, which was fulfilled from the top of Mount Olivet; but His great and crowning prophecy was that He would ultimately return to the earth with "power and great glory," to judge nations, take possession of all earthly kingdoms and dominions, and reign with His saints on this earth for a thousand years.

A proper conception of the work of Christ is the pass-key of all that is difficult in the Revealed Word!

CHRIST and the Apostles said that the world, instead of growing better — instead of being converted when He comes — would grow worse and worse to the end of the Dispensation!

LOOK AT the state of the world in the days of Noah!

Make no mistake: in the last days mockers shall come with mockery, walking in their own lusts; and, Peter continues to say, they will ask: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." — 11. Peter 3 : 4.

SPECIAL NOTICE

It being our desire to encourage members and friends of Zion to take a quantity of the current issue of LEAVES OF HEALING regularly each week, we herewith make the following announcement:

Persons living in the United States who purchase them for Seventy work and who pay for them entirely out of their own pocket, can have a quantity of not less than five copies mailed to them regularly each week at three cents per copy. Persons living in Canada can get them at four cents per copy, and in foreign countries at five cents per copy, the difference being the amount of postage required in mailing them. Anyone taking a quantity in this way must pay for them at regular intervals of at least four weeks in advance. For instance, anyone desiring ten copies per week can remit One Dollar and Twenty Cents regularly every four weeks, and persons desiring fifteen copies, One Dollar and Eighty Cents every four weeks, etc.

This rate to private individuals who are bearing the expense alone, and who desire to do Seventy work in their respective neighborhoods, is even lower than we are allowing to the regular branches, and very much below the cost of publication. But it is our intention to do everything within our power to get the LEAVES OF HEALING spread broadcast throughout the country.

This arrangement, furnishes an excellent opportunity for isolated members of Zion, living here and there throughout the world, to do active and progressive Seventy work in their vicinities. They can perhaps sell enough papers each week at five cents per copy to reimburse them for their expense, and they can mail out the others to friends or dispose of them as they feel led.

We have people on our list at present who are taking as high as twenty-five copies per week, others fifteen copies, some ten copies, some six, and some five copies per week. We desire to greatly increase this quantity list, and we trust that members and friends of Zion will respond heartily in this matter.

Persons taking up this work can also have messages sent to them, if they desire, free of cost, to distribute when selling the LEAVES OF HEALING; we would like however, for them to pay transportation charges on messages sent in this way.

Subscribe For Leaves of Healing

CLUBBING RATES FOR LEAVES OF HEALING AND THE THEOCRAT Are Now Offered as follows:

U. S. Subscriptions

Canadian Subscriptions

Foreign Subscriptions

Leaves of Healing	-	-	\$2.00	} 2.50 For Both
The Theocrat	-	-	1.00	
Regular price	-	-	3.00	
Leaves of Healing	-	-	2.50	} 3.50 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.00	
Leaves of Healing	-	-	3.00	} 4.00 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.50	

Anyone subscribing for both the LEAVES OF HEALING and THE THEOCRAT at the same time, either for himself or his friends, can get them at the above rates. You can subscribe for one paper for yourself and the other for a friend, if you desire; you can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.

Reports of Special Field Workers

DEACONESS M. A. BOYD Chicago, Illinois

Report of work done by Mrs. M. A. Boyd, Chicago, Illinois, for eight days, ending April 16, 1915:

Calls made (Special—5)	619
LEAVES OF HEALING sold	115
LEAVES OF HEALING given and mailed	20
Theocrats given	19
Messages given	1559
Total pieces distributed	1713
Subscriptions to LEAVES OF HEALING	5

EVANGELIST HAMMOCK Cincinnati, Ohio

Report of work done under Evangelist Hammock, Cincinnati, Ohio:

Mr. and Mrs. Barrowcliff

Report for two weeks ending April 18, 1915:

Calls made	56
LEAVES OF HEALING sold	36
Messages given	50
Total pieces distributed	86

Mrs. Barrowcliff and Mrs. Laferty

Report for one week ending April 25, 1915:

Calls made	52
LEAVES OF HEALING sold	9
LEAVES OF HEALING given	12
Total pieces distributed	21

Evangelist and Mrs. Hammock

Report for one week ending April 25, 1915:

Calls made	28
LEAVES OF HEALING sold	4
LEAVES OF HEALING given	1
Total pieces distributed	5

EVANGELIST GUY K. NEAL, Chicago, Illinois

Report of work done under Evangelist Neal, Chicago, Illinois:

Mrs. Mortenson and Mrs. Reinhold

Report for one night—April, 24, 1915:

LEAVES OF HEALING sold	50
LEAVES OF HEALING given	15
Messages given	70
Total pieces distributed	135
Subscriptions to LEAVES OF HEALING	1

Mrs. Peetz and Mrs. Hinkston

Report for five hours—April 24, 1915:

LEAVES OF HEALING sold	51
LEAVES OF HEALING given	4
Theocrats given	51
Messages given	51
Total pieces distributed	157

ELDER FRED RICHERT, Rockford, Illinois

Elder Richert reports the following work done for two weeks, ending April 26th, 1915:

Calls made	350
Special Calls	15
LEAVES OF HEALING sold	70
LEAVES OF HEALING given	5
Messages given	400
Total pieces distributed	475
Subscriptions to LEAVES OF HEALING	1

EVANGELIST V. B. SHUMAKER, Rock Island, Illinois.

Evangelist Shumaker reports the following work done for two weeks, ending April 26th, 1915:

Calls made	207
LEAVES OF HEALING sold	66
LEAVES OF HEALING given	4
Theocrats given	18
Messages given	145
Total pieces distributed	233

Report of work done under Evangelist Shumaker, Rock Island, Illinois:

Mrs. Jennie Shumaker

Report for one week, ending April 26, 1915:

Calls made	54
LEAVES OF HEALING sold	40
LEAVES OF HEALING sent out	8
Messages given	150
Total piece distributed	198

Grace and Lillian Shumaker

Report for two weeks, ending April 26, 1915:

Calls made	19
LEAVES OF HEALING sold	15
Messages given	24
Total pieces distributed	39

Report of work done under Evangelist Shumaker, Hampton, Illinois:

Mr. and Mrs. Hoyt

Report for one week, ending April 25, 1915:

Calls made	72
LEAVES OF HEALING sold	6
Messages given	160
Total pieces distributed	166

Deacon Isaac Bittle Camden, New Jersey

Report of the work done by Deacon Bittle in Camden, New Jersey, and surrounding towns:

LEAVES OF HEALING sold in Camden	394
LEAVES OF HEALING sold in other towns	360
Messages given	7000
Total pieces distributed	7754

EVERY OFFICER, MEMBER,
AND FRIEND OF ZION

SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

BAPTISMS

The following-named Believers were baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," in Zion Home, Zion City, Illinois, by Elder Silas Moot:

APRIL 22, 1915:

Gallagher, Thos. W.	Illinois
Neff, Chauncey	Illinois
Studebaker, Britten	Illinois

Subscribe for
Leaves of Healing

ZION HOME



Conducted by Wilbur Glenn Voliva, General Overseer of the
Christian Catholic Apostolic Church in Zion.

The attention of the sick everywhere is called to Zion Home—the largest Divine Healing Home in the world; located in Zion City, Lake County, Illinois, U. S. A.

Zion City is located midway between Chicago and Milwaukee on the Chicago & Northwestern Railway, and also the Chicago & Milwaukee Electric Railway.

Zion Home is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. The dining room is 60x90 feet, having a seating capacity of 400. The lunch room is 36x36 feet, and will seat 75 at one time. There are four large verandas, with a combined length 680 feet, a roof garden 35x50, and a tower 70 feet high, affording a view of great expanse over City and Lake. The building is illuminated by 1200 electric lights.

Zion Home is not a hotel, but is for the accommodation of the members of the Christian Catholic Apostolic Church in Zion only; or for those who, by invitation, accept hospitality therein; it being expressly understood that any guest ceases to be such, and may be forthwith expelled with baggage, upon violation of, or failure to conform to, any of the rules and regulations of said Church or Home, particularly those against profanity, obscenity, card-playing, dancing, and the use of pork, oysters, or medicines, or anything for human food forbidden by God to be eaten, in the seventh to the nineteenth verse of the fourteenth chapter of Deuteronomy.

RATES

EUROPEAN PLAN

75 cents per day and up;
Per week \$5 and up.

AMERICAN PLAN

\$2 per day and up.
Rates per week on request.

MEETINGS AT ZION HOME

Morning Worship at 9:00 a. m. daily, except Lord's Day.
Evening Worship 8:00 p. m.

DIVINE HEALING MEETINGS

Every Tuesday at 2:30 p. m., and every Friday at 10 a. m.
There are no charges made of any kind (except as above stated for room and board.) Free-will offerings only are received.

Letters requesting prayer for healing may be addressed to Wilbur Glenn Voliva, Administration Building, Zion City, Lake County, Illinois, U. S. A., with the words, on the lower left-hand corner of the envelope, "General Ecclesiastical Secretary."

In writing for prayer for healing, kindly answer the following questions.

Name in full
State whether Mr., Mrs. or Miss.

Residence
Be Sure to give Post Office and State.

Age Occupation

Church of which a member

Name and address of Doctors who have treated your case

Particulars of sickness

Remarks as to spiritual condition

This request sent by
Blank Prayer request form may be had on application.
If you wish to have a time set for prayer, kindly say so in writing.

Prayer of Consecration



Y God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body.

Give me power to do right, no matter what it costs, even if it cost me my life; even if it cost my happiness on earth, my business, my family, my friends. Help me to do right no matter what it costs, even if it cost prison, if it cost death. Help me to confess my sin, and to restore and to do right to my fellowman and in Thy sight. Give me Thy Spirit. Let Thy Spirit purify my spirit, my soul, my body, my business, my daily life, my family. God help me that faith shall enter into everything, and that I shall not be guilty of living without Faith, of working without Faith, knowing that Thy Word is true, that whatsoever is not of Faith is sin. O God, help me then to live a life of Faith in the Son of God; put that Faith into every hour of every day and every step of my life. God help us to be a faithful people, full of the Faith of God, reasonable, peaceable, pure, industrious, holy, healthy, happy, for Jesus' sake. (Amen)

Benediction



ELOVED, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere forever. (Amen)

Buy Zion REAL ESTATE

JWe are making progress in selling our farm land and we hope to close out the 1500 acres before March 1, 1916. We can do this if Zion people everywhere will act.

Zion Estate must be owned by Zion people. You may not all want farms, but you want to own some of this real estate in order to be identified actively in redeeming Zion City. We have for you City Lots, Acre Tracts, and improved property.

Until further notice, we will accept on new sales, investments up to one half the value of any acre tract or City Lots, and make the payments so easy on the balance you will hardly miss it. Don't spend all your income. Put some of it in real estate.

Phone, call or write. Will gladly show you the property. Let each one get interested. Don't wait for some one else to do your part.

Respectfully,

W. HURD CLENDINEN
General Manager

The volume of work turned out at Zion Printing & Publishing House each year is very large and with our up-to-date equipment and experienced help we have been able to keep the quality of our product up to a very high standard.

Our specialty is catalog printing in large or small editions, and our work has given satisfaction among our customers.

We can handle your work and give you the same service that has made for us many steady customers among the large business firms of Chicago.



ZION PRINTING & PUBLISHING HOUSE
ZION CITY, ILLINOIS

ZION

Six Per Cent. Real Estate First Mortgage
SERIAL GOLD BONDS

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned

W. HURD CLENDINEN,
General Manager
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL - - - - - AT 2:00 P. M.
PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY, - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRAISE, PRAYER AND TESTIMONY MEETING

EVERY WEDNESDAY - - - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phone: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Service at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 o'clock

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:45 o'clock

Evangelistic Services Every Thursday Evening at 7:45
EVERYBODY WELCOME ALL SEATS FREE

ZION BUILDING INDUSTRY

SELLS

LUMBER, LATHS, SHINGLES, ETC.

Now is the time for your screens before the flies come. Come early and avoid the rush

GIVE US A TRIAL

BRING US YOUR PLANS & SPECIFICATIONS

PHONE NO. 27

ZION DENTAL DEPARTMENT

(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG

ZION CITY, ILLINOIS

PHONE 20

RES PHONE 118-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

THE PRINCIPAL SERVICE IS HELD EVERY LORD'S DAY

Beginning with the Processional by the Zion White-Robed Choirs, promptly
- - - At 2:30 P. M. - - -

All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the Christian Catholic Apostolic Church in Zion, subscribe for the
LEAVES OF HEALING

Zion Administration Building

This building is located on Elijah Avenue, not far from Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hall-way the offices of the LEAVES OF HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's offices, and the offices of the entire Ecclesiastical and Leaves of Healing staff.

ZION BLACKSMITH SHOP

(Department of Zion Stores)

Wagon Building, Implement Repairing
Rubber Tires furnished and applied.

Zion Candy Factory

(Department of Zion Stores.)

Makers of the renowned Pure Zion Candies, a luxury and a food.

ZION CREAMERY

(Department of Zion Stores)

Only Pasteurized Milk is Safe.

ZION MILK IS ALL PASTEURIZED

ZION MESSAGES

may now be had from

Zion Publishing House

ADMINISTRATION BUILDING

ZION CITY, ILL.

Divine Healing.

Are You a Christian?

Christian Science Exposed.

Our Salvation Message.

Doctors, Drugs, Surgeons and Knives.

An Object-Lesson for Pork Eaters.

ZION BAKING INDUSTRY

Manufacturers of

A FULL LINE OF DEPENDABLE BAKED GOODS OF THE HIGHEST QUALITY.

Free from Pork Products and all other injurious and harmful ingredients

Try our PEERLESS SODA CRACKERS—they are simply delicious—bulk or package.

Wedding Cakes, Birthday Cakes, Etc., given very careful attention.

PHONE NO. 21

"Zion Made by Zion Maids"

WHICH DENOTES

EXCELLENT QUALITY

and

SUPERIOR WORKMANSHIP

Is the brand on our Handkerchiefs, Aprons, etc.

ZION HANDKERCHIEF FACTORY

Telephone No. 63

ZION CITY, ILLINOIS

ZION FUEL YARD

(Department of Zion Stores)

Prices rise on Hard Coal each month, lay in your winter supply

ZION FEED STORE

(Department of Zion Stores)

Our Specialties, Feed and Fertilizers.

ZION STORES

These large stores comprising the following departments, are the only stores of the kind in the world:

Groceries, Dry Goods, Hardware, Clothing, Shoes, Confectionery, Meat, Stationery, Jewelry, Barber Shop, Ladies' Cloaks, Millinery, Furniture, Music, Tailoring, Feed, Fuel, Blacksmith, Creamery.

Our whole organization is tuned to the idea, that every customer in paying for goods is paying for satisfaction. If a customer at any time strikes a chord that is not in good harmony, we beg you to call our attention to it so that it may be perfectly adjusted.

ZION PRODUCTS

Shortening, Peanut Butter, Prepared Meats, Cookies, Crackers, Candies, Cereal Coffee, Beef Bacon, Laundry Starch, Baking Powders, Baking Soda, Self-Rising Pancake Flour, Self-Rising Buckwheat Flour, and Canned Tomatoes.

We have also a well-organized and equipped Tailor Shop employing all Zion labor. This department is prepared to make excellent clothes for Men and Ladies, at economical prices.

USING ZION PRODUCTS is a way of doubling your support for Zion Institutions, because it employs Zion labor, enabling more people to live and work in Zion City.

These goods are sold upon their merits however, with a guarantee of satisfaction.

ZION BANK Solicits your account,
either Checking or Savings.

Respectfully,

W. Hurd Clendinen,
General Manager.

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent
Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

SUBSCRIBE FOR
LEAVES OF HEALING

He sendeth His word

and healeth them.

LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 6.

ZION CITY, ILLINOIS, MAY 8, 1915

Price Five Cents

Zion's Fifteenth FEAST OF TABERNACLES

To Be Held,
God Willing, in

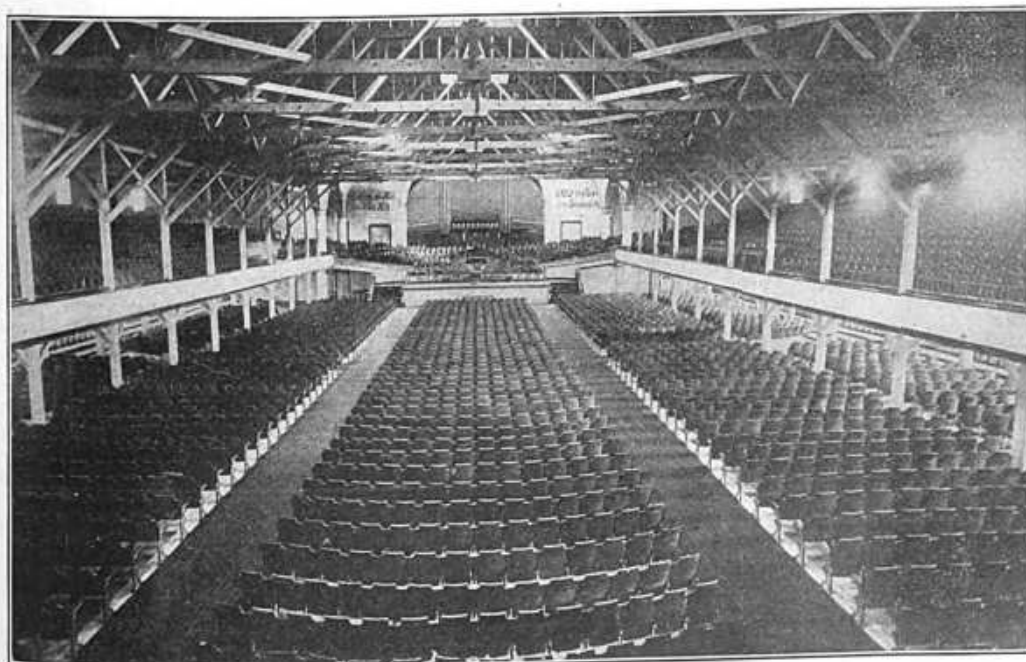
Shiloh Tabernacle

ZION CITY,
ILLINOIS

By the REV. WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion

Assisted by Apostle Eustace L. Carey, Apostle Anton Darms, and Apostle Wm. S. Peckham

FROM THE EVENING OF WEDNESDAY, JULY 7TH, TO
THE EVENING OF LORD'S DAY, JULY 18TH, 1915



IMPORTANT ITEMS

Wednesday July 14th,

The Fifteenth Anniversary of the
Consecration of the Site of Zion
Temple.
PUBLIC HOLIDAY IN ZION
CITY.

Thursday, July 15th,

The City Festal Day. Half Holi-
day in Zion City.

Lord's Day, July 18th,

2:30 P. M.

Full Processional and Reces-
sional.

Address by the General Over-
seer.

Sacrificial Offering.

Right-Hand of Fellowship to
New Members.

The Ordinance of the Lord's
Supper.

Closing Address of the Feast.

The Times of Restoration of All Things

By Elder O. L. Tindall

Why do the present day writers, on the second coming of Christ, avoid the prophecy of the Apostle Peter on the day of Pentecost, or just after, as recorded in the third chapter of Acts of the Apostles? They search the old prophets and the signs given by Jesus and the signs of the present day—wars, rumors of war, famines, earthquakes etc.—but say little or nothing about what Peter said in his sermon. His statement, declaration and his prophecy were the latest, and quite as definite and plain as anything on the subject.

He said,

"And he shall send Jesus Christ, which before was preached unto you:

Whom the Heaven must receive until the times of restoration of all things." (Acts 3:20-21)

Christ is to remain in Heaven until these times come. Have these *Times* come yet? If not, then it is useless to look for the coming of the King in His glory and power.

Malachi said,

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Malachi 4:5)

Nothing is plainer than that Elijah must first come before the Christ shall return to reign.

Dr. Dowie claimed to be Elijah. He did the works that showed he was a man of God. It could truly be said of him that no man could do the works he did except God be with him. The sick were healed of all manner of sickness and divers diseases, men were saved from their sins and miracles were wrought. A great work was done. The world was deeply stirred by his words and messages. He was bitterly persecuted and rejected by the world, the flesh and the devil, just as we should expect, and just what Christ said would happen to His true and faithful apostles and prophets. A backslidden and apostate church would reject such a man of God.

They did the same thing to Elijah the Tishbite and Elijah the forerunner of the Christ—John the Baptist.

Because the pulpit and the press opposed most bitterly this late prophet, that is nothing against him, but rather a good sign that he was God's messenger.

It is nothing that they fought him, because he rebuked them and demanded their repentance. He treated the scribes (news-paperscribblers) and the Pharisees (D.D.'s) just as did Elijah the second and the Christ. They said to them *REPENT*. They both lost their lives as the result.

HOW ARE WE TO KNOW A PROPHET OF GOD?

Are there no evidences by which we can judge a tree, whether it be a fig tree, or a thorn; a grape, or a thistle?

What evidence did John the Baptist bring. He worked no miracles. He simply declared his message. He told the truth and it struck terror to the hearts of sinners and hypocrites. It was a sharp, double edged sword, that pierced to the quick and made men tremble and cry out, made men writhe and gnash their teeth upon him, and above all the high church dignitaries.

The old prophets did the same thing. Study the story of Jeremiah with the wicked rulers and people of his day. He wasn't very popular, nor was his message. Palaces were not thrown open to him, but prisons, dungeons and horrible pits of mire.

Those prophets did not have the signs and wonders, or works, to prove their call. They went and declared their own mission. They simply said the Lord had sent them, that the Word of the Lord had come to them and bade them go and say thus and so to the whole nation.

This is a wicked and adulterous generation. They seek signs and when God condescends to give them, they reject them and even the church pooh-poohs them.

There is no likelihood that the world, or the church, would receive Elijah or the Christ should they come.

In either case their craft would be destroyed. The most of the business of the world would be ruined—the liquor, tobacco, drug, pork and oyster businesses etc. and theaters, secretism and

shows, and all their crooked dealings—I ask you what would be left? The churches would be put out of commission too, for God is done with them.

Dr. Dowie declared that. He said these wretched man-made organizations, sects and divisions would have to go. They never were ordained, or founded by God. They came from strife, bad blood and carnality.

God established only **ONE CHURCH**.

What more evidence does the world want that Dr. Dowie was Elijah the Restorer?

He was a man of God. His long, faithful and efficient ministry, and holy life proved that.

He declared his mission and calling from God. His words and works were confirmed by signs and wonders. He did restore primitive Christianity—the great lost truths, a true repentance with restitution, a living faith, a living Savior, a salvation for spirit, soul and body, the original baptism, Triune Immersion; tithing and Divine Healing, the verbal inspiration of the Holy Scriptures, the infallible guide for faith and practice.

He restored the true idea of the Church of Jesus Christ, Who was the corner stone, built on the foundation of the apostles and prophets. He set back in the church, as God had done, apostles, prophets, teachers etc., as stated in I Cor, 12:28 by Paul, and as was the practice in the primitive church. Dr. Dowie said they should have continued in the church all the way down the ages.

The nine gifts belong still to the Church. See I Cor. 12:8-10.

The old Book with its pure and perfect teachings has been mutilated. The bread has been taken from the children. Dr. Dowie restored it.

He brought them back to the world and has offered them to the world and has offered them to His own.

It is with them now as to whether they will receive them and him, or reject them.

Christ brought salvation and life to the world, but the many have rejected them. He prepared the wedding feast and sent out the invitation first to His own and then to all.

But they began at once to make excuse. They went to their merchandise, to their farms, to their own marriage feasts, and rejected their Lord and His love.

So shall it be in the days of the Son of Man.

Right Hand of Fellowship

The following-named persons were extended the Right Hand of Fellowship and received into Membership by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in ZION, on Lord's Day Afternoon, May 2, 1915:

Beem, Ruth	Illinois
Collins, Ruth	Illinois
Enlow, Lyman S.	Illinois
Foreman, Edna	Michigan
Foreman, Ralph F.	Michigan
Greer, Anna L.	Illinois
Harshman, Savilla	Illinois
Neal, Paul	Illinois
Schneider, Jas.	Illinois
Spracklen, Peter D.	Nebraska
Studebaker, Britten	Illinois
Zimmerman, Aaron	Illinois

Subscribe For
Leaves of Healing

Left Limb Crippled from Birth, Healed in Answer to Prayer

MILLER, INDIANA. September 27, 1914.
REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

"Peace to thee!"

It is with a heart full of thanks to God our Kind Heavenly Father that I am sending in this testimony of the healing of our daughter, Lois Fae, who was born a cripple, her left limb turning upward and the little foot laying upon the shoulder. There was no knee-cap, and in the back of the leg, half-way between the knee and the ankle, was a bone that pushed out the flesh.

My mother had a message sent to Elder Peckham, who was then in Chicago. He came out twice and prayed. The knee then became loose and the bone in the back of the leg began working upward.

There were also two deep calloused cuts, one on the outer side of the leg just above the knee, and one on the knee.

One Lord's Day, my mother stayed with the baby, who was then fourteen weeks old, while my husband and I went to Chicago to attend the afternoon meeting in old Central Zion Tabernacle. When we arrived home, mother brought Lois to us and showed how the knee would turn backward. Floating around in the knee was a bone about the size of a nickel, which afterwards formed a little round knee-cap.



LOIS FAE HECKER

At the age of ten months she could walk alone. She is now three years old, and the leg that some said would never grow is as perfect as the other one.

Praise God for His goodness!

Trusting that this testimony may help some one, I am

Faithfully yours in Jesus,
(Signed) "MRS. LEAFY HECKER."

MILLER, INDIANA. October 19, 1914.
Dear General Overseer:

"Peace to thee!"

It gives me great pleasure to confirm the testimony concerning my little granddaughter. All my daughter has said is true. As I looked at Lois's leg, it caused me to pray more earnestly than ever before; but we knew God had said:

"*** I will be with him in trouble; I will deliver him, and honor him."--Psalm 91:15.

It would have been a hopeless case had we not trusted in God, and we rejoice that God had mercy and gave us joy and peace and a perfect healing.

Before I close, I wish to mention Apostle Peckham's kindness to us during our affliction. To God be all the praise and glory for ever and ever! Praise His Holy Name! Faithfully yours in Jesus' Name,
(Signed) "MRS. A. E. BROWNBRIDGE."

ZION - IN - CHICAGO



WILBUR GLENN VOLIVA

(Successor to John Alexander Dowie)

Will, God Willing, Deliver

FOUR ADDRESSES

IN

Central Zion Tabernacle

2527-2535 Michigan Avenue - or between 25th and 26th Streets, East Side of Michigan Avenue.

FIRST ADDRESS: Lord's Day,
May 9, 1915, at 3:00 p. m.

SECOND ADDRESS: Lord's Day,
May 16, 1915, at 3:00 p. m.

THIRD ADDRESS: Lord's Day,
May 23, 1915, at 3:00 p. m.

FOURTH ADDRESS: Lord's Day,
May 30, 1915, at 3:00 p. m.

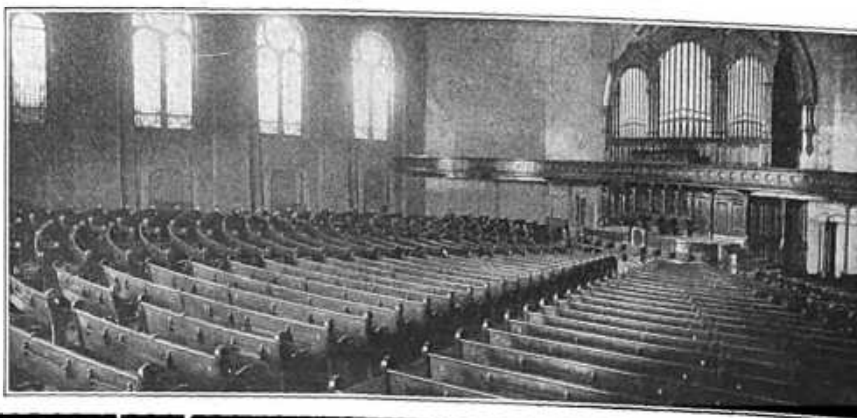
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FROM ZION WHITE-ROBED CHOIR

ALL WELCOME

Free-Will Offerings only Received

ALL SEATS FREE

"Christ Is All, and In All"



He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

Entered as second-class matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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Zion City, Illinois, May 8, 1915.

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INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

EDITORIAL NOTES

By The General Overseer

FAITH!

FIGHT!

OVERCOME!

"NOW FAITH is the substance of things hoped for, the evidence of things not seen." Heb. 11 : 1.

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

"So then faith cometh by hearing, and hearing by the Word of God." Rom. 10 : 17.

THE FOREGOING quotations present to us:

First: A clear, concise definition of faith;

Second: a Declaration that faith is absolutely necessary to please God;

Third: A specific answer to the question, How does faith come?

The steps which every sinner must take in his return to God are in regular order as follows:

I. REPENTANCE:

- (1) Confession.
- (2) Restitution.

II. FAITH.

III. OBEDIENCE:

- (1) Obedience to the Christian Ordinance of Baptism by Triune Immersion.
- (2) The bringing of the whole tithe into the storehouse—in brief, keeping all the sayings of Jesus the Christ. (John 14 : 21,23.)

IV. HOLY LIVING.

THUS YOU will see that the obtaining and the exercising of faith is the second step in the Christian life.

To WALK by faith is one thing:

To walk by sight is another thing.

Zion people must be pre-eminently people of great faith:
 Faith in God,

Faith in His Son, Jesus the Christ,

Faith in the Holy Spirit, the Comforter and Guide,

Faith in the Bible,

Faith in each other.

THE MORE extensive and thorough your knowledge of a good man, the greater will be your faith in him.

The more extensive and thorough your knowledge of a bad man, the less will be your faith in him.

The more extensive, thorough and genuine your knowledge of the Word of God, the greater will be your faith in God.

CHRISTIAN HUSBANDS are called upon to exercise faith for the conversion of unconverted wives.

Christian wives are called upon to exercise faith for the conversion of unconverted husbands.

Christian parents are called upon to exercise faith for the conversion of unconverted children.

Christian children are called upon to exercise faith for the conversion of unconverted parents.

You are called upon to exercise faith for the salvation, healing and cleansing of many.

I THEREFORE exhort one and all, both young and old, to be diligent, earnest, prayerful students of the Bible, and to be faithful in reading and studying LEAVES OF HEALING and THE THEOCRAT, and other Zion literature.

"I HAVE not found so great faith, no, not in Israel." Matt. 8 : 10.

"And Jesus seeing their faith." Matt. 9 : 2.

"Thy faith hath made thee whole." Matt. 9 : 22.

"Believe ye that I am able to do this? They said unto Him, Yea Lord." Matt. 9 : 28.

"O woman, great is thy faith." Matt. 15 : 28.

"And Jesus answering saith unto them, Have faith in God.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11 : 22—24.

IN HEBREWS, the eleventh chapter, we have presented a long list of the mighty heroes of faith.

By faith the worlds (ages) were framed by the Word of God.

By faith Abel offered unto God a more excellent sacrifice than Cain.

By faith Enoch was translated.

By faith Noah prepared an ark to the saving of his house.

By faith Abraham went out, not knowing whither he went.

By faith Abraham became a sojourner in the land of promise.

By faith Sarah received power . . . since she counted Him faithful who had promised.

By faith Abraham offered up Isaac.

By faith Isaac blessed Jacob and Esau.

By faith Joseph made mention of the departure of the children of Israel.

By faith Moses was hid three months by his parents.

By faith Moses refused to be called the son of Pharaoh's daughter.

By faith Moses forsook Egypt.

By faith he kept the passover.

By faith the Children of Israel passed through the Red Sea.

By faith the walls of Jericho were thrown down.

By faith Rahab perished not.

By faith God's servants subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed valiant in fight, turned the armies of aliens to flight.

Faith is the victory that overcomes the world.

Have faith in God!

Continued on page 137

TITHING

Tithing in the Patriarchal Age

"And he (Abram) gave him (Melchizedek, as God's High Priest) a tenth of all."—Genesis 14:20.

"Of all that Thou shalt give me I will surely give the tenth unto Thee."—Genesis 28:22.

Tithing in the Mosaic Dispensation

"All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah."—Leviticus 27:30.

Tithing in the Reign of Solomon

"Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine."
Proverbs 3:9, 10.

Tithing Under the Prophets

"Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse: for ye rob Me, even this whole nation. BRING YE THE WHOLE TITHE INTO THE STOREHOUSE."—Malachi 3:8, 9, 10.

Tithing in the Christian Dispensation

"To whom (Melchizedek) also Abraham divided a tenth part of all."—Hebrews 7:2.

"Thou (Christ) art a Priest forever after the order of Melchizedek."—Hebrews 7:17.

"Here men that die receive tithes, but there one of whom it is witnessed that He liveth."—Hebrews 7:8.

"Ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to have left the other undone."—Matthew 23:23.

THE CROWN

Report of an Address Delivered in Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, March 14, 1915, by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion

(Reported by G. L. Marshall)

PROCESSIONAL by Zion White-robed Choir: "O ZION, HASTE, THY MISSION HIGH."

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He Who made all nations is not willing
One soul should perish, lost in shades of night.

Refrain: Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying,
Or of the life He died for them to win.

Proclaim to every people, tongue, and nation
That God, in Whom they live and move, is Love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in pray'r victorious;
And all thou spendest Jesus will repay.

He comes again: O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Thro' thy neglect, unfit to see His face.

INVOCATION by the GENERAL OVERSEER:

God be merciful unto us and bless us,
And cause His Face to shine upon us;
That Thy Way may be known upon the earth,
Thy Saving Health among all the nations.
For the sake of Jesus; Amen.

GENERAL OVERSEER: Let us sing hymn No. 619—
"CROWN HIM."

Look, ye saints, the sight is glorious
See the "Man of sorrows" now;
From the fight return'd victorious,
Ev'ry knee to Him shall bow.

Ref. -- Crown Him, crown Him, angels crown Him,
Crown the Savior "King of kings;"

Crown the Savior, angels, crown Him
Rich the trophies Jesus brings;
In the seat of pow'r enthrone Him,
While the vault of heaven rings.

Sinners in derision crown'd Him;
Mocking thus the Savior's claim;
Saints and angels crowd around Him,
Own His title, praise His Name.

Hark! the bursts of acclamation!
Hark! these loud triumphant cords;
Jesus takes the highest station,
Oh, what joy the sight affords.

SCRIPTURE READING

APOSTLE CAREY: I will read from the Inspired Word of God, in the First Epistle of Paul to the Corinthians, the First chapter:

Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours:

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

That in every thing ye are enriched by Him, in all utterance, and in all knowledge;

Even as the testimony of Christ was confirmed in you:
So that ye come behind in no gifts; waiting for the coming of our Lord Jesus Christ:

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

God is faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord.

Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptized none of you, but Crispus and Gaius;

Lest any should say that I had baptized in mine own name.
And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

FOR THE PREACHING OF THE CROSS IS TO THEM THAT PERISH, FOOLISHNESS; BUT UNTO US WHO ARE SAVED, IT IS THE POWER OF GOD.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom: BUT WE PREACH CHRIST CRUCIFIED, unto the Jews a stumbling block, and unto the Greeks foolishness;

But unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

BUT GOD HATH CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE; AND GOD HATH CHOSEN THE WEAK THINGS OF THE WORLD TO CONFOUND THE THINGS WHICH ARE MIGHTY;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in His presence.

But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

That, according as it is written, HE THAT GLORIETH, LET HIM GLORY IN THE LORD.

May God add His blessing!

The Zion Senior White-robed Choir rendered the anthem—"HOW LOVELY ARE THE MESSENGERS," by Mendelssohn.

GENERAL OVERSEER: All bow in silent prayer.

My brothers and sisters, we are assembled here in the Name of Jesus. We are weak and needy creatures, and now God gives us the glorious privilege of drawing nigh to Him in earnest prayer. Pray for yourselves! Pray for your loved ones! Pray for the whole world! Pray that God will make this service a feast unto your spirits. (With heads bowed in prayer, the congregation joined in singing the hymn—"CLOSE TO THEE.")

Thou my everlasting portion,
More than friend or life to me,
All along my pilgrim journey,
Savior, let me walk with Thee.

Ref.— Close to Thee, Close to Thee;
All along my pilgrim journey,
Savior, let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.

Lead me thro' the vale of shadows,
Bear me o'er life's fitful sea:
Then the gate of life eternal,
May I enter, Lord, with Thee.

GENERAL OVERSEER: All bow in prayer.

Our Kind Heavenly Father, we recognize and realize that through Thy loving-kindness and tender watch-care we are permitted once more to assemble ourselves in Thy presence to worship Thee in spirit and in truth.

We pray that Thou wilt accept our heartfelt gratitude for Thy loving care, for the guidance of Thy Word and Holy Spirit; for Thy great love, and for the joy in our hearts; for the peace that passeth all understanding,—guarding our minds and hearts in Christ Jesus.

We thank Thee that Thou art the Giver of every good and perfect gift; that Thou canst not be tempted with evil, neither dost Thou tempt with evil any man.

We thank Thee that Thou dost never change; that there is with Thee no variableness nor shadow of turning—Thou art ever the same. This afternoon in Shiloh Tabernacle, in this the Twentieth Century of the Christian Era, it is our privilege to bow before the God to Whom Moses prayed, to whom Daniel went; the Great God of Abraham, Isaac and Jacob, and the patriarchs and prophets and apostles. O God, Thou art ever the same; Thou hast never changed. Thy promises are sure.

We come unto Thee with full assurance in our hearts that Thou wilt receive us; that Thou wilt accept our worship; that Thou wilt hear us as we pray in accordance with Thy will, and in our spirits and lives submit ourselves unto Thee.

We thank Thee for the revelations of Thyself unto the children of men. We thank Thee for the glimpses Thou hast given us of the future. We thank Thee, O God, for all blessings, both temporal and spiritual, which Thou hast bestowed upon us from the earliest moment of our lives down to the present time.

O God, We pray that Thou wilt accept our gratitude for Jesus the Christ and for the Holy Spirit, and hear our prayer that we may be more Christlike; that we may be truly obedient; that the Holy Spirit may be given unto us; and that through the resurrection of Jesus the Christ from the dead there may, in deed and in truth, be within our spirits a lively hope, and, having this hope, may we purify ourselves even as He is pure.

We pray Thee, our God and Father, to accept the praise and the thanksgiving of this congregation; to hear now our earnest petitions; to bless us who profess to love Thy Name, to quicken us, and to make us what we ought to be—in spirit, in soul and in body.

Hear us for any in this congregation who are unsaved, who as yet have not given their hearts to God. Hear us for the sick, and for all for whom we should pray—for all who have made requests, and for all for whom requests have been made. Even as Thou hast loved all the world, and as Jesus has tasted death for every man, so, having His Spirit, our hearts go out in loving sympathy to all mankind; and as time permits, and as much as in us lies, we desire to help our fellow men to God. Therefore, we pray for all mankind, and while the Lord tarries may we be faithful in preaching the Everlasting Gospel; and may many, O God, be won from darkness to Light and in Jesus the Christ find salvation for spirit, for soul and for body.

We pray that Thou wilt bless the officers and the members and the children of the Christian Catholic Apostolic Church in Zion this day, with every needed blessing. We pray, O God, that Thou wilt take us all into a sacred nearness with Thyself, and, as we are living in perilous times, we pray Thee to watch over us, to guard us, to protect us from all the darts of the enemy; and wilt Thou fit and prepare us for the coming of Jesus the Christ, our Lord and King.

We pray Thee to bless Zion City with every needed blessing. We pray that Thou wilt guide us, and that Thou wilt crown our efforts with success; that Thou wilt help us to be true and steadfast and faithful.

Hear us, O God, we beseech Thee, for Zion everywhere; for the isolated member standing, as many are, alone, in the midst of a wicked and perverse generation, holding up the banner of Thy Kingdom. Sustain all such this day, and bless them and make them a blessing.

Hear us, Our Father, in this our earnest petition, and bless us as we further wait before Thee; in the Name of Jesus, Who in the days of His flesh taught us to pray, saying: (All joined in chanting the Lord's Prayer.)

Following the Offertory, by Dr. Hyland Em Wilson, the General Overseer made the usual announcements for the week, after which the SENIOR CHOIR rendered the selection, "FAR FROM THEIR HOME," by Woodward.

ADDRESS

GENERAL OVERSEER: Let all give attention to the reading of the following selection of Scripture, which will bring out, in the three expressions—the "crown of righteousness," the

"crown of life," the "crown of glory"—one and the same thought; each expression, of course, being purely figurative.

The Savior, in His teaching, made use of the commonest and simplest objects around Him. This you will see in studying the parables; and in the very same way that He made use of the vine, the grain of mustard seed, the leaven, the dragnet, the sower who went forth to sow, and so on,—in the same way He made use of the word "cross" and the word "crown."

The Word "Cross" Made by Jesus the Sweetest and Most Precious of Words

I have already, at considerable length, shown you how the word "cross" was one of the most despised, the most hated, and the most loathsome words known by the people when Christ came to fulfill His mission; and how the Savior took that hated and loathsome word and surrounded it with a halo of glory, and made it to you, as you very well know, the sweetest and most precious word that you know; as indeed it is to all Christians.

There is no word in the English language more precious and more significant to you than the word "cross." It is even sweeter and more far-reaching in its meaning than the word "mother," or "home;" for it stands for the life, the teaching, the suffering, of THE SAVIOR OF THE WORLD.

We are not to think (except as it is necessary) of the material post, or tree, as it is called, upon which Jesus was crucified; but we are to think of what it stands for; and it is in the figurative sense that we have studied the word "cross," and it means to you and to me, and signifies to you and to me, any self-denial, any self-sacrifice, any persecution, any suffering for Christ's sake.

Now, that is what the CROSS means; and I trust that *taking up the cross and following Jesus* is perfectly plain to all.

I mentioned here a few years ago the hymn, "JESUS, I MY CROSS HAVE TAKEN," and gave you, in a few words, the story of how it came to be written.

The young lady who wrote that hymn, in deed and in truth took her young cross—which was this: Having been forbidden by her parents to accept Christ or to believe in Him, she chose to accept Him and to believe in Him; and she was ordered out of her home. In choosing Christ and rejecting her parents she took up the cross and followed Jesus.

True Discipleship Means Forsaking All Things to Follow Jesus

And so we know something of what it means to follow Jesus. The Savior said,—and I have read it to you a number of times—"Whosoever he be of you that FORSAKETH NOT ALL THAT HE HATH, HE CANNOT BE MY DISCIPLE." In other words, if a man permits ANYTHING—I do not care who it is, what it is, where it is—to stand between him and Christ, between him and his duty to God, that man cannot be Christ's disciple.

Now, sometimes it is one thing, sometimes it is another. In the case of the young man who came to Jesus and asked, "Good Master, what shall I do that I may inherit eternal life?"—the one thing that stood between him and God was his possessions. That may be true of some here. Whatever it is, if you allow anybody or anything to keep you from serving God, from answering the call of God, from rendering your full duty to God, you cannot be His disciple.

When a man comes up against something that stands between him and Christ, then it is that he must PUT CHRIST FIRST; and if he does not do it, he refuses to take the cross—and, of course, refuses to follow Jesus.

I gave you the history of the word "cross"—an extensive history; the history of the word "crown" would be just as interesting, but I will put it very briefly.

The Origin of Word "Crown" Traced to Times of Antiquity

You find the word "crown" in the Old Testament a number of times, because you have a great deal to do with kings there; and crowns are mentioned in connection with the history of the kings of Judah and Israel.

First of all, I will tell you how the crown originated. Away back yonder, nobody knows just how far back, among certain people, they wore long hair, and in order to keep their hair from falling down over their eyes, they began to wear a simple headband to keep the hair up.

After a time the leader, whatever he was called, ultimately a king, adopted a headband of a different color. Then a little later this band was called a diadem, and was made into raised

work. Later it was wrought out in gold; and then finally they kept extending it and altering it until the diadem was developed into the crown; and among certain peoples it was adopted exclusively for sovereigns.

Now, it is a long story and it is an interesting story; but this is enough to give you an intelligent idea of how the crown originated.

At first crowns were not worn exclusively by kings; they were worn by everybody. Finally they were worn exclusively by kings.

The crown of a king represents the dignity and power belonging to the position to which he has arisen by years of toil, close application, or devotion to his countrymen. That is not always true; it is not true of some kings today—but, generally speaking, that is what the crown of a king stands for. Of course, when a man has the crown placed upon his head, making him king of a great country, he looks upon it as a great honor; and it is considered the highest honor that can be given to any person in the entire kingdom.

In the New Testament, the first mention of the word "crown" is in reference to the "crown of thorns," platted by the cruel persecutors of Jesus, and pressed upon His brow in mockery.

The Crown of Thorns Replaced with the Crown of Righteousness

My brothers and sisters in Christ, I believe—in fact I KNOW, from the plain Word of God, that no individual will ever have placed upon his head, by the hands of Almighty God, the crown of righteousness, the crown of glory, the crown of life,—until he has had a crown of thorns pressed upon his brow by the cruel persecutors of the world. The brow that never bore and that never wore the crown of thorns, will never wear the crown of righteousness, the crown of glory, the crown of life; and it is impossible to be a Christian without the world pressing a crown of thorns upon your brow, and they will sink the thorns into the flesh until the blood flows down over your cheeks.

The Apostle Paul, in his epistles, refers oftentimes to the Olympic games and to the Isthmian games. He likens the Christian life to a race; he likens it to a prize fight. He has in mind the glorious days of Greece, when parents aspired for their sons to win crowns of leaves in the great Olympic or Isthmian games.

From all over Greece the people came; the great stadium was crowded to the uttermost with spectators—friends and enemies of the various contestants.

Before the day of contest every aspirant had to show that he had been in training. For ten months he had to live on spare food; he had to deny himself of every luxury; he had to endure the greatest hardships in the way of training before he could enter as a contestant. He laid aside every weight—all superfluous clothing, every ounce of superfluous flesh, so that he might not be hindered.

Paul says, referring to these games: "They do it to obtain a corruptible crown; but we an INCORRUPTIBLE."

The Christian Inspired by a Cloud of Invisible Witnesses

In the 12th chapter of Hebrews is an allusion to these Olympic games, to these contests, and he says: "Wherefore seeing we also are surrounded with so great a CLOUD OF WITNESSES,"—just as they were surrounded by the tens of thousands in the Greek stadium, who were there to witness the contest, we are surrounded by the hosts of faith and, for aught I know, by all the saints in Heaven, who are looking down upon us this afternoon and watching us in this great race—which, as I have told you, starts at the foot of the cross, and continues to the milestone, the grave.

And so when Paul comes to the close of his life, languishing in a Roman prison, forsaken by everybody,—one cannot read that without tears: "Demas hath forsaken me, having loved this present world,"—left alone, chained to a guard, a chain around his wrist and the other end around the wrist of a guard,—ah, he knew very well it was a matter of a very short time until they were going to KILL him; and there is nothing more sublime in all the Bible than to see the mightiest of all the apostles round out his career languishing in a Roman prison, shackled to a guard, writing to Timothy because he wanted his work continued.

Paul could not bear to think of the work he had done ceasing. He was not bothered about his own departure; he was ready to depart—and so are you and so am I if we love the Lord Jesus Christ; and if we love Jesus the Christ we love His appearing. It is sinners who do not want the Christ to come.

Paul says, "The time of my departure is at hand." I will tell you, my brothers and sisters, there is a thought there—"THE TIME OF MY DEPARTURE IS AT HAND." The Wise Man said, did he not? "To every thing there is a reason.... A time to be born, and a time to die—" Your time is coming; with some of you sitting here it is not very far off.

"—THE TIME OF MY DEPARTURE IS AT HAND." There is a very beautiful thought there. In the Greek, the word that is used for *departure*, is the word that is used for weighing the anchor of a ship.

"—THE TIME OF MY DEPARTURE IS AT HAND. I have fought a good fight. These Greeks have been contesting in physical encounters, and they have won crowns made out of leaves, and their parents have been very proud of them; and they have carried their crowns back home with them and they have been put on exhibition. They have fought a fight, but I have fought a GOOD fight."

Now you know, a fight is about the last thing some people want. They say, "Voliva is always fighting!" Yes, and I always expect to fight as long as God gives me breath—fight sin, unrighteousness and wickedness! I always expect to fight! I do not know what Jesus the Christ gave me an armor for, if not to fight in. I do not know what business a man has going around wearing an armor and never fighting!

Fighting the Good Fight of Faith

Paul says, "I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH."

My brothers and sisters, let me repeat this to you again: "FOR I AM ALREADY BEING OFFERED"—"*I am already being poured out*,"—think of that! a man sitting there in a prison cell, chained to a guard, and a long time ago he started as an offering in the cause of Christ, and now he knows that already the last act of the sacrifice is begun—"FOR I AM ALREADY BEING OFFERED (poured out), AND THE TIME OF MY DEPARTURE IS AT HAND. I HAVE FOUGHT A GOOD FIGHT."

My brothers and sisters, let me give you one point here: I say that a man or woman who does not believe in Divine Healing does not believe the Bible!

Do you hear that?

I say that many people may be in ignorance, just as you once were, but I say this: that in the light of the ministry of John Alexander Dowie, men and women who have had that light, who do not believe in Divine Healing, they do not believe the Bible; and when they turn to doctors and knives they trample the blood of Christ underneath their feet. I say emphatically, that if I did not believe in Divine Healing, I would burn that Bible before six o'clock tonight!

Now, what does it mean to KEEP THE FAITH?

What does it mean to KEEP THE FAITH?

Ah, you do not want to be tried! You do not want any tests! You do not want any trials! You are ready to run when the first little whiff of wind hits you, and you will never be gold tried in the fire!

What is this here?

"BLESSED IS THE MAN THAT ENDURETH TEMPTATION (or trial): for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." (James 1:12)

Now then, oh, how scared you are that you are going to die without a doctor! Oh, how worried you are! The relatives come around and say, "Let us get a doctor! Let us call in a doctor!" And you begin to think, "Oh, what will my son John say if I should die without a doctor?" and so on.

Let me tell you, if you are going to KEEP THE FAITH you will die WITHOUT A DOCTOR! But if you are going to deny your God and turn your back on Jesus the Christ and play the coward when trial comes, why, then you will turn to the arm of flesh!

The Christian Life the Only Right Life to Live

Ah! men and women who are going to *keep the faith*, they are FAITHFUL UNTO DEATH and, WHETHER LIVING OR DYING, serve God!

Is there any other life that is worth bothering with? You tell me that a life lived for God is a life in vain, and I say then I want to be snuffed out of existence! I do not care to live another minute!

You say, "I do! I want to live to chew and smoke tobacco."

and to go to Waukegan occasionally and get a glass of beer!" And some little lady says, "I want to live to go to moving-picture shows, and to go to dances."

Well, I do not! If I cannot live to serve my God, I do not want to live at all! I have no desire to join company with a hog, and to live the same life a hog lives; and a life that is not lived for God is nothing but a hog's life. All a lot of people are doing, is—they eat, and so does a hog; they drink swill, and so does a hog; they sleep, and so does a hog; they grunt and groan, and so does a hog; and they die, and so does a hog.

Men and women who live in the flesh, they live the life of a hog. I do not care to live that kind of a life! And there are a lot of people who look like hogs. I have seen men and women who looked just like hogs—if anything the hogs were a little the better looking.

Christ said to them, "Ye are of your father THE DEVIL," did He not? So the devil was their father. Now, he is a nice chap to have for a father, is he not?

Is he your father?

"Ye are of your father the devil," Christ said to them; and there is nothing remarkable that a child should look like his father, is there?

Nothing at all!

Christ said, when He reached the close of His life, "I have finished the work which Thou gavest Me to do, Father."

What about you?

Paul said, when he came to the close of his life, "I have KEPT THE FAITH."

What about you?

Have you denied the faith?

Some have denied the faith?

Some have denied Jesus the Christ?

Do you think there is no Day of Judgment for them?

Ah, they will find out some day! I would not be in their shoes for a deed to the State of Illinois, let alone for Zion City. They have denied the Lord that bought them! They have crucified the Christ afresh! They have driven the spikes through His hands and into His feet, and stuck the spear in His side! They have trampled His blood underneath their feet!

Oh, what a terrible thing!

Not the Beginning but the Ending of the Christian's Life Decides his Faithfulness

Paul could say, "I have finished my course."

You started at it, did you not? and you jumped out before you get ten rods down the track. That is the way a lot of people do!

Perhaps you were brought up in one of these old apostate churches that teach the damnable lie—"once in Christ, always in Christ." You will find saloon-keepers who believe that; and the lowest-down vagabonds believe it.

Once in Christ, always in Christ! It is an INFERNAL LIE! There are people who started in the race, but they did not run three days until they jumped out.

How many of you are in the race-track this afternoon?

How many?

How many once started and have jumped out?

Only those who KEEP IN THE RACE-COURSE, only those who CONTINUE TO THE GOAL, will receive the CROWN OF LIFE! They are the only ones!

The CROWN OF LIFE!

Paul says, "HENCEFORTH—" isn't that a wonderful way for a man to write, sitting in a prison cell, expecting in a few days to be put to death? He did not know whether they were going to cut off his head, or throw him to the wild beasts, or what! But he knew they were going to put him to death, all right, and he sits there and writes: "I am already being offered, and the time of my departure is at hand. I have FOUGHT A GOOD FIGHT, I have FINISHED MY COURSE, I have KEPT THE FAITH: Henceforth there is laid up for me a CROWN OF RIGHTEOUSNESS," hanging up there somewhere already woven—like the judges of the Olympic games, who had a room there with the crowns, already woven out of leaves, hanging all around.

And so Paul, from his prison cell, looks up yonder to Heaven, and he sees the crowns hanging there already woven by the Great Judge of all men; and he says, "Henceforth there is laid up for me a CROWN OF RIGHTEOUSNESS, which the Lord, the RIGHTEOUS JUDGE, shall give me at that day: and

not to me only, but UNTO ALL THEM ALSO WHO LOVE HIS APPEARING."

Oh, is not that wonderful!

The "CROWN OF RIGHTEOUSNESS!"

The Crown of Righteousness Embodies a Life of Righteousness

You know, that is figurative. Paul knew that when he got to Heaven the Great Judge of all men would know every holy thought he had ever had; every kind word he had ever spoken; every loving deed he had ever wrought; every time he had outstretched his hand to the poor, the suffering and the needy; every step he had taken to rescue the perishing; every time he had visited the widows and orphans; every time he had done a kind deed,—and into that beautiful crown every thought, every word, every loving act, would be woven; and God would say to him, "Thou art righteous," and he would go on and on through all Eternity, shining more and more, becoming more and more like God Himself.

The CROWN OF RIGHTEOUSNESS!

The CROWN OF LIFE!

The CROWN OF GLORY!

Why, you do not begin to live here! Think of it, you say. "Well, Mother King is in her ninety-eighth year; Father Duncan is eighty-three or eighty-four; and Mother Whiteman is in her ninety-second year." Yes, and that is longer, probably, than most of us will live; but what is ninety-seven years, when over there is a never ending ETERNITY!

What fools people are to barter away, forfeit, all Eternity for a few fleeting years here of gluttony and indulgence of the baser passions! And then at the end of the brief period,—which is like a meteor flashing across the sky; or, as God Himself says, it is like a flower that shines forth in its glory in the morning, and then the sun rises and scorches it and it dies; or it is like a blade of grass; or a tale that is told!

Think of the fool who will barter away Heaven, with all its eternal joys and pleasures, for a few brief years of a life of a hog here, that will end up in hell!

What a fool a man is who plays with fire, and particularly with unquenchable fire! What a fool a man is who plays with a sword, especially a two-edged sword that cuts to the very joint and marrow! What a fool a man is who plays over a pit, especially the bottomless pit of hell! But that is what the multitudes are doing today! Oh, what fools people are!—that does not begin to express it.

The Crown of Righteousness!

The Crown of Glory!

The Crown of Life!

Everyone to Heed the Admonition to:—"Beware lest Another Take your Crown"

The next exhortation to which I wish to call your attention, is that solemn one in the last book of the Bible. Hear the voice of the Eternal God, as it rings down through the ages, saying to you and to me: "Beware, Beware, lest another take your crown!"

As you sit here this afternoon, up yonder is a crown for every one who sits here; but "Beware, beware," God says, "lest ANOTHER TAKE YOUR CROWN!"

Ah, foolish man, foolish woman, to become enamored with the things of this life—the things of time and sense—and allow your eternal interests to be destroyed, and the crown that is hanging yonder for you, in that Great Day, to be given to another, because you failed in the race!

The CROWN OF RIGHTEOUSNESS, the CROWN OF GLORY, the CROWN OF LIFE!

Beware, lest another take your crown!

My brothers and sisters, here are two of the most important words in the Gospels and the Epistles—"CROSS" and "CROWN"

May God, by the Holy Spirit's power, burn into your hearts this afternoon this truth: You may sit here and turn your eyes up yonder and see the CROWN OF RIGHTEOUSNESS,—oh, how beautiful it is! How you would like to have it!—but you will never get it unless you BEAR THE CROSS, and bear it FAITHFULLY, and deny yourself and follow Jesus!

Earth the Place to Bear the Cross, Heaven to Receive the Crown

Let me impress upon your minds also, that there is no place HERE for the crown! Earth is the place for the toil; Heaven is the place where you receive the wages. Earth is the place to bear the cross, it is no place to wear the crown—up yonder is where you receive and wear the crown.

Paul did not wear any crown here, except a crown of THORNS; and, as I told you, you will never receive the *crown of righteousness*, you will never receive the *crown of glory* nor the *crown of life*, unless you wear the crown of thorns here.

Woe unto you when all men speak well of you!

There stands a coffin, and there lies the form of a man. In his address the minister says, "Our beloved brother died without an enemy!"

If I thought this afternoon that any man would ever stand at the foot of my coffin, and could say, truthfully, "Wilbur Glenn Voliva died without an enemy," I would know this afternoon that I would be going to *hell*!

A man who dies without an enemy is not a follower of the Lord Jesus Christ! It is an impossibility to live the Christian life and not have enemies! There is not a young man, there is not a young woman, there is not a person here, who can stand for God and Righteousness and not have enemies.

It means something to be a *Christian*. Oh, what joys there are to which the world is a stranger! And I am sorry to say the rank and file of church members are strangers to them, too. The rank and file of church members in this country do not know a bit more about the RELIGION OF THE LORD JESUS CHRIST than a six months' old babe knows about Egyptian hieroglyphics!

Ah, if I were in their place I would be ashamed to sit in a rocking-chair, I would be ashamed to recline upon a downy couch surrounded by damask curtains, I would be ashamed to float along on flowery beds of ease, I would be ashamed to call myself a disciple of Jesus of Nazareth; for I would expect, in the Great Day, that God would say to me: "You had an easy time down yonder, you did not know what it was to suffer—DEPART FROM ME! I do not know you!"

"IF WE SUFFER, WE SHALL ALSO REIGN WITH HIM."

Now, are you following Jesus?

I put the question straight to you: ARE YOU FOLLOWING JESUS?

"Oh, I expect to follow Him up yonder?"

You cannot do it unless you follow Him *HERE*!

"I expect to follow Him triumphant."

Necessary to Follow the Christ in Humiliation, before Seeing His Glory

You cannot do it unless you follow Him humiliated, despised, rejected, CRUCIFIED! It is an utter impossibility! You may just as well say, "I expect to reap a great harvest of wheat," when you never plowed a furrow nor sowed a grain. You will never do it! It is perfectly plain, is it not?

You know, when Jesus preached, some of the people who were there, eager to be His followers, never followed Him any more. They were like some, who belonged to Zion at one time; they heard me in this Tabernacle in that series of sermons on "The Kingdom," and they never supported me afterwards. I am thankful to God they never did; they went to their own place.

Now, that young man mentioned in the Bible is a fair representative of a lot of those fellows in Philadelphia.

"Master, I will follow Thee whithersoever Thou goest"—I will go up and shake hands with "Billy" Sunday and have my name enrolled as a convert.

Yes! But suppose "Billy" Sunday were to say, "Look here, my friend! Jesus the Christ gave up Heaven to become a slave. He suffered INDESCRIBABLE suffering. He was scourged, they spit in His face, they beat Him over the head with a reed, they put a scarlet robe on Him, and they spiked Him to the cross. Are you prepared to deny yourself every day? Are you prepared to take up the cross, and follow Jesus no matter what anybody says? Are you prepared to renounce the world—no longer to be a friend of the world?"—why, if he were to say that I will guarantee that ninety-nine out of every hundred of his so-called converts would beat hasty tracks down town!

The Savior looked at this young fellow, and He said, "Look here, young man, (This is a wonderful thing—very remarkable!) 'the foxes have holes, and the birds of the air have nests; but THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD. Now, do you think you want to follow Me?' There is nothing further said there, is there? Not a word!"

Another one said, "I will follow You, but my father is dead and I must go back first and bury him." Christ said to him, "FOLLOW ME; and let the dead bury their dead."

Another one said, "I will follow you, but I have some uncles

and aunts and cousins at my house, and I want to go back home and say good-bye to them." Jesus said to him, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."

There is DISCIPLESHIP!

Are you ready to follow Jesus?

Modern Revivalists Make a Sham of the Christian Religion

Oh, look at many of the modern so called revivalists!

Look at their tactics! Why, they would make a dog sick!

It is what I call a "jumping jack" revival.

"Now, everybody shut their eyes! Everybody shut your eyes now! I see one fellow who has his eyes open! Now then, everybody's eyes shut? Anyone here who wants to be a Christian, stand up!"

Think of that!

What must God think of it? What must God think of that kind of business? It is nothing but a claptrap method of the devil!

I do not want you to shut your eyes! I want you to OPEN your eyes, and I want you to see the whole race-course — from the cross on Calvary up there, clear down here to the grave! I want you to see everything you have to go through all along the way! Then I ask you: My brother, my sister, ARE YOU PREPARED TO MAKE A START?

Are you?

That is the question!

There were a lot of people who started in Zion, were there not? Yes! And as far as they ever got was a little Divine Healing meeting. That is as far as they ever got! And if they had their way about it that is all that would ever be preached now.

"Oh," they say, "why do you want to keep talking to us about selling our farms to build a Zion City?"

Well, I want to tell you, if you are going to be a son and a daughter of the Kingdom, you are going to go the whole way, or you will never get in! You mark what I say!

There is no divided allegiance! No divided allegiance! No, sir, Christ is going to have it all!

Do you see that big crowd that is going to build a Zion City? Do you see them walking down the path on the 22nd of February, 1900? Do you see them going down there to build a Zion City? Do you see them walking along?

Where are they NOW?

The scoundrels, liars, and hypocrites! they never intended to build a Zion City!

What do you intend to do?

Do you intend to build one?

That is the question!

Well, I might go on for twenty minutes or an hour longer.

This is a wonderful subject—THE CROSS AND THE CROWN!

God will Call Everyone to Account for Every Word and Deed

Now then, when you get up yonder, before the Judge, and the Book is opened, how many pages do you think will be filled with accounts of the wonderful sacrifices you have made down here?

My brothers, my sisters, some of you do not even pay your tithes. Some of you have not religion enough yet to pay your tithes!

Ah, when you stand up yonder before the Great Judge, and they start questioning you,—"What did you ever do down there?" and you say, "Oh, I criticised the General Overseer."—what do you think the Lord will say to you? Do you think He will give you a place in the beautiful palaces up there because you did that?

And to another one of you they will say, "What did you do?" "Oh, I croaked like a frog. That is all I did. While others were toiling and working and doing all they could, I was finding fault."

And to another one they will say, "What kind of an example did you set when they were working to build Zion City?"

"Oh, I told everybody they were going to fail, and everything was going to pieces. I preached that every day so as to help them build Zion City."

And again, "Well now, what did you ever do?"

"Why, I gave thirty-seven cents to send out ZION Literature. You did? And you think you ought to have a great place in Heaven because you did that?"

Well, I am going to try every day to think of all the questions they will ask me. It is one thing to sit here, and it is another thing to stand up yonder.

Oh, what glorious privileges you have!
Oh, what glorious opportunities you have!

Halfhearted Service and Sacrifices Not Acceptable to God

I will tell you, there are some in this Church who, if they are not careful, will never have the opportunity of hearing me preach another sermon!

"Why," you say, "am I going to die?"

No.

"What is the matter?"

I will not allow you to come here any more! I will refuse to break the Bread of Life.

I tell you, after I have done my duty, and more than my duty, and then the First of March comes, and I look out of my window and see a man or a woman coming down Elijah Avenue leading an old sheep, and Deacon DePew comes in, and says, "So-and-so is out here, and he has an offering."

"Well," I say, "What is it?"

He tells me, and I say, "Oh, I don't want to be bothered with him! Let him come in!"

He comes in, and he has an old sheep with both ears cut off, blind in both eyes, both hind legs broken, and the front legs crooked—and he says, "I have brought an offering to build Zion City."

What do you think of that?

I say, "Friend, what have you there?"

He says, "I don't know what it is."

Well, I don't either, and I doubt if the Lord does. It is what used to be a sheep.

I say, "How large a flock have you?"

"Oh, I have eleven hundred at home."

"You have? What are they?"

"They are merino-blooded stock."

"Why didn't you bring me one of them?"

"Oh, I couldn't afford that. This one I could not sell to the butchers, and I tried to give it to my neighbor, but he wouldn't have it, so I thought maybe I could turn it over to you for the Lord."

Conductor and Mrs. John D. Thomas then sang the hymn, entitled, "WILL THERE BE ANY STARS IN MY CROWN?"

I am thinking today of that beautiful land
I shall reach when the sun goeth down;
When thro' wonderful grace by my Savior I stand,
Will there be any stars in my crown?

Cho.—Will there be any stars in my crown?
When at ev'ning the sun goeth down?
When I wake with the blest in the mansions of rest,
Will there be any stars in my crown?

In the strength of the Lord let me labor and pray,
Let me watch as a winner of souls;
That bright stars may be mine in the glorious day,
When His praise like the sea-billows rolls.

Oh, what joy it will be when His face I behold,
Living gems at His feet to lay down;
It would sweeten my bliss in the city of gold,
Should there be any stars in my crown.

The GENERAL OVERSEER offered the following prayer:

O God our Father in Heaven, we leave this service to Thee, earnestly praying that Thou wilt, by the mighty power of the Holy Spirit, touch every heart. And now as the Recessional is sung, help all to be in silent prayer. O Father, be Thou very near, and let there be a true consecration made by every one here. For Jesus' sake, Amen.

RECESSIONAL — "ABIDE WITH ME!"

The GENERAL OVERSEER pronounced the following

B E N E D I C T I O N

May the Grace of our Lord Jesus the Christ, the Love of God the Father, and the Sweet Fellowship of the Holy Spirit be with you one and all, now and for evermore. Amen.

**Subscribe for
Leaves of Healing**

Prayer of Consecration



Y God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body.

Give me power to do right, no matter what it costs, even if it cost me my life; even if it cost my happiness on earth, my business, my family, my friends. Help me to do right no matter what it costs, even if it cost prison, if it cost death. Help me to confess my sin, and to restore and to do right to my fellowman and in Thy sight. Give me Thy Spirit. Let Thy Spirit purify my spirit, my soul, my body, my business, my daily life, my family. God help me that faith shall enter into everything, and that I shall not be guilty of living without Faith, of working without Faith, knowing that Thy Word is true, that whatsoever is not of Faith is sin. O God, help me then to live a life of Faith in the Son of God; put that Faith into every hour of every day and every step of my life. God help us to be a faithful people, full of the Faith of God, reasonable, peaceable, pure, industrious, holy, healthy, happy, for Jesus' sake. (Amen)

B e n e d i c t i o n



ELOVED, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere forever. (Amen)

Zion, the Champion of the Theocracy

By Apostle Anton Darms

THE KINGDOM OF GOD is the one great subject which finds expression in every book of the Bible from Genesis to Revelation. The purpose of the revelation given in the Word of God is to show saved men how to build up, establish, and extend THE KINGDOM OF HEAVEN, where God shall be supreme in all the affairs of men.

Plain directions are given in the Bible, which, if followed, would prove unfailing in solving every problem which might arise in one way or another in connection with the affairs of men. It is most interesting to note, in studying the Bible, that not one phase of life is left untouched.

THE WORD OF GOD GIVES DIRECTIONS FOR INDIVIDUAL RIGHTEOUSNESS

Are you looking for instruction to live a life of highest attainment, of true, noble character?

The Word of God is the only Book which will show you how to be delivered from the power of sin and evil within your own heart and life. The Word of God will show you the Way back to the Father, and it will show you how to keep His commandments and live a life above reproach, so that others will realize the presence and power of God in your daily life.

The people who sat in darkness saw great light; and to them who sat in the region and shadow of death light is sprung up. (Matthew 4:16)

Blessed are the poor in spirit; for their's is the Kingdom of Heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are they who are persecuted for righteousness' sake: for their's is the Kingdom of Heaven. (Matthew 5:3-10)

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

And to knowledge temperance; and to temperance patience; and to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. (II Peter 1:5-10)

A TRUE HOME BUILT UP ONLY ON THE BASIS OF GOD'S WORD

Are you looking for direction how to establish a true home, in which love and joy and peace and contentment are to be found—where husband and wife live in true accord, in unity of faith; and where the children are brought up in the fear of the Lord, so they will be kept from the terrible evils sweeping over a godless world?

Then read the beautiful story of Jesus at the wedding in Cana, where it is plainly revealed that the presence of the Christ in a home brings Heaven down to earth.

Many portions of the Bible are replete with instruction how to adjust all the affairs of the home life to make them conducive to blessing and happiness.

Wives (submit yourselves unto your husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church: and He is the Savior of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave Himself for it. (Ephesians 5:22-25)

Children, obey your parents in the Lord: for this is right.

Honor thy father and mother; which is the first commandment with promise;

That is may be well with thee, and thou mayest live long on the earth.

And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. (Ephesians 6:1-4)

INTRICATE LABOR PROBLEMS SETTLED BY THE BIBLE

Are you looking for the solution of the intricate labor problems which are perplexing not only to capitalist and manufacturer but mechanic and workman as well, which troubles have given rise to strikes and lockouts, and closed down factories and industries, retarding commerce and trade?

You will find a full and perfect solution in the Word of God, which, if followed, would put a stop to all these intricate difficulties in the way of earning a livelihood for one and all.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable.

For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. (Micah 6:8, 10, 12)

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matthew 7:12)

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Not with eyeservice, as menpleasers, but as the servants of Christ, doing the will of God from the heart;

With good will doing service, as to the Lord, and not to men:

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. (Ephesians 6:5-9)

THE BIBLE DEALS WITH NATIONAL AND WORLD PROBLEMS

Are you looking for direction to solve the problem of government for a community or a nation, and to be in a position to know what to do as a public servant or a citizen?

You will not look in vain when you search the sacred pages of the precious Bible which tells you more of the rise and fall of governments and nations than any other work of authority. You will find here the long-sought-for solution to the question as to which form of government is most satisfactory and successful for man.

For the kingdom is the Lord's: and He is the governor among the nations. (Psalm 22:28)

The Lord said unto My Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool.

The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. (Psalm 110:1-2)

And many people shall go and say, Come ye, and let us go up to the mountain of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:3)

Let every soul be subject unto the higher powers. For there is no power but God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but for conscience sake.

For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. (Romans 13:1-7)

THE ESTABLISHMENT OF THE KINGDOM OF GOD PROCLAIMED IN THE BIBLE

Are you looking for a solution to the most complicate of

all questions—the establishment of THE KINGDOM OF GOD through a church organized according to the pattern laid down in the Word of God, by Jesus the Christ?

Look not to any of the hundred and one man-made organizations, from papal Rome down to the many smaller sects found in divided Protestantism. You will find here only confusion in doctrine, in government, in the administering of the Divinely ordained ordinances; you will find the world entrenched within her borders—not only having a part in the affairs of the Church, but controlling and directing them in such a way that she is unable to protest against any evil, since she has become a partaker of evil deeds herself.

Look in the inspired record given in the Word of God if you would understand the high calling of the Church of Jesus the Christ, and your heart will be made to thrill because of the wonderful privileges and blessings which are there held out to the Church as Jesus the Christ founded it.

He saith unto them, But who say ye that I am?

And Simon Peter answered and said, thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father Who is in heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. (Matthew 16:15-18)

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; (Ephesians 4:11-13)

...Christ also loved the Church, and gave Himself for it;

That He might sanctify and cleanse it with the washing of water by the word.

That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Ephesians 5:25-27)

And He is the head of the body, the Church: Who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.

For it pleased the Father that in Him should all fulness dwell. (Colossians 1:18-19)

ZION UNVEILED IN THE WORD OF GOD AS THE LATTER-DAY THEOCRATIC MOVEMENT

Are you wanting to know what the plan of God is regarding the standard of His Theocratic rule, under which are to be found righteousness, peace and joy?

Search the Word of God and read what it says about Zion, which is giving to the world the unfolding of God's rule over the affairs of man in a way as has never been undertaken since Apostolic days.

What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it. (Isaiah 14:32)

Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion. (Jeremiah 3:14)

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

For this God is our God forever and ever: He will be our guide even unto death. (Psalm 48:12-14)

When the Lord shall build up Zion, He shall appear in His glory. (Psalm 102:16)

All these and many more important questions will be answered by a careful study of the Word of God. You will not be left in darkness or doubt as to any important step you are to take in life. The Word of God will enlighten you in regard to all things pertaining to the upbuilding and extension of THE KINGDOM OF GOD.

CHURCH DENOMINATIONS FALL SHORT OF THE BIBLE STANDARD

As you yield yourself in true obedience to His Word, you will walk in the light, and you will have true fellowship with God and also with His people.

It is however almost impossible for any true child of God to find fellowship in the Church organizations as they exist today. They are full of the world—all of the things found in the world today are also to be found in the church denominations.

Are the churches representing the Cause of Christ?

Do the ministers proclaim the Gospel of THE KINGDOM?

Is the message of repentance proclaimed today as it was by

John the Baptist, by the Christ, and by the apostles as they went forth preaching the Gospel?

Is the trumpet in the pulpit calling God's army to battle against sin, against disease, against doctors and drugs, against strong drink and against tobacco, against theaters and secret societies, and against a thousand and one evils and wrongs?

Do the present-day church denominations represent the highest type of THE KINGDOM OF GOD on earth?

Do you find righteousness in all the business dealings of those connected with the so-called Churches?

Do you see any real joy manifested in soul-saving effort among them?

Are the various church organizations bringing about "a chosen generation, a royal priesthood, a holy nation, a peculiar people?"—(I Peter 2:9)

Is it not true today, even more than in the falling away after the Apostolic Age, that the Church Organizations have given their affections to the world?

Do not the Church Organizations today lend their support to the great educational, social, financial and political projects of the men of the world, and thereby neglect the real interests of THE KINGDOM OF GOD?

The Church organizations have failed to give a true representation of THE KINGDOM OF GOD upon earth. It is true, indeed, that in all the various Church organizations are those who are earnestly following Christ and thus are placing before the world examples of true piety; but it will be admitted on every hand that the various churches are largely made up of drones, and that very little practical work is being done by them to reach the unsaved masses.

ZION, THE STRONGEST CHAMPION OF CHRISTIANITY

God has indeed raised up ZION amidst the confusion of man-made creeds and man-made religious, educational, financial, and political organizations in order to show God's true children the way back to the simplicity of the Gospel, and thus to prove to the world that we will have more blessing in every way by obeying God's Word in every avenue and activity of life than by following the customs of the world, the flesh and the devil.

The time is at hand when thousands are inquiring into the ways of ZION. Already ZION is looming up out of all Christendom as its strongest and most effective champion. The early Christians belonged to the sect that was everywhere spoken against, and surely we who have been as richly blessed in ZION, ought to be glad to give a reason for the hope that is in us.

We know it is one thing to give a theory, and quite another thing to put it into practice. There are said to be thousands of ministers in the religious organizations who believe in Divine Healing from an intellectual point of view; but how few of them will go down into the valley of the shadow of death and there wrestle for the deliverance of some afflicted child of God!

There never has been another people since the early Church, which has so completely thrown away the accursed bondage which doctors, surgeons and druggists have imposed upon humanity. Our children have been delivered from the terrible practice of vaccination. There has been no need for hospitals or sanitariums for our people. The sick have been healed not only by the hundreds, but by the thousands, and the result is that the death-rate has been cut down to a very low plane.

How many would today still be suffering in their bodies, or even have been laid aside to rest, had not the Voice of God gone forth from ZION? How many would still be bound down to strong drink and tobacco, and other vicious habits; how many would still be bound down to doctors and drugs, had not the message of Repentance and Salvation gone forth from ZION?

ZION is called of God to champion His cause and KINGDOM in this time and age, when faith is almost vanished from the earth.

ZION is no weakling and no coward, but possessing the vigor of youth is ready, like David, to go forth against the giant with the pebbles of God's Word and promise, and hurl them against the foes of God and mankind!

ZION is in the battle to win, and *win* ZION will!

ZION will build up THE KINGDOM OF GOD according to the pattern given in the Word of God, and what ZION builds will stand the fire test.

Let one and all of God's people rally to the standard, and put their lives and their talents and their possessions where they will count most for God and do the most for the upbuilding of His cause and KINGDOM.

ZION'S 14th FEAST OF TABERNACLES

Testimonies Given in Shiloh Tabernacle, Zion City, Illinois, on Tuesday, July 14, 1915

GENERAL OVERSEER: You have all read her testimony, which appeared in Vol. 34, No. 1, of LEAVES OF HEALING.

Mrs. PUGH, Zion City, Illinois: I want to renew my vows to God in this Feast of Tabernacles. My life is already on the altar.

I want to praise God for salvation and for healing. Ten years ago this month I was brought to Zion City an invalid. I have been down in the Valley. I thank God for His keeping power during these past years, and I want you to pray that I may be faithful.

DEACON B. J. HAMMOND, Zion City, Illinois: I want to praise God for bringing me into Zion, about ten years ago. When I joined Zion I was a nervous wreck from the use of tobacco. I had weak muscles in my body, caused from foolish living; but when I came into Zion I was healed. I had in my system many things which the devil put there as a result of sin. I had in my home a small drug store, and in the printing office where I worked I had another small drug store. Drugs killed my father; and they would have killed me had not God taken them away from me. He took the tobacco away from me, too.

When I came here I could not hold my hands still to do a decent day's work. Today, I have as still a hand as any man living, and I praise God for it. Not long ago my little boy was burned in a fearful way. We prayed that there would not be a scar left on his face, and there is not a mark left there. His little arm is marked some, but I believe had we prayed earnestly enough that there would be no marks on his arm; but we thought more of the face, that there might not be a scar which he would carry with him through his future life.

We cannot praise God enough for these things. When he was born, there was a wonderful delivery. A number of years before, when the last child was born, he was born almost at the point of a knife, with the physicians there; but God was there this last time. Had it not been for the earnest prayer offered, both my wife and our little boy would have been in the grave.

A few months ago, when I went to Indiana, I was taken sick. I suffered more than I have ever suffered before in my whole life. My relatives thought I ought to go to the doctor, but my trust was in God. The healing came speedily after prayer of those in Zion City was offered. Today I am as strong as any man could be, as far as I know.

Oh, I praise God for Zion! Let us glorify God, and then go forward and accomplish more than ever before for Him. ELDER FRED RICHERT, Rockford, Illinois: I want to express my thanksgiving this morning with a grateful heart, in the words of the One Hundred Third Psalm:

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."
"He will not always chide: neither will He keep His anger for ever."
"He hath not dealt with us after our sins; nor rewarded us according to our iniquities."
"For as the Heaven is high above the earth, so great is His mercy toward them who fear Him."

"As far as the east is from the west, so far hath He removed our transgressions from us."
"Like as a father pitieth his children, so the Lord pitieth them who fear Him."
"For He knoweth our frame; He remembereth that we are dust."
I have no words to express my feelings; but God knows these words are the expression of my very heart.

to reconsecrate myself to Him this morning.

A SISTER: I praise God for Zion. I pray that God will use me in the building up of His Kingdom here on earth. I am glad that I have a little part in it. I want you all to pray for me, that I may serve God better and do His will in all things, and testify for Him at all times. Great blessing and power come through testifying for Him.

For many years I have lived away from Zion, but I live close to God, although I have not been permitted to be a citizen of Zion City. I want to do His will and be a worker in His vineyard, for I know that in so doing I will receive my reward in Heaven.

I thank God that His salvation is free, and that it is for all. We should never think that there is nothing for us to do for God. Sometimes I wish I had more money to give to Zion, and then I say: "Father, what would you have me do?" Then it comes to me so clearly and plainly: "You can pray!" There is great power in prayer. Prayer is certainly the means of the solution of all things.

I want to be filled with the Holy Spirit, so that my whole being may ever glorify God and His Dear Son. I thank Him for the blessed truths of Zion. I not only believe that Zion is of God, but I KNOW that it is of God. I thank Him, this morning, for this beautiful City, and I pray that, through the Spirit working in a consecrated people, we may be able to bring others to this City.

Pray for me, that I may be faithful!

GENERAL OVERSEER: There is just one way to receive the Holy Spirit. This is one subject on which I have given very clear and positive teaching. It is a subject on which the devil has deceived many good people.

The Holy Spirit is already here! He came down on the Day of Pentecost. You receive Jesus the Christ as sinners! You receive the Holy Spirit as sons and daughters, by making a complete consecration and praying the prayer of faith; and you will never receive the Holy Spirit until you make a full consecration, which means: your house, your lot, your farm, your money, your spirit, your soul, your body,—everything, to work for the Kingdom of God.

Just as long as you hang on to that old farm out in Kansas or Iowa or California, or somewhere else, you will never receive the Holy Spirit. You cannot be half out and half in—I would rather be out altogether. It is either get in or get out; and I am going to do my best to pull you in. It is hard work—this business of pulling a camel through the eye of a needle. It is no easy job. May God pull you all through! Mrs. HOSKEN, Zion City, Illinois: I want to thank God for the healings we have received during the last week. My heart is full of thanksgiving to God for His goodness to us.

Mrs. W. O. RUBY, Zion City, Illinois: My heart is full of thanksgiving and praise to God for Zion, and for the fifteen years we have spent in Zion. I praise God for everything He has done for me. I have consecrated myself to Him, and I want to be wholly His, to live for Him and serve Him.

Mrs. A. H. BIDDLE, Zion City, Illinois: I want to praise God this morning for over eleven years in ZION. It seems to me that this summer and spring God has showered greater blessings upon me than ever before.

I want to thank Him for healing me when I was very sick a few months ago; also for healing me of a severe cough. I have had the worst struggle with that cough that I have ever had in ZION.

The devil tempted me. My father died when a young man with consumption, and the devil tried to make me think that I was going to die just as my father did. I said: "No, devil, I am not going to die. I have a God."

One day I went down to Tabernacle No. 2, and on the way home I asked the Elder to pray for me, that I might be entirely delivered from that cough. He prayed for me, and it was not three days before that cough was entirely gone, and also all the soreness.

Miss P. B. LYON, Zion City, Illinois: My heart is filled with thanksgiving to God, this morning, for His goodness to me. He has blessed me wonderfully in spirit, soul, and body, and my greatest desire is that God's will may be done in and through me.

Mrs. L. MOON, Zion City, Illinois: I thank and praise God for all that He has done for me during all the time I have spent in ZION. He has blessed me wonderfully.

I am very happy and glad today, because I love ZION CITY, and I love LEAVES OF HEALING. I send a good many out to others.

I heard the General Overseer say at one time, "Leave all of your troubles with God." After that, I always relied on God; and if we do that we will never have any troubles.

Pray for me!

Mrs. W. B. KRUEGER, Cincinnati, Ohio: I thank God today for His Word. We stand today where we stood years ago—for God, ZION, and Righteousness.

My son, Charlie, is here in ZION CITY now, and I want you to pray for him.

I often think of the time when the Overseer held him up in his arms in front of the audience. Charlie could not walk, because he was born lame; and I thank and praise God that he is here now, and is able to walk around.

Charlie said to me the other day: "Mother, why doesn't the Overseer hold me in his arms today?"

My little boy, Wilbur, has been longing for the ZION Juniors. We have never been to any other church, and now we have a fine branch in Cincinnati, under Evangelist Hammock, and we have a wide field.

Oh, I do thank God for His goodness and mercy to us!

GENERAL OVERSEER: I wish you all could hear that entire story. I remember the Sunday that I took Charlie in my arms and held him up before the audience; and, I tell you, there were not any dry eyes there that day!

Mr. LABELLE, Zion City, Illinois: I am thankful to God this morning for the privilege of being here. This is the first meeting of the Feast I have been able to attend.

I am thankful for the blessings God has bestowed upon me.

This is the fourteenth Feast of Tabernacles I have attended in ZION CITY. I am here this morning, by the grace and help of God, to offer myself in the service of God.

I have fought against the promptings of the Holy Spirit, and I have lost blessings that I should have had, had I been more faithful to God.

I wish to reconsecrate myself this morning, in the presence of High Heaven and the holy angels, and in the presence of the ZION people. By the grace and help of God, I intend to be more faithful to fight the battles of my Lord and Savior, and to carry the message to those who are in sin and darkness. That has been the desire of my heart since coming to ZION CITY; and so I offer myself this morning for the service of God, to do that which He would have me to do, though it may be but little.

I thank and praise God that He has answered prayer many and many a time in our home, and He has kept my children in ZION. I thank God that they are members of the ZION Choir,

and that they attend the Juniors almost every Sunday morning. We live on a farm, and it is quite a distance to go. They have a good deal to do, yet they come to the meetings, and they are desirous of being good.

My little boy told me yesterday that he wanted to be baptized. I had never spoken to him about it; but my oldest sister, who has taken her stand for ZION, is going to be baptized on Thursday, and so he wanted to be baptized at that time.

I want you to pray for me.

DEACON G. C. MILLER, Altoona, Wisconsin: I wish to thank and praise God for all His loving kindness to us, and for the many healings we have received.

I am sorry I have not done more for ZION during the past year, but I hope to do more in the future.

I ask you to pray for me, that I may be more obedient to God's will.

GENERAL OVERSEER: There is one thought that I want to drive home to your hearts during this Feast of Tabernacles—that if you do not get right here, if you do not fight your battles here, you will do it on your death-beds.

If you allow this Feast to come and go without any word of praise or prayer, the first thing you know at one o'clock in the morning my telephone bell will ring.

"So-and-so is dying. Can you possibly come?"

Well, you little realize what it means for me to go; but I go, and I sit down by the bedside of that person, and I have to say: "I cannot pray for your healing—cannot do it. I will ask God to have mercy on you and spare you this one time—that is all I can do."

How many times is God Almighty going to spare people and have mercy on them? Some people have an opinion about God—like one man whom I called to my office to discipline. After I had put the pressure on pretty hard to show him where he was, at last I said: "I freely forgive you, and I will give you another chance."

He said: "I knew you would do it as soon as I came in here."

I am afraid that some people have that thought concerning God—that they can go on and do anything they like, and leave undone anything they like; and then when they come down to death's door, they think that God will have mercy on them and spare them.

That was a good thought of Deacon Lupton's, that God shakes those who sit in heavenly places—shakes not only the earth, but heaven also.

ZION has had a tremendous shaking up, and I thank God for it; what else could God do?

If you are nothing this morning but a tare; if you are nothing but hay, wheat, and stubble, then the only thing God can do is to shake you out.

You go out into an orchard and go to an apple tree that is filled with apples, and you shake that tree vigorously, or let a storm strike it, and the only apples that fall are those that are wormy and decayed; and the same will be true of ZION—and ZION will get a far worse shaking up in the future than she has ever had in the past.

Now, there are just two things: I have to do my duty and keep ZION right.

I am willing to spend a week trying to get a baby to grow, or to get a child to walk or to talk; but when they simply will not do anything, and will not even take a step, I have to drop them and go out to others; that is all there is to it.

ZION, God has called you to take a part in building ZION CITY. Some have said: "Yes, I will do it"—and they have done nothing. I believe there are some of them today whose opportunities to help build ZION CITY have gone, and gone forever; and never again will God call them—never again will God give them the opportunity.

You may have said six months ago: "I am ready to sell my farm to build ZION CITY." You have not put forth a single effort to sell it to this day. When you are asked about it, you will give about four thousand excuses.

God will set you aside!

You cannot fool with God; you cannot play with God! There is no use trying!

This applies to all the activities of life.

You know what it is to be a Christian, and so do I!

Is this your membership card here? (Holding up a copy of LEAVES OF HEALING containing photographs of two tithe-cards taken from the membership roll) Is it? Yes, it is the card of one of you members. There is the record!

It does not make any difference to me! It does not make any difference to God's work, either! The only thing that it does make a difference in, is that you will lose out, and the place that you now encumber will be taken by another who will bring forth fruits. That is what it means.

You can fool with the old apostate Methodist church and the Baptist church and the Presbyterian church; you can fool along all you like: but **YOU CANNOT FOOL WITH ZION**, or play with fire—it will burn. It is only the whole-hearted, truly consecrated life that counts.

Why, even a baby can crawl! Think of a man being a member of a church for forty years and never so much as standing up in a meeting and praising God! Talk about him joining in the chorus in Heaven—why, he will be dumb!

If you want to sing the song of Moses and the Lamb up there, then you will have to learn it down here.

Some people would not know how to rejoice; they would not know how to praise God. They can talk about everything else, though! Think of a man being able to talk for hours about cattle, but not being able to say, "Praise the Lord!"

The fire is burning in ZION as never before; and as I told you on Wednesday evening, we are not looking back yonder to the Wooden Hut—that time is past and gone—and gone forever: but we are looking **FORWARD!** A man could not say a more stupid thing than—"I should like to live my life over again." I wouldn't!

One of the most stupid things that we can talk about is to want ZION to go back to the times of the Wooden Hut and trace her steps all over again. No; there is something far better than anything we have left behind.

Let all the deacons who are here stand. Now, I want you to follow me in this prayer of consecration:

My God and Father, in Jesus' Name I come to Thee. Thou knowest my heart.

I am a deacon in the Christian Catholic Apostolic Church in Zion. My God and Father, I recognize the glorious calling of being an officer in this church.

Take me as I am! Make me what I ought to be! Help me to be a leader, to set an holy example!

Bless the deacons who have been here, and who have gone to their work; and those who have not been here who could have been here, have mercy upon them; and those who have been here and have been cold and indifferent, convict them, and give them no peace and no rest until they are on fire for God. In Jesus' Name and for His Sake. Amen.

May God bless you!

Now, after a few words we will close.

Do not be a cipher any longer! God forbid! A name to live, and dead!—"Twice dead, plucked up by the roots!"

Deacon Hammock says he has twelve in the Restoration Host in Cincinnati—six couples. Just as surely as they sow the seed, they will reap the harvest!

You can take your little grain of wheat and you can put it in a silver vase, and hermetically seal it; and in the Judgment day all you will have will be your little grain of wheat; but if you take that grain and put it in the soil, you will have a million bushels in the Day of Judgment.

You can bury your talents, and lose them; or you can use your talents, and reap a great harvest.

May God help ZION to go to work! I work too hard. That is one place where I am conscious of sinning. On Lord's Day afternoon I poured out my life. There were visitors in this Tabernacle from far and near, and they will never forget that meeting as long as they live.

Some one has to die! You have to take your heart and throw it at the people!

I can see my reward!

There is a vast difference between ZION today and ZION five years ago.

There is one thing that I want to see entirely lacking in ZION, and that is **CRITICIZING!** It is one of the most subtle, one of the most deadly, one of the most destructive forms of Satanic deception that there is on the face of the earth.

Criticizing is a dangerous thing!

I want every one to be right! I say this, it is the little sins that cause so much trouble.

Some people criticize and say: "What does the General Overseer want to have a lawyer for?" Why, I have to have lawyers every day and night—not only one lawyer, but a number. Last year we won two great legal victories, and I want to ask you what you would sell them for? A year ago we won the city election. These tools of hell in ZION CITY, whom I have fought for years, broke open the vault in which the ballots were kept, took a pen, and added twenty-five votes to their side, which is one of the greatest penitentiary offences known. Mr. C. P. Barnes, who is ZION's principal attorney, went before the Supreme Court, and he won the victory and put ZION CITY back absolutely in the hands of ZION men.

What would you take for that victory? Would you sell it for many thousands of dollars? (Voices: "No!") I should say not; and yet some people wonder why the General Overseer has a lawyer!

Take another case—the ZION CITY bonds. When I bought this Estate, I got forty-five thousand dollars in municipal bonds, on which these scoundrels had held up the interest and spent it for years and years, and had tied those bonds up so that you could not collect a dollar on them, nor could you sell them. It was C. P. Barnes who started a suit and collected the interest. Then I sold the bonds—thus getting the interest and the principal for ZION.

What would you take for that victory?

It was C. P. Barnes and Deacon Forby, the City Attorney, who sent the police to raid that poolroom and tobacco store; and they took all of their paraphernalia, cleaned the place out, and locked it up!

It was C. P. Barnes and Deacon Forby who raided that picture show and shut it up!

Those are only a few of the many cases.

The best thing to do is to leave the leadership absolutely to the General Overseer! Whatever the faults are, you will have to let God look after them—that is all there is to it!

It is the God of Heaven Who calls a man; ordains him; anoints him—and that man is responsible to God!

I have won my battles!

To God be all the Praise and Glory.

The ZION people are a fine lot of people; and as I said the other morning, they are a far better lot of people than Moses had.

I am going to preach a sermon, some time before long, on murmuring, and I am going to give you the whole history, in a nut-shell, of the Children of Israel from the time Moses went down to Egypt until they all died in the wilderness. On Monday morning they were up in the mountain top, and on Monday evening they were murmuring against Moses because they had no water to drink; and then, when God gave them water to drink, they rejoiced for an hour or two; and then they grumbled because they did not have any meat to eat—and so they just kept it up until all except Caleb and Joshua died in the wilderness.

I am here to see that the elders do what is right, and I am here to see that the people do what is right.

Let us pray to God to burn all the dross out! When the people are right, then there is no difficulty whatever—that is the solution!

Those who think more of their old property than they do of THE KINGDOM OF GOD, I want them to pack their furniture and go back to Kansas to that old farm, and stay there! They are no good here—no use whatever! You cannot serve God and Mammon!

Do not say that you are willing to sell that property and bring the money here to work unless you mean it! I have more respect for a man who stands right up and says, "No, sir; I am not going to sell my property," than for one who says he will sell it and then raises the price so high that no one will take it.

We do not ask you to give it. I would not accept one cent as a gift for the commercial affairs of ZION; but I will take it for the church—but not a dollar as a gift to build ZION CITY, nor in the commercial affairs. It is an investment. My relation to you is that of debtor and creditor.

Look at the record that has been made! Is it not something for which to thank God?

We want ZION people to bring every dollar that they have in the world to work in ZION CITY.

It is just like this: if you people had forty farms, you could not build a ZION CITY in ten years by leaving them where they are. When you come together to build a ZION CITY, you have to sell your farms and bring the money and put it to work in ZION.

I want the people to buy this estate, but if you won't buy it, bring your money and loan it, and let it work for God and ZION. You can do that!

Is not ZION CITY a beautiful sight? Isn't the atmosphere lovely?

I am going to dig away, but I have to have a people who are right; and when you are right, I want to tell you, all these properties will be sold over night.

A man says: "I will take sixty dollars an acre." The agent goes out and gets an offer; then the man wants sixty-five. All right; the agent goes to work and gets the sixty-five; then he wants sixty-seven and a-half. You will never build a ZION CITY with that class of people—never!

We will go on and pay for ZION CITY! We will march on until the ZION Banner floats over every foot of the City Site.

Well there are yet hundreds of people waiting to testify. There has been a marvelous stream of testimony—people telling how God has saved, how God has healed, how God has blessed and purified.

It is wonderful!

May God bless the workers!

DIE! my brothers and sisters, die! Then you will LIVE!

Be an active worker!

Let us send the workers out by the thousands!

Now this afternoon, the procession around the Temple Site. Oh, what a beautiful sight that white-robed choir is! How I thank God for the family of ZION! If we are faithful, God will add thousands upon thousands, and the Bride will be prepared for the Coming of the King!

If you do not mean business, then go away!

Do you mean business this morning?

Are you in earnest?

YOU CANNOT SERVE GOD AND MAMMON!

No half-way business goes in ZION: but it is whole-hearted consecration to God, yourself and your all upon the altar!

Think of the millions waiting for the Gospel; and in the Day of Judgment, if you do not do what you ought to do, they will point their fingers at you and condemn you. When the time comes for your departure, if you have not lived up to your light and worked for God, millions of demons will mock you, and you will go out of this world carried by devils, and they will carry you straight down to hell!

Oh, my brothers and sisters, now is the time to make the complete consecration!

I demand true discipleship! I demand loyalty! No other kind of disciples is worth having.

We want an organization so perfect that a command issued by the General Overseer will be obeyed by all, from the oldest to the youngest. Then we will get somewhere in this world. Obedience is sweet! To obey is better than sacrifice!

These officers who are in from their respective fields can say, they have plenty of liberty, do you not?—and is it not nice to be backed up by a powerful organization, and to know that when you are far away behind you is an organization numerically, spiritually, and financially strong?

May God bless us today; bless us this afternoon in the procession—and that picture that will be taken will go around the world. God will bless it to the salvation and the healing of many people.

Be in the spirit! Crucify the flesh! Rise above the things of time and sense; then you will have life and power, and you will be worth something in this world.

Each officer and member in the church ought to be instrumental in leading a number to God during this year.

May God bless you!

Elder Peckham will pronounce the BENEDICTION.

ELDER PECKHAM: Father in Heaven, we thank Thee for this glorious Feast; for this precious meeting; for the words spoken and read; for the songs sung.

Now bless us in the further work of the day. Help us to glorify Thee in word and deed; to let our light so shine that men may see our good works and glorify our Father Who is in Heaven.

Bless us now, and dismiss us with Thy blessing.

Keep us all faithful unto the end, or until Jesus comes! We ask it in His Name and for His Sake. Amen.

EDITORIAL NOTES

Continued from page 125.

ZION PEOPLE are called upon to fight some great battles.

Zion City must and will be saved if the people will exercise an unwavering faith in God who is able to deliver.

"FIGHT THE good fight of faith." 1 Tim. 6 : 12.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." II. Tim. 2:3.

"Finally, my brethren, be strong in the Lord, and in the power of His might.

Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked.

And take the helmet of salvation, and the Sword of the Spirit, which is the Word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Ephesians 6 : 10—18)

The Christian armor consists of:

1. The girdle of truth.
2. The breastplate of righteousness.
3. The sandal of peace.
4. The shield of faith.
5. The helmet of salvation.
6. The sword of the Spirit.
7. Prayer and supplication.

OVERCOME THE enemies within, and the enemies without.

Overcome the temper, the appetite, the world, the flesh, and the Devil.

The Christian life is a life of overcoming, and all who overcome will ultimately enjoy the privilege of sitting with Christ on His Throne. (Rev. 3 : 21)

WATCH YE, THEREFORE, AND PRAY ALWAYS.

Reports of Special Field Workers

EVANGELIST AUGUST HAMMOCK.

Cincinnati, Ohio.

Report of work done in Cincinnati, Ohio, under Evangelist Hammock:

Mr. and Mrs. Chas. W. Fulton

Report for three weeks ending May 2, 1915:

Calls made74

LEAVES OF HEALING sold.....54

Messages given74

Total pieces distributed.....128

Evan. Hammock and Chas. Fulton

Report for week ending May 2, 1915:

Calls made45

LEAVES OF HEALING sold.....4

Messages given40

Total pieces distributed.....44

Mr. and Mrs. Barrowcliff

Report for week ending May 2, 1915:

Calls made36

LEAVES OF HEALING sold.....29

Messages given36

Total pieces distributed.....65

Mrs. G. Hammock and Mrs. Barrowcliff

Report for week ending May 2, 1915:

Calls made30

LEAVES OF HEALING sold8

Messages given24

LEAVES OF HEALING given.....4

Total pieces distributed.....36

EVANGELIST GUY K. NEAL.

Chicago, Illinois.

Report for work done in Chicago, Illinois, under Evangelist Neal:

Mrs. Reinhold and Mrs. Mortenson

Report for one night ending May 1, 1915:

LEAVES OF HEALING sold.....50

Messages given75

LEAVES OF HEALING given.....8

Total pieces distributed133

Subscription to LEAVES OF HEALING 1

Mrs. Hinkston and Mrs. Peetz

Report for week ending May 1, 1915:

LEAVES OF HEALING sold.....64

Messages given64

LEAVES OF HEALING given.....2

Total pieces distributed.....130

Mr. Gustave Duske

Report for two weeks ending May 1, 1915:

LEAVES OF HEALING mailed.....28

Theocrats given6

LEAVES OF HEALING given.....4

Total pieces distributed.....38

Mrs. Mortenson and Mrs. Neal

Report for one day ending May 1, 1915:

LEAVES OF HEALING sold.....43

Messages given500

Total pieces distributed.....543

Mrs. Bridget Howell

Report for week ending May 1, 1915:

Calls made10

LEAVES OF HEALING sold3

Messages given20

LEAVES OF HEALING given.....5

Total pieces distributed.....28

Mrs. Molback

Report for week ending May 3, 1915:

LEAVES OF HEALING mailed.....60

Messages given188

Total pieces distributed.....248

Mrs. Elmer

Report for two weeks ending May 3, 1915:

Calls made, Special.....9

LEAVES OF HEALING given.....7

Messages given52

Total pieces distributed.....59

Mrs. C. Anderson

Report for two weeks ending May 2, 1915:

LEAVES OF HEALING sold.....10

Messages given150

LEAVES OF HEALING given.....5

Total pieces distributed.....165

APOSTLE W. S. PECKHAM.

Minneapolis, Minnesota.

Report of work done in Minneapolis, Minnesota, under Apostle Peckham:

Mrs. Kate H. Peckham and Miss Grace Gillis

Report for week ending May 1, 1915:

Calls38

LEAVES OF HEALING sold.....34

Messages given2018

Total pieces distributed.....2052

Mr. Joseph Whitman

Report for week ending May 1, 1915:

LEAVES OF HEALING mailed.....4

Theocrats mailed4

LEAVES OF HEALING given.....6

Total pieces distributed.....14

Grace Gillis and Virgie Anderson

Report for Monday afternoon April 26, 1915:

Calls made37

LEAVES OF HEALING sold.....11

Messages given1045

Total pieces distributed.....1057

Miss Sarah J. Wait

Report for February, March and April, 1915:

LEAVES OF HEALING mailed.....13

Theocrats mailed13

Messages mailed168

Total pieces distributed.....194

Deaconess A. O. Lee

Report for week ending April 21, 1915:

LEAVES OF HEALING sold.....17

Messages given159

LEAVES OF HEALING mailed.....1

Messages mailed5

Total pieces distributed.....187

Master George Phelps

Report for week ending April 21, 1915:

LEAVES OF HEALING sold.....2

Messages given72

Total pieces distributed.....74

EVANGELIST V. B. SHUMAKER.

Rock Island, Illinois.

Calls made151

LEAVES OF HEALING sold.....57

Zion Tracts sold.....6

Messages given281

Total pieces distributed.....344

Subscription to LEAVES OF HEALING 7

ELDER FRED RICHERT.

Rockford, Illinois.

Report for week ending May 3, 1915:

Calls made (Special Calls 25).....409

LEAVES OF HEALING sold.....52

Zion Tracts sold16

Messages given375

Total pieces distributed.....443

CLUBBING RATES

FOR

LEAVES OF HEALING

AND

THE THEOCRAT

Are Now Offered as follows:

U. S. Subscriptions

Canadian Subscriptions

Foreign Subscriptions

Leaves of Healing	-	-	\$2.00	} 2.50 For Both
The Theocrat	-	-	1.00	
Regular price	-	-	3.00	

Leaves of Healing	-	-	2.50	} 3.50 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.00	

Leaves of Healing	-	-	3.00	} 4.00 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.50	

Anyone subscribing for both the LEAVES OF HEALING and THE THEOCRAT at the same time, either for himself or his friends, can get them at the above rates.

You can subscribe for one paper for yourself and the other for a friend, if you desire; you can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.

SPECIAL NOTICE

It being our desire to encourage members and friends of Zion to take a quantity of the current issue of LEAVES OF HEALING regularly each week, we herewith make the following announcement:

Persons living in the United States who purchase them for Seventy work and who pay for them entirely out of their own pocket, can have a quantity of not less than five copies mailed to them regularly each week at three cents per copy. Persons living in Canada can get them at four cents per copy, and in foreign countries at five cents per copy, the difference being the amount of postage required in mailing them. Anyone taking a quantity in this way must pay for them at regular intervals of at least four weeks in advance. For instance, anyone desiring ten copies per week can remit One Dollar and Twenty Cents regularly every four weeks, and persons desiring fifteen copies, One Dollar and Eighty Cents every four weeks, etc.

This rate to private individuals who are bearing the expense alone, and who desire to do Seventy work in their respective neighborhoods, is even lower than we are allowing to the regular branches, and very much below the cost of publication. But it is our intention to do everything within our power to get the LEAVES OF HEALING spread broadcast throughout the country.

This arrangement furnishes an excellent opportunity for isolated members of Zion, living here and there throughout the world, to do active and progressive Seventy work in their vicinities. They can perhaps sell enough papers each week at five cents per copy to reimburse them for their expense, and they can mail out the others to friends or dispose of them as they feel led.

We have people on our list at present who are taking as high as twenty-five copies per week, others fifteen copies, some ten copies, some six, and some five copies per week. We desire to greatly increase this quantity list, and we trust that members and friends of Zion will respond heartily in this matter.

Persons taking up this work can also have messages sent to them, if they desire, free of cost, to distribute when selling the LEAVES OF HEALING; we would like however, for them to pay transportation charges on messages sent in this way.

Would Be Lost Without Reading Leaves of Healing

DECATUR, ILLINOIS, November 4, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

***You ask how the ZION Message reached us.

My sister-in-law sent me LEAVES OF HEALING eight or nine years ago. I thought they were good, but as the children were quite small I did not get much time to read them until last year, and since then I have read them daily. I would be lost without them.

It was through my sister-in-law receiving her healing for a bad case of quincy that led me to believe that Zion was the place of refuge from all kinds of trouble.

I fully believe that God is the Only Physician.

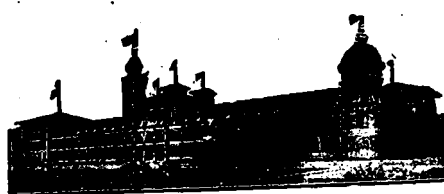
Three days ago, my son, thirteen years old, had his hand badly burned with a blank cartridge. The neighbors all said he would have blood poisoning if he were not taken to a doctor to have the paper and powder burned out. We kept it washed with hot water, and I taught him to repeat the first three verses of the One Hundred Third Psalm; and we prayed earnestly. The next morning, the paper all came out. We do rejoice and thank God. Today, it is almost healed over, and there was very little pain at any time.

Thanking God for ZION, and praying that He will bless you all, I am

Yours faithfully,

(Signed) "MRS. CLARA K. OWEN."

ZION HOME



Conducted by Wilbur Glenn Voliva, General Overseer of the
Christian Catholic Apostolic Church in Zion.

The attention of the sick everywhere is called to Zion Home—the largest Divine Healing Home in the world; located in Zion City, Lake County, Illinois, U. S. A.

Zion City is located midway between Chicago and Milwaukee on the Chicago & Northwestern Railway, and also the Chicago & Milwaukee Electric Railway.

Zion Home is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. The dining room is 60x90 feet, having a seating capacity of 400. The lunch room is 36x36 feet, and will seat 75 at one time. There are four large verandas, with a combined length 680 feet, a roof garden 35x50, and a tower 70 feet high, affording a view of great expanse over City and Lake. The building is illuminated by 1200 electric lights.

Zion Home is not a hotel, but is for the accommodation of the members of the Christian Catholic Apostolic Church in Zion only; or for those who, by invitation, accept hospitality therein; it being expressly understood that any guest ceases to be such, and may be forthwith expelled with baggage, upon violation of, or failure to conform to, any of the rules and regulations of said Church or Home, particularly those against profanity, obscenity, card-playing, dancing, and the use of pork, oysters, or medicines, or anything for human food forbidden by God to be eaten, in the seventh to the nineteenth verse of the fourteenth chapter of Deuteronomy.

RATES

EUROPEAN PLAN

75 cents per day and up;
Per week \$5 and up.

AMERICAN PLAN

\$2 per day and up.
Rates per week on request.

MEETINGS AT ZION HOME

Morning Worship at 9:00 a. m. daily, except Lord's Day.
Evening Worship 8:00 p. m.

DIVINE HEALING MEETINGS

Every Tuesday at 2:30 p. m., and every Friday at 10 a. m. There are no charges made of any kind (except as above stated for room and board.) Free-will offerings only are received.

Letters requesting prayer for healing may be addressed to Wilbur Glenn Voliva, Administration Building, Zion City, Lake County, Illinois, U. S. A., with the words, on the lower left-hand corner of the envelope, "General Ecclesiastical Secretary."

In writing for prayer for healing, kindly answer the following questions.

Name in full
State whether Mr., Mrs. or Miss.

Residence
Be Sure to give Post Office and State.

Age
Occupation
Church of which a member

Name and address of Doctors who have treated your case

Particulars of sickness

Remarks as to spiritual condition

This request sent by

Blank Prayer request form may be had on application.
If you wish to have a time set for prayer, kindly say so in writing.



Form of Application for Membership in the Christian Catholic Apostolic Church in Zion

TO all who are desirous of entering into Fellowship with the Christian Catholic Apostolic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Apostolic Church in Zion have been fully set forth in the report of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (See LEAVES OF HEALING, Volume II, Number 17, Page 267:)

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, Faithfully yours in Jesus,

General Overseer of the Christian Catholic Apostolic Church in Zion

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address.....

Date.....

Please be Sure to fill in

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion,
Zion City, Illinois, U. S. A.

I hereby make application to be received as a member of the Christian Catholic Apostolic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5th, 1896, as set forth in Circular Letter of February 7, 1896.

What is your full name?.....

Where is your residence?.....

Please give full postoffice address

What is your age last birthday?..... Date and year of birth.....

Are you married, unmarried, widowed, or divorced?..... How many children have you living?.....

What is your father's full Christian name?.....

What is your mother's full Christian name?.....

What is the full name of husband or wife?.....

What is your occupation, profession, or trade?.....

What nationality are you?..... Where were you born?.....

What language or languages do you speak?.....

How long have you lived in America (or the country where you are now living)?.....

When and where were you converted to God?.....

Are you conscious that you are saved through faith in Jesus?.....

When and where were you baptized by TRIUNE Immersion?.....

By whom were you baptized?.....

With what religious organization were you formerly connected?.....

Recommended by.....

Signature of Applicant.....

Write very plainly

REMARKS

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Apostolic Church in Zion,
Zion City, Lake County, Illinois, U. S. A.

Buy Zion REAL ESTATE

JWe are making progress in selling our farm land and we hope to close out the 1500 acres before March 1, 1916. We can do this if Zion people everywhere will act.

Zion Estate must be owned by Zion people. You may not all want farms, but you want to own some of this real estate in order to be identified actively in redeeming Zion City. We have for you City Lots, Acre Tracts, and improved property.

Until further notice, we will accept on new sales, investments up to one half the value of any acre tract or City Lots, and make the payments so easy on the balance you will hardly miss it. Don't spend all your income. Put some of it in real estate.

Phone, call or write. Will gladly show you the property. Let each one get interested. Don't wait for some one else to do your part.

Respectfully,

W. HURD CLENDINEN
General Manager

IN ADVERTISING your business, the style and quality of your advertising matter may mean the difference between success or failure.

Insist on having everything just right and give no opportunity for leaks to occur through poorly printed advertising.

In this age people look for perfection and though your product may be perfect, if your catalog is not neat and well printed you may count on losing a large per cent of its selling value.

If you are interested in good printing and wish to put more selling value into your next catalog, write or call on us and let us show you samples.

It will pay you in increased business.

Phone 20

**Zion Printing & Publishing
House**

ZION CITY, ILL.

ZION

Six Per Cent. Real Estate First Mortgage

SERIAL GOLD BONDS

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. HURD CLENDINEN,

General Manager
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL - - - - - AT 2:00 P. M.
PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY, - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRAISE, PRAYER AND TESTIMONY MEETING

EVERY WEDNESDAY - - - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Service at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 o'clock

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:45 o'clock

Evangelistic Services Every Thursday Evening at 7:45
EVERYBODY WELCOME ALL SEATS FREE

ZION BUILDING INDUSTRY

SELLS

LUMBER, LATHS, SHINGLES, ETC.

Now is the time for your screens before the flies come. Come early and avoid the rush

GIVE US A TRIAL

BRING US YOUR PLANS & SPECIFICATIONS

PHONE NO. 27

ZION DENTAL DEPARTMENT

(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG

ZION CITY, ILLINOIS

PHONE 20

RES PHONE 118-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

THE PRINCIPAL SERVICE IS HELD EVERY LORD'S DAY

Beginning with the Processional by the Zion White-Robed Choirs, promptly
- - - - At 2:30 P. M. - - - -

All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the Christian Catholic Apostolic Church in Zion, subscribe for the
L E A V E S O F H E A L I N G

Zion Administration Building

This building is located on Elijah Avenue, not far from Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hall-way the offices of the LEAVES OF HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's offices, and the offices of the entire Ecclesiastical and Leaves of Healing staff.

ZION BLACKSMITH SHOP

(Department of Zion Stores)

Our customers come to us from many miles around Zion City. There's a reason.

ZION CREAMERY

(Department of Zion Stores)

When you buy cleansed and pasteurized milk from Zion Creamery you buy nothing but milk with all the cream in it.

When you buy other milk that is not pasteurized, you are also buying a certain portion that would be better labeled "Fertilizer," which if you examined, no money would persuade you to take it.

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Christian Science Exposed.

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A FULL LINE OF DEPENDABLE BAKED GOODS OF THE HIGHEST QUALITY.

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Try our PEERLESS SODA CRACKERS—they are simply delicious—bulk or package.

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PHONE NO. 21

"Zion Made by Zion Maids"

WHICH DENOTES

EXCELLENT QUALITY

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Is the brand on our Handkerchiefs, Aprons, etc.

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ZION CITY, ILLINOIS

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Porous Drain Pipe, Cement Shingles and Fence Posts. All Builders Materials.

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Grist mill for grinding your own corn.

A 42 Piece Dinner Set for You

We have arranged with a large Pottery to supply us direct with these **Beautiful Dinner Sets** in three handsome designs.

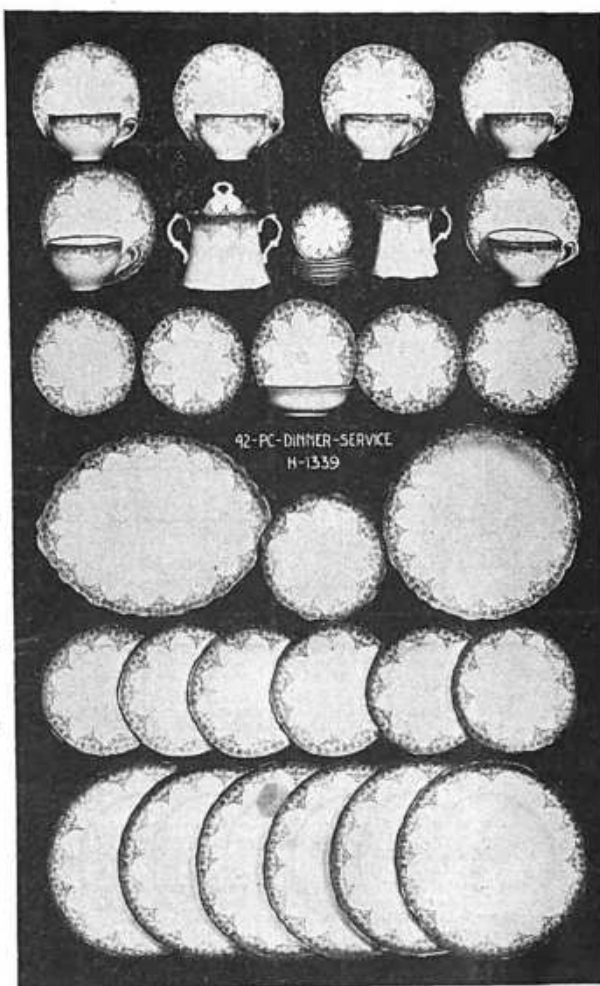
Blue and Gold, Pink Chrysanthemum and White and Gold.

These sets comprise 42 of the most useful pieces of dinner ware and would usually be sold at from \$6.00 to \$8.00 the set.

These sets are not on sale in the usual way, but have been procured as a benefit for customers who trade at our store. Everyone who sees them is delighted with them and are quick to appreciate the wonderful opportunity. We expect a big demand for them and have already placed a second large order.

When you have secured the 42-piece set you can save up 25 more coupons and obtain a **Combination Set**, which consists of more pieces, and some larger pieces of the same kind to make a dinner set for a larger number of people.

ZION STORES



Save 25 Coupons and Pay Only \$2.98

Then you can again repeat this for another or third set until you have succeeded in getting a full 112 piece Dinner Set worth from \$18.00 to \$24.00 for the small amount of \$8.98.

To secure these 25 coupons it only requires an expenditure of \$6.25 or \$18.75 to obtain the three sets of 112 pieces.

The sets come to us each packed in separate cartons, guaranteed unbroken, and as each customer gets the full benefit with no profit to the store, it will be necessary to either pay 15c for delivery or take them yourselves.

Sets are now on display in Dry Goods Department.

Call and See Them.

We shall not persuade you to secure one—you'll not need it.

We are pleased to note the number of new accounts recently added to our list. If you are not among them, why not?

Start a savings or checking account now, and we believe you will like it.

Respectfully,

ZION BANK

W. HURD CLENDINEN, General Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent
Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

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LEAVES OF HEALING

He sendeth His word

and healeth them.

LEAVES OF HEALING

I am
the Lord that healeth thee.

And the leaves of the tree
were for the healing
of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 7.

ZION CITY, ILLINOIS, MAY 15, 1915

Price Five Cents

Zion's Fifteenth FEAST OF TABERNACLES

To Be Held,
God Willing, in

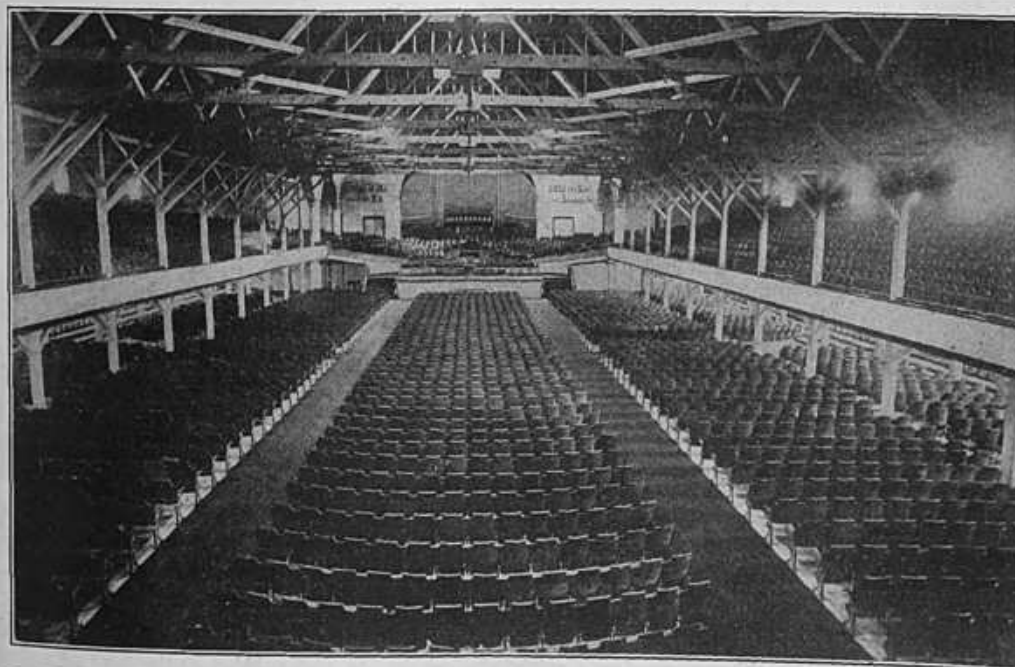
Shiloh Tabernacle

ZION CITY,
ILLINOIS

By the REV. WILBUR GLENN VOLIVA, General Overseer of the Christian
Catholic Apostolic Church in Zion

Assisted by Apostle Eustace L. Carey, Apostle Anton Darms, and Apostle Wm. S. Peckham

FROM THE EVENING OF WEDNESDAY, JULY 7TH, TO
THE EVENING OF LORD'S DAY, JULY 18TH, 1915



IMPORTANT ITEMS

Wednesday July 14th,
The Fifteenth Anniversary of the
Consecration of the Site of Zion
Temple.
PUBLIC HOLIDAY IN ZION
CITY.

Thursday, July 15th,
The City Festal Day. Half Holi-
day in Zion City.

Lord's Day, July 18th,
2:30 P. M.
Full Processional and Reces-
sional.
Address by the General Over-
seer.
Sacrificial Offering.
Right-Hand of Fellowship to
New Members.
The Ordinance of the Lord's
Supper.
Closing Address of the Feast.

IF IT BE THY WILL

By John Alexander Dowie

IT IS A constant experience in our ministry to hear from the lips of Christians who are seeking the Lord for healing, the statement that they have always prayed to God for deliverance from pain and sickness with the proviso "If it be Thy Will." This is the cause in tens of thousands of cases why their suffering and disease is not removed, for such a prayer is not "the prayer of faith" and not in accordance with the revealed will of God.

When we state this, we are met by a number of statements in defense of this mode of prayer, which may be briefly summarized thus:

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.
2. It may be for God's glory that we shall not be healed.
3. This form of prayer is justified by the prayer of the leper, "Lord, if Thou wilt, Thou canst make me clean."
4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

5. It is justified by the Lord's Prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

We propose briefly and pointedly to answer the errors involved in all these five statements.

1. It can never be presumptuous to pray with Divine assurance for healing if all the conditions are fully complied with by the supplicant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith, pleading His Covenant Name and Promise.

It is presumptuous to doubt what God has said, or to ask in any other spirit than that of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee" (Exodus 15:26), and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all mine iniquities, who healeth all my diseases." Unchangeable as God Himself, that Name reveals His nature as the Healer of His people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, Who would in the fulness of time come not only as the Savior, but as the Healer and the Cleanser of His people. Isaiah thirty-fifth embodies this glorious three-fold blessing of Salvation, Healing and Holiness. Salvation first: "He will come and save you." (Verse 4.) Healing comes next: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," etc. (Verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (Verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual Gospel of Salvation and Healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He went about teaching, preaching, and "healing all manner of disease and all manner of sickness among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs (Hebrew, 'sicknesses') and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum (Matthew 8:16, 17), "Himself took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will" rings out in every page of the Gospel.

Apostles, prophets and teachers throughout all the early ages of the church repeat and demonstrate in the inspired epistles, and the other sacred records of the Church's wondrous story, the same willingness of the Lord to heal, and that without exception, all who trust Him. Unless He is changed, and, if that were possible, He would not be God, then He is still the Healer of His people. Let us rejoice that the Holy Spirit still breathes upon our hearts the inspiring words, "Jesus Christ is THE SAME yesterday, today and forever." Since that is so, then He is able, WILLING, longing, and present to heal, for He is not only an unchanged, but a present Lord, whose Word declares, "Lo, I am with you always, even unto the end of the world."

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom Thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was glorified, as the Son of God, in the delivering His loved one from the power of the devil, who is the author of disease and death. Jesus did not say, "God made him sick that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed; that is, from the Devil.

Christ did not go about healing those that were oppressed of God, for it is written (Acts 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, Who went about doing good and healing all that were oppressed of the Devil; for God was with Him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He might destroy the works of the Devil" (1 John 4:8), then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned.

What a glorious power will be given to the Church of God when those who are now useless in the battlefield will rise up at His command, filled with Divine Life and glad with the indwelling consciousness of His Healing power in every part of their spirit, soul and body.

What mighty blows will then be dealt in Jesus' Name, and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts who will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and soul, but for the body also.

This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "He shall descend from Heaven with a shout, with the voice of the archangel and the trump of God." It will not be from innumerable sickbeds, groaning with cancers and rheumatism and fevers, that the "wise virgins" shall go forth with glad songs to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger.

On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' Name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

3. The prayer of the leper can never justify the use of the word "If Thou wilt or if it be Thy will," since we have the answer of the Lord to the prayer of the leper in the two glorious words, "I will." When the leper said, "Lord, if Thou wilt, Thou canst make me clean," he acknowledged in the act of worship, first that Christ was his Lord and God in whom he trusted for salvation. Second, by the words, "Thou canst," he expressed his faith in the power of the Lord to heal, but being ignorant as yet of the abounding willingness of Christ, Who was only then unfolding His glorious will, he said, "If Thou wilt," and in speaking thus he expressed his doubtfulness as to the Lord's willingness. But when Jesus said, "I will," the leper no longer prayed "If Thou wilt;" to have done so would have been sin. Now Christ's answer to the leper is His answer to every true believer, "I will," and to repeat the form of the leper's prayer, "If Thou wilt," is to doubt whether that is the Lord's answer and doubt is sin. Had the leper persisted in praying "If Thou wilt," after he had heard the Lord's answer, he would never have been healed, for he would have shrunk from the Lord's touch. This is what many Christians are doing now; they persist in praying, even when they have heard the Lord's answer, "Lord, if Thou wilt," and therefore they shrink from the Lord's touch.

To every true believer today bowed down with sickness Christ speaks as at Bethesda (John 5:6), "Wilt thou be made whole?" and unless we are willing He cannot heal, for He demands that we shall believe in His willingness without an "if" or a "but" or any qualification whatever. The language of faith never includes a syllable of doubt, and the little word "if," though it be but a syllable of doubt, is an element of doubt so great that no prayer can be answered which contains it. Let the believer listen to the Lord's answer to the leper, "I will," and never again repeat the leper's word of ignorance (justifiable in him, but not in us), that little pernicious word "if." When one came to Jesus with that word, saying "If Thou canst do anything, have compassion on us and help us," the Lord's answer was distinct and clear, "If thou canst believe, all things are possible to him that believeth." (Mark 9:23) The "if" is never on God's part; His will is revealed, and there can never be any doubt as to His willingness to heal. Therefore it but rests with the Christian to throw away the "if" and to say, "LORD, I BELIEVE."

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His Word in John 12:27, where He says, "Now is my soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour;" and then it was that He, withdrawing that prayer, said, "Father, glorify Thy Name," and to that there came a Voice from Heaven, saying, "I have both glorified it and will glorify it again."

It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn; and with glorious devotion for our salvation and healing and perfect redemption, He said, "as Thou wilt." All we ever can desire any Christian to say is, "Not as I will, but as Thou wilt;" only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

There is no such prayer taught Christ's disciples as that which is so often quoted as justifying the retention of the doubtful "If;" viz, "Thy will be done." Christians have no right to insert a full stop where their Bibles do not even contain a comma. The prayer, as our Lord taught it to His disciples, is contained in Matthew 6:10, and is not "Thy will be done," but "Thy will be done in earth AS IT IS in Heaven;" a very different prayer, with a larger scope than the abbreviated and distorted petition, "Thy will be done." The prayer, as it is often quoted, is a prayer of resignation to the unknown will of God, but that is clearly not the intention of our Lord. As He inspires the prayer, it is a prayer beseeching Divine intervention, and entreating that "Our Father in Heaven" shall now, on this earth, do His will in us exactly in the same way as that will is now done in Heaven. Resignation to the Divine Will is a lovely and beautiful grace, but when the

prayer which our Lord has taught us is distorted and used by Christians as a reason for their resignation to disease and corruption, which is the Devil's will and work, the perversion of the prayer becomes a very serious matter. Satan himself must have devised and maintained in Christian writings and hymns this miserable perversion of the prayer taught by our Lord, for it has been a most successful delusion in his hands to keep millions of God's children bound by his filthy chains in racking pain, and even leading them to glorify God for his (that is, Satan's) work.

The extent to which this has been done by Christians for many centuries is beyond all expression sad. Holy and consecrated in spirit, great numbers of lovely Christian characters have pressed their lips to the work of Satan's foul fingers on their bodies, and said, looking up to God, "Father, Thy will be done." Take, for illustration, the verses written by that excellent Christian lady, Frances Ridley Havergal, entitled, "A Song in the Night." In a note to the little poem, she says that it was written in severe pain on Sunday afternoon October 8, 1876, at the Pension Wengen, Alps. She says:

I take this pain, Lord Jesus, from Thine own hand;
The strength to bear it bravely Thou wilt command.
I take this pain, Lord Jesus, as proof indeed
That Thou art watching closely my truest need.
That Thou, my Good Physician, art watching still,
That all Thine own good pleasure Thou wilt fulfil.

I take this pain, Lord Jesus; What Thou dost choose
The soul that really loves Thee will not refuse.
I take this pain, Lord Jesus, as Thine own gift,
And true, though tremulous praises I now uplift.

'Tis Thy dear hand, O Savior, that presseth sore
The hand that bears the nail-prints forevermore.
And now beneath its shadow, hidden by Thee,
The pressure only tells me Thou lovest me.

It is sad to say it, and to say it of one whose memory is so justly held dear by the Church of God, but said it must be, that this, and the thousands of other poems and writings like it, must give great joy to the Devil, for these sentiments are an absolute insult to God. To declare that a painful, horrible, filthy disease, corrupting and destroying a useful life, is implanted there by the hand of the Savior and the Healer and the Cleanser, the incorruptible God, from Whom nothing unclean can come, is to say that which is not true. It is no more true in Frances Ridley Havergal than it was in Job when he said, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me" (Job 19:21), when not one single filthy boil on Job's miserable body had ever been planted there by any other than by Satan's unclean hand, since it is written that "Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." (Job 2:7)

Let us look more closely at this prayer which our Lord has taught us, and we shall see how entirely opposite to its perversion the prayer really is. As we have said, it is a prayer for Divine intervention, asking that our Father's will shall be done in us now, as it is done in Heaven.

To understand it, therefore, let us leave, in imagination, this earth and these lower skies and wing our way through all the starry spaces, leaving suns and systems behind, until we come to the highest Heavens and reach the "City which hath foundations, whose Builder and Maker is God." Let us now stand before one of those glorious gates of the City Celestial. There, in all its glory, the city shines, "like unto a stone most precious, even like a jasper stone, clear as crystal." It rises above its walls great and high one thousand five hundred miles upward into the lovely measure of a man." All radiant with glory, the many mansions rise tier upon tier in this Metropolis of the Universe up to look into the face of a glorious guardian angel and say, "Tell us, O blessed one, is this Heaven, where God's will is done?" And he answers, "Yea." Again we say, "Tell us, O blessed one, is there any sin within these jasper walls?" And he would say, "Nay, for here the Father's will is done, and where that will is done no sin can enter."

Back from the gates of glory, we come down again to earth, and kneeling now upon this footstool, we lift our eyes to Heaven, and say, "Father, Thy will be done on earth to me this day, just in

the same way as it is now done in Heaven; and as in Heaven no sin abides, grant that all sin may now be taken from my heart, and that Thy holy will remain there alone, making my spirit pure, as Thou art pure." Will that prayer be answered if it come up to our Father's ear in Jesus' Name? Were it not answered, the Throne of God would fall, for the Word of God would fail, which proclaims through earth and Heaven, "The BLOOD of Jesus Christ *cleanseth us from all sin.*" "I believe it," the Christian cries; "I believe it now, that it is His will, and I through faith and by His power am cleansed from sin." And so do we. Hallelujah.

But let us reascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie?' " And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all Heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to Heaven, which is His Throne, we cry, "Father, O my Father, Let Thy will be done in me on earth today, as that will is now done in Heaven; and as disease and corruption now defile my body, which is Thy Temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done."

Will that prayer be answered?

If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK," and Heaven itself must fail to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie." He promised, and He must perform.

Oh, that His will might be done, and that thou, dear suffering one mayest read these words, shouldst no longer doubt the willingness of thy Lord to deliver thee from "all the power of the enemy," and to enable thee to "glorify God in your body and your spirit, which are His."

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "If" which keeps thee from the touch of Christ's healing hand waiting to heal thee now? We can only add our fervent exhortation and our earnest prayer for you in the words of the holy Apostle Paul, "Abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit, soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, WHO ALSO WILL DO IT."

Let Him do it; and songs of rejoicing will ring through earth and Heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

O'er earth and sea now let it ring,
The Lord is King, the Lord is King;
And Satan's chains from men shall fall
'Midst joyous shouts of "CHRIST IS ALL!"

Subscribe For
Leaves of Healing

Prayer of Consecration



Y God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body.

Give me power to do right, no matter what it costs, even if it cost me my life; even if it cost my happiness on earth, my business, my family, my friends. Help me to do right no matter what it costs, even if it cost prison, if it cost death. Help me to confess my sin, and to restore and to do right to my fellowman and in Thy sight. Give me Thy Spirit. Let Thy Spirit purify my spirit, my soul, my body, my business, my daily life, my family. God help me that faith shall enter into everything, and that I shall not be guilty of living without Faith, of working without Faith, knowing that Thy Word is true, that whatsoever is not of Faith is sin. O God, help me then to live a life of Faith in the Son of God; put that Faith into every hour of every day and every step of my life. God help us to be a faithful people, full of the Faith of God, reasonable, peaceable, pure, industrious, holy, healthy, happy, for Jesus' sake. (Amen)

Benediction



ELOVED, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere forever. (Amen)

IMPORTANT NOTICE

To All READERS OF LEAVES OF HEALING

The next issue of LEAVES OF HEALING, which will be volume 36, No. 8, and bearing the date of May 22nd, will be a special issue containing one hundred pages—or, four pages more than four times the regular size.

This large, special issue will present in full the Bill and exhibits (consisting of three hundred type-written pages) recently filed in the Circuit Court, at Waukegan, asking for an injunction restraining certain persons from using land in ZION CITY in violation of the numerous restrictive covenants in the ZION CITY Leases.

In addition to the Bill and exhibits, there will also be presented the Brief (consisting of one hundred forty pages) prepared by Attorney Samuel Ware Packard, of Pasadena, California.

Mr. Packard was for years ZION's general counsel under Doctor Dowie. He has been ably assisted by Attorney Theodore Forby, who is a member and a deacon in the Christian Catholic Apostolic Church in ZION. They will be assisted in Court, when the matter comes on for a hearing, by Attorney C. P. Barnes, of Woodstock, who has been ZION's general counsel now for several years.

This is one of the most—and in some respects the most—important cases ZION has ever had in Court. All officers, members, and friends of ZION are asked to pray earnestly that the right may prevail and that the ZION CITY Leases will be upheld and the unique character of ZION CITY maintained.

ZION and ZION CITY have been attacked from every

standpoint by the devil and his forces, but thus far ZION has won the victory, and ZION goes marching on in her glorious work for the salvation, healing, and cleansing of humanity.

Let all of the officers, members, and friends of the Christian Catholic Apostolic Church in ZION rally as never before for the building of ZION CITY. To this end let each one put his life and all of his possessions upon God's altar for the extension of HIS KINGDOM. Every dollar possessed by ZION people should be put to work, *at once*, for the building of ZION CITY. This you can do by buying City lots, acre tracts, residential properties, farms, or by loaning your money so that it can be used in extending the Institutions and furnishing employment for faithful ZION people.

Several of the farms embraced in the 1500 acres advertised for weeks in LEAVES OF HEALING have been disposed of, and we are very desirous that the entire 1500 acres shall be sold to ZION people before the Feast of Tabernacles in July comes to a close.

Let one and all act, and ACT QUICKLY, showing that you are in deed and in truth seeking first THE KINGDOM OF GOD and His Righteousness.

Extra numbers of this special edition may be had for fifteen cents per copy, or two copies for twenty-five cents. It will be one of the greatest historical numbers of LEAVES OF HEALING ever printed, and in time to come will prove to be of immense value, as the case in court involves many principles of far-reaching importance.

ZION - IN - CHICAGO



WILBUR
GLENN

VOLIVA

(Successor to John Alexander Dowie)

Will, God Willing, Deliver

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May 16, 1915, at 3:00 p. m.

THIRD ADDRESS: Lord's Day,
May 23, 1915, at 3:00 p. m.

FOURTH ADDRESS: Lord's Day,
May 30, 1915, at 3:00 p. m.

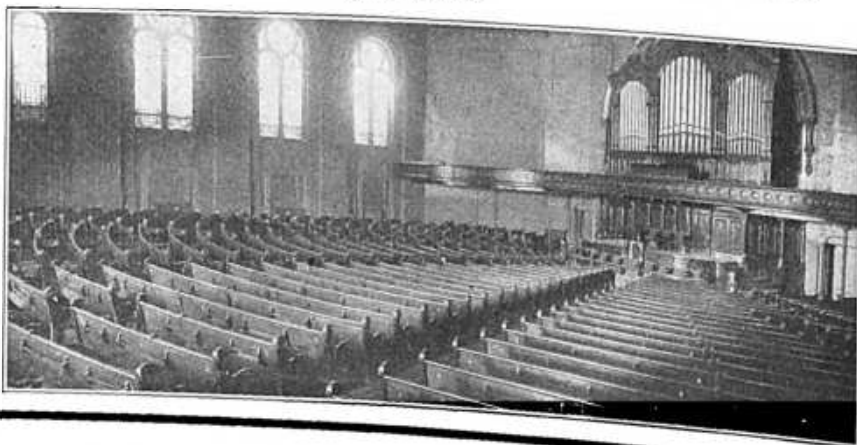
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ALL SEATS FREE

"Christ Is All, and In All"





A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

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Zion City, Illinois, May 15, 1915.

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INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

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TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

EDITORIAL NOTES

By Apostle Eustace L. Carey

FOR THIS GOD IS OUR GOD FOR EVER AND EVER:
HE WILL BE OUR GUIDE EVEN UNTO DEATH.
(Psalm 48 : 14)

"THE LORD OF HOSTS IS WITH US; THE GOD OF JACOB IS OUR REFUGE." (Psalm 46 : 11)

Blessed is the man and blessed are the people who can say "THIS GOD IS OUR GOD;" and also "THE LORD OF HOSTS IS WITH US."

How HELPLESS is poor man without God; but weak as man is—and at the strongest he is only weak—yet it is his glorious privilege to have the strength of Omnipotence on his side. It is true that one man with God on his side is stronger than all that can be opposed to him.

IT IS NOT A QUESTION OF NUMBERS. If it were so, then there are organizations today that can boast of vast numbers, but whether God is on their side or not is the question, and this is the question that must be answered.

IT IS WRITTEN;

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in His presence."

THE WORLD is suffering, as it does today, because God has been left out of the reckonings and the plans of men.

The world is worldly wise.

Many of the ministers of the churches of today and the philosophers have gotten so wise that they consider themselves quite above the Bible, which we have always believed is the inspired Word of God, and they are imparting to the people of this world their so-called wisdom, putting aside the wisdom of God.

IT IS WRITTEN, "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction,"

and so these so-called, self-appointed teachers today, according to the Word of God, by their actions have placed themselves among the fools.

This is a very sad fact, and a man would have no hope for this poor old world, did he not have implicit confidence and faith in the Word of God.

BUT THANKS be unto God, His Word can never be broken, not one jot or one tittle of the law shall pass. All shall be fulfilled.

So Zion today rejoices and is glad. Though the world has forgotten God, yet Zion sees the grand and joyful day when all shall know the Lord, from the least even unto the greatest, when every knee shall bow to Jesus Christ and own Him as Lord over all.

THEREFORE, ZION goes on her way to fulfil her mighty mission, trusting not in man, nor in the arm of flesh, but in the mighty arm of God, Who has given us many grand and beautiful promises to bless and guide His children.

"The meek will He guide in judgment: and the meek will He teach His way." (Psalm 25:9)

"The secret of the Lord is with them that fear Him." (Psalm 25:14)

THE SO-CALLED churches today are in the lap of the world. As organizations, it cannot be denied that they are full of the world, the flesh and the devil. Therefore, they cannot claim the promise of God and, in that event, there is nothing before them but disaster and sure destruction.

IN PROVERBS the 4th chapter and 4th verse, we have the following words:

"KEEP MY COMMANDMENTS AND LIVE."

The people that give heed to this injunction will realize what these words really mean.

The Psalmist writes:

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:11)

The man who puts his trust in God and obtains his wisdom from God will be blessed in all his ways, and the peace of God, which passeth all understanding will be his portion.

IT IS ZION'S mission to bring the truths contained in God's Word to the people and the laws of God to the nations.

WHEN THE nations have learned to love God and to obey Him, and when they serve Him, then all these terrible conditions that obtain today and all the suffering that exists today will pass away and a new day will have been born—a day of truth and righteousness, a day of joy and gladness.

SO TODAY, ZION looks up to God, as the Psalmist did, when he said,

"I will lift up mine eyes unto the hills, from whence cometh my help.

"My help cometh from the Lord, which made heaven and earth." (Psalm 121:1-2)

With God on our side, few though we are today, WE SHALL ULTIMATELY TRIUMPH and the principles and the truths which Zion stands for, will win their way throughout this earth.

THE GOSPEL of Jesus the Christ is a GLORIOUS GOSPEL OF EMANCIPATION AND SALVATION.

We are calling to the people of this world today to turn back to God. They will never have peace—true peace—until they do. Today they refuse God.

This is what God says to those who refuse Him:

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

"But ye have set at nought all my counsel, and would none of my reproof:

"I also will laugh at your calamity; I will mock when your fear cometh." (Proverbs 1:24-26)

AND IS IT not true that God today is laughing at the calamities which have been visited upon the world?

The thought is simply this, that God has held out His hands to the inhabitants of this world, calling upon them to listen to His voice and to obey Him and walk in His ways, that God has warned men that, if they did not turn from their wickedness and serve Him, the time would come when they would suffer for their wickedness. Then there would be no help for man, but he would be left to reap that which he had sown, for "whatsoever a man soweth, that shall he also reap," and again, "the wages of sin is death."

ZION HAS CHOSEN GOD FOR HER GUIDE. There are many so-called guides in the world. The poor miserable shep-

herds of the religious organizations are pretending to lead and guide the people in the way of truth. They are blind guides indeed, for the most part.

"Woe unto you, ye blind guides." (Matthew 23 : 16)

PAUL THE great Apostle, in writing to the Corinthians, says:

"Giving no offense in any thing, that the ministry be not blamed:

"But in all things approving ourselves as the ministers of God." (II Corinthians 6 : 3-4)

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness/ and what communion hath light with darkness?

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Corinthians 6 : 14-18)

There is no room for doubt as to what the Apostle meant, and being inspired of God to write these words, there is no room for doubt as to what God expects of His people.

The ministers of the religious organizations themselves know well that, so far as their organizations are concerned, they stand condemned, and very much so, in the light of the Word of God as above quoted. God is not their guide, and it is only a matter of time, as we have said, when destruction from the Lord will swallow them up.

OUR CALL is to every individual in Zion to choose God for his guide in all things.

Our experiences are varied. We have our times of trial and testing. This is true and will be true in the case of every man and woman in Zion, for God is going to see that He has at last a people upon whom He can look with the utmost satisfaction, and who will be a joy to Him.

THE PROMISES of God to His children are many and beautiful; and whilst we shall be tried, and that sometimes by fire, our tender and loving Guide will bring us safely through.

It was Job who said:

"But He knoweth the way that I take: when He hath tried me, I shall come forth as gold." (Job 23 : 10)

Let us therefore draw nigh unto God, and He will draw nigh unto us. Let the experiences, spoken of by the Psalmist be ours, when he said,

"Nevertheless I am continually with thee; thou hast holden me by my right hand.

"Thou shalt guide me with thy counsel, and afterward receive me to glory." (Psalms 73 : 23-24)

"Our fellowship is with the Father, and with His Son Jesus Christ." (I John 1 : 3)

ZION IS and must continue to be a peculiar people. We must be separate from the world. *We must have the wisdom which is from on high, and the understanding which come from God.* We must be a people full of faith, trusting implicitly in our God, and ready to obey Him at all times.

WE RECALL here how God called Abraham from his country to go to a land of which he knew nothing, and he went in full obedience to that call. We know how wonderfully God blessed him for his obedience to that call, and for his faith.

THE FIRST thing for God's children to consider, is not lands, houses and money. *The first thing is to know that we are pleasing God.*

Lot chose all the plains of Jordan, which were well watered everywhere, and we know that *he paid very dearly for this.* Abraham chose to do God's will and was greatly blessed in consequence.

ZION MAKES the call to God's children throughout the world today, declaring that *"God hath founded Zion and in her shall the afflicted of His people find refuge."*

Therefore, it is for God's children, wherever they may be and whatever their present religious affiliations, to take heed, and to flee from their present surroundings, and from the old apostate organizations, with which they are connected, and which must perish, and come to Zion.

"Choose ye this day whom ye will serve." (Joshua 24 : 15)

"If the Lord be God, follow him: but if Baal, then follow him." (I Kings 18 : 21)

THE GOOD FIGHT OF FAITH

Report of Service Held in Shiloh Tabernacle, Zion City, Illinois, U. S. A., Lord's Day Afternoon, February, 21, 1915; Address Delivered by William S. Peckham, Apostle in the Christian Catholic Apostolic Church in Zion

(Reported by G. L. Marshall)

TEXT:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Hebrews 11:13.

"I have fought a good fight, I have finished my course, I have kept the faith;"—II Timothy 4:7,

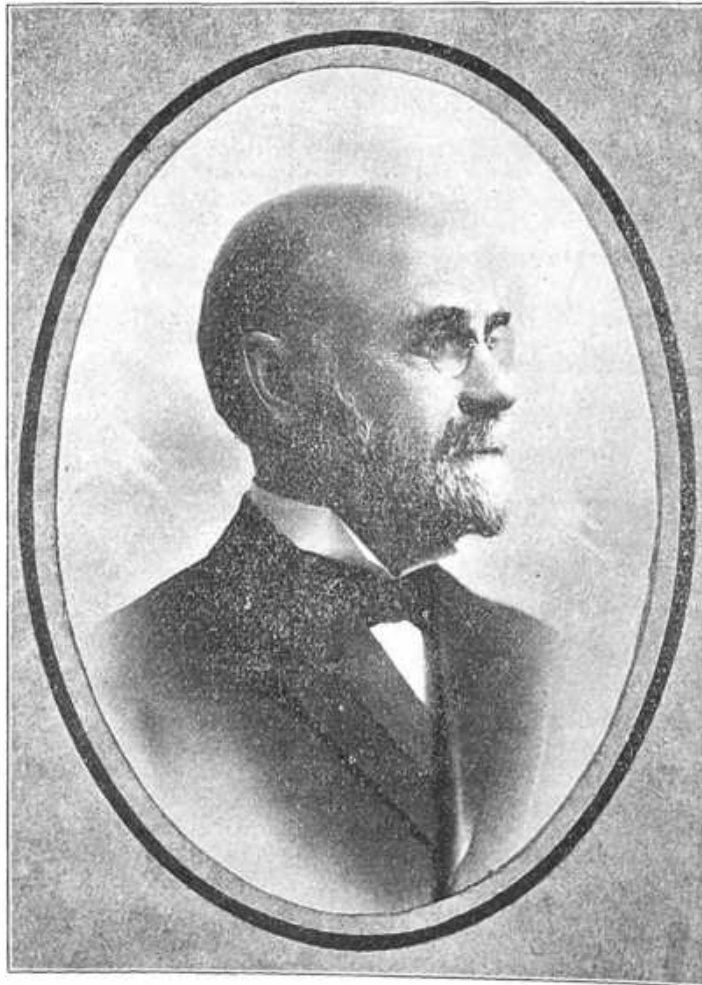
The ZION WHITE-ROBED CHOIR entered the Tabernacle, singing in PROCESSIONAL: "CROWN HIM WITH MANY CROWNS."

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heav'nly anthem
drowns
All music but its own;
Awake, my soul, and sing
Of Him Who died for thee,
And hail Him as thy matchless
King
Thro' all eternity.

Crown Him the Lord of love;
Behold His hands and side,
Rich wounds, yet visible above
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends His wond'-
ring eye
At mysteries so bright.

Crown Him the Lord of peace,
Whose pow'r a scepter sways
From pole to pole, that wars may
cease,
And all be pray'r and praise.
His reign shall know no end,
And round His pierced feet
Fair flow'rs of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of years,
The potentate of time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou has died for me;
Thy praise shall never, never fail
Throughout eternity.



APOSTLE WM. S. PECKHAM

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.

When the woes of life o'er-take
me,
Hopes deceive and fears annoy;
Never shall the cross forsake me;
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance
streaming,
Adds new luster to the day.

Bane and blessing, pain and pleas-
ure,
By the cross are sanctified;
Peace is there, that knows no
measure,
Joys that through all time abide.

SCRIPTURE READING

APOSTLE CAREY: I will read
from the Inspired Word of God,
in the 52nd chapter of Isaiah:

Who hath believed our report?
and to whom is the arm of the
Lord revealed?

For He shall grow up before
Him as a tender plant, and as a
root out of a dry ground: He hath
no form nor comeliness; and
when we shall see Him, there is no
beauty that we should desire Him.

He is despised and rejected of
men; a Man of sorrows, and acquainted
with grief; and he hid
as it were our faces from Him; He
was despised, and we esteemed
Him not.

Surely He hath born our griefs, and carried our sorrows: yet
we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for
our iniquities: the chastisement of our peace was upon Him; and
with His stripes we are healed.

All we like sheep have gone astray; we have turned every one
to his own way; and the Lord hath laid on Him the iniquity of us all.

He was oppressed, and He was afflicted, yet He opened not His
mouth: He is brought as a lamb to the slaughter, and as a sheep
before her shearers is dumb, so He openeth not His mouth.

He was taken from prison and from judgment: and who shall

INVOCATION by APOSTLE E. L. CAREY:

God be merciful unto us and bless us,
And cause His Face to shine upon us;
That Thy Way may be known upon the earth;
Thy Saving Health among all the nations;
For the sake of Jesus; Amen.

APOSTLE CAREY: Let us sing, to the glory of God, hymn No.
698—"IN THE CROSS OF CHRIST I GLORY."

declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken.

And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.

Yet it pleased the Lord to bruise Him, He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities.

Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

May God bless His Word!

Selection by the Senior Choir—"SING ALLELUIA FORTH!"

APOSTLE CAREY: Let us sing hymn No. 23—"BLESS ME NOW." After we have sung this hymn Apostle Peckham will lead us in prayer.

Heavenly Father, bless me now;
At the cross of Christ I bow;
Take my guilt and grief away;
Hear and heal me now, I pray.

Refrain:

Bless me now, bless me now,
Heavenly Father, bless me now.

Now, O Lord! this very hour,
Send Thy grace and show Thy power;
While I rest upon Thy Word,
Come and bless me now, O Lord.

Now, just now, for Jesus' sake,
Lift the clouds, the fetters break;
While I look, and as I cry,
Touch and cleanse me ere I die.

Never did I so adore
Jesus Christ, thy Son, before;
Now the time! and this the place!
Gracious Father, show Thy grace.

Prayer by Apostle Peckham:

O God our Heavenly Father, hear this the earnest prayer that has gone up, we trust, from the hearts of saints and sinners—"Bless us now!"

We thank Thee, O God, for Him Who was bruised for our iniquities, and upon Whom was the chastisement of our peace; Who was wounded for our transgressions, and with Whose stripes we are healed. We thank Thee that in the All-prevailing Name of Jesus we can come to Thee.

We praise Thee for the privilege of bowing once more with the worshipers in Shiloh Tabernacle. We thank Thee for the mercy that has been over us, around and about us, and that has protected us through all the intervening days and weeks and months.

We praise Thee, O God, that Thou art with us; that Thou art our Strength and our Help for ever. We thank Thee for every trial of our faith that has worked patience. We pray that patience may have her perfect work, that we may be perfect and entire, wanting nothing.

We praise Thee this afternoon that Thou hast established Zion as a refuge for the afflicted of Thy people. Thy voice is calling to Thy people over all the earth this day, "Come ye into Zion! Prepare for the coming of the King of kings!"

We pray Thee, as these messengers go from city to city, from nation to nation, from door to door, that Thy Holy Spirit may go before them, go with them, and press down the precious message upon the hearts of all.

We praise Thee for the privilege of laboring in the harvest field, and of going out in these last days with the great message of Salvation, Healing and Holy Living. We praise Thee that Thou hast brought forth the light and the truth, and we pray that it may shine more and more into the hearts of Thy people, into the lives of Thy people—until the perfect day when He, Whose right it is to reign, shall come and reign in all the earth.

Bless us this afternoon as we have gathered here in Shiloh Tabernacle. Thou hast blessed us, and we pray that Thy Spirit may go from heart to heart, may seek out those who know not Thee, and may go with such convicting power as to lead them to the feet of Jesus, where alone can be found peace and joy and happiness.

We praise Thee that Thou hast brought us thus far in the battle. We thank Thee for the shield of faith, which is able to quench all the fiery darts of the wicked one.

We thank Thee for the Blessed Christ, to Whom we can go with all our burdens. We thank Thee that more and more it is our joy to trust in the Savior, and to go forward, knowing that soon we shall see His face. We thank Thee that Thou hast given unto us a fore-taste of Heaven—that we know and walk with Him day by day; that in the Secret Place we have communion with Him.

Now, bless this service to the good of each and every one. Bless

in the singing of these glorious hymns. We thank Thee, O God, for the Choir, for the Heavenly Choir; and we pray Thee that Thou wilt give us a part in that anthem that shall ascend, "Holy, holy, holy," unto the Lord God our Savior. O God, in the days that intervene, may we be found faithful even unto death, and then we know we shall receive the crown of eternal life.

We praise Thee for the victory of yesterday; that Thou wast with us; that Thou didst help us in the fight. O God, wherein any soldiers were unfaithful, have mercy upon them. We praise Thee for the faithful company who have endured thus far, who are putting their lives and their all upon the altar for the establishment of the Kingdom of God.

We praise Thee for Zion and for the City of Zion. We praise Thee for the people Thou hast gathered from the east and from the west, from the north and from the south, into whose hearts Thou hast put these great truths.

We thank Thee for him who came in the spirit and power of Elijah, and for the great truths which he brought to light. We thank Thee that Zion has been established, and we know that Thou wilt care for it and protect it if the people are only faithful. Help us to be faithful, that we fail not in the time of need. Grant that this people may go forward in greater faith, in greater obedience, knowing that the Captain of our salvation is with us, and that He is leading on His hosts.

We thank Thee that we shall be saved from the Great and Terrible Day of the Lord which shall soon break; for Thou wilt come and take us out, and we shall not be called upon to pass through those awful years. We pray Thee that all may be ready, having their robes washed in the blood of Jesus the Christ, cleansed from every stain, working and watching,—the people of God, yes, the prepared people whom Thou hast chosen and whom Thou wilt use in the glorious battles that are yet to be fought and in the triumphant victories that are yet to come.

O God, sanctify to us this service! Bless him who shall speak to us—comfort, strengthen and uphold him, and make him a more valiant soldier of the cross than ever before; that he may lead this people closer to Thee and on to greater victories in faith; that he may be the true servant of God in all things. We pray that Thou wilt give unto him a loyal constituency who, with all things upon the altar, shall be an invincible host—a mighty power in the hands of our God to carry forward the banner of Zion and plant it in every land.

We praise Thee that Thou hast given to us the privilege of going forth into the battle's front—of speaking in the great City of Minneapolis to the people there. We thank Thee that it is our privilege to tell them of Jesus, the coming King; to warn them of the day of wrath; and to carry to them the precious Gospel, in the day of mercy, before the Day of Judgment comes.

Bless our beloved Apostle Royall and his family as they have gone to the great land of China to carry to them the Glad Tidings: to tell them of Jesus the Christ, and to proclaim the coming of the King. Oh, make them a mighty power, endow them from on high, and may they speak with power and carry the Glad Tidings unto the uttermost parts of that land, until all shall have the Truth.

O God, hasten the day when the Gospel of the Kingdom shall be preached in every land; for we know this must be done before the King will come—before we shall see His face. We pray Thee to bless Elder Smith and the workers in Australia. Bless Elder Powell, in South Africa. We pray for all the scattered ones. O God, wilt Thou help them in the hour of trouble; help them in the hour of trial; help them in the hour of darkness, when the king of terrors comes, when the devil with all his power presses down upon their hearts and lives. Oh, may they realize that Thou art their Refuge, and may they turn to the Christ Who has said, "Lo, I am with you always."

We pray that Thou wilt sanctify to us every sorrow. Help us to make them stepping-stones on which to climb higher, and to get into the Secret Place of God and to be a blessing to others.

We thank Thee for the trials that teach us how to sympathize with others; how to share their trials and their sufferings. We thank Thee that from day to day we are privileged to enter into the sufferings of others, to fill up the cup of Christ's suffering, to know His fellowship, and to know also His resurrection life and power.

O God, help this people to see, not so much the temporal things, as the spiritual. Help them, Lord, to realize the battle that is on—the forces or righteousness against the forces of unrighteousness; the Christ against the anti-Christ. We pray Thee that, as we behold their threatenings, we may be bolder and stronger for God; that we may stand in the hour of conflict, having put on the whole armor of God.

O God, bless at this hour every worshiper in this and other places. Let the Holy Spirit's power come more and more into our lives to strengthen us, to purify us, and to cleanse us from all evil, until all dross shall be taken away, until we shall grow up unto the measure of Christ's suffering—until by-and-by we shall be able to look into His face and know we are like him.

O God, help us to be men and women strong in God. We pray Thee to guide us and protect us. Keep us from error and delusion in these last days when the devil is doing all in his power to turn back even the servants of the Living God, and to deceive them. We pray Thee to smite the terrible things that are cursing humanity. Help Zion to be strong in these days, that she may stand up boldly for the right; that she may go forward smiting the lies of the devil.

We praise Thee for every victory. We praise Thee that we have had some little part in this glorious work; and, if we can only suffer for Christ's sake, if we can only do little things, help us to be found in our place.

Bless to us this service in all its various parts. Put it into the hearts of the people to do more. Put it into the hearts of every one here to do all that it is possible for them to do.

We pray that Thou wilt help us not to withhold from Thee; because we know that if we withhold from God and Zion, it will be withheld from us. But if we pour out our lives, they shall be renewed; if we pour out our all, Christ will give to us greater things; and this people, when the Lord shall come, shall rejoice.

Guide us by Thy Spirit!

Keep us close to Thy side!

Give us every needed blessing!

All these blessings we ask in the Name and for the sake of Jesus, Who in the days of His flesh taught us to pray, and when we pray, to say: (All joined in chanting the Lord's Prayer.)

While the Tithes and Free-will Offerings were being received, Doctor H. Em. Wilson played an Offertory on the Pipe Organ; after which Apostle Carey made the announcements for the week.

APOSTLE CAREY: Before Apostle Peckham begins his address, let us sing Hymn No. 320—"NEARER THE CROSS."

"Nearer the cross!" my heart can say,

I am coming nearer;

Nearer the cross from day to day,

I am coming nearer;

Nearer the cross where Jesus died,

Nearer the fountain's crimson tide,

Nearer my Savior's wounded side,

I am coming nearer.

Nearer the Christian's mercy seat,

I am coming nearer;

Feasting my soul on manna sweet

I am coming nearer;

Stronger in faith, more clear I see

Jesus Who gave Himself for me;

Nearer to Him I still would be:

Still I'm coming nearer.

Nearer in pray'r my hope aspires

I am coming nearer;

Deeper the love my soul desires,

I am coming nearer;

Nearer the end of toil and care,

Nearer the joy I long to share,

Nearer the crown I soon shall wear:

I am coming nearer.

ADDRESS

APOSTLE PECKHAM: Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, and profitable unto this people, and accompanied by the power of the Holy Spirit, O Lord, my Strength, and my Redeemer.

The few words I shall speak will be founded upon the 13th verse of the 11th chapter of Hebrews, and the 7th verse of the 4th chapter of Second Timothy.

Hebrews 11:13—These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Second Timothy 4:7—I have fought a good fight, I have finished my course, I have kept the faith:

Brothers and sisters in the Christ: It is a great joy for me this afternoon to look into your faces.

Every Christian Called to Fight the Good Fight of Faith

The Christian life is a life of faith. The Christian is a warrior of faith. And God has given us a great and glorious army with which to fight this battle of faith.

So far as the Christian world is concerned today, there is no fight. The great Apostle Paul, who spoke those beautiful, wonderful words which I read to you, said that it was a fight; that it was a GOOD fight; that it was a FIGHT OF FAITH!

Today, ZION is fighting the *fight of faith*, fighting it in earnestness, fighting it clad in the armor which God has given; fighting, not as the world fights, not with carnal weapons—for our warfare is not against these earthly things, but against principalities, against powers, against the rulers and darkness, those in spiritual places—forces greater and mightier than are the forces of the great armies that today face each other upon European soil.

The fight is a REAL one; and if you are not experiencing any fight, then, perhaps, you have not on the armor of God; then, perhaps, you are not in the ranks of the army; perhaps you are a DESERTER; perhaps you are skulking in the rear; perhaps you have let go, and gone back.

If you are IN THE FIGHT, then there is SOMETHING DOING—in your own spirit, and in the spirits of those who are linked together with you in this great battle.

The Christian Fight is between Righteousness and Unrighteousness

It is a REAL fight!

As I said, there is no fight anywhere else in the world.

We go to the City of Minneapolis, and immediately forces are set in operation that mean a FIGHT! But there are so-called armies of the Lord there who have not had a battle in ten years. They have not even had a skirmish! They have not even gone out with defense posts and *sought out* the enemy, let alone having a part in the great and mighty conflict against the powers of darkness!

So far as the church is concerned, there is no fight and no victory. Great and large numbers of people are continually saying, "There is no devil; there is no sin; there is no sickness; there is no death; there is nothing to fight—everything is all right, and there is nothing wrong!"

ZION steps in, and says, NO! EVERYTHING is wrong; there is nothing right. This world is far from God! This world has forgotten God! The NATIONS have forgotten God, and instead of having their feet shod with the preparation of the Gospel of peace, they have them shod with war, carnage, DEATH, and they go forth to SLAY and not to *save*; they go forth to conquer territory, but not to conquer spirits for God; not to fight the battle that must end in the triumph of the Christ; not to fight as those who go forth in the mighty conflict that must rage until rebellious spirits bow at the feet of Jesus—until those who are rebellious against God, His Word, and His power shall submit themselves and fall prostrate before Him Who is alone able to save and to heal and to cleanse and to sanctify—Who is able to prepare for the New Era, for the glorious days that are fast hastening on.

Only a few, short years ago, God sent His prophet to open the eyes of the people, and to tell them to get ready and to prepare for the Day of the Lord that is soon to come, when he who so long has deceived the nations, who so long has been the awful leader of hosts going forth to battle against the Christ and His people, shall be CONQUERED, by Him Who had to lay down His life in order that spirits might be brought back to God.

The Christ Goes Forth Conquering and to Conquer

It was Napoleon, who said that these great leaders and officers, mighty men according to this world,—Alexander the Great, Charlemagne, and others—who have conquered empires and have brought thousands to their support, they are all gone; but He Who laid down His life upon Calvary's cross, has gone forth CONQUERING, and to CONQUER, and today reigns in the heart of every true and loyal soldier of the Cross; and they would willingly lay down their lives for Him.

He set the example—He endured the suffering, He laid down His life upon Calvary's cross; and, as true soldiers of the cross, we, too, not only must be willing, but in all probability shall lay down our lives for Him, before that Great Day shall come—the day when Satan shall be bound, when he shall be put where he can torment the nations no longer—the day when God's people shall reign, and those who are fighting a good fight, no matter if we lose in the fight—some of the noblest and best have fallen.

As I read to you, "These all *died* in the faith," and though we lose them in the battle here, we shall meet them in the TRIUMPH over there; though we shall lose some battles, though we shall lose some noble warriors—they will be not one whit behind those of us who are permitted to remain, and who shall be caught up with them to meet the Lord in the air.

Christ, the Captain of Our Salvation Marshaling His Forces in Zion

Oh, the conflict is raging!

Can God count upon you?

Can our leader count upon you, to a man, to a woman, to a child, in this the greatest conflict of the ages?

I tell you, the people are asleep! The people are bivouacking! Not one of them is realizing the intensity of the battle and the conflict, realizing that unless they are true and faithful this battle never can be won! And, so far as many are concerned, it never will be won.

And so I ask you who listen to my voice, and those of you

who listen from week to week to the voice of our leader as he calls you to the standard,— he himself bears the standard in the forefront of the battle, he himself is true and faithful—CAN HE COUNT UPON YOU? Can CHRIST count upon you?

It is His battle, you know. He is the One Who marshals the forces. Even at the right hand of God the Father He is not without knowledge of the transactions of earth. He, mind you, is the One Who is managing, as best He can with unfaithful soldiers, the battle, carrying forward the MIGHTY CONFLICT, as He has the officers and the privates, the men—the sinews of war—in His control.

He is the Captain of our Salvation! Not that we see Him, not that He is *here* directing the forces, but He is *THERE* directing the forces. It is His conflict, and He depends upon you and He depends upon me.

Christ is directing the conflict!

Remember that, on the mountain-top, in the valley, in the Garden, through the grave to the Right Hand of God, He is the Conquering Savior. He will return the King of kings and Lord of lords, first to receive His own, then in power, then in JUDGMENT.

Oh, that He may impress upon us the responsibility of this the mightiest conflict of the ages! Oh, that He may press it down upon our hearts!

Upon us has come the ends of the world!

Upon Zion has come the ends of the Age!

A Mighty Army Being Drilled in Zion for God and His Kingdom

We stand today at the beginning of the end of all things. That which we see in the natural world; that which we see in the heavens and in the seas, will but culminate in the Great and Terrible Day of the Lord; and out of all this tribulation, perhaps, a multitude will be saved.

May God help us to press the battle! May God help us to be a faithful band that He can use when He returns!

It seems to me that our army is being drilled; that it is being selected. It seems to me that at this time this people is the people that God has chosen out of the nations that He can use by-and-by in a greater conflict.

As we stand in this City and fight the battles of Zion and of Truth, let us realize that the forces we are fighting are not the men who are here and there about us, but the DEMONS that have taken possession of them—the evil spirits that Satan has sent from hell and gathered together in this City—the mighty forces with which He seeks to destroy the Christ and His people, the Church and the Kingdom.

Our fighting is not against men, not against each other! Let us be true to each other! Let us love one another! Let us have fellowship together, even though it is the fellowship of suffering. If we fight man to man, shoulder to shoulder, heart to heart, God will give us the victory—the VICTORY!

As I said, though some fall in the battle, as some very loyal, very true, very faithful ones have fallen,—and recently one of the very, very strongest and best—yea, DIED IN THE FAITH, let us realize the conflict, the fight that is on. Let us realize that we fight against him who has the power of death, who has the power to destroy both soul and body in hell; but has no power over the spirit, no power to conquer the mighty hosts of God—the SPIRITUAL FORCES of this battle. And they are our greatest forces; if they are all right, the temporal forces will take care of themselves.

If we are right in spirit, if we are where we ought to be, we never will lack for any temporal thing. Every power will be ours if we are right in spirit!

Are we right in spirit?

Are our hearts right with God?

Are we true?

Are our loins girt with truth?

Oh, how God hates a liar! The meanest man in all the world, it seems to me, is a liar. And a liar in the ranks will weaken them, no matter how much you may try to overcome. Truth is strength, and anything that is not the truth is weakness.

The Armor Prepared for the Christian for Defensive and Offensive Warfare

Are our loins girt with *truth*?

And the "BREASTPLATE OF RIGHTEOUSNESS!"

Ah! as the people gaze upon us do they see that we are righteous; that we are presenting a bold front to these enemies

of God and Zion—presenting a front of BOLD RIGHTEOUSNESS? That is the force that will kill them quicker than anything else. Righteousness is a mighty power in the conflict.

"—Feet shod with the preparation of the Gospel of peace." (Ephesians 6 : 15) The Prince Who leads us on will give us the "preparation of the Gospel of peace" for our feet.

And above all, the "*shield of faith*," wherewith we shall quench all the fiery darts of the wicked one.

Is it shining?

Is the *shield of faith* shining in every armor today?

Rub it up with the Word of God, with prayer! Keep it shining, there is no other way! If you do not keep it rubbed up, you know, the rust will eat holes in it, and the bullets will get through.

Oh, an armor that is bright, an armor that is on right, will have the Shield of Faith shining, SHINING. That strikes terror!

Every Soldier in Christ's Army Must Have Salvation

You know, in the battle front they have some armors that have shining shields, and they strike terror to the enemy as they see them coming with those glistening shields. And so it is with the devil, when he sees that shield, you know, shining there—the mighty SHIELD OF FAITH—he cannot do a thing.

"Above all, taking the SHIELD OF FAITH, wherewith ye shall be able to quench ALL—not some of them—ALL the fiery darts of the wicked." (Ephesians 6 : 16)

The "HELMET OF SALVATION!" Now, if there is a soldier in these ranks who is not saved, it is a terrible thing. That is a WEAKNESS! That is something that may bring disaster!

O my brother, my sister, are you saved? Do you *know* you are saved? Have you repented of your sins? Have you put away the things that are wrong? Have you made the wrongs right?

Are you SAVED?

There is no other way to get salvation except through repentance and faith and OBEDIENCE. Oh, how God has pressed down upon my heart that truth—OBEDIENCE! Obey in all things! Obey in tithing, and in baptism! Obey in observing the Lord's Supper! Keep the commandments!

OBEY!

Salvation—the "*helmet of salvation*!" That is a strength! That is a part of the armor! That never must be lacking!

Is there any soldier here who has not on the Helmet of Salvation? Get it on before night or you will be a WEAKNESS in this army! You will be a serious weakness!

Get the armor on complete!

Put on—what? The "WHOLE armor of God!" Yes; not a piece here and a piece there. A lot of people, you know, would like to put on the *peace* armour, all right. Yes! Why, they like to do that! They do not like a fight, they do not want a fight—they like PEACE!

Well, put it all on, every piece, then you will have power with God; then you will be strong soldiers for Zion and for the King, the Coming One.

The "Sword of the Spirit," which is the Word of God

I have seen that warrior looming up, oh, so grand!—loins girt with Truth, having on the Breastplate of Righteousness, feet shod with the preparation of the Gospel of Peace, having on the Shield of Faith and the Helmet of Salvation, and in his hand the Sword of the Spirit. What an armor! You see the feet shod with the Preparation of the Gospel of Peace, the Breastplate of Righteousness, the Helmet shines above the Shield of Faith, and the Sword of the Spirit does the mighty work of piercing the enemies—and they FALL. Every spiritual enemy will fall as you strike with the Sword of the Spirit, which is "sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow."

There is the warrior!

Are you a warrior?

Have you on the armor?

O my brothers and sisters, get it ALL on. Say this afternoon, "By the grace of God I will be a warrior! I will put on the WHOLE ARMOR, every part of it; and so far as I am concerned there shall not be one part lacking. I will fight to the death, and I will KEEP THE FAITH."

Let the Savior be your example!

Let the Apostle Paul be your example!
Paul said, "I have fought a GOOD fight." I tell you, there was a fight everywhere Paul went, was there not? And there was always a fight on hand wherever any of the other disciples went, was there not? Yes, a GOOD fight!

Peace, the Final Aim and Goal of Christian Warfare

One of the most striking things Doctor Dowie ever said, — that is, it struck me very forcibly — was "I will have PEACE if I have to FIGHT for it."

I tell you, there will never be any peace until we fight, whether it is in the battles of earth or the battles of Heaven — whether it is the battles of the nations or the battles of THE KINGDOM OF GOD. We will never have peace, until we fight and overcome, by the forces of Righteousness, the forces of evil. Do you realize that from day to day?

Oh, I am getting so I do not see these men around here, I see the devil that is in them. I see the *evil forces*! I realize that the devil is using them and working through them; and that takes away all the hatred and puts in great love — except the hatred for sin and the devil.

Sometimes I do not know whether we ought to hate the devil or not, but I tell you, I hate his DOINGS! I hate everything connected with him! What does the Word say? — "*Be ye angry, and sin not.*"

You can be angry, and not sin; but you cannot be angry with your brother and not sin. You must have a forgiving spirit toward him. You are a great sinner if you do not love your brother. If you hate your brother you are a murderer. But you can be angry with sin, and you MUST be angry with sin, every day, every hour.

God is angry with sin, is He not?

"Be ye Angry, and Sin Not," is the Word

Now, you can be angry and not sin. I will say more: IF YOU ARE NOT ANGRY WITH SIN, YOU SIN. If in your heart there is no hatred for evil things, if you do not hate every vile mean, wicked, awful, sinful thing with a *bitter hatred*, then you are a sinner still; for if you were a *saved* man or woman you would HATE these things. Oh, how you would hate them! They would have no place in your life — none whatever! and you would hate them with an unutterable hatred — sin in every form and every evil thing.

God hates these evil things, and He says, "Let not the sun go down upon your wrath." Keep at it! Keep up the fight! Keep up your anger against these things.

I do not mean you are to have bitterness in your heart — not at all! But if you are true and faithful, if you are pure and holy and sanctified, then these things will be terrible to you, and you will hate them — HATE them with an unutterable hatred.

Now, there are some people who hate this thing and that thing, and some who are fighting here and some who are fighting there.

That is the trouble!

The Prohibition Movement Not an Expression of Vital Christianity

Here is a little crowd fighting for prohibition. Well, thank God for the prohibition wave that is sweeping over the country. But, you know, it is largely for dollars and cents, after all. It is not because men and women really want prohibition. It is not vital Christianity that is bringing it to pass. And fighting things as they fight them is not fighting them according to the Word of God. Perhaps they will accomplish a little here and there; may God grant that they may rescue some.

In Zion the conflict is different—we fight EVERYTHING. We are not a little band fighting some little thing here and some little thing there, but we are a GREAT HOST, fighting EVERYTHING, from the north to the south, all along the battle line. There is not a place where we are not fighting the battle. Yes, every sin! That means, you know, that you have to have tried soldiers. You cannot put the unseasoned troops in the front, can you? No!

No battle is won by weaklings! No battle is won by untrained men! You have to have soldiers, WARRIORS, men who have stood through the conflict.

Thank God for this army — this beautiful army! You are veterans — most of you are veterans. I might see here and there one who is not, but most of you are VETERANS, fighting

right in the forefront; and you have the armor on. Thank God for that!

Now, if a piece slips off, get it back quickly. Do not lose a minute! If today the helmet has slipped a little, if you have taken it off for a little rest — to cool your fevered brow in the fight, if you have laid it aside for a little time and you are going along carelessly and indifferently; or if the Roll has slipped out, and you have gone up the hill and left it behind, then FIND IT! — GET IT BACK!

Oh, is not that a glorious warrior?

Look yourselves over — your head, your feet, your loins, your breast, your shield, your hands — in the use of the Sword of the Spirit to pierce the enemy whenever he appears.

The Word of God the Most Important Weapon for Aggressive Warfare

There is nothing like the word of God with which to fight the devil when he comes with his power of death. In every conflict and for our every need the Word alone is sufficient.

Today I am thankful to God that I am in this conflict. My desire is to be faithful to the end, to keep every part of the armor bright and ready for service, that I never may be overtaken.

Some of us may be overtaken as a thief in the night. But the real warrior, who is watching and waiting and looking for the coming of the King, will never be overtaken.

Are you at your post of duty?

Are you where God wants you to be?

Today, my friends, are you doing everything in your power for God and for Zion and are you truly in the conflict? Are you?

Never mind the dollars and cents, there is a day coming when you will not know anything about those things; but, clad in the armor of God, you will be in the place where you can be used in a still greater conflict than this conflict in which we are engaged here in Zion City.

I well remember, in the days that are gone, how that noble warrior, John Alexander Dowie, banded us together and sent us forth into the conflict in hundreds and thousands, to carry the conflict and press it even to the very distant places — the nations; how he himself went as the leader of this people and fought in many lands; how they mocked him and tried to take his life; but God CARRIED HIM THROUGH.

Wonderful Victories Won in Zion through the Faithfulness of her Leader and People

Then think how many conflicts our present Leader has fought for God and Zion! And today he stands faithfully by his post, with the armor of God upon him, and he is calling for faithful ones to stand by his side; for a general can do nothing without an army, and an army can do very little without a general. The leader, the officers, and the army all must be organized, arrayed in their battlements, and ready to go forward.

Now then, are we prepared? Are we ready? You know, it is the man who is ready, the man who is ever ready, who has the advantage. If we have to get ready after the conflict has started we will, probably, be beaten.

Are you ready?

Am I ready?

Have we the armor on?

And FAITH, faith in God, — "Above all, taking the Shield OF FAITH, wherewith ye shall be able to quench all the fiery darts of the wicked."

Have you faith?

Have you lost some of that faith you used to have? Are there some holes in that armor? How is it, my brother, my sister? Does the devil get in there sometimes with a doubt? Ah, there is a place that is worn—or, it is not worn because it has not been used, but it is EATEN. You know, if you have a hole in your armor doubt will enter there.

Faith!

The faith that was in those heroes about whom our beloved Apostle read to us in the Bible School this morning! Ah! let us learn lessons from these mighty men of faith, like Noah, who preached for how many years?

ONE HUNDRED AND TWENTY YEARS!

How long have you preached?

How long have you been praying for something?

One hundred and nineteen years?

No, not one hundred and nineteen DAYS! Some of you

could not endure for one hundred and nineteen days. One hundred and nineteen MINUTES is too long for some people.

I have had people come to my meetings in Minneapolis, who wanted to get healing in fifteen minutes. They had hardly faith enough for twelve minutes.

Real Faith will Enable Every Warrior to Persevere to the End

Faith, real FAITH, will carry you over one hundred and nineteen years — yes, it will carry you over ONE HUNDRED AND TWENTY YEARS; because one hundred and nineteen years is not sufficient. It takes ONE HUNDRED AND TWENTY YEARS! Yes; and then the battle was won — then the flood came.

God's Word says that all these men looked forward to the day when the promises should be fulfilled, and they did not see them and they DIED IN THE FAITH, notwithstanding the promises were not fulfilled to them that believed. They were heroes of faith — WARRIORS OF FAITH, and their faith carried them through even to death.

Now then, if we do not die in the faith, what about it? If, right at the last moment, we change, we have not died in the faith, have we?

What is faith for?

It is to die with, as well as to live with. I believe it is mostly to live with, but it is to die with, too.

"These all DIED IN FAITH —"

If I should come to the end of my life, having lived for sixty years a life of faith, absolute trust in God, and then in that last hour I turn away from it, I would not die in faith, would I?

No!

I would not keep the faith, would I?

The Christian Warrior's Life Crowned with Victory

We have to DIE IN THE FAITH, my brothers and sisters, and then we shall see the victory. By-and-by we shall live again, and in that glorious resurrection morning when the dead in Christ shall arise, then we shall see the VICTORY OF FAITH.

We want to see the victory here, do we not? Well, faith is to die by, as well as to live by; and by dying in faith we LIVE — we never die.

Thank God for faith! — the faith which He gave us in the beginning; that faith by which we know all things—all mysteries take their flight.

When faith comes it triumphs over reason and everything else. Faith rises to settle every question!

Faith in the Living God!

Faith in His ETERNAL PROMISES!

Faith through all time, and on into ETERNITY, when we shall meet Him face to face and realize that He has been faithful, even when we did not understand and when we did not know, and when we could not have any means of knowing. Ah! then we shall know that He has been faithful — FAITHFUL — faithful to you and faithful to me, faithful to His Word and faithful to ZION!

O ZION, ARISE IN FAITH, faith in the Eternal Son of God, faith in your Father, — and then VICTORY WILL BE OURS!

After a few remarks by the General Overseer, the CHOIR marched out, singing in RECESSIONAL — "SOFTLY NOW THE LIGHT OF DAY."

Softly now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with Thee.

Thou, Whose all-pervading eye
Naught escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

Soon, for me, the light of day
Shall for ever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with Thee.

APOSTLE CAREY pronounced the

BENEDICTION

May the grace of God the Father, the communion and fellowship of the Holy Spirit the Comforter, the peace of Jesus the Christ, be with you one and all, and all of God's children everywhere, this day and evermore. Amen.

ZION'S PROTEST AGAINST SWINE'S FLESH

"And the swine, though he divide the hoof, and be cloven-hoof, yet he cheweth not the cud; he is unclean to you.

"Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you."—Leviticus 11:7-8.

"And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea."—Mark 5:13.

The story of how Christ permitted the destruction of two thousand pigs, is a thrice-told story in the Gospels.

The devils made a request that they be allowed to enter into the herd of swine, and their request was granted.

To sav the least, the granting of their request shows how Jesus regarded swine's flesh. It shows that a hog is a good place for a devil.

Swines' flesh is a filthy, disease-producing flesh.

Men, women and children, in multitudes, are literally rotting through its general use.

God cursed it as an article of food under the Law. Through His Son He cursed it two thousand times in one day under the Gospel. Swine's flesh has therefore been doubly cursed—under the law and under the Gospel.

It is a scrofula, cancer, tuberculosis, cholera, and trichinosis breeding flesh.

Reader, take warning!

Abstain from this disgusting, devilish, diseased flesh, and defile not your body either in eating or drinking.

No Christian has the right to breed, sell, nor profit by this filthy animal.

Trichina Spiralis am I!

In the muscles and tissue I lie.

I shorten, of human beings the breath;

I am one of the many forms of death!

Trichina Spiralis am I!

Trichina Spiralis am I!

A home is mine in the flesh of swine.

Men eat of the meat and die!

For Trichina Spiralis am I!

Trichina Spiralis am I!

I'm the curse that the beasts have borne,

I'm the spirit of evil they've worn,

Since the day when they

Ran down a steep place to the sea!

Trichina Spiralis am I!

TOBACCO, SATAN'S CONSUMING FIRE

Think of the hundreds of millions of dollars spent every year for tobacco,—and a considerable part of this money spent by professing Christians!

Think of the coffin nails—multiplied millions of cigarettes, that are being smoked by the boys, the rising generations!

ZION says no man has any right to GROW tobacco.

ZION says no man has any right to MANUFACTURE tobacco.

ZION says so man has any right to SELL tobacco.

ZION says no man has any right to USE tobacco.

ZION says that a man has no more right to pollute another man's atmosphere than he has to spit in his water bucket.

ZION calls men who use tobacco "Stink Pots." No one can honestly deny that the term is a very appropriate one.

ZION is at war with tobacco.

Subscribe for LEAVES OF HEALING, only Two Dollars a year, and keep posted.

A Bible Study on Latter-Day Prophecy

By Apostle Francis M. Royall

ISAIAH 54.

"Sing, O barren, thou who didst not bear; break forth into singing, and cry aloud, thou who didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

"Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

"For thy Maker is thine husband; The Lord of hosts is His Name; and thy Redeemer is the Holy One of Israel; The God of the whole earth shall He be called.

"For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

"For a small moment have I forsaken thee; but with great mercies will I gather thee.

"In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

"For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord Who hath mercy on thee.

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

"And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

"Behold, they shall surely gather together, but not by Me: whoever shall gather together against thee shall fall for thy sake.

"Behold, I have created the smith who bloweth the coals in the fire, and who bringeth forth an instrument for his work; and I have created the waster to destroy.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

JEREMIAH 23:3, 4,

"And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

"And I will set up shepherds over them who shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

JEREMIAH 29:14.

"And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

JEREMIAH 32:37.

"Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely."

JEREMIAH 30:3 - 10, 18.

"For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

"And these are the words that the Lord spake concerning Israel and concerning Judah.

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace.

"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble: but he shall be saved out of it.

"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

"But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. ****

"Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palaces shall remain after the manner thereof."

JEREMIAH 33:7 - 14.

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

"And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against Me.

"And it shall be to Me a name of joy, a praise and an honor before all the nations of the earth, who shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

"Thus saith the Lord; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

"The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them who shall say, Praise the Lord of hosts: for the Lord is good; for His mercy endureth for ever: and of them who shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord.

"Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down.

"In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him who telleth them, saith the Lord.

"Behold, the days come, saith the Lord, that I will perform

that good thing which I have promised unto the house of Israel and to the house of Judah."

JEREMIAH 31:10, 28.

"Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He Who scattered will gather him, and keep him, as a Shepherd doth his flock. ***

"And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord."

EZEKIEL 20:33 - 49.

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

"And I will purge out from among you the rebels, and them who transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.

As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto Me: but pollute ye My Holy Name no more with your gifts, and with your idols.

"For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

"I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

"And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers.

"And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

"And ye shall know that I am the Lord, when I have wrought with you for my Name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

"Moreover the Word of the Lord came unto me, saying,

"Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;

"And say to the forest of the south, Hear the Word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

"And all flesh shall see that I the Lord have kindled it: it shall not be quenched.

"Then said I, Ah Lord God! they say of me, Doth he not speak parables?"

EZEKIEL 28:25 - 26.

"Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

"And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those who despise them round about them; and they shall know that I am the Lord their God."

EZEKIEL 36:24.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

EZEKIEL 37:21 - 28.

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God.

"And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them.

"And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My servant David shall be their prince for ever.

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore.

"My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.

"And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

EZEKIEL 37:15 - 21.

"The Word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes."

JEREMIAH 50:4, 5.

"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God.

"They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

Joel 3:1, 2.

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land."

MICAH 2:12.

"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men."

MICAH 4:6,7.

"In that day, saith the Lord, will I assemble her who halteth, and I will gather her who is driven out, and her whom I have afflicted;

"And I will make her who halted a remnant, and her who was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever."

ZECHARIAH 12:9-11.

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one who is in bitterness for his first-born.

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."

ZECHARIAH 13:1.

"In that day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Notes of Thanksgiving to Zion's God

Refuses to have doctors, Trusts God for Healing

WEST LIMA, MISSOURI, November 3, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

Peace to thee!

I wish to thank God for His goodness and mercy to me. I took very sick last Friday, and I thought that I was near unto death. I earnestly called upon God to heal me, and asked all in the house to pray, and God gave me the victory, praise His Holy Name!

Some wanted me to have a doctor, but I told them that God could heal me, and I knew He would.

I have been reading LEAVES OF HEALING for several years, and I do love to read them. I give them to others when I am through with them.***

Pray for me, that I may be faithful unto death.

Your brother in Christ,

(Signed) "NOAH DUNCAN."

People are interested in Leaves of Healing

LANSFORD, NORTH DAKOTA, November 18, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

***I find a number of people interested in the LEAVES OF HEALING. The people surely need them here, as crime and wickedness prevail almost beyond belief. There is no law, no God, and the people drift on to perdition.

I thank God for ZION, and I praise Him for bringing me into ZION.***

Your brother and fellow-servant in Christ,

(Signed) "CLIFFORD JOHNSON."

Blessed and Kept through God's Goodness

GRAND RAPIDS, MICHIGAN, November 5, 1914.

APOSTLE ANTON DARMS,
Zion City, Illinois.

Dear Brother in Christ:

Peace to thee!

I wish to tell you that God is still blessing and keeping me. I feel that He is very near to me, and guiding me into His way.

Do you remember me telling you that I had never heard of ZION until I met a lady on the train several years ago? I did not know, until this week, who that lady was, and her testimony and picture were in the LEAVES OF HEALING recently. It was Deaconess Lucy Currie. God used her to bring me into ZION and to save my life when I was on my death-bed.

Oh, if we could always be faithful in giving our testimonies at all times, how many souls and lives we might save!

Praying God's richest blessings upon you all, I am

Your sister in the Christ,

(Signed) "MRS. O. B. SHREVE."

Rain in Answer to Prayer

ROBERTS, ILLINOIS. August 20, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

Peace to thee!

I feel under great obligations to you for praying for rain. The answer to my letter was dated August 18th, and on the 17th we had a very heavy rain. The drought is broken, and the pastures are clothed in green, for which we praise and thank our kind Heavenly Father.

I rejoice that in ZION we believe that God's promises are made good to His children, when they obey; not only for rain, but for all needed blessings.***

Your sister in the Christ,

(Signed) "MRS. N. E. BAYLOR."

God Delivers from Plague

NORFOLK, VIRGINIA. August 30, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

Peace to thee!

Perhaps you will remember receiving a letter from me a few weeks ago, asking you to pray that the plague of army worms might be taken away. I feel that I should write and tell you that the Lord graciously heard and answered your prayers, and immediately there came another insect that quickly destroyed the army worms.***

Yours in Christ,

(Signed) "MRS. ELLEN BRITTEN."

Blessing through reading Leaves of Healing

SPENCER, WISCONSIN. August 17, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear Brother in Christ:

I have read the LEAVES OF HEALING which was sent to me some time ago, and have been a better woman through doing so. From the day you prayed for my niece she has been enjoying the best of health.***

Many times God has answered prayer for me.

I remain

Very faithfully yours,

(Signed) "MRS. FRED MITCHELL."

Reports of Special Field Workers

EVANGELIST AUGUST HAMMOCK. Cincinnati, Ohio.

Report of work done in Cincinnati, Ohio,
under Evangelist Hammock:

Evangelist and Mrs. Hammock

Report for week ending May 15, 1915:
Calls made (Special—5).....45

LEAVES OF HEALING sold..... 9
Messages given37
LEAVES OF HEALING given..... 4

Total pieces distributed.....50

Mr. and Mrs. Chas. W. Fulton

Report for week ending May 9, 1915:
Calls made74

LEAVES OF HEALING old.....18
Messages given45

Total pieces distributed.....63

Mr. and Mrs. Barrowcliff

Report for week ending May 10, 1915:

Calls made (Special—1).....42
LEAVES OF HEALING sold.....18
Messages given41

Total pieces distributed.....59

EVANGELIST GUY K. NEAL. Chicago, Illinois.

Report for work done in Chicago, Illinois,
under Evangelist Neal:

Mrs. Peetz and Mrs. Hinkston

Report for week ending May 8, 1915:
LEAVES OF HEALING sold.....64
THEOCRATS sold 7
Messages given61
LEAVES OF HEALING given..... 5

Total pieces distributed.....137

EVANGELIST V. B. SHUMAKER. Rock Island, Illinois.

Report for work done in Rock Island,
Hampton, and Moline, Illinois, under Evange-
list Shumaker:

Evangelist V. B. Shumaker

Report for week ending May 10, 1915:
Calls made262

LEAVES OF HEALING sold..... 56
Messages given280
LEAVES OF HEALING given..... 4

Total pieces distributed.....340
Subscriptions to LEAVES OF
HEALING 1

Mrs. Jennie Shumaker

Report for one day, May 8, 1915:

Calls made (Saloon work).....29
LEAVES OF HEALING sold.....42
Messages given36

Total pieces distributed.....78

Grace and Lillian Shumaker

Report for two days ending May 9, 1915:
Calls made20

LEAVES OF HEALING sold.....12
Messages given22

Total pieces distributed.....34

MR. AND MRS. WM. HOYT Hampton, Illinois

Report for two weeks ending May 8, 1915:
Calls made19

LEAVES OF HEALING sold.....12
LEAVES OF HEALING given..... 3

Total pieces distributed.....15

MR. CLARENCE FULTS, Moline, Illinois

Report for two weeks ending May 8, 1915:
Calls made167

LEAVES OF HEALING sold..... 12
Messages given167

Total pieces distributed.....179

MRS. CLARENCE FULTS, Moline, Illinois

Report for one year ending May 9, 1915:
Messages given100
LEAVES OF HEALING mailed..... 80

Total pieces distributed.....180

Report of work done by Mrs. Refrogle and
Mrs. Cripe in Monon, Indiana:
Calls made (Special)..... 2

LEAVES OF HEALING sold..... 10
Messages given560
Total pieces distributed.....570

MISS MINNIE DRISCOLL, Moline, Illinois

Calls made10

LEAVES OF HEALING sold.....10
Total pieces distributed.....10

ELDER FRED RICHERT, Rockford, Illinois

Report of work done by Elder Richert for
week ending May 10, 1915:

Calls made400

LEAVES OF HEALING sold..... 50
Messages given400
LEAVES OF HEALING given..... 5

Total pieces distributed.....455

APOSTLE WM. S. PECKHAM, Minneapolis, Minnesota.

Report of work done in Minneapolis, Min-
nesota, under Apostle Peckham:

Deaconess Peckham and Grace Gillis

Report for week ending May 8, 1915:
Calls made52

LEAVES OF HEALING sold..... 36
Messages given1667
LEAVES OF HEALING given..... 3

Total pieces distributed.....1706

Mrs. Ed Rhodenbaugh

Report for week ending May 8, 1915:
Calls made10

LEAVES OF HEALING sold..... 5
Messages given63

Total pieces distributed.....68

Report of work done by Mrs. Mary E. Seys,
The Bethel, Zion City, Illinois, for one week,
ending April 17, 1915:

LEAVES OF HEALING mailed.....50

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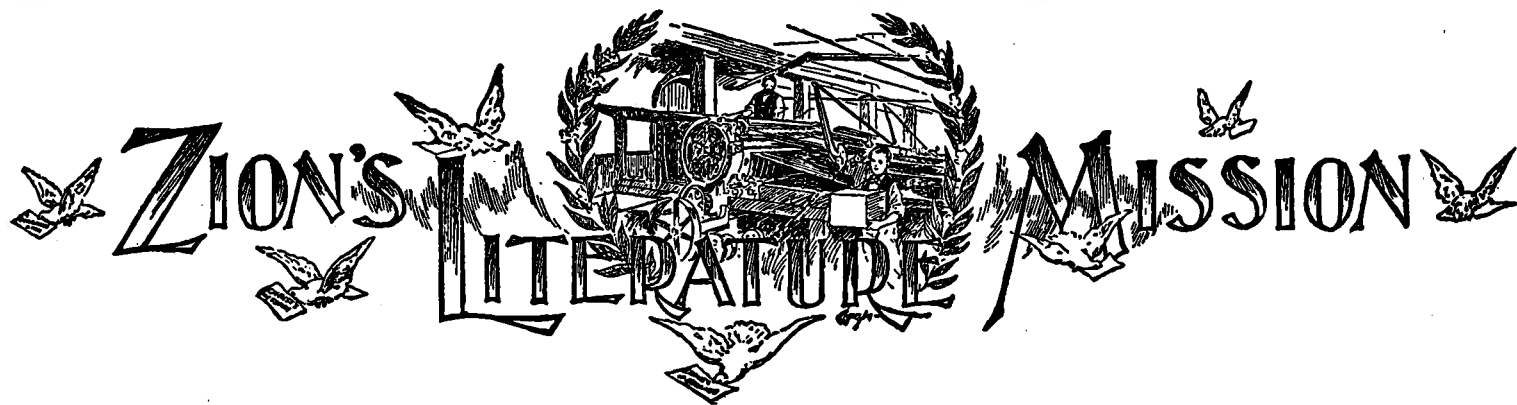
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Regular price	-	-	4.50	

Anyone subscribing for both the LEAVES OF HEALING and THE THEOCRAT at the same time, either for himself or his friends, can get them at the above rates.
You can subscribe for one paper for yourself and the other for a friend, if you desire; you can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.



Increase the Circulation of Leaves of Healing

By Apostle Anton Darms

"Thy Kingdom come, Thy will be done on earth as it is done in Heaven."

This was the prayer which Jesus the Christ taught His disciples, and the purpose of the prayer was to instil, into the hearts of His disciples, the one great thought of establishing the rule and reign of God upon the earth.

The one great purpose, for which LEAVES OF HEALING is being published, is to proclaim the Gospel of the Kingdom and to make known to the children of men the rule and reign of God.

Increase the circulation of LEAVES OF HEALING

The ministry of Jesus the Christ is summed up in three words: — Teaching, Preaching and Healing. See Matthew 4 : 23 and Matthew 9 : 36.

LEAVES OF HEALING is published for the purpose of giving to God's people the teaching of the Word of God, to unfold its precious truths, covenants, commandments and promises, and to proclaim to all the world the Message, which is delivered from Shiloh Tabernacle platform in Zion City, calling all men to repentance.

LEAVES OF HEALING also publishes testimonies of healing, which God has wrought in Zion in answer to prayer.

Circulate LEAVES OF HEALING more than ever

Jesus the Christ began His ministry with the Message, — "Repent: for the Kingdom of heaven is at hand." Matt. 4 : 17.

LEAVES OF HEALING gives evidence of the fact, that the Kingdom of Heaven has found a real expression in Zion and that the sons and daughters of the Kingdom in Zion constitute a new nation. According to the Divine standard given in the Word of God, Zion is a holy nation and believes in the rule of God.

Circulate LEAVES OF HEALING more than ever

The supreme prayer of Jesus the Christ was that all of His disciples should be one, even as He was One with the Father.

"That they all may be one; as thou, Father art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou has sent Me.

"And the glory which Thou gavest Me I have given them; that they may be one, even as we are one:

"I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." (John 17 : 21 — 23)

There exists in Zion a beautiful unity and sweet fellowship such as is to be found nowhere else, and LEAVES OF HEALING is giving out the call of God to His scattered children to come into the ark of safety, into the place of refuge which He has prepared for His people in Zion.

Circulate LEAVES OF HEALING more than ever

Thirty-five Volumes of LEAVES OF HEALING have already been published and millions have been reached in all countries, lands and nations. No effort nor expense will be spared in making Volume thirty-six more helpful and more interesting than any preceeding issues. We therefore solicit your earnest cooperation in sending in new subscriptions to LEAVES OF HEALING and giving them out

in larger quantities than ever before, so that larger numbers of people will be blessed through LEAVES OF HEALING.

Circulate LEAVES OF HEALING more than ever

Let each and every member and friend of Zion consider it his, or her, mission of utmost importance to increase the circulation of LEAVES OF HEALING from week to week, knowing that your labor will not be in vain in the Lord.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

"And herein is that saying true, One soweth, and another reapeth.

"I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." (John 4 : 35 — 38)

"They that sow in tears shall reap in joy.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm 126 : 5, 6)

Circulate LEAVES OF HEALING more than ever

Teach your children the good they can do by sending out LEAVES OF HEALING. Let them save their money to send out LEAVES OF HEALING, and teach them how to work for God.

We want all to rally under the banner of Zion and to make the best effort of their lives to send out the best paper that has ever been published in the interests of the Kingdom of God, so that LEAVES OF HEALING will reach out from ocean to ocean, taking in many cities and countries, and scattering broadcast the seed of the Word of God in the LEAVES OF HEALING.

WHEN SENDING IN YOUR OFFERING, STATE THAT IT IS FOR THE FREE LITERATURE MISSION — WILBUR GLENN VOLIVA, PUBLISHER, ZION CITY, ILLINOIS.

EVERY OFFICER, MEMBER,
AND FRIEND OF ZION

SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

SPECIAL NOTICE

It being our desire to encourage members and friends of Zion to take a quantity of the current issue of LEAVES OF HEALING regularly each week, we herewith make the following announcement:

Persons living in the United States who purchase them for Seventy work and who pay for them entirely out of their own pocket, can have a quantity of not less than five copies mailed to them regularly each week at three cents per copy. Persons living in Canada can get them at four cents per copy, and in foreign countries at five cents per copy, the difference being the amount of postage required in mailing them. Anyone taking a quantity in this way must pay for them at regular intervals of at least four weeks in advance. For instance, anyone desiring ten copies per week can remit One Dollar and Twenty Cents regularly every four weeks, and persons desiring fifteen copies, One Dollar and Eighty Cents every four weeks, etc.

This rate to private individuals who are bearing the expense alone, and who desire to do Seventy work in their respective neighborhoods, is even lower than we are allowing to the regular branches, and very much below the cost of publication. But it is our intention to do everything within our power to get the LEAVES OF HEALING spread broadcast throughout the country.

This arrangement furnishes an excellent opportunity for isolated members of Zion, living here and there throughout the world, to do active and progressive Seventy work in their vicinities. They can perhaps sell enough papers each week at five cents per copy to reimburse them for their expense, and they can mail out the others to friends or dispose of them as they feel led.

We have people on our list at present who are taking as high as twenty-five copies per week, others fifteen copies, some ten copies, some six, and some five copies per week. We desire to greatly increase this quantity list, and we trust that members and friends of Zion will respond heartily in this matter.

Persons taking up this work can also have messages sent to them, if they desire, free of cost, to distribute when selling the LEAVES OF HEALING; we would like however, for them to pay transportation charges on messages sent in this way.

BAPTISMS

The following-named Believers were baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," in Minneapolis, Minn. Lord's Day May 9, 1915, by Apostle Wm. S. Peckham:

Mr. Walter K. Bowie.....Minneapolis, Minn.
Mr. George H. Burton.....Minneapolis, Minn.
Mrs. Hattie J. Burton.....Minneapolis, Minn.

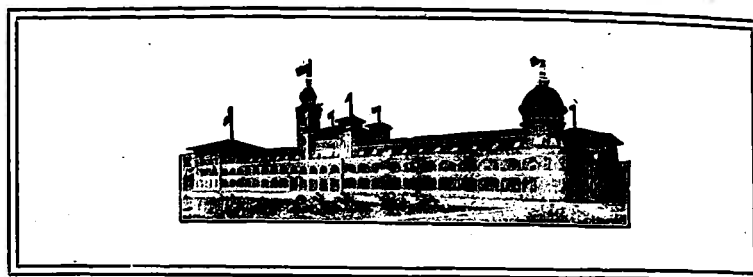
Consecration of Children

The following-named little children were consecrated in Minneapolis, Minn. by Apostle Wm. S. Peckham:

Zelma Ninona Burton.....Minneapolis, Minn.
Paul Samuel Phelps.....Minneapolis, Minn.
Everett Edwin Phelps.....Minneapolis, Minn.

**Subscribe for
LEAVES OF HEALING**

ZION HOME



Conducted by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion.

The attention of the sick everywhere is called to Zion Home—the largest Divine Healing Home in the world; located in Zion City, Lake County, Illinois, U. S. A.

Zion City is located midway between Chicago and Milwaukee on the Chicago & Northwestern Railway, and also the Chicago & Milwaukee Electric Railway.

Zion Home is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. The dining room is 60x90 feet, having a seating capacity of 400. The lunch room is 36x36 feet, and will seat 75 at one time. There are four large verandas, with a combined length 680 feet, a roof garden 35x50, and a tower 70 feet high, affording a view of great expanse over City and Lake. The building is illuminated by 1200 electric lights.

Zion Home is not a hotel, but is for the accommodation of the members of the Christian Catholic Apostolic Church in Zion only; or for those who, by invitation, accept hospitality therein; it being expressly understood that any guest ceases to be such, and may be forthwith expelled with baggage, upon violation of, or failure to conform to, any of the rules and regulations of said Church or Home, particularly those against profanity, obscenity, card-playing, dancing, and the use of pork, oysters, or medicines, or anything for human food forbidden by God to be eaten, in the seventh to the nineteenth verse of the fourteenth chapter of Deuteronomy.

RATES

EUROPEAN PLAN

75 cents per day and up;
Per week \$5 and up.

AMERICAN PLAN

\$2 per day and up.
Rates per week on request.

MEETINGS AT ZION HOME

Morning Worship at 9:00 a. m. daily, except Lord's Day.
Evening Worship 8:00 p. m.

DIVINE HEALING MEETINGS

Every Tuesday at 2:30 p. m., and every Friday at 10 a. m. There are no charges made of any kind (except as above stated for room and board.) Free-will offerings only are received.

Letters requesting prayer for healing may be addressed to Wilbur Glenn Voliva, Administration Building, Zion City, Lake County, Illinois, U. S. A., with the words, on the lower left-hand corner of the envelope, "General Ecclesiastical Secretary."

In writing for prayer for healing, kindly answer the following questions.

Name in full
State whether Mr., Mrs. or Miss.

Residence
Be Sure to give Post Office and State.

Age Occupation

Church of which a member

Name and address of Doctors who have treated your case

Particulars of sickness

Remarks as to spiritual condition

This request sent by
Blank Prayer request form may be had on application.
If you wish to have a time set for prayer, kindly say so in writing.

Buy Zion REAL ESTATE

JWe are making progress in selling our farm land and we hope to close out the 1500 acres before March 1, 1916. We can do this if Zion people everywhere will act.

Zion Estate must be owned by Zion people. You may not all want farms, but you want to own some of this real estate in order to be identified actively in redeeming Zion City. We have for you City Lots, Acre Tracts, and improved property.

Until further notice, we will accept on new sales, investments up to one half the value of any acre tract or City Lots, and make the payments so easy on the balance you will hardly miss it. Don't spend all your income. Put some of it in real estate.

Phone, call or write. Will gladly show you the property. Let each one get interested. Don't wait for some one else to do your part.

Respectfully,

W. HURD CLENDINEN
General Manager

IN ADVERTISING your business, the style and quality of your advertising matter may mean the difference between success or failure.

Insist on having everything just right and give no opportunity for leaks to occur through poorly printed advertising.

In this age people look for perfection and though your product may be perfect, if your catalog is not neat and well printed you may count on losing a large per cent of its selling value.

If you are interested in good printing and wish to put more selling value into your next catalog, write or call on us and let us show you samples.

It will pay you in increased business.

Phone 20

**Zion Printing & Publishing
House**

ZION CITY, ILL.

ZION

**Six Per Cent. Real Estate First Mortgage
SERIAL GOLD BONDS**

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned

W. HURD CLENDINEN,
General Manager
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL - - - - - AT 2:00 P. M.
PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY, - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRAISE, PRAYER AND TESTIMONY MEETING
EVERY WEDNESDAY - - - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phone: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Service at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 o'clock

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:45 o'clock

Evangelistic Services Every Thursday Evening at 7:45
EVERYBODY WELCOME ALL SEATS FREE

ZION BUILDING INDUSTRY

SELLS

LUMBER, LATHS, SHINGLES, ETC.

Now is the time for your screens before the flies come. Come early and avoid the rush

GIVE US A TRIAL

BRING US YOUR PLANS & SPECIFICATIONS

PHONE NO. 27

ZION DENTAL DEPARTMENT

(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG

ZION CITY, ILLINOIS

PHONE 20

RES PHONE 118-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

THE PRINCIPAL SERVICE IS HELD EVERY LORD'S DAY

Beginning with the Processional by the
Zion White-Robed Choirs, promptly
- - - At 2:30 P. M. - - -

All persons visiting Zion City should
arrange to attend at least one Lord's
Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the
Christian Catholic Apostolic Church in Zion, subscribe for the
L E A V E S O F H E A L I N G

Zion Administration Building

This building is located on
Elijah Avenue, not far from
Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found
the offices of the general staff of Zion Institutions and Industries.
On the right of the hall-way the offices of the LEAVES OF
HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's
offices, and the offices of the entire Ecclesiastical and Leaves of
Healing staff.

ZION BLACKSMITH SHOP

(Department of Zion Stores)

We spend a good deal of time pounding away on a hard job,
but we get there. Our customers come again.
There's a reason.

ZION CREAMERY

(Department of Zion Stores)

We cleanse and pasteurize all milk.
You would not use any other if you saw what you are
getting in it.

ZION CANDY FACTORY

(Department of Zion Stores.)

Makers of the renowned Pure Zion Candies.
Fancy Boxes with Special Assortments put up to order for
Holiday Parties

ZION MESSAGES

may now be had
from

Zion
Publishing
House

ADMINISTRATION BUILDING

ZION CITY, ILL.

Divine Healing.

Are You a Christian?

Christian Science Exposed.

Our Salvation Message.

Doctors, Drugs, Surgeons and Knives.

An Object Lesson for Pork Eaters.

ZION BAKING INDUSTRY

Manufacturers of

A FULL LINE OF DEPENDABLE BAKED
GOODS OF THE HIGHEST QUALITY.

Free from Pork Products and all oth-
er injurious and harmful ingredients

Try our PEERLESS SODA CRACKERS—they are
simply delicious—bulk or package.

Wedding Cakes, Birthday Cakes, Etc., given very
careful attention.

PHONE NO. 21

"Zion Made by Zion Maids"

WHICH DENOTES

EXCELLENT QUALITY

and

SUPERIOR WORKMANSHIP

Is the brand on our Handkerchiefs, Aprons, etc.

ZION HANDKERCHIEF FACTORY

Telephone No 63

ZION CITY, ILLINOIS

ZION FUEL YARD

(Department of Zion Stores)

If you want to see a pretty roof on a nice farm house, and one that will last a life
time.
Go to corner of 33rd. Street and Milwaukee Road.
We made the cement tiles and put them on.
We'll do the same for you if you say so.

ZION FEED STORE

(Department of Zion Stores)

Head Quarters for Seed Corn.
Feed and Fertilizers.

Grist mill for grinding your own corn.

LAKE COUNTY
ECONOMY
CENTER

ZION STORES

(WILBUR GLENN VOLIVA)

The only stores of the kind in the world.

OVER
20 DEPART-
MENTS

There is no limit to the quantity of the goods we can supply.

There is a limit to the kind of goods we supply. laws which are good as far as they go;

Our Goods must not only pass the U. S. pure food

They Must pass God's pure food laws as given in Leviticus 11th chapter and elsewhere.

The Zion Brand will eventually be the only brand.

They must be good it is not enough that they shall look good, smell good and taste good, many injurious things may have these qualities.

Absolute satisfaction is guaranteed to all who use Zion Products.

Zion Shortening—a pure product of highest merit, economical, and an ideal substitute for hog fat which is not fit for human consumption.

Shipped in all size cans to all parts of the States.

Zion Beef Bacon—Prime selected cuts of beef pickled and cured in our own plant under direct supervision of a U. S. Officer.

Zion Prepared Meats—We make a variety of appetizing delicacies: Veal ham, Dried Beef, Bologne, Frankfurts, Brick Meat, etc.

Zion Peanut Butter—A healthful, substantial prod-

uct from nuts, enjoyed by nearly everyone, sold in sealed jars or in bulk.

Zion Cereal Coffee—A refreshing perfectly uninjurious drink that should take the place of real coffee with its more or less indigestible qualities, and is much cheaper.

Zion Baking Powder—Cooks and Housekeepers know the advantages of a genuine baking powder like ours and is sold on its merits.

Zion Crackers and Cookies—Purity and Quality without the animal hog fat are features which make our goods popular not only in Zion City but in other Cities.

People appreciate the genuine article.

Zion Self Rising Pancake Flour, also a buckwheat flour of the same character, so handy in preparing a quick lunch or breakfast.

Zion Candies—These are purity itself, no injurious coloring or flavorings. They are a wholesome food as well as a luxury at all prices from 15c a lb. up.

The Zion Tailoring Dept. employs Zion labor and is prepared to supply clothing at economical prices. Made to fit the eye as well as the body; we solicit your patronage because your business enables us to pay wages to Zion people.

We are pleased to note the number of new accounts recently added to our list. If you are not among them, why not?

Start a savings or checking account now, and we believe you will like it.

Respectfully,

ZION BANK

W. HURD CLENDINEN, General Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

SUBSCRIBE FOR

LEAVES OF HEALING

24 1915

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
 EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 8.

ZION CITY, ILLINOIS, MAY 22, 1915

Price Five Cents

Zion's Fifteenth FEAST OF TABERNACLES

To Be Held,
God Willing, in

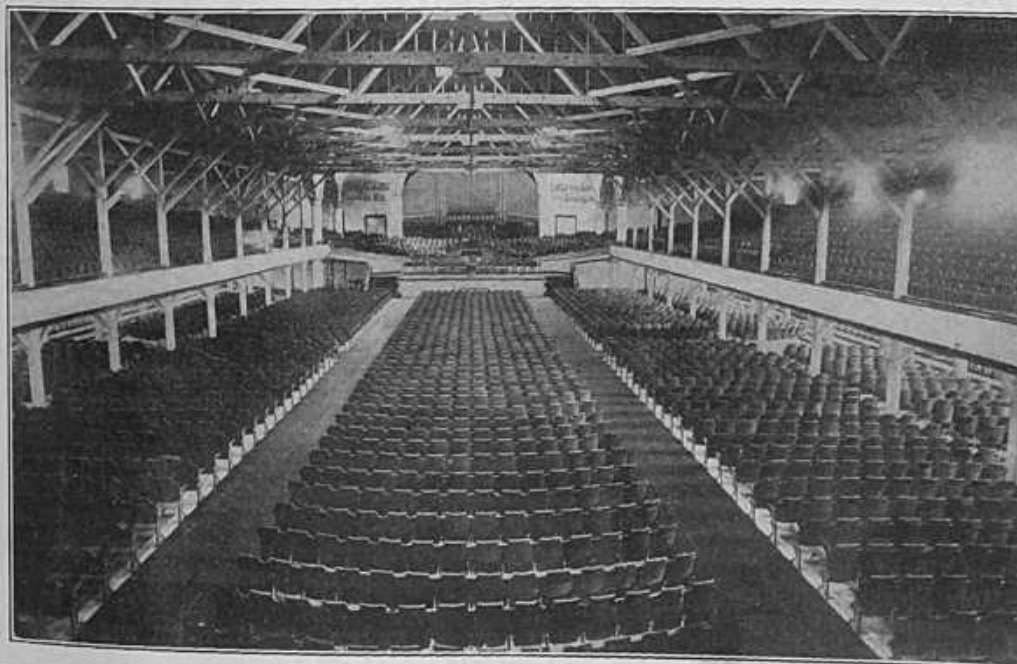
Shiloh Tabernacle

ZION CITY,
ILLINOIS

By the **REV. WILBUR GLENN VOLIVA**, General Overseer of the Christian
 Catholic Apostolic Church in Zion

Assisted by Apostle Eustace L. Carey, Apostle Anton Darms, and Apostle Wm. S. Peckham

FROM THE EVENING OF WEDNESDAY, JULY 7TH, TO
 THE EVENING OF LORD'S DAY, JULY 18TH, 1915



IMPORTANT ITEMS

Wednesday July 14th,
 The Fifteenth Anniversary of the
 Consecration of the Site of Zion
 Temple.
 PUBLIC HOLIDAY IN ZION
 CITY.

Thursday, July 15th,
 The City Festal Day. Half Holi-
 day in Zion City.

Lord's Day, July 18th,
 2:30 P. M.
 Full Processional and Reces-
 sional.
 Address by the General Over-
 seer.
 Sacrificial Offering.
 Right-Hand of Fellowship to
 New Members.
 The Ordinance or the Lord's
 Supper.
 Closing Address of the Feast.

The Christian Life Patterned After The Christ

By Mrs. Georgia Crow-Mole

JESUS Christ, the Son of God our Heavenly Father, came to us in the flesh, that He might save us from our sins.

He was called "Emmanuel" which means "God with us." Matthew 1:23.

He had the attributes of God. He was called Wonderful, Counsellor, the Mighty God, the Everlasting Father, The Prince of Peace. Isaiah 9:6.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of THE KINGDOM, and healing all manner of sickness and all manner of disease among the people." (Matthew 4:23)

"Himself took our infirmities, and bare our sicknesses." (Matthew 8:17)

He was the meek and lowly Jesus, "Who went about doing good." Having come in the flesh, He had temptations, that He might know how to make intercession for us, who are often tempted.

A study of His battle with Satan, as recorded in Matthew 4:1-10, should be a never failing source of help to the tempted and tried.

He was very hungry after His fast of forty days, so He was tempted to eat or to change stones into bread, which were never intended to be eaten. When the devil failed to take possession of His appetite, then he tried to destroy His earthly tabernacle, by misquoting Scripture and telling Him that He could cast Himself down from the pinnacle of the temple and not be hurt. The devil then tried to make himself supreme, and to destroy the God-head, by promising worldly power and the glory of men to Jesus, if He would only worship his satanic majesty. But Jesus the Christ had the words of God abiding in Him. He was equipped with the Sword of the Spirit, which is a mighty weapon in the hands of a Christian, and He used it each time He was tempted, so the devil left Him, then "angels came and ministered unto Him." Matthew 4:11

After His temptation He began to preach saying, "Repent, for THE KINGDOM OF HEAVEN is at hand." Matthew 4:17.

His ministry and His life on earth should make the Christian think deeply, and ask himself or herself if they are worthy of being called a Christian, which means a follower of Christ, or His disciple. Mohammedans follow Mohammed, and when their religion is at stake they spare nothing, but destroy without the least hesitation all persons not worshipping as they do. We think of them as being true Mohammedans, and so ought the Christian be true to Christ.

A Christian is known by the life he lives. No one doubts the thousands of martyrs who have been stoned, drowned, hanged, beheaded, burned at the stake, thrown into boiling caldrons or have gone through other severe tortures, rather than deny Jesus, the Christ.

The penitent sinner does not doubt the life of the person who helps him, when he is the most despised of human beings. The husband, wife, mother, daughter, brother, sister, neighbors, or friends do not doubt the one, who leads a life of helpfulness, or in other words the person who lives with Christ as the example of the life they are striving to live. The Christian must work at his profession, else how would anyone know what he is. If a man says that he is a carpenter and no one ever saw him working at that trade, who would believe that he was telling the truth.

The Christian looks, acts, walks, talks and lives in such a way that he is known, he brings joy to the sorrowing, and he has the blessing of God upon him from every needy soul that has been helped. He becomes an angel of light, bearing a message of hope from the Father above. He has the light of Christ shining in his eyes. His body is the temple of the Holy Spirit. But the Christian, if he continues to be a bright and shining light, does not forget the source of the life he is living. He keeps his lamp well filled, with the oil of the Holy Spirit, which is obtained at the Throne of God through prayer. When temptations come, he

has the Sword of the Spirit to use against the enemy, he has God to go to in prayer, with Jesus the Christ as his Intercessor.

Knowing the Word of God, the devil can not trick him, even when hungry, to eat anything which God did not intend to be eaten; he would know when Scripture was misquoted to his deception and destruction; he would know that worldly riches and fame or power among men would be enmity against God. The Christian will not sacrifice principle for the sake of a few dollars or for the sake of popularity among his would-be-friends. The Christian will consider how he can help some one, or be a blessing to some one.

It is such an one who becomes a son or daughter of God and an heir of His, and a joint heir with Jesus Christ. He is then a brother or sister of Christ's. He becomes like Christ and takes upon himself unconsciously the PERSONALITY OF CHRIST.

We are commanded in Matthew 5:48. "Be ye perfect, even as your Father which is in Heaven is perfect."

We are clay in the hands of the potter, and are made according to a set pattern of His own designing. If we want to look like the Savior, then we must live with Him constantly before us. He must enter into our lives and cleanse us from all dross, that each day we may grow more and more like Him. We must live such a life that mankind will be made better for having known us. The Christian should pray, "Father make me a blessing to mankind. Use me in Thy service," then never lose an opportunity for making some one happy, for of Christ it is written "He went about doing good."

On the other hand, when man chooses to fashion his life after any other pattern, and to live for self and worldly gain, and makes himself or herself servants of the wicked one, what horrible work this evil potter makes of the clay in their human bodies. Sin, sickness, disease, death, and torment are seen everywhere as the result of lives made without the Christ-life pattern.

In the second chapter of Daniel five kingdoms are mentioned. One kingdom was then in power, the other four were to be. Daniel prophesied that the first four should be destroyed. According to history, Babylon, Medo-Persia, Greece, and Rome have had their birth, growth, supremacy, and rapid decline. They were man-made and could not stand. They were made according to man's idea or pattern, without any reference to God, so they fell.

"And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44)

John the Baptist came saying, "Repent ye, for THE KINGDOM OF HEAVEN is at hand." (Matthew 3:2) Christ preached the same thing—Matthew 4:17—and He commanded his disciples to preach it also—Matthew 10:7.

Jesus is the King of THIS KINGDOM, which shall never be destroyed. THIS KINGDOM in its beginning was "like a stone cut out of the mountain without hands," but it will grow, while the other kingdoms must perish. Everything that is man-made will perish.

The Christian person has GOD'S KINGDOM within. Jesus is King over his life, "For behold THE KINGDOM OF GOD is within you." (Luke 17:21)

The Christian is promised eternal life, for the soul that sinneth not, shall never die. How very important that men take Jesus Christ as their King!

How easy it is to see the devil's work among the warring nations today, as well as in the lives of individuals who lead a wicked life.

Oh, that men everywhere would repent and take the meek and lowly Jesus into their lives, and seek to live the life of a true and noble Christian!

God's Witnesses To Divine Healing

Healed of Internal Trouble, Pain in Right Limb and LaGrippe in Answer to Prayer

THE BETHEL, Zion City, Illinois.
April 14, 1915.

Dear General Overseer:

Peace to Thee!

I desire to give my testimony to what God has done for me.

I first heard Dr. Dowie in 1891, when he spoke in the Baptist Church, of which I was a member. I felt that he was a man of God; and when he gave the invitation, I went forward for prayer and received blessing at once.

I had been sick, more or less, for a number of years, with internal trouble. I had several doctors. God delivered me from that trouble through the prayers of Dr. Dowie, and I have had no return of it since.

In the Fall of 1909, my two eldest grandchildren were taken sick. I called for the Elder, and he came and prayed, and a request was also sent to Headquarters. The next morning one was quite well, and the other was well in two days.

In the latter part of June 1910, when I was residing at 3136 W. North Avenue, Chicago, I went one Wednesday evening to



MRS. ANNA L. HESSLING

close the door, as a wind storm was coming on, when I was suddenly struck with a violent pain in my back and right limb. I was utterly helpless, and had to be assisted into bed, where I had to lay until half past one the next day, when the Elder came and prayed, and anointed me with oil in the Name of the Lord. After he left, I commenced to get up, and said, "In the Name of Jesus," at every step I took, and soon the pain was entirely gone, but I was very weak. By using the strength I had, God gave me more, until in a few days I was able to do my work as usual.

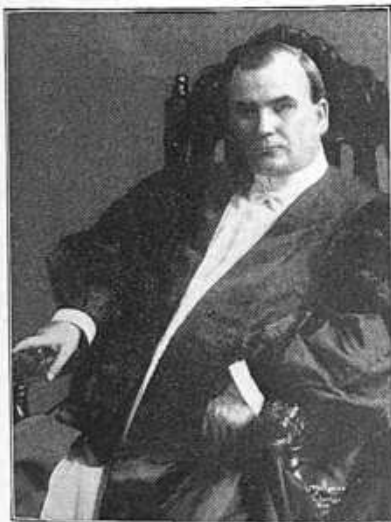
I have been healed at different times of various ailments. About the end of February this year, I had an attack of the La-grippe. I have received my healing. I praise God and thank those who have prayed for me.

I desire to live closer to God than ever before, and to do more in sending out the literature.

I pray that this testimony may be a blessing to others.

Your Sister in the Christ,
(Signed) "Anna L. Hessling."

ZION - IN - CHICAGO



WILBUR
GLENN

VOLIVA

(Successor to John Alexander Dowie)

Will, God Willing, Deliver

FOUR ADDRESSES

IN

Central Zion Tabernacle

2527-2535 Michigan Avenue - or between 25th and 26th Streets, East Side of Michigan Avenue.

THIRD ADDRESS: Lord's Day,
May 23, 1915, at 3:00 p. m.

FOURTH ADDRESS: Lord's Day,
May 30, 1915, at 3:00 p. m.

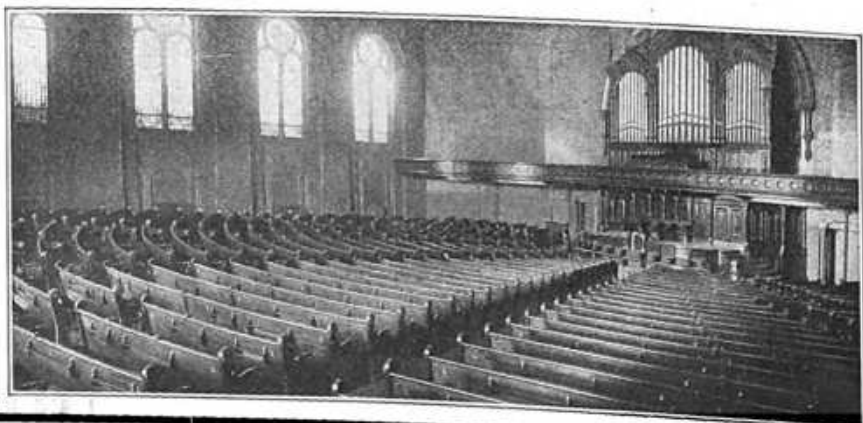
SPECIAL MUSIC BY SEMI-CHORUS
FROM ZION WHITE-ROBED CHOIR

ALL WELCOME

Free-Will Offerings only Received

ALL SEATS FREE

"Christ Is All, and In All"





A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

Entered as second-class matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

SUBSCRIPTION RATES

	United States	Canada	Foreign
One Year	\$2.00	\$2.50	\$3.00
Six Month	1.25	1.50	1.75
Fifteen Weeks	.75	.90	1.00
Single Copy	.05	.06	.07
25 Copies (one issue)	1.00	1.25	1.50
100 Copies (one issue)	3.00	4.00	5.00

The difference between the subscription rates in the United States and for all foreign countries, is simply the difference in postage.

Subscribers desiring a change of address should give present address, as well as that to which they desire Leaves of Healing sent in the future.

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of WILBUR GLENN VOLIVA, Publisher, Zion City, Illinois, U. S. A.

Long Distance Telephone 20. Cable address "Voliva" Zion City, Illinois, U. S. A.

Address all communications to Wilbur Glenn Voliva—placing the words "Leaves of Healing" on the lower left-hand corner of the envelope.

Persons receiving the LEAVES OF HEALING need not hesitate to accept them from the Post Office, as all subscriptions have been paid for in advance by someone, and will be promptly discontinued at time of expiration.

ZION CITY, ILLINOIS, May 22, 1915.

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COME

To The

Feast of Tabernacles

Shiloh Tabernacle

Zion City, Illinois

Wednesday, July 7th, to Lord's Day,
July 18, 1915

General Overseer's Notes

"FOR MY thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." (Isaiah 55:8-9)

DIVINE HEALING!

DIVINE HEALING is simply taking God at His word.

DIVINE HEALING must be preceded by Salvation.

GOD WORKS from the inside to the outside—from the spirit to the body.

SATAN'S AGENTS—the medical poisoners and surgical butchers—look at your tongue, feel the pulse, shake their empty heads, and foolishly attempt to heal from the outside.

Do YOU believe the Bible to be the inspired Word of God?
Do I hear you answer "Yes?"

Then what do you do when you are sick?

Some answer yes, and the great majority, both in the world and in the so-called churches, reply, "We call in the doctors and take drugs;" some adding, "and ask God to bless the drugs."

Some, (sad to say, a small number,) answer, "We trust God absolutely."

NO INDIVIDUAL, unless ignorant, does believe the Bible when he turns away from God and trusts his body to doctors, drugs, and surgeons.

ZION STANDS uncompromisingly for Divine Healing.

ZION is the only Movement today that teaches and lives Divine Healing.

Give me the name of another one, if you can.

The members of all other so-called movements which profess to teach Divine Healing do, in the last analysis, turn to doctors and trust in the arm of flesh.

ZION'S TRUMPET gives no uncertain sound.

GOD'S WORD is true.

GOD'S PROMISES never fail.

LOOK UPON all things as they were in the beginning:
 "And God saw everything that He had made, and,
 behold, it was very good."

There was no sin.
 There was no sickness.
 There was no disease.
 There was no suffering.
 There was no poverty.
 There was no distress.
 There was no death.
 There was no curse on man.
 There was no curse on the animal kingdom.
 There was no curse on the vegetable kingdom.

LOOK AT all things as they are now. A great change has
 taken place:

There is widespread rebellion against God.
 There is sin on every hand.
 There is disease.
 There is hell in many breasts.

NO DEVIL, no sin, is true.
 No sin, no disease, is true.
 No disease, no death, is true.
 No death, no hell, is true.

WHAT IS God's remedy for sin? It is the blood of Jesus,
 His Only Begotten Son, Who gave His life as a sacrifice for
 all mankind.

What is man's remedy for disease? Rank mineral and
 vegetable poisons, horrible concoctions inspired of the devil.

What is God's remedy for disease? The precious blood
 of Jesus, and how terrible that so many should trample the
 blood under their feet, and this they do when they turn from
 God to man in sickness.

"If thou wilt diligently hearken to the voice of the Lord
 thy God, and wilt do that which is right in His sight, and
 wilt give ear to His commandments, and keep all His stat-
 utes, I will put none of these diseases upon thee, which I
 brought upon the Egyptians: for I am the Lord that heal-
 eth thee." (Exodus 15:26)

OBEDIENCE means exemption from sickness.
 DIVINE KEEPING is better.
 DIVINE HEALING is beautiful.

DISOBEDIENCE means sickness and death.

THE REBELLIOUS against God look at Exodus 15:26, and
 say, in effect;

I will not hearken to Thy voice.
 I will not do right in Thy sight.
 I will not give ear to Thy commandments.
 I will not keep Thy statutes.
 I will do as I like, and go as I please—and if I get sick,
 I will go to the doctor, take medicine and get well.

FOOL'S THAT many are! God said, "I am the Lord that
 healeth thee!"

MAN'S CLAIM to heal is a farce, a delusion, and a snare,
 a trick of the devil.

The devil makes people sick, and then deceives them by
 saying:

"God, your dear Heavenly Father, has made you sick."

How many preachers are there who still teach the lie
 that God makes people sick?

ALL SICKNESS, all disease is from the devil.

"And ought not this woman, being a daughter of Abra-
 ham whom satan hath bound, lo, these eighteen years, be
 loosed from this bond on the Sabbath day?" (Luke 13:16)

Note: "*Whom satan hath bound.*"

"How God anointed Jesus of Nazareth with the Holy
 Ghost and with power: Who went about doing good, and
 healing all who were oppressed of the devil; for God was
 with Him." (Acts 10:38)

Note: *All that Jesus healed were oppressed of the
 devil.*

Sin, disease, death and hell are the works of the devil.

"He that committeth sin is of the devil, for the devil
 sinneth from the beginning. For this purpose the Son of
 God was manifested, that He might destroy the works of the
 devil." (I John 3:8)

OH, YE sick and suffering ones!
 God loves you.

"For God so loved the world, that He gave His Only
 Begotten Son, that whosoever believeth in Him should not
 perish, but have everlasting life."

GOD is able to heal you.
 God is willing to heal you.
 Put away your drugs.
 Discard all doctors.
 Keep clear of all surgeons.
 Turn to God.

Repent! See Matthew 3:2; 4:17; Acts 2:38.
 Confess! James 5:16.

Restore! Luke 19:8; Matthew 5:23-24.

Have Faith! Mark 11:22-26; Romans 10:17; Hebrews
 11:1.

Obey! Matthew 7:24-29; John 14:21-23; Acts 5:32.
 Live an holy life! I. Thess. 5:22-24; II Peter 3:11.

PRAYER requests may be sent to Apostle E. L. Carey,
 General Ecclesiastical Secretary, Zion City, Illinois, by letter,
 telegram, telephone, or messenger.

LET GOD be exalted.

WATCH YE THEREFORE AND PRAY ALWAYS.

LIKE A SHEPHERD

A Sermon by John Alexander Dowie, Delivered in Zion Tabernacle,
Chicago, on Lord's Day, November 1st, 1896

Invocation

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, in every land for Jesus sake.

I would like to read with you a few verses and then say a few words.

In the 40th chapter of Isaiah.

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of Jehovah's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain.

And the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and the goodness thereof is as the flower of the field.

The grass withereth, the flower fadeth. Because the spirit of Jehovah bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth, but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, Jehovah God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him and His work before Him.

He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

I specially desire to speak concerning these words:

He shall feed His flock like a shepherd.

Among the many emblems of His work as Redeemer that our Lord Jesus Christ Himself employed, I think there were none more beautiful than that one in which He said, "I am the Good Shepherd. The good Shepherd giveth His life for the sheep."

The contrast between the Lord Jesus Christ, the good Shepherd, and the false shepherds of that day was very striking.

If you read the 10th chapter of the Gospel according to St. John, you will find that beautiful simile is wrought out by Christ Himself, where He sets Himself forth as "the Shepherd of the sheep."

To understand that you must read and study the preceding chapter, one of the most brilliantly witty and interesting chapters in the Gospels, picturing one of those scenes that live in a man's mind, if ever he has let the Holy Spirit photograph it by Divine Light upon his own heart and mind.

I wish the Word of God and the Story of Jesus in the Gospels were to you more like that; I wish that it were more and more to you something that is more than words.

The Word (the *Logos*) of God is more than words; it is "spirit and life" in great, unspoken thoughts that reach away far beyond the human words. It is God's thought and therefore, God Himself is ever in His Word.

In that 9th chapter of John you have a story of a very simple nature that makes you understand practically just

How He Feeds His Flock Like a Shepherd

It is the story of the man born blind, whom Jesus restored to sight, and brought into His own fellowship of faith.

You know, in these olden times they had no places of shelter and instruction for the blind, excepting just a beggar's place. The sick and infirm sat at the gates of temples and public places, and in the East today you will find them outside of the mosques and markets in a long line, all begging.

In the Orient disease is all brought to the surface, and it is

made a reason for a cry of help. Poor, thin and feeble, consumptive hands are held out for help; poor leprous throats utter hoarse cries for help; and this poor fellow was lying by the wayside, blind. He had been blind from his birth, and the disciples asked in a sort of a by-the-way tone, "Rabbi, who did sin, this man or his parents, that he was born blind?"

And the Lord answered that the man had not sinned, and his parents had not sinned, but He said "That the works of God might be made manifest in him. I must work the works of Him that sent Me, while it is day: the night cometh when no man can work."

And He went up to the blind man and anointed his eyes with clay, and He said, "Go wash in the pool of Siloam."

The man had not heard that Voice before. It was the Voice of the Good Shepherd.

It had a strange power over him. "Go wash in the pool of Siloam." "Go wash!" and I tell you today, if you only just listen, you will hear that same Voice, bidding you to "go and wash in the Fountain opened for sin, for all uncleanness"—the Cleansing Fountain opened by the Savior's blood.

The Meaning of Siloam is Sent

Sent of God that River of Life is flowing today.

Into the heart of that poor blind weary sheep the word came, "Go wash."

Now, he did not know much about Christ. The fact was he did not know anything about Christ's claims as the Messiah, and

Some of Your So-called Theologies will go to Smash over His Story

You think that God Almighty does not hear anybody excepting those that define the Calvinism, Arminianism or some other ism that you hold by your thumb line, you miserables! Your theology goes to ten thousand times smash over that story of the Lord healing a man that did not know He was the Lord; who did not know Him at all; but who was still acceptable to Him. You will see that as you go on.

He was a poor man, but he was an honest man, and an honest man is a work of God of a noble character.

He was Honest to Himself and Before His God

and you could not get him to tell a lie or back down upon anything that was true. You will see that in the man, if you watch him.

He did not feel that he had been healed; but there were some things he knew.

He only knew that a mighty Hand had been laid upon him, and the mighty Voice had spoken to him, and he obeyed that heavenly Voice without reasoning about it, he just went away and washed, and

The Moment He Had Washed His Eyes in that Pool He Saw

How delighted he was.

The works of God had been wrought in him.

The devil that had made him blind before he was born had been defeated.

I tell you the devil makes many sick and infirm before they are born, and many have devils in them before they are born.

I sympathize with people who have got devils in them through the sins of their mother or father or of some other.

I have seen men and women who had so much of the devil in them that when their children were born they were just devils. They had tried to kill them in many cases before they were born. Do you wonder that the baby was born with the spirit of a murderer? Murder was in the mother's heart when she tried to kill her unborn baby.

Saturday, May 22, 1915.

LEAVES OF HEALING

Do you wonder that men are born nervous when their fathers smoked tobacco and chewed it, and put nicotine poison into them until every nerve quivered?

Do you wonder that men are born with shattered constitutions when the brains of their fathers were diseased as to the effects of alcohol?

Do you wonder that people are born with bad passions when their mothers loved to go to the theater, and look upon the unwomanly shameful sights, and listen to the dirty, voluptuous, musical muck of Italian Opera, which all went into the hearts and bodies of their babies, so that their babies were born with the passions of hell coursing through their blood? Do you wonder at it, that there are many children born deaf and dumb and blind because of the sin of their parents?

But I have seen a child who was born blind and yet her parents did not sin at all; it was the sin of another against the mother ere the babe was born.

I saw in Australia a child that was born blind because the mother was threatened with dishonor worse than death, and when the cruel, drunken, filthy monsters were about to enter by breaking open the door of the hut in which she lay alone, she put her hands to her eyes, and screamed, and fell in her night-dress on the floor as dead. The sight sobered the bad men and they fled. But it was hours and hours before help came, and she was lifted on the bed in a dying condition as was thought. She became conscious and they removed her hands from her eyes. The baby was born within six hours from that time, its little fingers pressed upon its eyes, but it was blind.

God did not make Her Blind, and it was not Through the Sin of the Parents; But the Devil did it, Through the Sin of Bad Men

So you see the Lord was "destroying the works of the devil" when he healed that man.

I do not know how he got blind; but I know Christ went about undoing the works of the devil.

He did not undo the works of the Father. God did not make the man blind, but the devil did.

So Jesus sent that man away, and opened his eyes.

And oh, how beautiful God's World was, and, oh, how he would wish to look upon the face of the Man Who had spoken these words to him, and had anointed his eyes with the clay, and sent him to wash in Siloam.

But he could not find Him: for Jesus had conveyed Himself away.

But Jerusalem was soon filled with the wondrous story, and the people were all talking about this well known blind man that was healed by Jesus and was now seeing.

The so-called "shepherds of Israel" sent for him. The shepherds of Israel?

Read the 34th chapter of Ezekiel concerning the "shepherds" of Israel.

It applies very correctly to the shepherds in Israel when Christ proclaimed Himself the Good Shepherd.

What kind of shepherds were they?

They were cowards and liars and thieves, adulterers and idolaters and vile.

They were intensely in earnest in making proselytes, and when they made them they were "two-fold more the child of hell," than themselves, as Christ said.

These false shepherds sent for this man to whom Jesus had given sight. They never took much interest in that blind sheep of theirs until that day. Then they took a great deal of interest in him, because

They Wanted to Close His Mouth, and Prevent Him From Speaking the Fame of Jesus

Now that is what some of the shepherds are wanting to do in Chicago and elsewhere today. They want to close the mouths of all the people who have been healed.

They say to such, "You must not say anything about that in this church. You will have to get out, if you speak about Divine Healing. You can not do it?"

That is the talk of the false shepherds in Israel.

But I advise you to do it, no matter what they say.

"Well they will turn me out."

Well, then, be turned out. Christ will take you in.

Look at the story of this man.

They called the man and they asked him if he had been blind.

He said, Yes, you all know I have been blind.

Well, how did you see?

Well, a man that is called Jesus, anointed my eyes, and sent me away to the pool of Siloam to wash, and I washed, and came back seeing."

Here was this man who had never seen that splendid Sacred Council of the priests. He had never seen the august high priest with his breast-plate and its brilliant jewels. He had never looked upon that Sanhedrin, that Sacred Seventy of Israel's greatest men. It was enough to dazzle any man to look at that sight for the first time.

This man had been all his life blind; but somehow he was not dazzled a bit.

Doubtless he knew a good deal about these priests. He had been blind, but he had not been deaf, and he had heard a good deal. These beggars at the gates of the Temple knew the real character of many of these priests. Possibly he knew how Christ had convicted them all publicly of sin, as narrated in John 8, when they brought to Him a woman taken in adultery. He knew that they talked religion but lived like devils.

I tell you there are many professors today who talk like saints and live like devils.

A lady came to me one day and said, "Doctor, I have been a long time in the wilderness, and I will tell you why: I thought so much of Dr. So and So" (a great preacher) "and I wanted so much to be near him that I went to his house and became one of his servants, just that I might get near him; and he made me an infidel. I found that the man whose eloquence as a preacher enthralled me was playing cards and drinking whisky in his home: for I often gathered up the cards in the morning in the disordered room where he had been playing cards the previous night and drinking with deacons and members of his own church."

A man that preaches like a saint in his church, and lives like a devil in his home, is one of the worst of men.

Now, these priests of Christ's day were men of that kind, and this honest fellow doubtless knew a great deal about them.

He saw their meanness stamped upon every one of their faces. Grand looking men, magnificently attired, with broad phylacteries on their brows and hands, the Word of God bound there on their bodies, but not found in their hearts. He saw them with the pretentiousness of their various high offices, looking very grave and very severe, very awful.

They were going to stop this fellow talking. That was what they got him there for.

So they continued the examination. "Well," they said, "how did He do it?" He told them. "Well," they said, "as for this fellow Jesus, we do not know whence he is, but give God the glory. Give God the glory, and do not talk anything about Jesus."

Well, he said, "It is a very strange thing if you do not know whence He is. He opened my eyes, and I am going to give Him glory," because, as I suppose, he had been shouting "Glory to Jesus!" You have got to read between the lines. It is clear that He had been glorifying the Name of Jesus.

Well, they got very angry then.

You see, they had lied to him. They had said Jesus was a sinner, and now they said they did not know whence He was.

The man had said:

There is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes.

Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth His will, him He heareth.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

If this man were not of God, he could do nothing.

How bold and clear and true is this Witness to Divine Healing!

But this enrages them beyond all bounds: for they are full of devils.

And they answered him: "Thou wast altogether born in Sin and

Dost Thou Teach Us?"

No, of course, you can not teach them.

You never can teach men of that kind in any age.

I tell you for the most part the ministers of the Church of God are unteachable. They will not be taught. "Dost thou teach us?" is the attitude they take in Chicago today towards me.

"Who is Dr. Dowie? Who is he I should like to know? Can he teach us?"

No, Dr. Dowie can not teach you, you hypocrites (Laughter.)

He might be able to teach a poor low down sinner or a humble saint, but he can not teach you, you false shepherd who drive God's sheep back from the Fountain of Life. You can not be taught.

"Dost thou teach us?" they cried long ago. "We are Moses' disciples."

Yes, I know you are by your descendants who are Baptist, Presbyterians, etc., etc., etc., everything but Christ's. (Laughter.)

One cries, "I am Luther's disciple," another "I am John Knox's disciple," another "I am John Wesley's disciple." etc.

I wish in His Name that you would be Christ's. (Amen.)

Then you would have some teachableness about you. You can not teach such people anything. History repeats itself. "Dost thou teach us?"

They got his parents there.

The parents were shrewd. You can see where he got his shrewdness from.

The priests said, "Is this your son, whom ye say was born blind?" Insinuating that there was a conspiracy about it. There are some folks saying the same kind of thing today. "Is this your daughter whom you say was sick and had cancer?"

"Well," they say, "how did he get his sight?"

"Well, we do not know. We were not there. We can not say. He is of age ask him." (Laughter.)

Yes, he was most manifestly "of age." He was too old for the Jewish rabbis.

Now they get very angry; for they had passed a law which is thus described:

The Jews had agreed already, that if any man should confess Him to be Christ, he should be put out of the synagogue.

It was a terrible weapon, and they held it over the head of every Jew who acknowledged Christ.

They would be cursed in the Temple of their God, and driven out, never permitted to enter into the Temple any more.

That was an awful punishment for a Jew.

He had been brought up to that sacred spot as a babe, and presented in the Temple. It was a terrible prospect for that man who for the first time had entered the Temple of his God with his sight for the first time on that day. It was terrible to think he would never be allowed to enter that Temple any more. But he was true to God and to conscience and he refused to curse his Benefactor.

And So, He is "Cast Out" Because He Believes Christ is the Healer

But look at the Good Shepherd.

He not only heals His sheep, but He seeks them out to enlighten and comfort them.

Jesus heard that they had cast him out, and finding him He said, Dost thou believe on the Son of God?

He answered and said, And who is He, Lord, that I may believe on Him?

Jesus said unto him, Thou hast both seen Him, and He it is that speaketh with thee.

And he said, Lord, I believe. And he worshipped Him.

You see he was all ready in his heart for this act of faith. He was right with God.

That Man Could not Have Passed any Examination about Christianity

because he did not know the first thing about Christ and His Claims.

But he was honest, and he was true to his God, and to conscience, and God heard him, healed him, and gave him fuller light.

I tell you this, I believe that God will hear an honest-hearted man, I do not care where he is. "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." (Amen.)

Cornelius was accepted before he was a Christian.

Make no mistake about that.

Good works are acceptable to God.

Prayers and alms go up to God with acceptance from honest hearts. I do not care who they are.

God Cares More for Good Thoughts and Deeds than He does for Your Fine Spun Theologies

He does not care a pin about them and never commissioned His Church to construct them. "Is not the life more than meat?"

These priests were orthodox in their creed, but they were devils in their life, and Christ said, Listen to them, but do not do as they do.

I am not despising correct creeds, such as the Apostle's Creed. Correct creeds are all right, but a correct life is a long way better. A man may hold a correct creed and live a devilish life, but if a man is living according to conscience and is right in the sight of God, he may have a lot of holes in his creed; he may not be able to put it logically together at all, but the man is very acceptable to God, and that is the best of all.

I thank God that although this Witness to God's Way of Healing was cast out from the Church, he was received by Christ. He wanted to follow Christ, and doubtless was amongst those that were with Him all the way to Calvary, and followed Him all the way to Heaven.

And now a long time since his eyes were closed in the Sleep of God, that which He gives to His beloved.

But they opened upon the sight of the Good Shepherd in the midst of the Throne, and he has been led by the River of Life these long centuries, and he has been serving Him in Heaven.

But I want to put it to you that

The Same Good Shepherd is Going About on Earth Still Feeding His Flock

His flock! Who are they?

The poor and the weary, and the down-cast, and the sick, and the sad, and the sinful who do not know Him at all. They are His flock.

Long ago He was moved with compassion upon them as He saw them scattered abroad, fainting, "tired and lying down as sheep without a shepherd."

Humanity is His flock—sin-cursed and disease-smitten humanity is the flock for whom Christ died.

He Tasted Death for Every Man

The poor harlot wanders at night in the streets, and in the bright sunlight of this beautiful Sabbath day hides her face in shame in some miserable den. Last night she was the plaything and the poor, miserable tool of devils. Alone, she hears the Sabbath bell far, far away as she heard it long ago in her forsaken mother's home. She looks out today: but there is no Sabbath bell ringing for her, and there is no one who invites her to the house of God. She remembers a time when it was not so. Oh God, how this Sabbath day comes to her! Its memories sting, as she thinks of the time, poor, silly, wandering sheep, when she was pure and loved by pure hearts, and she is an outcast now!

She drinks the Devil's Cup to drown remembrance of the Lord's; and yet, though she does not know it, the Lord is seeking to save and feed his wandering sheep, and is longing to lead her back to His fold.

What are you doing to feed Christ's sheep? What are you doing to bring them to Him, What are you doing to make them who are wandering in paths of sin and shame today know that the Great and Good Shepherd is here?

ZION must lift up her Voice with strength, and tell the good tidings.

What are the good tidings?

"Good Tidings of Great Joy Which Shall be to"—Whom?

Audience:—"ALL PEOPLE."

Dr. Dowie:—To all people.

Now, never get that accursed word "some" in there, for it is accursed in that connection. Narrow creeds want to make it "some people."

I say No!

It is to all people; to the black man and the white man and the yellow man, and the poor mixture of them all; to the wicked and the weary and the sinful and the sin laden, everywhere!

There is one thing that "never fails," and that is God's mercy.

Do you hear that?

You want to believe there is a time when it will fail. I tell you no! "The mercy of the Lord endureth forever, and ever and ever."

It is wider than the sea. It is higher than the highest heights, it over-arches all, and there is no place where earth's sorrows are more felt to-day than in the Kind Shepherd's heart in heaven, and there is no place where earth's failings have such kindly judgment given as at His Throne.

"There is welcome for the sinner,
And more graces for the good;
There's mercy with the Saviour;
There is healing in His blood.

For the love of God is broader
Than the limits of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

Only give up your sin, only tell it to Him.
He has come to-day to bless these wandering spirits of yours.
He will take us and lead us by pastures so bright and so
green, by the River of Life, and give us that strength that we
daily need. And by and by, having faithfully led us all our
journey through, He will lead us into the Fold where no sin
enters, nor any sorrow, and where there is no winter and no
night! Amen!

All who want to give themselves to that Shepherd, Rise!
(Apparently the entire audience, many in tears, arose.)
Follow me in prayer!

My God and Father, in Jesus' Name, for His sake, take me as
I am, make me what I ought to be, in Spirit, in Soul, in Body. Help
me to do right to any whom I have wronged, to confess, to forsake
my sin, and to do right in Thy sight, as well as to all men. Give
me Thy Holy Spirit. Lead me, oh Shepherd Divine! Forgive my
wandering, and my sin, and give power to overcome, for Jesus'
sake. Amen. (All repeat the prayer, clause by clause, after Dr.
Dowie.)

After singing the closing hymn, Dr. Dowie pronounced the
following

B E N E D I C T I O N :

Beloved, abstain from all appearance of evil, and the very God
of Peace Himself sanctify you wholly, and I pray God your whole
Spirit, Soul and Body be preserved entire without blame unto the
coming of our Lord Jesus Christ; faithful is He that calleth you,
who also will do it; the grace of our Lord Jesus, the love of God
our Father, the fellowship of the Holy Spirit, our Comforter and
Guide; one eternal God, abide in you, bless you and keep you and
all the Israel of God everywhere, forever. Amen.

WHO IS THE AUTHOR OF DISEASE?

Extract from Sermon, "Satan the Defiler," by John
Alexander Dowie.

Nineteen centuries ago every kind of sickness and every
kind of disease was healed by Jesus. Peter declares that all
whom He healed were oppressed of the Devil; if that is true,
then nineteen centuries ago every kind of disease was the work
of the Devil. Can it be God's work today? "No." Whose?
"The Devil's." It must be so unless you are going to prove
that God is doing the work today which the Devil used to do
nineteen centuries ago. Now the lie that God wills diseases has
crept into the churches, is embalmed in their songs, and taught
from their pulpits, that God blesses humanity by laying His
hand, full of corruption, upon it and making the people sick.
I tell you this, as God's minister today, there are things that
God cannot do.

COME

To The

Feast of Tabernacles

Shiloh Tabernacle

Zion City, Illinois

Wednesday, July 7th, to Lord's Day,
July 18, 1915

Prayer of Consecration



Y God and Father, in Jesus'
Name I come to Thee.
Take me as I am. Make
me what I ought to be in
spirit, in soul, in body.

Give me power to do right, no matter
what it costs, even if it cost me my
life; even if it cost my happiness on
earth, my business, my family, my
friends. Help me to do right no mat-
ter what it costs, even if it cost prison,
if it cost death. Help me to confess
my sin, and to restore and to do right
to my fellowman and in Thy sight.
Give me Thy Spirit. Let Thy Spirit
purify my spirit, my soul, my body,
my business, my daily life, my fami-
ly. God help me that faith shall en-
ter into everything, and that I shall
not be guilty of living without Faith,
of working without Faith, knowing
that Thy Word is true, that whatso-
ever is not of Faith is sin. O God,
help me then to live a life of Faith in
the Son of God; put that Faith into
every hour of every day and every
step of my life. God help us to be a
faithful people, full of the Faith of
God, reasonable, peaceable, pure,
industrious, holy, healthy, happy, for
Jesus' sake. (Amen)

B e n e d i c t i o n



ELOVED, abstain from all
appearance of evil. And
may the very God of
Peace Himself sanctify
you wholly; and I pray God
your whole spirit and soul
and body be preserved entire, with-
out blame unto the coming of our
Lord Jesus Christ. Faithful is He
that calleth you, Who also will do it;
the grace of our Lord Jesus, the love
of God our Father, the fellowship of
the Holy Spirit, our Comforter and
Guide; one Eternal God, abide in you,
bless you and keep you, and all the
Israel of God everywhere forever.
(Amen)

THE DESTINY OF ZION CITY

By John Alex. Dowie

ZION CITY is going to be clean, by the Grace of God, because every foot of the ground of ZION CITY belongs to God.

God is the Owner of the Land.

God is the Builder of the City.

God is the Maker of the City.

So far as we know, there is not one man who has come to that City who does not own the Lord Jesus Christ as his King, and who is unwilling to obey His requirements.

If we find out one, we have him either repent and do right, or get out; for we have the power to do it.

The lease provides that men shall obey God and live out their lives in accordance with His Word; that they shall not set up places to sell opium, alcohol, tobacco, or any other poisonous drug; that they shall not sell or use tobacco; that they shall not sell pig, and they shall not sell the filthy scavenger of the sea, the oyster; that there shall be no harlot's den, no gambling hells, no theaters, no Secret Society lodges where so many thousand men lodge most of the time, who are only occasionally at home. We have none of these, and, God helping us, we shall never have.

ZION CITY has in its leases covenants that forbid these things, and ZION CITY has at its head a man who sees that the covenants are carried out. (Applause.)

And this people will always have such an one at their head. God will see that, though one departs, another is immediately raised up. No man has ever been indispensable to God, and I am not.

Its place is unique in the history of the world.

There never has been, so far as I am able to ascertain, a single city which was established like that.

In none of these places were the Ten Commandments laid down as Fundamental Law, nor did everybody agree that they would obey them.

In none of these places was the Eleventh Commandment supreme.

In none of these places was the Word of God laid down as the rule of faith and practice in the home, in business, and in city government.

ZION'S MISSION TO PROCLAIM THE THEOCRACY

Now I want to say that the Place of ZION is a predestined, Providential place, and that the Purpose of ZION is a Divinely designated purpose.

If these people who Go Forward in the building of ZION CITY are faithful to God, ZION CITY within a quarter of a century will be the purest, the best, the noblest, and most prosperous spot on God's earth that has ever yet been seen. (Applause.)

ZION CITY'S PURITY WILL BE ITS STRENGTH

I say that the Destiny of this City is wonderful, because its people take neither alcohol nor tobacco; they have no secret lodges, and no foolish payments of money for Secret Society ornaments; they have no gambling nor harlots houses, no dens of thieves, no theater, where, as in Faust, Mephistopheles the Devil, Faust the Doctor, and Marguerite the Harlot, hold the boards. There the people rise to their labor, happy and pure, from beds that are not the beds of adulterers and adulteresses; there virgin purity is protected, and there youth is developed into manly, holy, happy manhood; there from the kindergarten to the college the education is carried upon a Christian basis; there Christ is the Alpha and the Omega, and yet everything that true science, true history, true language, true education can bring, is brought.

We shall demand that one-tithe of the youths and one-tithe of the maidens shall be consecrated from the birth, to God; then ZION CITY will send forth messengers to every land and nation and tongue and kindred tribe within the quarter of a century, and bring them in millions to God, the Savior, the Healer, the Cleanser, the Keeper, the Restorer of all men. (Amen. Applause.)

This is the Destiny of ZION CITY.

Who shall complain?

Should we even fall short of our aim, who shall blame us for aiming high?

You talk about progress, will you blame us?

No, You do not dare to, except in private.

I thank God today that—

ZION stands by hills surrounded,
ZION kept by power Divine;
All her foes shall be confounded
Though the world in arms combine.
Happy ZION! what a favored lot is thine.

(Extracts from a Sermon delivered by John Alexander Dowie in the Chicago Auditorium, Lord's Day Afternoon, December 1, 1901.)

Zion's Fourteenth Feast of Tabernacles

Testimonies Given in Shiloh Tabernacle, Zion City, Illinois, July 14th, 1914

MR. ISAAC BITTLE, Rockford Illinois: I thank God that I am in ZION CITY. There is nothing that gives me joy like coming to ZION CITY, and I would like to go out again.

GENERAL OVERSEER: Well, you will go Saturday.

MR. BITTLE: I always like to go out and carry the Message.

What God has done for me, very few know. I thank God that I am stronger in spirit, soul, and body today than I was a year ago.

It is going on five years since I began carrying LEAVES OF HEALING. I have met a great many people. Since I have been in Rockford, I have called upon many sick people. There are many sick people there to whom I am reading the Word of God, and they are listening. And the time is coming when these people will listen more and more.

It is pretty hard for some who are church members to receive the truth. We have a number of prayer meetings in Rockford. There are about seven homes in which we can hold prayer meetings, and not one of these people belong to churches. It has been mostly sinners, and, seemingly, those farthest away from God, who are easiest to get, and it is easier to sell the LEAVES OF HEALING to them.

I tell you, I look back to four years ago when I had to go away from here to Cincinnati, when we did not have a ZION such as we have today. It was hard to carry the Message, and have people tell us we would never have control of ZION CITY. Now I can say we have control of ZION CITY, and it does my heart good to tell them.

I want the prayers of God's people that I may be more consecrated.

MR. D. A. BOHLKEN, Zion City, Illinois: I thank God for ZION. I praise God for salvation eighteen years ago.

I first heard of ZION through friends. I was invited to go and hear Dr. Dowie in Central Zion Tabernacle. I accepted the invitation. I went the next Lord's Day.

I was a bartender.

Many a morning I got up early to go to the Lutheran church.

GENERAL OVERSEER: He was a bartender and a Lutheran!

MR. BOHLKEN: I want to say right here that my best customers were deacons in the church. One brother stood up by the counter and drank more than thirteen beers at one time.

I praise God that I got into ZION, and that ZION got into me.

GENERAL OVERSEER: Here is another ex-bartender. He is an Elder now. (Referring to Elder Robbins.)

MR. BOHLKEN: I want to thank God for His keeping power.

I was married just before we came into ZION. All our children, except the oldest, were born in ZION.

I praise God for the wonderful healings we have received, especially of late. One I mentioned the first morning we had an opportunity to testify. The other that I will mention is the healing of our second boy. He is eleven years old.

During the time that there were so many cases of mumps, he came home with a swollen neck. I called Deacon LaRose, commissioner of health, and he said it was tonsilitis. I always was the nurse when the children were sick. I stayed with the child.

One day I looked into his throat, and it was white. I came to the service in the afternoon, and I requested prayer for him. When the service was over, I met Deacon LaRose and told him about it, and he said it was diphtheria.

This child had been amongst the rest of our children. The baby, two weeks old, was exposed to it. I knelt down and explained to him the danger he was in. We committed everything to God, and after we had prayed, I put him into a room by himself, and put another to wait upon him.

From Sunday to Monday the child had the death-rattle in

his throat. We could hear him breathe. He could hardly breathe that night. We prayed, and at four o'clock in the morning—I had just about dozed off—he was singing hymns. I said, "Praise God, he is better." The next morning Deacon LaRose came and said, "The crisis is over." We were quarantined. The rest of the children did not get it.

Pray for me that I may be more spiritual. I want to consecrate myself to God fully. I want to do right in business.

MRS. M. C. FARNER, Zion City, Illinois: I praise God for His goodness to me, more than ever before.

I praise Him for LEAVES OF HEALING. I was over one thousand miles away from ZION CITY last winter. I am sorry to say that I did not do as much as I ought to have done while I was away, but I took LEAVES OF HEALING with me, and my little granddaughter and I distributed them. Many people said they liked to read them.

I met one family from Milwaukee, who were down there with their daughter, who could not walk. They had heard a little about ZION. I asked them if they would stop at ZION CITY on their way back and get teaching, but they said, "No!"

I gave them LEAVES OF HEALING, and the daughter read them. I asked her how she liked them, and the mother answered: "She wishes you would not give her the LEAVES OF HEALING, because she cannot eat any more pork with satisfaction. She does not enjoy pork at all any more."

I said, "Praise God!"

Many other people read the LEAVES OF HEALING.

MRS. C. L. HENDRICKS, Zion City Illinois: I want, first of all, to thank God for ZION.

A brother said this morning that he attended the meeting at Western Springs. We attended that meeting, but did not have time to stay to hear Dr. Dowie.

If we had accepted ZION's teaching then, I do not believe we would had to go through all the trouble that we have.

My husband attended a meeting at the Oak Street hall: but we were warned against ZION by Dr. —, whom we believed, at that time, was a man of God. We thought he was right. He taught Divine Healing and tithing; and that is when we began trusting God for the healing of our bodies; and we started to pay our tithes. But when I was sick and we called him to pray for me, he said that he was not called to pray for sick people: he was called to preach the Gospel.

Then, through a deacon and his wife, we were brought back to ZION again.

I thank God for this Feast of Tabernacles. I have attended every Feast.

I thank God that He has set the head of our house right. When the head of the house is not right, it is working under difficulties trying to keep the family straight.

I know we never would have lost a battle—I realize it today—if things had been right in our home. We were working at odds with Christ. Christ cannot do a great work where there are obstacles and opposition.

I thank God that our home is so different now, although we still have our struggles.

I do thank God that things are brightening, and I know that if we keep right to the Word of God, He will hear us and answer our prayers.

MISS E. T. HOFFMAN, Zion City, Illinois: I praise God with my whole heart for ZION, and for the sound doctrine and clear teaching that can be understood by any one.

I have felt more and more thankful for ZION since the General Overseer has exposed Christian Science, because I realize more fully what I have escaped.

Before coming into ZION. I was studying Christian Science, and I finally bought their book. I do thank God that the General Overseer is thoroughly exposing that system.

I was taking what they call "absent treatment" from a lady in Nebraska. It was through a cousin that I entered into it, and she told me about a lady who was healed. She wrote to me and tried to teach me as well as she could, and she finally advised me to buy the book; and of course I thought that from such a book I would get a blessing. So I studied it very earnestly; but my mother noticed that I was losing interest in my Bible—I was not reading it. I could not read the Bible, because there is no connection between it and Christian Science. I did not understand the system, and I could not make out why I did not understand it.

It was while I was very interested in the studying of this book that I heard of LEAVES OF HEALING. The same number that brought the General Overseer into ZION brought me in; and I do thank God, for ZION has been so much to me.

I was very unhappy spiritually. It seemed to me that I never could be happy again, because of my physical condition. I do thank God for all the blessings that I have received since coming to ZION. God has led and blessed me in so many ways.

I praise God that we can pray and get answer to prayer.

I want you to pray that when I go home to Fort Wayne I may be a help to some.

MR. V. BALLEGOOYEN, Canal Zone, Panama: I am happy this morning because I am in ZION CITY again. I have been in ZION for four years, and it has been a great blessing to me. Before I came to ZION CITY I lived in the City of Chicago.

I never will forget Elder Huston. I thank God for the Night Mission in Chicago.

I never paid any attention to the churches—had no use for them; but the things that were brought out in the street meetings made a big impression on me.

I was deep in sin and iniquity. At last I was convicted of my sins, and right after that I had a wonderful healing. I was afflicted with blood poisoning.

I went to one of the meetings intending to ask Elder Peckham to pray for me, and I failed in my object, as I was healed while listening to Elder Peckham's address; and the work was done. I can say to the honor and glory of God that the work was done in my body within almost forty minutes. I had the same experience as the woman in the Bible who "only touched the hem of His garment," and since then I have been a soldier of the King.

I have had the joy of going out and working for God in His KINGDOM. I had a glorious time.

The years that I have spent in ZION have been the happiest years in my life.

My brother once said to me, "You are crazy." I was not crazy, but my profession of Christianity meant that I could not drink nor smoke any more. He found out later on, after about two years, that he was the one who was crazy. After a time, he was converted, and God has blessed him wonderfully—physically and financially, and in every way.

I said to him once, "It is high time that you repented," and he went home on the same evening, and God changed his heart. Praise the Lord, he is in ZION today, and we have done Restoration Work together.

For the last year I have been in Panama. When I first went down there, they laughed at me because I was a member of ZION, and said I was a laughing stock in Panama.

I thank God that during the year there I have had the best of health. Many of those who laughed at me have had malarial fever.

The people in Panama live lives of sin and iniquity. I had a wonderful time there. I used to hold meetings quite often, and I never struck a worse town in my life. Accursed Rome has a mighty hand on Panama.

At one meeting, I had more than 90 people say before God that they would live a Christian life.

A minister said to me: "What kind of a gospel are you putting before the people?" and I answered:

"This is a mission of God's, to save sinners from their sins." It made a great stir!

Every month, after my work, I sold ten LEAVES OF HEALING; also about one hundred tracts; and I gave about two hundred LEAVES OF HEALING away in hospitals. I had to look out for the

nurses and doctors in the hospitals, because they were stirred up against me. I had one tract entitled, "Bob Ingersoll exposed," and another, "Tobacco, Satan's Consuming Fire," and I said, "Who is interested in Bob Ingersoll?" One said, "I am."

I said, "I have a book here about Bob Ingersoll. Now, is any one interested in tobacco? I have a book here about tobacco." (Laughter.)

Then I said, "Are you interested in doctors, drugs, and knives?"

They answered, "Yes," and I gave them my tract. Then I hurried away, because, I tell you, they were stirred up.

I went to New York and I distributed about three hundred messages.

I still had some messages left, so I distributed them on a train. A Roman Catholic priest looked at one of the tracts. He waited until I came back that way, and then he crumpled it all up. Of course, it did not make any difference to me.

I had a wonderful time!

I wish ZION could send some workers to Panama. The Americans have done a mighty work down there—a wonderful work, but the Roman Catholics have full control, and I believe they are responsible for all of the vice and iniquity there.

They are not doing anything! The people are sitting in darkness! There are four hundred in the insane asylum—white people, colored people, and Spanish people. It is horrible! The hospitals are filled with people lying there afflicted with all kinds of diseases.

I thank God that He kept me from having malarial fever.

MR. SUTTIE, Zion City, Illinois: I want to thank God for the privilege of attending this Feast of Tabernacles. It has been my misfortune to be out of the city for fourteen months.

I heard one sister make the remark in the Stores the other night, that her husband smokes eighteen dollars worth of tobacco in two weeks, and that is in addition to all his other expenses. It seems as if every man and boy of any age at all smokes.

I thank God for His keeping power.

Pray for me and my family.

MR. GREEN, Zion City, Illinois: I thank God for thirteen years in ZION—nine years in ZION CITY, and for all of His many mercies and blessings to me.

MR. C. A. BRUNE, Zion City, Illinois: I thank God that I am in ZION. I thank God I can be in the picture of those who have trusted God for fifteen years. I am trusting God for all. I am glad that when I made up my mind to come to ZION CITY, I know God was with me.

God has given us a baby girl. She was in the march today from beginning to end, and she wanted to go back and march some more.

I thank God for all of His blessings to us as a family.

I thank God that when I promised Him that I would give up all and come into ZION, He took away from me the love of whisky. I did this in the evening, and in the morning when I woke up, I never thought of the whisky.

I was a great man to swear. One day I happened to think I did not swear any more. That habit had disappeared.

Many times I have been very sick—especially three times, but I never feared.

I thank God for His kindness, and His wonderful love to us as a family.

Pray for me.

GENERAL OVERSEER: Delivered from whisky, tobacco, and swearing devils. Think of the devils that can be in one man.

MR. W. F. KING, Oakland, California: I praise God for the privilege of being here at this Feast of Tabernacles.

The testimonies are certainly a blessing to me. In our church this never was done at all. We did not know anything about testimony meetings. Thanks be unto God, the LEAVES OF HEALING brought me here.

If I ever was glad, I certainly was the last two Lord's Days in the Tabernacle. I never enjoyed anything so much in my life.

GENERAL OVERSEER: Are the LEAVES OF HEALING true?

MR. KING: Yes, sir, every word.

I carried them in my pocket, and at noon they were my

biggest lunch. I would have them right by the side of my bed where I could get them the first thing when I woke up. I asked God to guide me to the truth, and this is the truth, and the whole truth.

I came here poor and needy, and shall go back filled.
Pray for me.

ELDER ROBBINS: Brothers and sisters in Jesus the Christ, I thank God tonight for delivering me from the horrible appetite for drink. At one time, when I was about twenty-three years old, I loved whisky better than a man loves something to eat after being three days without anything. I smoked and chewed tobacco, and I played Sunday baseball. The saloon where I tended for a year and a half, had a dance hall in connection with it. The dance hall and the saloon together made a complete hell, and God delivered me from all these accursed things.

I traveled in my spirit for two years before I heard of ZION. I heard of ZION through LEAVES OF HEALING. I remember the words Dr. Dowie quoted from the Word of God in the LEAVES OF HEALING, "Ho, every one that thirsteth, come ye to the waters,**" It is the fifty-fifth chapter of Isaiah. It was wonderful drink for me.

I believe there are thousands of people in this world today who are looking for the same thing.

I thank God for the privilege of going out with the Word of God, and of going into the saloons.

Why, I started out from ZION three weeks after I was converted to God, to work in the saloons. I filled my suit-case with LEAVES OF HEALING, and started to work to get other poor fellows converted to God, who were bound by the appetite for drink.

Only two weeks ago I had the privilege of selling and giving away LEAVES OF HEALING in the saloons of Kenosha. I sold about seventeen or eighteen LEAVES OF HEALING in a couple of hours, disposing of about twenty-five copies all together.

God used us in the salvation and blessing and healing of people.

If we have talents that have been used in the extension of the devil's kingdom, we can turn around and use them in the extension of THE KINGDOM OF GOD. I used to sing all kinds of songs to crowds of men in the lumber camps, and now I can sing in THE KINGDOM OF GOD.

I love ZION literature. It is clean cutting. When I was in the lumber-woods, if there was anything that I hated to work with, it was a dull ax. Thank God that the LEAVES OF HEALING and the Messages we have are sharp cutting instruments, and they cut clean. Thank God for them!

I have great reason to thank God for being brought into the Christian Catholic Apostolic Church in ZION. I came into ZION in the year 1900, and God has wonderfully blessed me.

A few years back, I was very anxious to be ordained to the ministry, and I prayed that God would put it into the heart of the General Overseer to ordain me to the ministry that I might be of more blessing to the people. I hungered and thirsted after being at the bedside of the sick and the dying that I might teach them God's Way of Healing. I thank and praise God that during the past few years of my life I have been able to minister to the needs of some people.

I pray that each and every one here who desires to be in the ministry will just count the soles of his shoes a ZION platform, and give the Gospel of THE KINGDOM OF GOD to the people whom we cannot get within gunshot of a church. God needs ministers everywhere in this world.

The meeting was closed by Apostle Carey pronouncing the BENEDICTION.

May the grace of our Lord Jesus Christ, the love of God the Father, and the sweet fellowship of the Holy Spirit, be with you all, now and evermore. Amen.

IMPORTANT NOTICE

To All READERS OF LEAVES OF HEALING

The next issue of LEAVES OF HEALING, which will be volume 36, No. 9, and bearing the date of May 29th, will be a special issue containing one hundred pages—or, four pages more than four times the regular size.

This large, special issue will present in full the Bill and exhibits (consisting of three hundred typewritten pages) recently filed in the Circuit Court, at Waukegan, asking for an injunction restraining certain persons from using land in ZION CITY in violation of the numerous restrictive covenants in the ZION CITY Leases.

In addition to the Bill and exhibits, there will also be presented the Brief (consisting of one hundred forty pages) prepared by Attorney Samuel Ware Packard, of Pasadena, California.

Mr. Packard was for years ZION's general counsel under Doctor Dowie. He has been ably assisted by Attorney Theodore Forby, who is a member and a deacon in the Christian Catholic Apostolic Church in ZION. They will be assisted in Court, when the matter comes on for a hearing, by Attorney C. P. Barnes, of Woodstock, who has been ZION's general counsel now for several years.

This is one of the most—and in some respects the most—important cases ZION has ever had in Court. All officers, members, and friends of ZION are asked to pray earnestly that the right may prevail and that the ZION CITY Leases will be upheld and the unique character of ZION CITY maintained.

ZION and ZION CITY have been attacked from every

standpoint by the devil and his forces, but thus far ZION has won the victory, and ZION goes marching on in her glorious work for the salvation, healing, and cleansing of humanity.

Let all of the officers, members, and friends of the Christian Catholic Apostolic Church in ZION rally as never before for the building of ZION CITY. To this end let each one put his life and all of his possessions upon God's altar for the extension of HIS KINGDOM. Every dollar possessed by ZION people should be put to work, at once, for the building of ZION CITY. They can do by buying City lots, acre tracts, residential properties, farms, or by loaning your money so that it can be used in extending the Institutions and furnishing employment for faithful ZION people.

Several of the farms embraced in the 1500 acres advertised for weeks in LEAVES OF HEALING have been disposed of, and we are very desirous that the entire 1500 acres shall be sold to ZION people before the Feast of Tabernacles in July comes to a close.

Let one and all act, and ACT QUICKLY, showing that you are in deed and in truth seeking first THE KINGDOM OF GOD and His Righteousness.

Extra numbers of this special edition may be had for fifteen cents per copy, or two copies for twenty-five cents. It will be one of the greatest historical numbers of LEAVES OF HEALING ever printed, and in time to come will prove to be of immense value, as the case in court involves many principles of far-reaching importance.

Notes of Thanksgiving to Zion's God

Intense'y Interested in Leaves of Healing

BROMHEAD, SASK., CANADA. November 11, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

***It is a great comfort to know that I am going to get LEAVES OF HEALING once a week. I read it with great joy. I wish it were twice as big. I do not see how any one could possibly be tired of reading it, unless they get tired of God's goodness and mercy.

If it were not that I had the Bible to read while waiting for the LEAVES OF HEALING to come, I should surely be spiritually hungry. No matter what work I am doing, I have to stop to read the LEAVES OF HEALING through from start to finish; and then I only wish I had another.

Oh, if we could only have more of such wholesome food, there would be better men and women on the earth; and my prayer is that a lot of this trashy reading matter that is going around may be done away with, and that the young generation will not have a chance to read such things!

Your Brother in Christ,

(Signed) "M. J. LORENTZEN."

Healed of Bright's Disease, Spinal Trouble, Weak Ankle in Answer to Prayer

WOODFORD, WISCONSIN. August 17, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

"Peace to thee!"

As I did not like to take up much time to tell my testimony during the Feast of Tabernacles (and the half can never be told), I am writing it now, hoping that God will bless it to some one who is in need of God's Way of Healing.

One of my brothers had tuberculosis, and was given up to die by his home doctor and two or three specialists. I began to study Dr. Dowie's teaching on Divine Healing, and in seeking healing for my brother I was born of the Spirit of God into His Kingdom, and was instantly healed of two deadly diseases that were dragging me down to my grave as fast as they could.

I was troubled with Bright's disease of two years' standing, spinal trouble of six years' standing, and a weak ankle of twenty-eight years' standing. I had tried every remedy, including a steel brace for my ankle, and none of them did me any good: but when I gave up eating pork and taking medicine, God healed me through reading the LEAVES OF HEALING and my Bible. This took place in my humble home near Cumberland, Wisconsin.

After my conversion and healing, God revealed to me the true way of baptism,—that I should be buried in the water three times. I was baptized by a ZION Officer in Minneapolis.

After uniting with the Christian Catholic Apostolic Church in ZION, I received the fulfilment of the promise that the windows of heaven would be opened and a blessing poured out.

Paying tithes was the last thing by which I proved God. I can never praise and thank Him enough for what He has done for me. I have been kept for over eleven years now; and, although I have been sick at times, I have never lost a whole day's work during that time. God has given me wonderful deliverances.

Being very fleshy, my ankles bothered me by becoming very weak, and I thought that they would become strong again if I could have an elder lay hands on me. So, at the Thirteenth Feast of Tabernacles, at one of the Divine Healing meetings, I asked for prayer; and, praise God from Whom all blessings flow, prayer was answered; and my ankles have been strong ever since.

At this Feast of Tabernacles, I asked for prayer for my back, which had been giving me a good deal of trouble, and again prayer was answered.

I thank God for the prayers of Zion's faithful elders.

What a feast of good things the Feast of Tabernacles is to those who live outside of ZION CITY; and how wonderful it is to be in Shiloh Tabernacle and hear the testimonies given by God's children!

I do thank and praise God for the little part I have in ZION's work. I scatter all the literature I can get, and tell others of what God has done for me.

It makes my heart ache when I think of the people who profess to be Christians but who do not really know God. They have time for everything else under the sun but getting acquainted with God. Oh, how the world needs ZION!

May God help each and every one to work harder than ever for ZION during this coming year; and may He keep all ZION everywhere.

Yours in Christian bonds,

(Signed) "MRS. ANNA V. SUTHERLAND."

God a Very Present Help in Trouble

BENNINGTON, VERMONT, October 26, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

Peace to thee!

Yours dated October 22nd came to hand today, saying that prayer would be offered for me, as I requested. My cold is much better, thanks to God, and to you for praying for me.

My letter to you asking for prayers had not gone far before I experienced a change for the better. God is good to us.

Yours for the Master,

(Signed) "WM. H. GLEASON."

Sending Zion's Literature Out to Others

ZION CITY, ILLINOIS,
December 29, 1914.

Dear General Overseer:

In answer to the question, "What are you doing to send out the literature?" in LEAVES OF HEALING a short time ago, we are sending in a report of literature sent out by us during the year 1914:

LEAVES OF HEALING mailed	178
"Theocrats" mailed	25
Messages mailed	622

Total pieces distributed	825
Subscriptions to LEAVES OF HEALING	2

Praying God's richest blessings upon you,

Your brother and sister in Christ,

(Signed) "MR. AND MRS. EDWARD F. KLAMMER."

Thanks God for Many Blessings Received

SIMCOE, ONTARIO, CANADA, October 31, 1914.

APOSTLE F. M. ROYALL,
Zion City, Illinois.

Dear Apostle Royall:

Peace to thee!

I am very thankful to my Heavenly Father for all the needed blessings that I receive. He is very good to me, and I do praise His Name for His goodness.

I praise Him for ZION CITY, and my desire is that I may come there.***

I remain

Your sister in Christ,

(Signed) "MRS. EMMA A. WISE."

Blessings Received from Reading Leaves of Healing

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.
Dear General Overseer:

"Peace to thee!"
Please find enclosed Money Order for \$2.00 for a yearly subscription to LEAVES OF HEALING. I do not intend to miss any, as they mean everything to me; and I would rather do without all other things in the world than the LEAVES OF HEALING. They are such a help and a comfort to me.
I wanted to come to the Feast of Tabernacles so badly, but it was impossible.***

Your sister in Christ,
(Signed) "MRS. ANNA M. HOLGATE."

The Sermons in Leaves of Healing a Comfort and Blessing

FALL CITY, NEBRASKA, August 26, 1914

REV. E. L. CAREY,
Zion City, Illinois.
Dear Brother in Christ:

Peace to Thee!
***How I praise God for ZION literature! I formerly belonged to the Methodist church, but the first LEAVES OF HEALING I read convinced me, and brought me into ZION. How I rejoiced when I read the literature!
The sermons in the LEAVES OF HEALING are such a comfort and blessing to me.
I am standing here alone, but I hold up the standard of ZION in His Name.

Your Sister in Christ,
(Signed) "MRS. MARTHA A. WEAVER."

Thinks Leaves of Healing a Fine Paper to Read

CASSVILLE, WISCONSIN, August 29, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.
Dear Sir:

I am penning these few lines to tell you that I think your paper, LEAVES OF HEALING, is a fine paper to read. I am studying it over and over again with the Bible. One of my neighbors gave it to me to read. **

Yours truly,
(Signed) "PETER H. CHAPMAN."

**EVERY OFFICER, MEMBER,
AND FRIEND OF ZION**

SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

Employment Registration

We desire every person who wants employment in ZION CITY, or who wants to live here and have employment in or near ZION CITY, to fill out the following blank and forward to us at once.

This will enable us to call for persons, suitable for the work we need to have done, from time to time.

ZION CITY is for the officers, members and friends of the Christian Catholic Apostolic Church in ZION, and we are desirous to have them move here just as rapidly as possible.

Address your communications to—

W. HURD CLENDINEN,
General Manager, ZION Institutions
and Industries, Administration
Building, Zion City, Illinois.

Date..... Name

Address

Age.....Are you a member of the C. C. A. C.?.....

Trade or occupation?.....

How long have you worked at your trade?.....

What wages are you now earning?.....

Do you want to live in Zion City?.....

If so, when can you come?.....

TITHING

Tithing in the Patriarchal Age

"And he (Abram) gave him (Melchizedek, as God's High Priest) a tenth of all."—Genesis 14:20.

"Of all that Thou shalt give me I will surely give the tenth unto Thee."—Genesis 28:22.

Tithing in the Mosaic Dispensation

"All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah."—Leviticus 27:30.

Tithing in the Reign of Solomon

"Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine."

Proverbs 3:9, 10.

Tithing Under the Prophets

"Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse: for ye rob Me, even this whole nation. BRING YE THE WHOLE TITHE INTO THE STOREHOUSE."—Malachi 3:8, 9, 10.

Tithing in the Christian Dispensation

"To whom (Melchizedek) also Abraham divided a tenth part of all."—Hebrews 7:2.

"Thou (Christ) art a Priest forever after the order of Melchizedek."—Hebrews 7:17.

"Here men that die receive tithes, but there one of whom it is witnessed that He liveth."—Hebrews 7:8.

"Ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to have left the other undone."—Matthew 23:23.

Farms

Several weeks ago we called the attention of Zion People to the fact that we were offering 1500 acres in farm lands to Zion People.

We have already sold several of these farms, and we want to sell them all by the close of the Feast of Tabernacles in July.

All Zion People who want one of these farms should ACT—and ACT QUICKLY. It is an opportunity you will never have again.

We are offering these farms for from \$75 up to \$175 per acre.

Do not hesitate to call and see the General Manager or the General Overseer and perhaps we can show you how you can buy one of these farms.

Let one and all pray and work to the end that the whole 1500 acres will be disposed of to Zion People in the next 60 days.

You can help build Zion City by buying City lots, acre tracts, residential properties, or farms; or by loaning your money to the Estate or to the Institutions & Industries.

Zion Institutions & Industries

ZION STORES:

Capital Invested as on March 31, 1915, \$147,572.29.

Number of Employees, 124.

Volume of business for 12 months, \$441,346.74.

ZION PRINTING AND PUBLISHING HOUSE:

Capital Invested, \$46,249.01.

Number of Employees, 40.

Volume of business for 12 months, \$61,643.14.

ZION BAKING INDUSTRY:

Capital Invested, \$22,819.82.

Number of Employees, 32.

Volume of business for 12 months, \$81,710.49.

ZION HANDKERCHIEF FACTORY:

Capital Invested, \$22,476.19.

Number of employees, 105.

Volume of business for 12 months, \$38,026.04.

Principally labor in manufacturing for wholesale trade.

ZION OFFICE SUPPLY:

Capital Invested, \$27,944.09

Number of Employees, 18.

Volume of business for 12 months, \$62,532.73.

Zion people most emphatically should leave all of their investments in these Institutions, and help, as rapidly as possible, to add at least \$50,000 more in investments to the working capital. We pay 6 per cent. interest on all investments.

These Institutions should be extended and others organized, so that, as rapidly as possible there will be employment in Zion Institutions and Industries for every loyal Zion man and woman.

It is a remarkable record that, during all the hard times through which this country has been passing, we have not laid off any employees nor made any cuts in wages.

Faithful cooperation on the part of all ZION will enable us to maintain these Institutions, extend them, and organize others.

Let all Zion heed this call, keep all their money at work in one way and another for the establishment of Zion City, and victory, by the help and grace of God, is sure.

No. 313

An Ordinance

MAKING APPROPRIATIONS FOR THE FISCAL YEAR
1915 and 1916.

BE IT ORDAINED BY THE CITY COUNCIL OF THE CITY OF ZION, IN THE COUNTY OF LAKE, AND STATE OF ILLINOIS:

SECTION 1. That the following sums or so much thereof as may be authorized by law, be, and the same are hereby appropriated for the corporate purposes of the City of Zion, as hereinafter specified, for the current fiscal year beginning May 1, 1915, and ending April 30, 1916.

SALARIES:

Mayor, per annum.....	\$ 1.00
City Attorney, per annum.....	600.00
City Clerk, per annum.....	900.00
City Treasurer, per annum.....	200.00
City Marshal, per annum.....	1200.00
Assistant City Marshal, per annum.....	840.00
Lieutenant of Fire Department, per annum.....	840.00
One Fireman, per annum.....	810.00
Superintendent of Public Works, per annum.....	780.00

\$6171.00

Police Department and general expenses of same.....	\$ 770.00
Fire Department, and general expenses of same.....	800.00
Streets, Sidewalks and Repairs.....	3500.00
Printing, Stationery, etc. for City Council.....	200.00
Expenses of Elections.....	350.00
Office Expenses of Mayor, City Attorney and City Treasurer.....	185.00
Office Expenses of City Clerk.....	200.00
General Expenses of Health Department, including Salary of \$600 per annum for Commissioner of Health.....	2600.00
Surveying and Engineering.....	75.00
Street Lamps and Lighting.....	2700.00
Contingent Fund.....	2500.00
Quarantine, Special Emergency levy—extra tax.....	2450.00
Interest on City Hall Bonds.....	1750.00
Sinking Fund for Retirement of City Hall Bonds.....	1500.00

\$25751.00

SECTION 2. All unexpended portions of any item or items of any general appropriation made by this Ordinance may be expended in making up any insufficiency in any other general appropriation made by this ordinance.

SECTION 3. This ordinance shall be in full force and effect after approval and ten days' publication as provided by law.

PASSED AND APPROVED THIS 10th day of May, A. D. 1915.
(Signed) W. HURD CLENDINEN,
Mayor.

ATTEST:

(Signed) JOHN D. THOMAS,
City Clerk.

No. 314.

An Ordinance

PROVIDING FOR THE PUBLICATION OF ORDINANCES AND
RESOLUTIONS PROVIDED BY LAW.

BE IT ORDAINED BY THE CITY COUNCIL OF THE CITY OF ZION:

SECTION 1. That the Ordinances and Resolutions provided by law to be published, be, and the same are hereby ordered and directed to be published, as by law provided, in THE THEOCRAT, a Newspaper published in said City of Zion, and said publication is hereby designated as the newspaper in which said publications shall be made of publication, in one issue of said paper, of all such ordinances and resolutions as the law requires to be published; said newspaper being hereby designated as the Official Organ of said City, in the manner aforesaid, and in all other matters in contemplation of law where publication shall be necessary.

SECTION 2. That the Journal of the proceedings of the Council of said City be, and the same are hereby ordered and directed to be published from time to time in said newspaper, and the City Clerk is hereby directed duly to furnish to such paper a correct copy of the record of said proceedings, as same appear in the Journal.

PASSED AND APPROVED THIS 10th day of May, A. D. 1915.
W. HURD CLENDINEN,
Mayor.

Attest:

JOHN D. THOMAS,
City Clerk.

Reports of Special Field Workers

EVANGELIST GUY K. NEAL.

Chicago, Illinois.

Report for work done in Chicago, Illinois, under Evangelist Neal:

Miss Adeson

Report for two weeks ending May 15, 1915:

Messages given50
 LEAVES OF HEALING given.....12
 Total pieces distributed.....62

Mrs. Hollingsworth and Mrs. Hueneryager

Report for one day ending May 13, 1915:

LEAVES OF HEALING sold.....20
 Messages given75
 LEAVES OF HEALING given..... 5
 Total pieces distributed.....100

Mrs. Hempe

Report for one week ending May 15, 1915:

LEAVES OF HEALING mailed.....21
 THEOCRATS given 6
 LEAVES OF HEALING given.....21
 Total pieces distributed.....48

Mrs. Katie Elmer

Report for one week ending May 15, 1915:

Calls made33
 Messages given233
 LEAVES OF HEALING given..... 7
 Total pieces distributed.....240

EVANGELIST AUGUST HAMMOCK.

Cincinnati, Ohio.

Report of work done in Cincinnati, Ohio, under Evangelist Hammock:

Evangelist and Mrs. Hammock

Report for week ending May 16, 1915:

Calls made (Special—7).....57
 LEAVES OF HEALING sold.....13
 Messages given50
 Total pieces distributed.....63

Mr. and Mrs. Chas. W. Fulton

Report for week ending May 16, 1915:

Calls made53
 Messages given53
 Total pieces distributed.....53

Mr. and Mrs. Barrowcliff

Report for week ending May 16, 1915:

Calls made23
 LEAVES OF HEALING sold.....18
 Messages given23
 Total pieces distributed.....41

Mrs. B. B. Fulton

Report for week ending May 16, 1915:

Calls made17
 LEAVES OF HEALING sold.....12
 Messages given17
 Total pieces distributed.....29

MISSSES BUHMANN AND B. SCHELHORN

Ottawa, Illinois

Report of work done in Ottawa, Illinois, by Misses H. Buhmann and B. Schelhorn for week ending May 15, 1915:

Calls made1500
 LEAVES OF HEALING sold.....500
 Messages given4100
 LEAVES OF HEALING given..... 44
 Total pieces distributed.....4644
 Subscriptions to LEAVES OF HEALING 1

APOSTLE WM. S. PECKHAM,

Minneapolis, Minnesota.

Report of work done in Minneapolis, Minnesota, under Apostle Peckham:

Deaconess Peckham and Miss Grace Gillis
 Calls made (Special—4).....117
 LEAVES OF HEALING sold.....52
 Messages given1297
 LEAVES OF HEALING given..... 7
 Total pieces distributed.....1356

ELDER FRED RICHERT,

Rockford, Illinois

Report of work done by Elder Richert for week ending May 17, 1915:

Calls made.....500
 LEAVES OF HEALING sold..... 52
 Messages given500
 Total pieces distributed.....552

EVANGELIST V. B. SHUMAKER.

Rock Island, Illinois.

Report of work done in Rock Island, Illinois, under Evangelist Shumaker:

Evangelist V. B. Shumaker

Report for week ending May 16, 1915:

Calls made228
 LEAVES OF HEALING sold.....48
 Souvenirs sold3
 Messages given575
 Total pieces distributed.....626
 Subscriptions to LEAVES OF HEALING3

Mrs. Jennie Shumaker

Report for week ending May 16, 1915:

Calls made38
 LEAVES OF HEALING sold..... 35
 Messages given100
 LEAVES OF HEALING mailed.....6
 Total pieces distributed.....141

Every Officer, Member and Friend of Zion

SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and news of the world.

ONE DOLLAR A YEAR

COME

to the

Feast of Tabernacles

Shiloh Tabernacle
 Zion City, Illinois

Wednesday, July 7, to
 Lord's Day, July 18, 1915

ZION'S LITERATURE MISSION

Sends Out Many Leaves of Healing

ZION CITY, ILLINOIS,
November 2, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

Zion's Message came to me through reading LEAVES OF HEALING when I was very sick. Through this paper God led me to see that His Word teaches healing for the body as well as salvation for the spirit, and used Psalm 107:20 to do it, which says: "He sent His Word, and healed them."

For some time, I have given about ten dollars a year to the LEAVES OF HEALING, and I send my paper, when through with it, to others.

I do not send this to you, to boast, but because you request it.

Yours in the Christ,

(Signed) "DEACONESS FRANCES MURPHY."

Leaves of Healing Next in Importance to the Bible

RICHMOND, MICHIGAN,
November 11, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear Brother in the Christ:

***I thank God for LEAVES OF HEALING, and read them with a great deal of interest. I consider them as being next to my Bible, which I read every day.

I try to distribute LEAVES OF HEALING. I should like to do more, but I am one of the lone ones in this village. It is a comfort to me to feel that I am included in the prayers of ZION.***

(Signed) "Mrs. A. J. KNIGHT."

Cannot Get Along Without Leaves of Healing

GREENFIELD, INDIANA,
November 30, 1914.

Dear General Overseer:

"Peace to thee!"

I first saw God's Way of Healing in 1896, through reading two copies of LEAVES OF HEALING which were handed to me by a friend.

In April of the following year, God healed my body of a complication of diseases, from which the doctors said I never would be healed, and that they could only patch me up a little.

A few years later, I was healed of pneumonia, and about five years ago God again healed my body of a severe attack of sickness.

For almost seventeen years I have not touched a drop of medicine or a remedy of any kind. God has wonderfully kept and blessed me through these years, and I give Him all the glory.

I rejoice that I can carry the LEAVES OF HEALING to others. I cannot do without them; they mean so much to me.

I praise God each day for Zion.

"Bless the Lord, O my soul: and all that is within me, bless His Holy Name."—Psalm 103:1.

Praying God's richest blessings upon you, dear General Overseer, and upon all the faithful officers and members of Zion everywhere, I am

Faithfully yours in His service,

(Signed) "Mrs. MARY F. BOHN."

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

CLUBBING RATES

FOR
LEAVES OF HEALING
AND
THE THEOCRAT

Are Now Offered as follows:

U. S. Subscriptions

Canadian Subscriptions

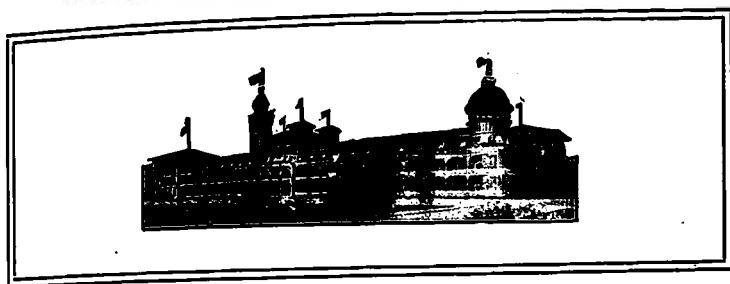
Foreign Subscriptions

Leaves of Healing	-	-	\$2.00	} 2.50 For Both
The Theocrat	-	-	1.00	
Regular price	-	-	3.00	
Leaves of Healing	-	-	2.50	} 3.50 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.00	
Leaves of Healing	-	-	3.00	} 4.00 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.50	

Anyone subscribing for both the LEAVES OF HEALING and THE THEOCRAT at the same time, either for himself or his friends, can get them at the above rates.

You can subscribe for one paper for yourself and the other for a friend, if you desire; you can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.

ZION HOME



Conducted by Wilbur Glenn Voliva, General Overseer of the
Christian Catholic Apostolic Church in Zion.

The attention of the sick everywhere is called to Zion Home—the largest Divine Healing Home in the world; located in Zion City, Lake County, Illinois, U. S. A.

Zion City is located midway between Chicago and Milwaukee on the Chicago & Northwestern Railway, and also the Chicago & Milwaukee Electric Railway.

Zion Home is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. The dining room is 60x90 feet, having a seating capacity of 400. The lunch room is 36x36 feet, and will seat 75 at one time. There are four large verandas, with a combined length 680 feet, a roof garden 35x50, and a tower 70 feet high, affording a view of great expanse over City and Lake. The building is illuminated by 1200 electric lights.

Zion Home is not a hotel, but is for the accommodation of the members of the Christian Catholic Apostolic Church in Zion only; or for those who, by invitation, accept hospitality therein; it being expressly understood that any guest ceases to be such, and may be forthwith expelled with baggage, upon violation of, or failure to conform to, any of the rules and regulations of said Church or Home, particularly those against profanity, obscenity, card-playing, dancing, and the use of pork, oysters, or medicines, or anything for human food forbidden by God to be eaten, in the seventh to the nineteenth verse of the fourteenth chapter of Deuteronomy.

RATES

EUROPEAN PLAN

75 cents per day and up;
Per week \$5 and up.

AMERICAN PLAN

\$2 per day and up.
Rates per week on request.

MEETINGS AT ZION HOME

Morning Worship at 9:00 a. m. daily, except Lord's Day.
Evening Worship 8:00 p. m.

DIVINE HEALING MEETINGS

Every Tuesday at 2:30 p. m., and every Friday at 10 a. m.
There are no charges made of any kind (except as above stated for room and board.) Free-will offerings only are received.

Letters requesting prayer for healing may be addressed to Wilbur Glenn Voliva, Administration Building, Zion City, Lake County, Illinois, U. S. A., with the words, on the lower left-hand corner of the envelope, "General Ecclesiastical Secretary."

In writing for prayer for healing, kindly answer the following questions.

Name in full
State whether Mr., Mrs. or Miss.

Residence
Be Sure to give Post Office and State.

Age Occupation

Church of which a member

Name and address of Doctors who have treated your case

Particulars of sickness

Remarks as to spiritual condition

This request sent by
Blank Prayer request form may be had on application.
If you wish to have a time set for prayer, kindly say so in writing.

SPECIAL NOTICE

It being our desire to encourage members and friends of Zion to take a quantity of the current issue of LEAVES OF HEALING regularly each week, we herewith make the following announcement:

Persons living in the United States who purchase them for Seventy work and who pay for them entirely out of their own pocket, can have a quantity of not less than five copies mailed to them regularly each week at three cents per copy. Persons living in Canada can get them at four cents per copy, and in foreign countries at five cents per copy, the difference being the amount of postage required in mailing them. Anyone taking a quantity in this way must pay for them at regular intervals of at least four weeks in advance. For instance, anyone desiring ten copies per week can remit One Dollar and Twenty Cents regularly every four weeks, and persons desiring fifteen copies, One Dollar and Eighty Cents every four weeks, etc.

This rate to private individuals who are bearing the expense alone, and who desire to do Seventy work in their respective neighborhoods, is even lower than we are allowing to the regular branches, and very much below the cost of publication. But it is our intention to do everything within our power to get the LEAVES OF HEALING spread broadcast throughout the country.

This arrangement furnishes an excellent opportunity for isolated members of Zion, living here and there throughout the world, to do active and progressive Seventy work in their vicinities. They can perhaps sell enough papers each week at five cents per copy to reimburse them for their expense, and they can mail out the others to friends or dispose of them as they feel led.

We have people on our list at present who are taking as high as twenty-five copies per week, others fifteen copies, some ten copies, some six, and some five copies per week. We desire to greatly increase this quantity list, and we trust that members and friends of Zion will respond heartily in this matter.

Persons taking up this work can also have messages sent to them, if they desire, free of cost, to distribute when selling the LEAVES OF HEALING; we would like however, for them to pay transportation charges on messages sent in this way.

ZION CITY PEOPLE can also subscribe for five or more copies per week in the same way. This arrangement will enable people to spread the LEAVES OF HEALING at a very reasonable cost by mailing them out.

Any one taking advantage of this very special rate, however, is expected to keep it up permanently month after month, if they reasonably can. One never knows what just one copy of LEAVES OF HEALING may accomplish.

COME

To The

Feast of Tabernacles

Shiloh Tabernacle

Zion City, Illinois

Wednesday, July 7th, to Lord's Day,
July 18, 1915



Form of Application for Membership in the Christian Catholic Apostolic Church in Zion

TO all who are desirous of entering into Fellowship with the Christian Catholic Apostolic Church in Zion.
MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Apostolic Church in Zion have been fully set forth in the report of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (See LEAVES OF HEALING, Volume II, Number 17, Page 267.)

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.
Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.
 All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, Faithfully yours in Jesus,

General Overseer of the Christian Catholic Apostolic Church in Zion

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address.....

Date.....

Please be Sure to fill in

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion,
 Zion City, Illinois, U. S. A.

I hereby make application to be received as a member of the Christian Catholic Apostolic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5th, 1896, as set forth in Circular Letter of February 7, 1896.

What is your full name?

Where is your residence?

What is your age last birthday? Please give full postoffice address
 Date and year of birth

Are you married, unmarried, widowed, or divorced? How many children have you living?

What is your father's full Christian name?

What is your mother's full Christian name?

What is the full name of husband or wife?

What is your occupation, profession, or trade?

What nationality are you? Where were you born?

What language or languages do you speak?

How long have you lived in America (or the country where you are now living)?

When and where were you converted to God?

Are you conscious that you are saved through faith in Jesus?

When and where were you baptized by TRIUNE Immersion?

By whom were you baptized?

With what religious organization were you formerly connected?

Recommended by

Signature of Applicant

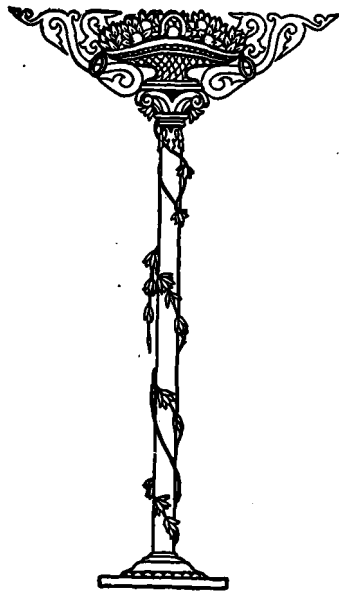
Write very plainly

REMARKS

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Apostolic Church in Zion,
 Zion City, Lake County, Illinois, U. S. A.

All Zion Persons Desiring
to Purchase One of
**THE ZION ESTATE
FARMS**

Should Communicate at once with



W. HURD CLENDINEN, General Manager
Administration Building
Zion City, Illinois

IN ADVERTISING your business, the style and quality of your advertising matter may mean the difference between success or failure.

Insist on having everything just right and give no opportunity for leaks to occur through poorly printed advertising.

In this age people look for perfection and though your product may be perfect, if your catalog is not neat and well printed you may count on losing a large per cent of its selling value.

If you are interested in good printing and wish to put more selling value into your next catalog, write or call on us and let us show you samples.

It will pay you in increased business.

Phone 20

**Zion Printing & Publishing
House**

ZION CITY, ILL.

ZION

Six Per Cent. Real Estate First Mortgage SERIAL GOLD BONDS

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. HURD CLENDINEN,
General Manager
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL - - - - - AT 2:00 P. M.
PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY, - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRAISE, PRAYER AND TESTIMONY MEETING
EVERY WEDNESDAY - - - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Service at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 o'clock

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:45 o'clock

Evangelistic Services Every Thursday Evening at 7:45
EVERYBODY WELCOME ALL SEATS FREE

ZION BUILDING INDUSTRY

SELLS

LUMBER, LATHS, SHINGLES, ETC.

Now is the time for your screens before the flies come. Come early and avoid the rush

GIVE US A TRIAL

BRING US YOUR PLANS & SPECIFICATIONS

PHONE NO. 27

ZION DENTAL DEPARTMENT

(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG

ZION CITY, ILLINOIS

PHONE 20

RES PHONE 118-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

THE PRINCIPAL SERVICE IS HELD EVERY LORD'S DAY

Beginning with the Processional by the
Zion White-Robed Choirs, promptly
- - - - At 2:30 P. M. - - - -

All persons visiting Zion City should
arrange to attend at least one Lord's
Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the
Christian Catholic Apostolic Church in Zion, subscribe for the
LEAVES OF HEALING

Zion Administration Building

This building is located on
Elijah Avenue, not far from
Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found
the offices of the general staff of Zion Institutions and Industries.
On the right of the hall-way the offices of the LEAVES OF
HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's
offices, and the offices of the entire Ecclesiastical and Leaves of
Healing staff.

ZION BLACKSMITH SHOP

(Department of Zion Stores)

Bring to us your Breakdowns, Breakups or any
other Breaks. We'll fix 'em.

Workmanship guaranteed satisfactory.

ZION CREAMERY

(Department of Zion Stores)

Milk from the cow.
All milk from the cow.
And nothing but milk from the cow.
Not even the dirt that you would get if the milk was
not cleansed and pasteurized as it is at Zion Creamery.

ZION CANDY FACTORY

(Department of Zion Stores.)

When you want the best, order
ZION PURE CANDIES

Fancy boxes, all sizes, fitted to order.

ZION MESSAGES

may now be had
from

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Publishing
House

ADMINISTRATION BUILDING

ZION CITY, ILL.

Divine Healing.

Are You a Christian?

Christian Science Exposed.

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Manufacturers of

A FULL LINE OF DEPENDABLE BAKED
GOODS OF THE HIGHEST QUALITY.

Free from Pork Products and all oth-
er injurious and harmful ingredients

Try our PEERLESS SODA CRACKERS—they are
simply delicious—bulk or package.

Wedding Cakes, Birthday Cakes, Etc., given very
careful attention.

PHONE NO. 21

"Zion Made by Zion Maids"

WHICH DENOTES

EXCELLENT QUALITY

and

SUPERIOR WORKMANSHIP

Is the brand on our Handkerchiefs, Aprons, etc.

ZION HANDKERCHIEF FACTORY

Telephone No. 63

ZION CITY, ILLINOIS

ZION FUEL YARD

(Department of Zion Stores)

COAL, advances in price each month. Order your winter supply.
Wood for fuel. Trees that were cut up during the winter on
Zion Estate into the lengths for stoves can be bought considerably
cheaper than the ordinary shipped in slabs.

ZION FEED STORE

(Department of Zion Stores)

We are interested in your prospects of a good season.
We are in a position to help you make it so. Let us get
together in regard to the matters of fertilizers and feed.

≡ ZION STORES ≡

(WILBUR GLENN VOLIVA.)

Our Stores consists of about twenty departments, carrying every kind of legitimate merchandise.

We take upon ourselves the responsibility and duty to supply the needs of the people in a satisfactory manner.

We buy in large quantities from the best markets, obtaining close prices for cash.

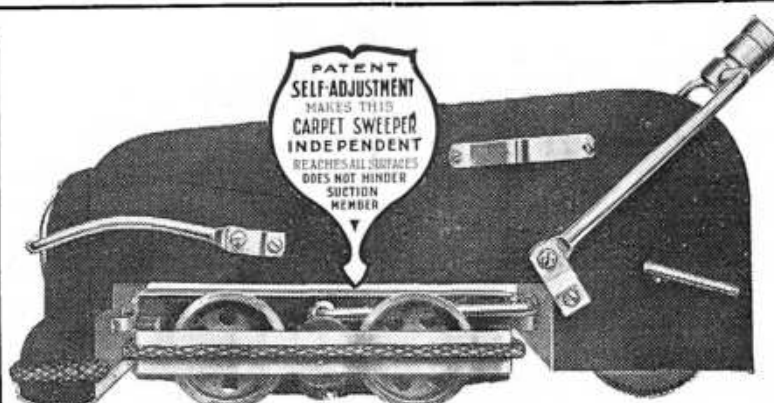
It may happen however that occasionally an article does not prove up to our expectations. When put to the practical test in all such cases we look upon it as a favor to have the matter brought to our attention so that it may be adjusted to the entire satisfaction of the customer.

We sell many of our own productions, and insure absolute purity, (Price list on application.)

No item containing ingredients conflicting with the pure food laws in God's Word are sold in Zion Stores.

This Sweeper-Vac not only presents to you a machine. that removes all threads, lint, etc., by its brush carpet sweeper, but a machine also that removes all the inner dirt and under dirt from any rug or carpet, so that you never need to beat your rugs or spend money for cleaning them.

Price - \$6.50



We would remind our patrons that the Zion Stores will be closed at 1:00 p. m. every Wednesday during the summer.

We are pleased to note the number of new accounts recently added to our list. If you are not among them, why not?

Start a savings or checking account now, and we believe you will like it.

Respectfully,

ZION BANK

W. HURD CLENDINEN, General Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

SUBSCRIBE FOR

LEAVES OF HEALING

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

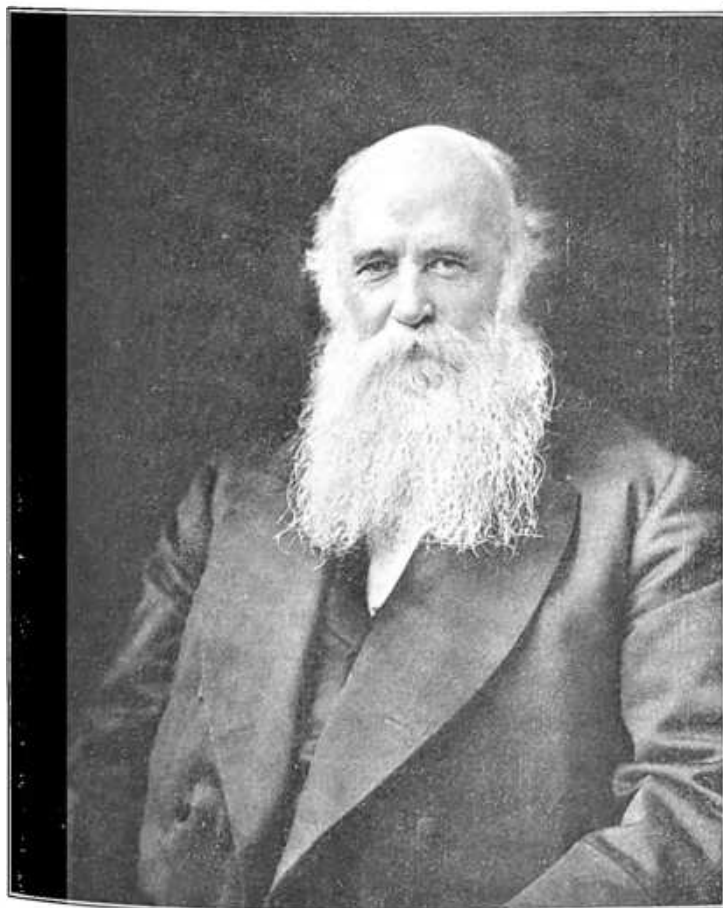
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 9.

ZION CITY, ILLINOIS, MAY 29, 1915

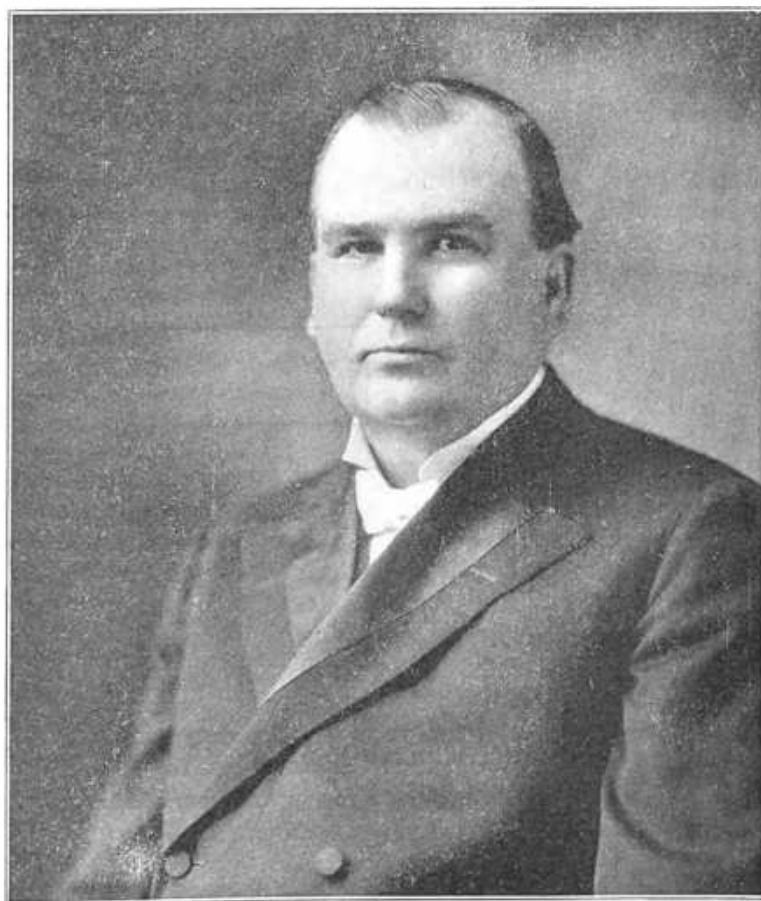
Price Five Cents

Zion Leaseholders are Asking the Circuit Court of Lake County, Illinois, to Grant an Injunction Against Violators of the Restrictive Covenants in Zion City Leases :: :: :: ::



JOHN ALEXANDER DOWIE

Founder, under God, of the Christian Catholic Apostolic Church in Zion, and of Zion City. [Born May 24, 1847, Departed this Life March 9, 1907.] :: :: :: ::



WILBUR GLENN VOLIVA

[Successor to John Alexander Dowie.] Present General Overseer of the Christian Catholic Apostolic Church in Zion, and of Zion City. [Born March 10, 1870.] :: :: ::

Mr. Samuel W. Packard, who was the Legal Adviser of John Alex. Dowie when Zion City was founded, and who Drafted the Form of Conveyance by which all Lots in Zion City Site were Conveyed, and Attorney Theodore Forby of Zion City, after Many Months of Incessant Preparation, File a Bill in Equity in Behalf of Lessees :: :: :: :: :: :: :: ::

IN practically every part of the United States and Canada, and in many other nations of the earth, ZION CITY has the reputation of being the only community ever designated to exist with restrictions as to the use of every foot of its land.

'Twas toward the close of 1899 that the people of Lake County, Illinois, were startled and made to wonder who was buying so much real estate in a compact body on the shore of Lake Michigan two or three miles from the Wisconsin line. The information was general by reason of the agitation in the press that John Alex. Dowie was raising money, through the cooperation of the members of ZION, to launch a City, but none, outside of ZION, seemed to believe that Dr. Dowie and ZION could ever build a City, especially of the character which Dr. Dowie advocated—a city where every foot of land should be consecrated, dedicated, or devoted forever to be kept free of tobacco, liquor, drugs, doctors, theaters, swine, etc., etc. No wonder, therefore, when, on the first day of the Twentieth Century, it became known that the 6500 acres now composing the ZION CITY SITE was in furtherance of Dr. Dowie's and ZION's plans, that the press of almost every city, town, and village on the civilized earth heralded the news that a practical reformation of City life was at hand, and that there was to be a City, more than in theory, where covenants in the land tenure forbade the sale of tobacco, liquor, drugs, etc.

So novel was the proposition that publications of every class and creed commented upon it, real estate journals, particularly, containing articles indicative of more or less amazement.

Mr. Samuel W. Packard was Dr. Dowie's counsel, and one is forced to the conclusion that God timed him for John Alex. Dowie's and ZION's day and hour, for in temperament, in legal education, and in sympathy he was peculiarly qualified to plan with Dr. Dowie and advise him in regard to safeguarding the conveyancing of interests in the ZION CITY SITE.

The ZION lease, in many respects, is unique—not that it is a lease, but that it contains covenants against certain things which the most of the world regards as necessary matters of fact. In



SAMUEL WARE PACKARD

this, however, the purposes of the lease are none the less unique than the purposes of the City, for the City was designed, long before a foot of the land of its Site was purchased, as a private home for a peculiar people to live apart from institutions and practices offensive to them, and greatly detrimental to their happiness and well-being; and the Zion lease, with its restrictions, was calculated to protect and foster the liberties claimed by this people.

During the lifetime of John Alex. Dowie no one dared to question the propriety of a restricted community—for had not every person who had taken a lease of a portion of Zion City Site solemnly held up his hands and acknowledged "that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, his heirs, executors, successors, and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them?" Had not all been brought to ZION CITY knowing the restrictions were as a strong

fence fortifying against things which were regarded as harmful?

Dr. Dowie's passing away to some people seemed to be a signal that his hopes and promises for Zion City had likewise passed. This could not be so. These leases and restrictions were made solemnly to abide until A. D., 3000, and the plan and purpose was that not until then could there be a deviation from these permanent pledges of protection.

One Receiver of Dr. Dowie's Estate likewise thought so, and evidenced his belief in the inviolable right of lessees under Dr. Dowie to have the terms of their leases complied with, by continuing to convey lots by leases with identical permanent restrictions under the sanction of the United States Court.

A successor Receiver continued the practice of executing leases for a considerable time, and then, as loyal lessees contend, in derogation of their rights, by the sleight of a so-called deed, attempted to inaugurate an open town policy and thus, with one



C. P. BARNES



THEODORE FORBY

sweep, destroy the protection which hundreds upon hundreds of people came to ZION CITY to claim; and, by this inequitable procedure on the part of some grantees hiding under a deed, claim as their right the privilege of conducting a cigar and tobacco and drug store in ZION CITY.

ZION lessees, upon every equitable ground, challenge every position which opposes the binding obligation of the leasehold restrictions upon every part of ZION CITY SITE.

That ZION everywhere may be fully advised, and that the large multitude of interested citizens, among them many judges and lawyers, also legal publications, may be correctly advised of ZION CITY's unique land tenure, there are printed in this issue of LEAVES OF HEALING the entire Bill for Injunction, and the Brief of Legal Authorities in support of the lessees' contentions.

Mr. Samuel W. Packard and Mr. Theodore Forby have industriously studied for several months the various phases of the

leasehold restrictions, and a reading of the Bill and the Brief will evidence the enormous amount of labor and the great care and skill that have been exercised. To Mr. Packard is due the outlining of the Bill and Brief, in both of which he has been ably assisted in research and detail work by Mr. Forby, who appears as Solicitor in the case.

Mr. C. P. Barnes of Woodstock, Illinois, well and favorably known in northern Illinois for his broad knowledge of the law, who has been one of General Overseer Voliva's attorneys for the past three years, is associated as Counsel and will assist in the case.

Judge Edwards of the Circuit Court has indicated that, by reason of the magnitude and importance of the case, he desires the other two Judges of the Circuit to sit *en banc* with him, and Tuesday, June the First, at 1 P. M. has been set by the Judges as the time for hearing the argument of counsel for the Complainants in support of their motion for a temporary injunction.

CLUBBING RATES

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LEAVES OF HEALING
AND
THE THEOCRAT

Are Now Offered as follows:

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Leaves of Healing	-	-	\$2.00	} 2.50 For Both
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The Theocrat	-	-	1.50	
Regular price	-	-	4.50	

Anyone subscribing for both the LEAVES OF HEALING and THE THEOCRAT at the same time, either for himself or his friends, can get them at the above rates.
You can subscribe for one paper for yourself and the other for a friend, if you desire; you can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.

Important Notice

to all

Readers of Leaves of Healing

This is a Special Issue of LEAVES OF HEALING, containing eight pages more than five times the usual size—by far the largest issue of LEAVES OF HEALING ever printed.

In this special issue we have presented in full the Bill and exhibits (consisting of three hundred typewritten pages) recently filed in the Circuit Court, Waukegan, asking for an injunction restraining certain persons from using land in Zion City in violation of the numerous restrictive covenants in the Zion City Leases.

In addition to the Bill and exhibits, we have presented the Brief (consisting of one hundred forty pages) prepared by Attorney Samuel Ware Packard, of Pasadena, California.

Mr. Packard was for years Zion's general counsel under Doctor Dowie. He has been ably assisted by Attorney Theodore Forby, who is a member of and a deacon in the Christian Catholic Apostolic Church in Zion. They will be assisted in court, when the matter comes on for a hearing (which is now set for one o'clock, June 1st), by Attorney C. P. Barnes, of Woodstock, who has been Zion's general counsel now for several years.

This is one of the most—and in some respects the most—important cases Zion has ever had in a court. All officers, members and friends of Zion are asked to pray earnestly that the right may prevail and that the Zion City Leases will be upheld and the unique character of Zion City maintained.

We have presented—first, the photograph of Doctor Dowie, who, under God, founded the Christian Catholic Apostolic Church in Zion and Zion City; second, the photograph of Wilbur Glenn Voliva, the present General Overseer, who has led for years in the fight to maintain Zion City as it was originally planned and inaugurated; and then follow the pictures of Attorneys Packard, Barnes, and Forby.

Officers and members of the Christian Catholic Apostolic Church in Zion should see to it that all of the lawyers and judges in their respective communities get a copy of this issue of LEAVES OF HEALING.

Extra copies of this special issue may be had for fifteen cents per copy, or two copies for twenty-five cents.

This is, without doubt, the greatest historical number of LEAVES OF HEALING ever printed, and in time to come will prove to be of immense value, as the case in court involves many principles of far-reaching importance.

This is not only the General Overseer's fight, but it is the fight of all the officers and members of the Christian Catholic Apostolic Church in Zion, and means much for the present and succeeding generations.

In order to lighten the financial burden involved in preparing and putting out this special issue, the next five numbers of LEAVES OF HEALING will each contain twelve pages only. We are sure all readers of LEAVES OF HEALING will be willing to join hands with us in bearing this great burden.

Praying God to guide and bless you and make you a blessing, I am,

Faithfully in Jesus' Name,



STATE OF ILLINOIS,
COUNTY OF LAKE.

IN THE CIRCUIT COURT
OF LAKE COUNTY.
TO THE OCTOBER TERM,
A. D. 1915.

ss.

TO THE HONORABLE JUDGES OF THE SEVENTEENTH
JUDICIAL DISTRICT, IN CHANCERY SITTING:

YOUR COMPLAINANTS, Joseph H. Paxton, August Swanson, Marshall Moulton, Orlando L. Tindall, W. E. Greenfield, Charles E. Waugh, Thomas McEwen, Arthur Wagnell, William Johnston, Augusta McConnell, Bessie Hughes, Christine Jacobsen, Louise Zweizig, and Hattie McCulloch, MOST RESPECTFULLY REPRESENT UNTO YOUR HONORS that they each respectively own property in Zion City Site, located in Lake County, Illinois, and that they exhibit this Bill of Complaint in their own behalf, as well as on behalf of other individuals similarly situated and entitled to like relief, as herein sought.

YOUR COMPLAINANTS FURTHER STATE, on information and belief, that prior to February, 1899, one John Alexander Dowie founded and organized a religious sect, or order, then known as the Christian Catholic Church, or the Christian Catholic Church in Zion, and later known as the Christian Catholic Apostolic Church in Zion;

That among other teachings and tenets of said Church was, and is, the principle that the manufacture, sale, or use of spirituous, vinous, malt or other alcoholic or intoxicating drinks or beverages of any kind; or the manufacture or sale of cigarettes, cigars, or tobacco; or opium; or drugs or medicines of any kind; or the practice of medicine or surgery; or the raising, keeping, and slaughtering of swine; or the use of the flesh of swine, or lard, or lard oil, or other products of swine for human food; or the keeping or selling for human food of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or the holding of meetings or assemblies of any oath-bound secret society; or the keeping, operating, or supporting of any theater or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or carrying on of a distillery; or a saloon or beer garden; or a cigarette, cigar, or tobacco store, were each and all opposed to their view of the teachings of the Bible, and were immoral, injurious, and degrading to the physical and spiritual welfare of not only those engaged in the carrying on of any business or doings of such a kind or character as that described, but also to others who resided or did business, attended school or church, or for any other reason were brought, temporarily or permanently, in contact with or into the neighborhood, community, or city where any such business or doings was carried on.

YOUR COMPLAINANTS FURTHER REPRESENT that the use or occupation of property in a city such as that proposed to be founded and built by said John Alex. Dowie on the property purchased by him, as hereinafter stated, and known as Zion City Site, for the purpose of a slaughter house, tannery, soap factory, glue factory, or bone-boiling establishment, would be noxious and noisome to the persons dwelling or located in such city, and that the use or occupation of any land therein for a gun-powder factory would be dangerous to the inhabitants thereof.

YOUR COMPLAINANTS FURTHER REPRESENT, on information and belief, that on the 22d of February, 1899, when the meeting was held, hereinafter referred to, the membership of said Church was composed of many thousands of persons, located not only in the United States, but in Canada and foreign countries;

That the management and control of said Church was, by common consent of all members, vested in one person, to wit: John Alex. Dowie, as General Overseer, subsequently denominated the First Apostle, who was the leader and head of said Church;

That, at the date last referred to, it was the desire and purpose of said John Alex. Dowie and the membership of said Church to cooperate together in establishing a common center and headquarters for said Church, for the carrying on of the work of said Church in America and throughout the world, and, to that end, to establish near the City of Chicago, Illinois, a City where the institutions of said Church—educational, religious, social, and commercial—could be established and carried forward, and where

the said teachings and tenets of said Church should be enforced for the benefit, protection, and enjoyment of all the inhabitants of said City, so that the members of said Church, and their families and descendants, and all others who should reside in said City, might for generations enjoy the blessings, privileges, and protection afforded them by the teachings and tenets of said Church and the observance thereof in actual life throughout such City, by the exclusion therefrom of all those kinds of business, occupations, or doings hereinbefore referred to.

THESE COMPLAINANTS FURTHER REPRESENT that, in furtherance of said design and purpose, a meeting was held in Chicago, on the 22d of February, 1899, attended by large numbers of the members of said Church, at which a scheme or plan was formulated by which the money might be raised to purchase the site for such a city. Articles of Agreement of an association called the Zion Land and Investment Association were presented and explained at said meeting. Said Agreement was signed by said John Alex. Dowie, as one party, and by large numbers of the persons present at said meeting, and by others who subsequently became acquainted with the scheme and subscribed their names to the Agreement, and purchased shares of stock in the Association.

The Articles of Agreement provided that the funds subscribed should be divided into shares of \$100 each, and should, together with other money contributed, constitute the capital stock of the association, which should be managed and controlled by said John Alex. Dowie, and such parties as he should appoint to act for him in the matter. The business of the association was to acquire a large tract of land, located within a short distance of Chicago, Illinois, and improve the same and establish the City thereon, to be known as Zion City. The said John Alex. Dowie was to have full power and authority to select a location and buy the land, and to manage, subdivide, improve, protect, lease, sell, mortgage, and convey, from time to time, the real estate so acquired in such parcels, and for such considerations and upon such terms, and with or without restrictions and easements, as he should deem best.

Mr. H. Worthington Judd was appointed by said John Alex. Dowie, in and by said Articles of Agreement, the first Secretary and General Manager of the association, under the supervision and control of said John Alex. Dowie, a copy of which said Agreement is attached hereto and marked "Exhibit 1," and made part hereof.

THESE COMPLAINANTS FURTHER REPRESENT, on information and belief, that at said meeting on the 22d of February, 1899, said John Alex. Dowie, among other things, said, (LEAVES OF HEALING Vol. 5, Page 381):

"I tell you, beloved friends, a glorious work is before us in this Zion City. It will be a City which is a Heaven on earth, and shall have God for its Maker and Builder—that it shall be, as near as we can make it, something that will lead to that City above. Now, friends, I want a place that is a good place to live in, and a good place to train the children in, and a good place to lie down and sleep in."

And that at said meeting, said H. Worthington Judd, the Secretary and General Manager of the Zion Land and Investment Association, said, among other things:

"The establishing of Zion City will be, without doubt, one of the most interesting projects ever known to the world's history.*** A city which shall be free from the sin, crime, filth, and contaminating influence of the average worldly city of today is almost beyond human conception."

That the account of said meeting was subsequently published in a weekly paper known as LEAVES OF HEALING, edited and published by said John Alex. Dowie; and the speeches of said John Alex. Dowie and said H. Worthington Judd, excerpts from which are above quoted, were published in Volume, 5, Number 20, Page 381 of said publication, the weekly issue containing said speeches being issued under date of March 11, 1899.

That subsequent to February 22d, 1899, and before the fifth day of January, 1900, said John Alex. Dowie, through an agent and trustee named Edwin D. Wheelock, and in pursuance of the terms of said agreement with the subscribers of the Zion Land

and Investment Association, secured written options upon various tracts of land located in Lake County, Illinois, about midway between Chicago and Milwaukee, which said tracts of land lay contiguous to each other, and said tracts of land are known and described as follows, to wit:

- (1) The WILLIAM H. WILSON tract, viz.:
The South forty-six (46) acres of the N/2 of the SW/4, Sec. 21, Twp. 46 North, Range 12 East of the 3d P. M.
- (2) The ANNIE and JOHN SIMPSON tract, viz.:
S/2 of SW/4 Section 21, Twp. 46 North, Range 12 East of the 3d P. M.; also
N/2 of N/2 of W/2 of NW/4, Sec. 28, Twp. 46 North, Range 12 East of the 3d P. M.
- (3) The S. NELSON COLE tract, viz.:
S/2 of NE/4 and N/2 of SE/4, Sec. 21, Twp. 46 North, Range 12 East of the 3d P. M.
- (4) The JAMES CARMAN tract, viz.:
S/2 of NW/4 of Sec. 21, Twp. 46 North, Range 12 East of the 3d P. M.; also
Commencing at the NE corner of SW/4 of Sec. 21; thence South 8.38 chains; thence West parallel to North line of the SW/4 31.60 chains to center of Yorkhouse Road; thence North 27-3/4 degrees, East 9.47 chains to North line of Quarter Section; thence East 27.30 chains to beginning.
- (5) The JAMES CARMAN tract, viz.:
Twenty-two (22) acres off entire South end of East half of NE/4, Sec. 20; and E/2 of W/2 of NE/4 of Sec. 20;
also the E/2 of the NE/4 of the SW/4, Sec. 20;
Also commencing on the North line of said Sec. 20, 20 rods West of the NE corner of the NW/4 thereof; thence East on said North line 60 rods; thence South parallel with Section line 160 rods to the South line of the NE/4 of said Section 20, thence West on quarter section line 60 rods to a point 20 rods West of the SE corner of the NW/4 of said Sec. 20; thence North in a direct line to the place of beginning, containing in all the above 102 acres, more or less.
- (6) The MARGARET LOGUE tract, viz.:
Commencing at the NW corner of the SW/4 of Sec. 21; thence East 50 rods to center of old New York House Road; thence South 27-3/4 degrees, West, 9.47 chains; thence West parallel to the North line of said Quarter Section 8.17 chains to West line of said Quarter Section; thence North 8.38 chains to place of beginning, containing eleven (11) acres more or less;
Also the N/2 of the SE/4 of Sec. 20, and a strip 3 rods and 6 links wide on the North side of the S/2 of the SE/4 of said Sec. 20, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (7) The DAVID CARMAN tract, viz.:
The E/2 of the NE/4 of Sec. 20. Also commencing at the NW corner of the E/2 of the NE/4 of Sec. 20; thence West 40 rods to land deeded to J. H. Howard, thence South 160 rods to the South line of said quarter section; thence East 40 rods; thence North 160 rods to the place of beginning; except 22 acres of uniform width off the South end of the above described tracts. Also the NW/4 of the NW/4 of Sec. 21, and the West 6 rods of the NE/4 of the NW/4 of said Sec. 21, excepting about 1/2 acre deeded to the School Trustees, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (8) The MARY J. DURKIN tract, viz.:
The NW/4 of Sec. 22, except right-of-way of the Chicago & North Western Railroad; the N/2 of the NE/4 of Sec. 21; the NE/4 of the NW/4 of Sec. 21, except the West 6 rods thereof; all in Twp. 46 North, Range 12 East of the 3d P. M.
- (9) The ELIZABETH C. CARMAN tract, viz.:
The SW/4 of the SE/4 and the N/2 of the SE/4 of the SE/4 of the SE/4, all in Sec. 21, Twp. 46 North, Range 12 East of the 3d P. M.
- (10) The MARY J. DURKIN tract, viz.:
The N/2 of the SW/4 of Sec. 22, except right-of-way of C. & N. W. R. R., the SW/4 of the SW/4 of Sec. 22, the E/2 of the SE/4 of Sec. 16 (being lot 25), the N/2 of the North 10 acres of Lot 24, in Sec. 16, and the W/2 of the NE/4 of Sec. 22, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (11) The E. W. STANWOOD tract, viz.:
The W/2 of the NE/4 and the E/2 of the NW/4 of Sec. 28, Twp. 46 North, Range 12 East of the 3d P. M.
- (12) The ANNA E. ALCOCK-BAIRD tract, viz.:
The South 3/4 of the W/2 of Sec. 28, Twp. 46 North, Range 12 East of the 3d P. M., containing 60 acres more or less.
- (13) The BENJAMIN F. BAIRD tract, viz.:
The E/2 of the NE/4 of Sec. 29, in Twp. 46 North, Range 12 East of the 3d P. M., containing 80 acres, more or less.
- (14) The LOUIS C. TEWES tract, viz.:
The W/2 of the NE/4; the W/2 of the SE/4, and the SW/4 of the NW/4 of Sec. 29, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (15) The H. & H. FERRY tract, viz.:
The NW/4 of Sec. 27, except the right-of-way of the C. & N. W. R. R.: excepting also about 2 acres occupied by the Lake Mound Cemetery Association, and excepting also the South 15 acres lying West of the C. & N. W. R. R. and East of the public highway in said NW/4 of Sec. 27, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (16) The J. L. REDDING tract, viz.:
The S/2 of the SW/4 of Sec. 15, except the right-of-way said Section 15, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (17) The L. FERRY tract, viz.:
Lot 23 and W/2 of Lot 22, except the North 20 acres, being a strip 6.67 chains North and South and 120 rods long East and West, except also 2 rods wide on West side of Lot 23 for a private road, also about one acre in SW corner of E/2 of Lot 22, being 10 rods East and West and 16 rods North and South; all in Sec. 16, Twp. 46 North, Range 12 East of the 3d P. M.
- (18) The GEORGE H. HICKOK tract, viz.:
The NE/4 of the NE/4 of Sec. 28, and the S/2 of the SE/4 of the SE/4 of Sec. 21; all in Twp. 46 North, Range 12 East of the 3d P. M.
- (19) The JOHN W. SWANBROUGH tract, viz.:
The SE/4 of the NE/4 of Sec. 28, in Twp. 46 North, Range 12 East of the 3d P. M.
- (20) The EDWIN R. BRIGGS tract, viz.:
The SE/4 of the SW/4, and the S/2 of the SE/4, except a strip 3 rods and 6 links wide on the North side of said S/2 of the SE/4, all in Sec. 20, Twp. 46 North, Range 12 East of the 3d P. M., being 117 acres more or less.
- (21) The JOSEPH WALL tract, viz.:
The N/2 of the NW/4, the SE/4 of the NW/4, and the N/2 of the SW/4 of Sec. 29, in Twp. 46 North, Range 12 East of the 3d P. M.
- (22) The THOMAS WHALEN tract, viz.:
The S/2 of the SW/4 of Sec. 29 in Twp. 46 North,

- Range 12 East of the 3d P. M.; also that part of the N/2 of the NW/4 of Sec. 32 lying East of a road running diagonally across said N/2 of said NW/4; all in Twp. 46 North, Range 12 East of the 3d P. M.
- (24) The JAMES N. COLE tract, viz.:
The E/2 of the SE/4 of Sec. 29; also the NW/4 of the NE/4 of Sec. 32, and 2 acres (being 20 rods East and West, and 16 rods North and South) in the Northwest corner of the NE/4 of the NE/4 of sec. 32; all in Twp. 46 North, Range 12 East of the 3d P. M.
- (25) The COLLINS C. BULL tract, viz.:
The W/2 of the SW/4 of Sec. 28, in Twp. 46 North, Range 12 East of the 3d P. M. containing 80 acres.
- (26) The ANNA S. LEONARD tract, viz.:
The E/2 of the SW/4 of Sec. 28, in Twp. 46 North, Range 12 East of the 3d P. M.
- (27) The THOMAS BAKER tract, viz.:
Commencing at the Northeast corner of the SE/4 of Sec. 28 in Twp. 46 North, Range 12 East of the 3d P. M., thence West along the quarter section line 160 rods to the Northwest corner of said SE/4, thence South on the West line of the SE/4 67 rods, thence East 40 rods, thence South 3/11 of a rod, thence East 120 rods to the East line of said SE/4, thence North 67-3/11 rods to the place of beginning, except a strip of land conveyed to Trustees of Schools by deed in Book J of Deeds, page 439; also except land conveyed to the Trustees of East Benton M. E. Church by deed in 46 of Deeds, page 6.
- (28) The THOMAS CROPLEY tract, viz.:
The South 92-2/3 acres (excepting the East 4-1/3 acres of the North 29-1/3 acres) of the SE/4 of Sec. 28, Twp. 46 North, Range 12 East of the 3d P. M.
- (29) The H. & H. FERRY tract, viz.:
The SE/4 of the SE/4 of Sec. 15; the E/2 of the E/2 of Sec. 22; the W/2 of the SE/4 of Sec. 22; the W/2 of the NE/4 of Sec. 27, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (31) The NORTH WAUKEGAN DOCK AND HARBOR ASSOCIATION tract, viz.:
The Southwest fractional quarter of Sec. 14, 142 acres, and the West fractional half of Sec. 23, 209.44 acres; the whole of the W/2 of Sec. 26; and E/2 of the SE/4, and the SE/4 of the NE/4 of Sec. 27, Twp. 46 North Range 12 East of the 3d P. M.
- (32) The JOB VOAK tract, viz.:
Commencing on the West line 20 rods South of the Northwest corner of the NE/4 of Sec. 18, thence East parallel with the section line 39 chains and 84 links to center of North and South road, thence South along center of said road 15 chains and 20 links, more or less, to the 1/2 quarter section line running East and West through said quarter, thence West on said 1/2 quarter section line 37 chains and 12 links to the West line of said quarter, thence North on the quarter section line 15 chains .01 links to beginning, containing 57.75 acres; also commencing on East line 1 chain and 39 links North of Southeast corner of the NE/4 of Sec. 18, thence North 84-3/4 degrees West, 8 chains and 17 links to center of road, thence North along center of road 4 chains and 10 links to the Southwest corner of land heretofore sold to Job Voak by Edward Putnam on May 15, '56 thence East on South line of said tract 6 chains and 95 links to East line of said section, thence South on section line 4 chains and 59 links to beginning—containing 3.21 acres more or less; also S/2 of the NW/4 of Sec. 17, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (33) The JOSEPH TURNER tract, viz.:
The SW/4 of the NE/4; the N/2 of the SE/4 of the NE/4; the W/2 of the SE/4, and the East 30 acres of the SW/4, all in Sec. 17, Twp. 46 North, Range 12 East of the 3d P. M.
- (34) The GEORGE CARMAN tract, viz.:
The East 60 acres of the W/2 of the SW/4 of Sec. 20; also the SW/4 of Sec. 17 (excepting the East 30 acres and the West 30 acres thereof) all in Twp. 46 North, Range 12 East of the 3d P. M.
- (35) The SAMUEL COLE tract, viz.:
The W/2 of the NE/4 of the SW/4 and the West 3/4 of the E/2 of the NW/4 of Sec. 20, Twp. 46 North, Range 12 East of the 3d P. M.
- (36) The C. W. VOAK tract, viz.:
The South 27 acres of the West 30 acres of the SE/4 of Sec. 17; also the South 130 acres of the SE/4 of Sec. 18, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (37) The T. R. COLE tract, viz.:
That piece of land commencing at the Southeast corner of the NW/4 of Sec. 19, in Twp. 46, and running thence East 6 chains to the center of the road, thence North along the center of road 20 chains and 93 links to the South line of the N/2 of the NE/4 of said Sec. 19, thence East 8.34 chains, thence North 4.62 chains, thence East 39.30 chains to the East line of the W/2 of the NW/4 of Sec. 20, thence North 15.38 chains to the North line of Sec. 20, thence West 59.80 chains to the Northwest corner of the NE/4 of Sec. 19, thence South 40 chains to place of beginning, all in Twp. 46 North, Range 12 East, except 1 acre in the Northeast corner.
- (38) The WILLIAM COLE tract, viz.:
That part of the NW/4 of Sec. 20, and that part of the NE/4 of Sec. 19, all in Twp. 46 North, Range 12 East of the 3d P. M. described as follows: Commencing at the Southeast corner of the W/2 of the NW/4 of said Sec. 20, and running thence West 53 chains and 80 links to a point which is 6 chains East of the Southwest corner of the NE/4 of Sec. 19, thence running North 17-1/4 degrees East, 20 chains and 93 links, to a point in the center line of the NE/4 of Sec. 19, thence running East on said line 8 chains and 34 links, thence North 4 chains and 62 links, thence East 39 chains and 30 links to the East line of the W/2 of the NW/4 of Sec. 20 aforesaid, and thence running South 24 chains and 62 links to the place of beginning.
- (39) The WILLIAM CARMAN tract, viz.:
The West 20 acres of the W/2 of the SW/4 in Sec. 20; also the N/2 of the SE/4 and the SE/4 of the SE/4 of Sec. 19; also a piece off the East side of the SW/2 of the SE/4 of Sec. 19, being 9-6/11 rods East and West, by 80 rods North and South, also that part of the N/2 of the SW/4 of Sec. 19, which lies East of the West fork of the Milwaukee Road—all in Twp. 46 North, Range 12 East of the 3d P. M.
- (40) The JOSEPH GRAY tract, viz.:
All of the N/2 of the N/2 of Sec. 30 lying East of the Milwaukee Road, except a strip 95-5/11 rods East and West, and 8 rods North and South in the Northwest corner thereof, Twp. 46 North, Range 12 East of the 3d P. M.
- (41) The MARY MURPHY tract, viz.:
The SE/4 of the NE/4 of Sec. 30, in Twp. 46 North, Range 12 East of the 3d P. M.
- (42) The WILLIAM DUDDLES tract, viz.:
The N/2 of the SW/4 of Sec. 30, Twp. 46 North, Range 12 East of the 3d P. M., except a strip 6-1/2 rods wide off the South side thereof; also except a piece on the West side of Milwaukee Road 8 rods North and South by 24-1/2 rods East and West; also N/2 of SE/4 of said Sec. 30, except a strip 6-1/2 rods wide off the South side thereof.

- (43) The WILLIAM BARNSTABLE tract, viz.:
Commencing at the Southwest corner of Sec. 30, Twp. 46 North, Range 12 East of the 3d P. M., thence North 86½ rods, thence East to East line of said Section, thence South 86½ rods to South line of said Section, thence West to beginning, containing 173 acres more or less.
- (44) The RICHARD D. COLE tract, viz.:
The SW/4 of the NE/4 and the S/2 of the NW/4 of Sec. 30, in Twp. 46 North, Range 12 East of the 3d P. M.
- (45) The M. SLEVIN tract, viz.:
That part of the N/2 of the NW/4 of Sec. 30, commencing in the center of the Milwaukee Road at a point 8 rods South of the North line of said Sec. 30, thence West on a line parallel with the North line of said Section, to the West line of said Section, thence South on the West line of said Section, to the Southwest corner of the N/2 of the NW/4 of said Section, thence East on the South line of said N/2 of the NW/4 of said Section to the center of said Milwaukee Road, thence North in center of road to beginning, except four acres in the Southeast corner thereof, being 16 rods North and South by 40 rods East and West, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (47) The EDWARD P. BLANCHARD tract, viz.:
Lots 12, 13, and 17 in Sec. 16; also the E/2 of Lot 22, except 1 acre in the Southwest corner thereof belonging to Lawrence Ferry; also the South 60 acres of Lot 24 in said Sec. 16; all in Twp. 46 North, Range 12 East of the 3d P. M.
- (48) The ASHER B. FERRY tract, viz.:
Lot 20 in Sec. 16, also commence at the Northwest corner of Lot 23 in said Section, thence South 6.67 chains, thence East parallel to said North line of said Lot 23, 120 rods, thence North 6.67 chains to the North line of Lot 22 in said Section, thence West 120 rods to place of beginning; also a right-of-way 2 rods wide on the West side of said Lot 23 from the public highway on the South end of said lots to the South line of lands above described—all in Twp. 46 North, Range 12 East of the 3d P. M.
- (49) The SALLY A. MITCHELL tract, viz.:
The SE/4 of the SW/4 of Sec. 22, Twp. 46 North, Range 12 East of the 3d P. M., except the right-of-way of the C. & N. W. Ry.
- (50) The ELINOR and JAMES McCANN tract, viz.:
135 acres of land (less right-of-way of C. M. & St. P. Ry.) lying partly in the S/2 of the SE/4 of Sec. 23, and partly in the S/2 of the SE/4 of Sec. 22, Twp. 46 North, Range 11 East of the 3d P. M.
- (51) The EDMUND M. and ISABELLA T. BARTLETT tract, viz.:
The S/2 of the SW/4 of Sec. 24, Twp. 46 North, Range 11 East of the 3d P. M., except 10 acres in the Northwest corner thereof owned by Wm. Stiehr (said 10 acres being the NW/4 of the SW/4 of the SW/4 of said Sec. 24).
- (52) The JOHN POPE tract, viz.:
The West 3/4 of the S/2 of the SE/4 of Sec. 24; also the NW/4 of the NE/4 of Sec. 25, in Twp. 46 North, Range 11 East of the 3d P. M.
- That subsequently, and in the month of January, A. D. 1900, said Edwin D. Wheelock assigned and transferred said written contract for the purchase of said tracts of land to said John Alex. Dowie;
- That said John Alex. Dowie subsequent to February 22d, A. D. 1899, contracted for the purchase of the other tracts of land contiguous to the lands before described, as follows;
- (16) The J. J. FAGAN tract contracted for by said Dowie on January 30th, 1900, to wit:

The E/2 of the SE/4 of Sec. 17, Twp. 46 North, Range 12 East of the 3d P. M., also
The S/2 of the SE/4 of the NE/4 of Sec. 17, Twp. 46 North, Range 12 East of the 3d P. M., containing 100 acres, more or less.

- (30) The GEORGE T. SMITH tract, contracted for by said John Alex. Dowie on May 15th, 1900, to wit:
The NE/4 of the NE/4 of Sec. 27, Twp. 46 North, Range 12 East of the 3d P. M.
- (46) The THOMAS R. CONNELL tract contracted for by John Alex. Dowie Dec. 20th, 1899, to wit:
The S/2 of the SW/4 of Sec. 19, and the SW/4 of the SE/4 of said Sec. 19; also commencing at a point 8 rods South of the Southeast corner of the SW/4 of the SE/4 of said Section 19; thence North 8 rods to said Southeast corner of said quarter section, thence West on the South line of Sec. 19, to the Southwest corner of said Sec. 19, thence South 8 rods, thence East to the place of beginning—all in Twp. 46 North, Range 12 East of the 3d P. M.; also the E/2 of the SE/4 of SE/4 of Sec. 24, Twp. 46 North, Range 11 East of the 3d P. M.; also commencing at the Northeast corner of Sec. 25, Twp. 46 North, Range 11 East of the 3d P. M., thence West on the North line of said Section to the Northwest corner of the E/2 of the NE/4 of the NE/4 of said Sec. 25, thence South 8 rods, thence East on a line parallel with the North line of said Section to the East line of said Section, thence North 8 rods to the place of beginning, being 150 acres more or less.

These Complainants further represent that said John Alex. Dowie obtained deeds for the said property so purchased by him as aforesaid at or about the dates hereinafter specified, to wit:

- (1) The WILLIAM H. WILSON tract; deed dated November 8th, 1901; recorded in the Recorder's office of said Lake County November 8th, 1901, in Book 129 of Deeds, page 519.
- (2) The ANNIE SIMPSON tract; deed dated March 14th, 1902; recorded March 15th, 1902.
- (3) The S. NELSON COLE tract; deed dated July 9th, 1900; recorded July 10th, 1900, in Book 125 of Deeds, page 227.
- (4) The JAMES CARMAN tract, deed dated April 5th, 1901, recorded April 6th, 1901, in Book 126 of Deeds, page 318.
- (6) The MARGARET LOGUE tract; deed dated April 1st, 1903; recorded April 1st, 1903, in Book 134 of Deeds, page 424.
- (7) The DAVID CARMAN tract; deed dated February 24th, 1903; recorded February 24th, 1903.
- (8) The MARY J. DURKIN tract; deed dated June 28th, 1901; recorded June 29th, 1901, in Book 129 of Deeds, page 221.
- (9) The ELIZABETH C. CARMAN tract; deed dated April 5th, 1901; recorded April 20th, 1901, in Book 129 of Deeds, page 65.
- (10) The MARY J. DURKIN tract; deed dated April 13th, 1901; recorded on said date in Book 129 of Deeds, page 46.
- (11) The E. W. STANWOOD tract; deed dated January 4th, 1900; recorded January 5th, 1900, in Book 119 of Deeds, page 333.
- (12) The ANNA E. ALCOCK-BAIRD tract; deed dated Oct. 26th, 1901; recorded December 9th, 1901, in Book 128 of Deeds, page 573.
- (13) The BENJAMIN F. BAIRD tract; deed dated January 20th 1903; recorded January 31st, 1903; in Book 134 of Deeds, page 273.
- (14) The LOUIS C. TEWES tract; deed dated February 28th, 1903; recorded March 3d, 1903.

- (15) The H. & H. FERRY tract; deed dated February 1st, 1901; recorded on same date in Book 125 of Deeds, page 522.
- (17) The J. L. REDDING tract; deed dated November 15th, 1904; recorded on said date in Book 140 of Deeds, page 608.
- (18) The L. FERRY tract; deed dated August 1, 1902, recorded August 6, 1902.
- (19) The GEORGE H. HICKOK tract; deed dated February 21st, 1901, recorded on said date in Book 125 of Deeds, page 561.
- (20) The JOHN W. SWANBROUGH tract; deed dated March 13th, 1902; recorded March 13th, 1902, in Book 133 of Deeds, page 179.
- (21) The EDWIN R. BRIGGS tract; deed dated March 15th, 1904; recorded March 15th, 1904, in Book 140 of Deeds, page 17.
- (22) The JOSEPH WALL tract; deed dated July 31st, 1902; recorded August 2d, 1902, in Book 133 of Deeds, page 533.
- (23) The THOMAS WHALEN tract; deed dated April 7th, 1904; recorded April 9th, 1904, in Book 140 of Deeds, page 87.
- (24) The JAMES N. COLE tract; deed dated January 31st, 1903; recorded February 2d, 1903, in Book 134 of Deeds, page 280.
- (25) The COLLINS C. BULL tract; deed dated March 10th, 1903; recorded in Book 134 of Deeds, page 358.
- (26) The ANNA S. LEONARD tract; deed dated March 15th, 1902; recorded March 17th, 1902, in Book 133 of Deeds, page 193.
- (27) The THOMAS BAKER tract; deed dated October 28th, 1905; recorded on said date in Book 137 of Deeds, page 169.
- (28) The THOMAS CROPLEY tract; deed dated October 1st, 1904; recorded October 20th, 1904.
- (29) The H. & H. FERRY tract; deed dated February 1st, 1901; recorded on said date in Book 125 of Deeds, page 525.
- (31) The NORTH WAUKEGAN DOCK AND HARBOR Association tract; SW fractional 1/4 of Sec. 14, and NW fractional 1/4 of Sec. 23, by deed from Title Guar. & Trust Co. to Edwin D. Wheelock, agent for John Alex. Dowie, Oct. 12, 1899; recorded Dec. 26, 1899, in Book 122 of Deeds, page 520; also the SW fractional 1/4 of Sec. 23 by deed James B. Hobbs et ux. to John Alex. Dowie dated August 1, 1900; recorded September 15th, 1900, in Book 124 of Deeds, page 454; the whole of fractional 1/2 of Sec. 26, the E/2 of the SE/4 of the SE/4 of the NE/4 of Sec. 27, Twp. 46 North, Range 12 East of the 3d P. M., by deed from Title Guar. & Trust Co., to John Alex. Dowie, dated May 7th, 1900; recorded Oct. 11th, 1900, as Document No. 79450, in Book 122 of Deeds, page 616.
- (32) The JOB VOAK tract; deed dated May 20th, 1902; recorded in Book 133 of Deeds, page 407.
- (33) The JOSEPH TURNER tract; deed dated November 1st, 1902; recorded November 5th, 1902, in Book 134 of Deeds, page 172.
- (34) The GEORGE CARMAN tract; deed dated February 8th, 1901; recorded February 9th, 1904, in Book 139 of Deeds, page 595.
- (36) The C. W. VOAK tract; deed dated January 27th, 1903; recorded February 18th, 1903, in Book 134 of Deeds, page 313.
- (37) The T. R. COLE tract; deed dated August 7, 1902; recorded August 7, 1902, in Book 133 of Deeds, page 543.
- (39) The WILLIAM CARMAN tract; deed dated February 1st, 1905; recorded February 9th, 1905, in Book 149 of Deeds, page 183.
- (40) The JOSEPH GRAY tract; deed dated March 13th, 1902; recorded on same date in Book 133 of Deeds on page 182.
- (41) The MARY MURPHY tract; deed dated April 8th, 1902; recorded April 14th, 1902, in Book 133 of Deeds, page 278.
- (42) The WILLIAM DUDDLES tract; deed dated April 1st, 1902; recorded April 12th, 1902, in Book 133 of Deeds, page 272.
- (43) The WILLIAM BARNSTABLE tract; deed dated March 6th, 1903; recorded March 10th, 1903, in Book 123 of Deeds, page 321.
- (44) The RICHARD D. COLE tract; deed dated January 31st, 1907; recorded January 31st, 1907, in Book 158 of Deeds on page 168, said deed running to John C. Hatley, as Receiver of the Estate of John Alex. Dowie.
- (45) The M. SLEVIN tract; deed dated March 13th, 1902; recorded
- (47) The EDWARD P. BLANCHARD tract; deed dated January 23d, 1903; recorded January 5th, 1903, in Book 134 of Deeds, page 188.
- (48) The ASHER B. FERRY tract; deed dated January 30th, 1903; recorded in Book 134 of Deeds, page 274.
- (49) The SALLY A. MITCHELL tract; deed dated August 30th, 1900; recorded in Book 124 of Deeds, page 455.
- (50) The ELINOR and JAMES McCANN tract; deed dated recorded
- (51) The EDMUND M. BARTLETT tract; deed dated January 31st, 1903; recorded February 22d, 1903, in Book 134 of Deeds, on page 284.
- (52) The JOHN POPE tract, deed dated February 14th, 1903; recorded March 2d, 1903, in Book 134 of Deeds, page 332.
- (16) The J. J. FAGAN tract; deed dated January 30th, 1900; recorded February 2d, 1900, in Book 121 of Deeds, page 626.
- (30) The GEORGE T. SMITH tract; deed dated July 31st, 1900, recorded August 10th, 1900, in Book 125 of Deeds, page 274.
- (46) The THOMAS R. CONNELL tract; deed dated February 1st, 1905, recorded February 6th, 1905, in Book 145 of Deeds, page 175.

THESE COMPLAINANTS FURTHER REPRESENT that some portions of said property before described were never fully paid for by said John Alex. Dowie; that he never had the absolute, unqualified ownership thereof, but only a conditional ownership subject to the payment of the unpaid purchase money for the same; that such conditional ownership never ripened into a complete, absolute and perfect ownership in said John Alex. Dowie or his assigns as to the following described tracts of land which were subsequently released to the original owners or their assigns in satisfaction of the unpaid purchase money due thereon, to wit:

- (31) A portion of the NORTH WAUKEGAN DOCK & HARBOR ASSOCIATION tract described as the West fractional half of Section 26, and the South three-fourths of the East half of the East half of Section 27, Twp. 46 North, Range 12 East of the 3d P. M.
- (35) The SAMUEL COLE tract, to wit:
The W/2 of the NE/4 of the SW/4 and the West 3/4 of the E/2 of the NW/4 of Sec. 20, Twp. 46 North, Range 12 East of the 3d P. M.
- (38) The WILLIAM COLE tract, to wit:
That part of the NW/4 of Sec. 20, and that part of the

NE/4 of Sec. 19, all in Twp. 46 North, Range 12 East of the 3d P. M. described as follows: Commencing at the Southeast corner of the W/2 of the NW/4 of said Sec. 20, and running thence West 53 chains and 80 links to a point which is 6 chains East of the Southwest corner of the Northeast quarter of Sec. 19, thence running North 17-1/4 degrees East, 20 chains and 93 links, to a point in the center line of the NE/4 of Sec. 19, thence running East on said line 8 chains and 34 links, thence North 4 chains and 62 links, thence East 39 chains and 30 links to the East line of the W/2 of the NW/4 of Sec. 20 aforesaid, and thence running South 24 chains and 62 links to the place of beginning.

- (44) The RICHARD D. COLE tract, to wit:
The SW/4 of the NE/4 and the S/2 of the NW/4 of Sec. 30 in Twp. 46 North, Range 12 East of the 3d P. M.
- (45) The M. SLEVIN tract, to wit:
That part of the N/2 of the NW/4 of Sec. 30, commencing in the center of the Milwaukee Road at a point 8 rods South of the North line of said Sec. 30, thence West on a line parallel with the North line of said Section to that line of said Section to the West line of said Section, thence South on the West line of said Section to the Southwest corner of the N/2 of the NW/4 of said Section, thence East on the South line of said N/2 of the NW/4 of said Section to the center of said Milwaukee Road, thence North in center of road to beginning, except four acres in the Southeast corner thereof, being 16 rods North and South by 40 rods East and West, all in Twp. 46 North, Range 12 East of the 3d P. M.
- (50) The ELINOR and JAMES McCANN tract, to wit:
135 acres of land (less right-of-way of C. M. & St. P. Ry.) lying partly in the S/2 of the SW/4 of Sec. 23, and partly in the S/2 of the SE/4 of Sec. 22, Twp. 46 North, Range 11 East of the 3d P. M.

THESE COMPLAINANTS FURTHER REPRESENT that the said tracts of land so released in satisfaction of the purchase money due thereon lay on the outer edge, or near the outer edge of the body of land so contracted for by said John Alex. Dowie, and no portion of such tracts lay within or even bordered on the tracts of land which were subsequently subdivided by said John Alex. Dowie, or by the Receiver of his Estate hereinafter named, excepting a portion of Tract No. 31 which reverted to the North Waukegan Harbor and Dock Association, and had been laid out for Park purposes; and that the said tracts so released were not essential or necessary to the success of the scheme or plan adopted and promulgated by said John Alex. Dowie as hereinafter stated to consecrate, dedicate or devote all the tracts of land so contracted for by him to the Site of a City to be called Zion City with certain restrictions imposed upon the use of the land in the nature of an equitable servitude.

AND YOUR COMPLAINANTS DO NOT CLAIM that any equitable servitude for the enforcement of the restrictions hereinafter named exist at the present time upon said property so released and surrendered to the original owners thereof; but these Complainants only claim that the balance of said land so purchased by said John Alex. Dowie in Lake County, Illinois, and to which, your Complainants represent, said Dowie obtained an absolute indefeasible title, is subject to such equitable servitude in favor of your Complainants and other lessees of other portions of said tracts of land purchased by said John Alex. Dowie and known and called "Zion City Site."

THESE COMPLAINANTS FURTHER REPRESENT that in July, 1901, said John Alex. Dowie had perfected the title to a large portion of the said tracts of land so purchased by him and known as the "Zion City Site" and had acquired title in fee simple to the same as shown by the records in the Recorder's office of said Lake County, subject in some instances to purchase money mortgages, all of which your Complainants are informed and believe, and so charge, were subsequently paid off and discharged;

That said John Alex. Dowie caused plats to be made of the different subdivisions made by him and which were recorded in

the said Recorder's office of Lake County, Illinois, as follows, to wit:

PLAT OF SUBDIVISION No. 1.

Acknowledged by said John Alex. Dowie on July 17, 1901, and on the same date filed for record in the office of the Recorder of Lake County, Illinois, as Document No. 82495, said Subdivision comprising the lands numbered 3, 4, 9, and that part of 19 lying in Sec. 21; that part of 10 lying West of the Chicago & North Western Railway Company's right-of-way, and that part of 49 lying West of the Chicago & North Western Railway Company's right-of-way in Sec. 22, Twp. 46 North, Range 12 East of the 3d P. M., and recorded in Book E of Plats, pages 56, 57 and 58.

PLAT OF SUBDIVISION No. 2.

Including Tract No. 11, that part of Tract No. 19 being the NE/4 of the NE/4 of Sec. 28, and that portion of Tract No. 15 in the NW/4 of Sec. 27, lying West of the C. & N. W. Ry. Company's right-of-way, excepting that part marked "Park" and a strip of about 15 acres off the South Side of said NW/4, as shown by map attached and made part hereof, marked "Exhibit 13," plat of which Subdivision was executed by John Alex. Dowie on the 17th day of July, A. D. 1901, and on said date filed for record in the Recorder's office of said Lake County, Illinois, as Document No. 82496, and recorded in Book E of Plats, page 59.

PLAT OF SUBDIVISION No. 3.

Comprising Tract No. 16, plat of which Subdivision was executed by John Alex. Dowie on August 14, 1901, and filed for record on August 22, 1901, as Document No. 82890, and recorded in Book E of plats, page 60.

PLAT OF SUBDIVISION No. 4.

Comprising tract No. 1, that part of Tract No. 2 lying in the SW/4 of Sec. 21, being the S/2 of said SW/4, and that part of Tract No. 2 lying in the NW/4 of Sec. 28, being the N/2 of the NW/4 of the NW/4 of said Section, and Tract No. 12 in said Section 28, being the South 3/4 of the W/2 of said Section 28, plat of which Subdivision was executed by John Alex. Dowie on April 14th, 1902, and filed for record on said date in the office of the Recorder of said Lake County as Document No. 85730, and recorded in Book F of Plats, pages 2 and 3.

PLAT OF SUBDIVISION No. 5.

Comprising Tract No. 20, plat of which was executed by said John Alex. Dowie April 14th, 1902, and on said date filed for record in the office of the Recorder in Lake County, Illinois, and recorded as Document No. 85729 in Book F of Plats, page 1.

PLAT OF SUBDIVISION No. 6.

Comprising that part of Tracts Nos. 8 and 10 in Sec. 22 lying East of the Chicago & North Western Railway Company's right-of-way; Tract No. 29 and Tract No. 30, and that part of Tract No. 31 being the SE/4 of the NE/4 of Sec. 27, plat of which said Subdivision was executed by John Alex. Dowie March 29th, 1902, and on said date filed for record in the office of the Recorder of Lake County, Illinois, as Document No. 85517, in Book E of Plats, pages 76 and 77.

PLAT OF SUBDIVISION No. 7.

Comprising lands in that part of Tract No. 8 lying in the NW/4 of Sec. 22, West of the lands marked "Reserved" on map attached as "Exhibit 6," said plat of said Subdivision being executed by John Alex. Dowie July 22, 1902, and filed for record August 12, 1902, as Document No. 87073 in Book F of Plats, page 14, records in the Recorder's office of Lake County, Illinois.

PLAT OF SUBDIVISION No. 8.

Comprising lands contained in Tract No. 18, and Tract No. 47, except Lots 12 and 13 (being the W/2 of

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LEAVES OF HEALING

the SW/4 of the NE/4 of Sec. 16), the plat of which Subdivision was executed by John Alex. Dowie March 30, 1903, and filed for record April 1, 1903, as Document No. 89756, and recorded in Book F of Plats on page 24, records in the Recorder's office of Lake County, Illinois.

PLAT OF SUBDIVISION No. 9.

Comprising lands contained in that portion of Tract No. 5 lying in the NE/4 of Sec. 20, and Tract No. 7, plat of which Subdivision was executed by John Alex. Dowie August 17, 1903, and filed for record August 18, 1903, as Document No. 91519, and recorded in Book F of Plats on pages 36 and 37, records in the Recorder's office of Lake County, Illinois.

PLAT OF SUBDIVISION No. 10.

Comprising that part of Tract No. 6 lying in Sec. 21, plat of which Subdivision was executed by John Alex. Dowie November 23d, 1903, and filed for record December 9, 1903, as Document No. 92907, and recorded in Book F of Plats, page 50, records in the Recorder's office of Lake County, Illinois.

PLAT OF SUBDIVISION No. 11.

Comprising that part of Tract No. 33 lying in the SE/4 of Sec. 17, plat of which was executed by John Alex. Dowie August 17, 1903, and filed for record August 18, 1903, as Document No. 91520, and recorded in Book F of Plats on page 38, records in the Recorder's office of Lake County, Illinois.

PLAT OF SUBDIVISION No. 12.

Being re-platting of that portion of Subdivision No. 1 described as all that part or parcel of land lying between the East line of Edina boulevard on the West and the West line of the right-of-way of the Chicago and North Western Railway Company on the East, and between the South line of Shiloh Boulevard on the North and the North line of 29th street on the South, said plat being executed by John Alex. Dowie October 31st, A. D. 1904, and recorded December 8, 1904, as Document No. 97556 in Book F of Plats, page 78, records in the Recorder's office of Lake County, Illinois.

THESE COMPLAINANTS FURTHER REPRESENT that the following are the Subdivisions made by the Receivers of John Alex. Dowie, whose appointment and authority are herein mentioned, to wit:

Subdivision comprising that part of Tract No. 6 lying in the SE/4 of Sec. 20, and that part of Tract No. 21 lying in said SE/4 of Sec. 20, plat of which was executed by John C. Hatley, Receiver of the Estate of John Alex. Dowie, etc., dated November 12, 1907, and filed for record February 6, 1908, as Document No. 115709, and recorded in Book G of Plats, page 96, records in the Recorder's office of Lake County, Illinois.

Receiver's re-subdivision of a part of Zion City Subdivision Nos. 1, 2, and 5, abutting on Elijah avenue in Sections 21, 22, 27 and 28, Twp. 46 North, Range 12 East of the 3d P. M., said Receiver's re-subdivision comprising the E/2 of Blocks 60, 72, and Lots 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18 and 19 in Block 84 in the original Subdivision No. 1, and the E/2 of Block 12, excepting Lot 12 in Subdivision No. 2, and the E/2 of Block 24 in said Subdivision, excepting Lots 30 and 31, and the E/2 of Block 48 in original Subdivision No. 5, except the little park in the Northeast corner of said Block; also the W/2 of Blocks 49, 61, 73, and 85 in original Subdivision No. 1, and the W/2 of Blocks 1 and 13 in original Subdivision No. 2, executed by Gus. D. Thomas, Receiver of the Estate of John Alex. Dowie, etc., November 12, 1908, and filed for record December 8, 1908, as Document No. 119968, and recorded in Book H of Plats, page 20, records in the Recorder's office of Lake County, Illinois.

Receiver's Subdivision in Sections 15 and 16 comprising lands in Tract No. 47, and that part of Tract No. 10, lying in the SE/4 of Sec. 16, plat of which was

executed by John C. Hatley, Receiver, November 12, 1907, and filed for record as Document No. 115710, and recorded in Book G of Plats, page 97, on February 6, 1908.

Receiver's plat executed by John C. Hatley, Receiver of the Estate of John Alex. Dowie, etc., June 20, 1907, comprising the NE/4 of Sec. 29, and including Tract No. 13, and the N/2 of tract No. 14, plat of which was filed for record July 5, 1907, as Document No. 112819, and recorded in Book G of Plats, page 73, records in the Recorder's office of Lake County, Illinois.

Receiver's re-subdivision of Blocks 1 and 2 of the last aforesaid plat executed by Gus. D. Thomas, Receiver of the Estate of John Alex. Dowie, etc., dated June 26, 1909, and filed for record June 29, 1909, as Document No. 123281, and recorded in Book H of Plats, page 37, records in the Recorder's office of Lake County, Illinois.

Receiver's plat of Lake View Heights subdivision in the S/2 of the SW/4 of Sec. 15, described as the westerly 894.71 feet of the South 1320 feet of that portion of said S/2 of the SW/4 lying East of the center line of Sheridan Road, executed by Gus. D. Thomas, Receiver, May 12, 1909, and filed for record as Document No. 122555, May 17, 1909, and recorded in Book H of Plats, page 33, comprising part of Tract No. 17.

That subsequent to said Receivership one more subdivision was made of a part of said Zion City Site by Wilbur Glenn Voliva, who purchased said property from one of said Receivers; that no other Subdivisions have been made of any portion of said Zion City Site; that the Subdivision made by said Wilbur Glenn Voliva is as follows, to wit:

Sharon Park Subdivision Number One, being a Subdivision of the Southwest quarter of Section 28, and that part of the Southeast quarter of Section 29, lying East of the Chicago and Milwaukee Electric Railway, all in Township 46 North, Range 12 East of the Third Principal Meridian, in Lake County, Illinois, "Which said Plat on August 19, 1914, was duly filed for record in the Recorder's office of said County as Document No. 154886, and recorded in Book J of Plats, pages 4, 5, 6 and 7."

THESE COMPLAINANTS ATTACH HERETO marked "Exhibit 13" maps showing all of said Subdivisions as the same exist at the present time, and make the same part hereof.

THESE COMPLAINANTS FURTHER REPRESENT that on the 30th day or November, A. D. 1905, John Alex. Dowie who, theretofore as proprietor, had made and filed for record in the Recorder's office of Lake County, Illinois, Plat No. 1, Plat No. 2, and Plat No. 5, of Subdivisions of Zion City, in Sections 21, 22, 27 and 28, in said County and State, filed for record in said Recorder's office a vacation document of the East half of Blocks 60, 72 and 84 (except the South 255 feet of said Block 84, in said Section 21), and the West half of Blocks 49, 61, 73 and 85, in Section 22 (all in Plat No. 1); the West half of Blocks Nos. 1 and 13 in Section 27, and the East half of Blocks 12 and 24 in Plat No. 2; the East half of Block 48, lying South of the East and West alley through said Block, said blocks being in Section 28, said Block 48 being shown in Plat No. 5, all said blocks being in Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, said vacation being recorded in Book 159 of Mortgages, at page 160, as Document No. 99059; and that thereafter, to wit: on November 12, 1908, Gus. D. Thomas, Receiver of the Estate of John Alex. Dowie, duly appointed by the United States Circuit Court for the Northern District of Illinois, Eastern Division, executed a plat of the aforesaid blocks of land under the name and style of "Receiver's Re-Subdivision of a part of Zion City Subdivisions Nos. 1, 2 and 5, abutting on Elijah avenue, in Sections 21, 22, 27 and 28, Township 46 North, Range 12 East of the Third Principal Meridian;" and your Complainants would further show that the Lot Twenty-two (22), in Block Sixty-one (61), in Section Twenty-two (22), on which is located the building occupied as a drug store, cigar and tobacco store, is located in this Receiver's Re-Subdivision aforesaid.

YOUR COMPLAINANTS WOULD FURTHER REPRESENT that on June 30, 1914, Wilbur Glenn Voliva, as proprietor, who theretofore had succeeded to all of the rights, titles, and interests of the said John Alex. Dowie in the lands comprised in said Zion City Site, executed a plat of a Subdivision to said Zion City known as "Sharon Park Subdivision Number One, being a subdivision of the Southwest quarter of Section 28 and that part of the Southeast quarter of Section 29, lying East of the Chicago and Milwaukee Electric Railroad, all in Township 46 North, Range 12 East of the Third Principal Meridian, in Lake County, Illinois," which said Plat on August 19, 1914, was duly filed for record in the Recorder's office of said County as Document No. 154886, and recorded in Book J of Plats, pages 4, 5, 6 and 7.

YOUR COMPLAINANTS, upon information and belief, state that the foregoing are the only Plats made and filed for record of lands comprising the said Zion City Site, and that the remainder of said Site remains unplatted.

THESE COMPLAINANTS FURTHER REPRESENT that said John Alex. Dowie adopted a scheme or plan for the handling, using, and disposing of the property so purchased by him, which contemplated and embodied the consecration, dedication, or devotion of the same, until January 1, A. D. 3000, for the benefit of himself and others who might, from time to time, become purchasers of portions of the same, to restricted uses only, which eliminated the use thereof, or any portion thereof, or any buildings, improvements, or anything else that might ever be put thereon, at any time previous to January 1, A. D. 3000, as or for a "Slaughter house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater, or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or a place for the manufacture or sale of drugs or medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering, or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome, or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises;" and that the use of said property for such purposes should be forbidden by restrictive covenants contained in all instruments of conveyance or transfer given to a purchaser, or purchasers, of any part of the land constituting said so-called Zion City Site; and in order that said restrictive covenants might run with the land, so as to prevent the title to any part of the land at any time in the future passing into the hands of *bona fide* purchasers for value, without actual or constructive notice of the restrictions, the method of disposing of said property by leases running until January 1, A. D. 3000, was adopted, in place of giving to the purchasers ordinary warranty deeds;

That said John Alex. Dowie and his authorized agents in various ways promulgated and made known, publicly and privately, this general scheme or plan for the handling, using, and disposing of the property constituting the said so-called Zion City Site, and that the same was designed as a benefit to said land, and to those who might become purchasers thereof from time to time;

That a form of lease was prepared by Samuel W. Packard, an attorney employed by said John Alex. Dowie, under the authority and approval of said John Alex. Dowie, which lease embodied said restrictions in the form of covenants, which were put in every lease issued to any purchaser of any lot or lots from said John Alex. Dowie constituting a part of said Zion City Site;

That every one of said leases so issued by said John Alex. Dowie was in printed form, and that said restrictive covenants, which were designed to be permanent in character, and applicable

to the whole of the said Zion City Site, were contained in and formed a part of the consideration of every one of said leases, and were in the following language, to wit:

"THE LESSEE FURTHER COVENANTS, PROMISES, AND AGREES with said lessor, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of the lessee, and this lease is made upon the express condition that said premises, and each and every part and portion thereof, and all buildings, improvements, or anything else that may ever be upon said premises, shall never be used or occupied by the lessee, or by the heirs, executors, administrators, lessees, successors, or assigns of the lessee, or by any one else, at any time during the term of this lease, as or for a slaughter house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater, or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or a place for the manufacture or sale of drugs and medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering, or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome, or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises."

That four different forms of leases were printed and used by said John Alex. Dowie, and were known as Form No. 1, Form No. 2, Form No. 3, and Form No. 4;

That all of said forms contained said restrictive covenants, hereinbefore mentioned, without change or variation in the phraseology;

That as said restrictive covenants, hereinbefore referred to and quoted at length, were designed to be permanent in character, they will be referred to, for brevity, in this Bill of Complaint, as "The Permanent Restrictive Covenants;"

That in said forms of lease No. 1 and No. 3 (being designed for that portion of the said Zion City Site which was set apart for strictly residential purposes), the following clauses were printed which were omitted in forms No. 2 and No. 4, to wit:

"THE LESSEE FURTHER COVENANTS, PROMISES, AND AGREES with said lessor, on behalf of such lessee, and the heirs, executors, administrators, lessees, successors, and assigns of such lessee, and this lease is made upon the further express condition, that as the said premises are located in a portion of the site for Zion City, which is set apart for strictly residential purposes, that the same shall not, nor shall any portion thereof, or any building or structure of any kind, now or hereafter located on said premises, ever be used (without the written consent of the lessor is first obtained) as or for other than residential uses and purposes.

"IT IS FURTHER COVENANTED AND AGREED between the parties hereto, that the said lessee shall not erect any building on said premises nearer the street in front of said premises than the building line shown upon the recorded plat; and will not erect any dwelling house to cost less than Dollars (\$), and but one dwelling house upon each separate lot, without the written consent of the lessor, his heirs, executors, successors, or assigns, is first obtained."

That in said forms the blank space left was filled in by the insertion of the amount that the dwelling house should cost, which varied with different streets and different localities; and these Complainants attach hereto, as "Exhibit 2," a copy of said form of lease No. 1, and as "Exhibit 3," a copy of said form of lease No. 3, and make the same part hereof;

That the form of lease No. 3 was the same as form No. 1, except that it omitted that part of the lease which related to the securing of the deferred payments, and was therefore issued to those purchasers of lots who paid the whole consideration for the lot at the time of their purchase;

That lease form No. 2 was the same as lease form No. 1 with reference to the provisions relating to the securing of the deferred payments, but in place of the provisions hereinbefore quoted, relating to the use of the property for strictly residence purposes and the cost of the building to be erected on the premises, there was substituted in this form of lease the following provision:

"The premises above described are rented for the purpose of being used for and the LESSEE COVENANTS, PROMISES, AND AGREES with said lessor, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of such lessee, and this lease is made upon the further express condition that the said premises shall not, nor shall any portion thereof, or any building or structure, or anything else now or hereafter located on said premises, ever be used or occupied by the lessee, or by the heirs, executors, administrators, lessees, successors, or assigns of the lessee, or by any one else at any time during the term of this lease (without the written consent of the lessor is first obtained) for manufacturing purposes, or as or for a junk shop, or a coal, wood, lime, brick, stone, or lumber yard."

These leases, as well as lease form No. 4, were used and designed for property that was sold for business purposes; and the blank space left in the lease was left for the purpose of describing the kind of business that was to be carried on upon said premises. Your Complainants attach hereto, as "Exhibit 4," a copy of said form of lease No. 2, and make the same part hereof.

The form of lease No. 4 was the same as the form of lease No. 2, with the exception that the provisions with reference to securing the deferred payments were omitted, as this form of lease was designed and used where the purchaser paid the full consideration for the land at the time of his purchase. A copy of this form of lease No. 4 is hereto attached, marked "Exhibit 5," and made part hereof.

THESE COMPLAINANTS FURTHER REPRESENT, on information and belief, that said leases which were issued in 1903 and subsequent years were changed with reference to the year when the lessee should begin to pay taxes and assessments upon his lot. The first leases provided that the first annual taxes which were to be paid by the lessee should be the taxes payable to the County Collector in the year 1903, and which by law were levied in the year 1902.

But these Complainants represent that no leases were ever issued by said John Alex. Dowie with any changes made in the same in respect to the said permanent restrictions before referred to, and that said covenants with reference to permanent restrictions remained identical in all leases.

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that all of said leases issued by said John Alex. Dowie also contained the following provisions:

"TO HAVE AND TO HOLD, The above described premises, with the rights privileges, easements, and appurtenances thereunto attaching and belonging, unto the said lessee, and the heirs, executors, administrators, lessees, successors, and assigns of the lessee, from the day of in the year of our Lord Nineteen Hundred and (A. D. 19..), for, during, and until the first day of January, in the year of our Lord Three Thousand (A. D. 3000), upon the terms and conditions herein mentioned.

* * *

"IT IS FURTHER EXPRESSLY ADMITTED

by the said lessee, on behalf of such lessee and the heirs executors, administrators, lessees, successors, and assigns of such lessee, that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, his heirs, executors, successors, and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them.

"IT IS FURTHER UNDERSTOOD AND AGREED between said lessor and lessee and their respective heirs, executors, administrators, successors, lessees, and assigns, that any consent by the lessor, or by his heirs, executors, successors, or assigns, to the use of said premises, or any part thereof, by the lessee, or by the heirs, executors, administrators, lessees, successors, or assigns of the lessee, for any purpose prohibited by this lease, must be in writing signed by said lessor, or by his heirs, executors, successors, or assigns; and any consent or waiver shall not be deemed or construed as a consent to waive succeeding breaches of the same covenants or condition, or breaches of any of the other covenants or conditions of this lease, than those so specifically waived; and if such consent or waiver is limited or restricted in respect to the time, way, or manner the said premises, or any part thereof, may be used for a purpose prohibited by this lease, the same shall not be treated or construed as a complete abandonment or discharge of such restrictive covenant or condition; but, on the contrary, any use of said premises or any part thereof, at any time thereafter, by any party, beyond the time so limited, or in a different way or manner than as authorized by such written consent, shall entitle the lessor to the same rights and remedies for such unauthorized use as though such consent or waiver had not been given; and any waiver by the lessor, or by his heirs, executors, successors, or assigns, of any restrictive covenant or condition in respect to the use or occupation of adjacent property or other property constituting part of Zion City Site, contained in any lease or leases of such property, shall not be considered or treated as a waiver of any of the restrictions contained in this lease.

* * *

"IT IS MUTUALLY UNDERSTOOD, COVENANTED, AND AGREED, by and between the parties hereto, that each of the expressions, phrases, terms, conditions, provisions, stipulations, admissions, promises, agreements, requirements, and obligations of this lease shall extend to, bind and enure to the benefit of (as the case may require) not only the parties hereto, but each and every of the heirs, executors, administrators, successors, lessees, and assigns, of the respective parties of the first and second part hereto; and whenever in this lease a reference to either of the parties is made, such reference shall be deemed to include, wherever applicable, also a reference to the heirs, legal representatives, successors, lessees, and assigns of such party, the same as if in every case expressed; and all the conditions and covenants contained in this lease shall be construed as covenants running with the land, and binding upon every party who shall at any time during the term of this lease acquire possession of, or any right, title, or interest in or to said demised premises, or any part thereof."

AND THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that the practical construction put upon said leases by the said lessor, John Alex. Dowie, and the parties to whom he gave leases, as hereinafter stated, was this construction, namely: That said restrictive covenants, hereinbefore called "Permanent Restrictive Covenants," could not be waived or released by said John Alex. Dowie; and that the only waiver of any restrictions as to the use of property that was contemplated by said leases, were those only which related to changes in respect to use or occupation, which the said leases provided could not be made without the written consent of the lessor was first obtained;

That said John Alex. Dowie never released or waived any one of said permanent restrictive covenants; and that during all the time after he acquired possession and control of the Zion City Site down to the time when he conveyed the same to the Receiver, Hately, in 1906, as herein stated, said John Alex. Dowie never used, or allowed any of the property constituting said Zion City Site to be used, for any of the purposes prohibited by said permanent restrictive covenants; and that the only waiver or modification of restrictions which said John Alex. Dowie ever made was in respect to other covenants than the said permanent restrictive covenants, and were the covenants concerning which the said leases provided that the written consent of the lessor should first be obtained before any change should be made in respect thereto;

That these restrictions related to the cost, character, and number of buildings to be erected upon residence lots; and, in leases of business lots, related to the covenants against using the same for manufacturing purposes, or for a junk shop, or a wood, coal, lime, brick, stone, or lumber yard, without the written consent of the lessor was first obtained;

That these matters all related to temporary conditions which, with the efflux of time, it might be desirable in the interest of all parties, to change, release, or modify when surrounding conditions changed.

THESE COMPLAINANTS ALSO SHOW, in further confirmation of this construction of said leases to the effect, viz., that the said restrictions, in this Bill called the permanent restrictive covenants, were equally binding upon said John Alex. Dowie, the lessor, as to his remaining unleased land, as upon the lessees, and hence could not be waived or released by him any more than the same could be waived or released by the lessee, that said John Alex. Dowie, in his Editorial Notes in the LEAVES OF HEALING, which was edited and published by him, in its issue of May 10th, 1902, Volume 11, on Page 79, stated as follows:

"EDITORIAL NOTES

"Let friends in all the lands pray that God shall be glorified and His Kingdom extended through these assemblies of His people in that wonderful new City of Zion, on the shores of Lake Michigan, where every foot of ground is God's, and God's alone, in perpetuity.

"Every person securing a lot has a lease for 1100 years with Divine Conditions, which are binding upon us on behalf of Zion, and also upon every citizen. These Covenants will enable the Christian Catholic Church, for a century and a millennium, to absolutely control the use of the land and prevent its being used for evil purposes."

THESE COMPLAINANTS ALLEGE AND SHOW that said John Alex. Dowie meant by "Divine Conditions" the said permanent restrictive covenants in said leases, which he had, at divers and sundry times, claimed and insisted, because of their character, imposed Divine or moral obligations, and hence did not refer to the restrictions in said leases which had no moral element in them, and only related to matters of taste, looks, and convenience in the matter of handling residence or business property distinctively as such kinds of property.

THESE COMPLAINANTS FURTHER STATE, on information and belief [except as to the Complainant Augusta McConnell (nee Baske) and the Complainant Christine Jacobsen, who respectively make the statement on their own knowledge], that said John Alex. Dowie in at least one public address stated substantially the same thing above set forth, to the effect that the said permanent restrictive covenants in said leases he considered binding not only upon the lessees who had entered into the same, but also upon him as the holder of the balance of the Zion City Site.

AND THESE COMPLAINANTS STATE, on information and belief, that said Receiver Hately (whose appointment is hereinafter described) also by his conduct evidenced the fact that the construction which he was forced to put upon said permanent restrictive covenants as to the property held by him prohibited him from leasing any of said property without subjecting the same to said permanent restrictive covenants:

That upon one occasion in the year 1907, three parties, to wit: H. W. Schleter, Edward F. Will, and George W. Stow, applied to him for a lease of Block Fifty (50) in Zion City Subdivision,

in Section Twenty (20), Township Forty-six (46) North, Range Twelve (12) East of the 3d P. M.;

That said Hately promised said parties verbally that he would execute a lease of said property to them without the said permanent restrictions contained in the Zion leases, but when it came to the closing of the deal and the obtaining of the lease from said Hately, on or about the thirtieth day of June, 1907, said Hately and W. G. Nash, who was then acting as manager for him of the Zion Land and Investment Association, stated that they would be obliged to refuse to give such a lease as had been promised which would be free from said permanent restrictive covenants, and that therefore said parties could have the option of cancelling their contract for said lease and receiving back their money, or taking the said lease with the customary permanent restrictive covenants contained in the same, which were in all Zion leases;

That this refusal on the part of said Receiver caused one of said parties, to wit: George W. Stow, to refuse to go on with the deal, and thereupon said Schleter and said Will agreed that they would complete the transaction and take the Zion City lease, which they did, containing the usual permanent restrictive covenants contained in the Zion leases.

THESE COMPLAINANTS FURTHER REPRESENT that the first sale of lots in said Zion City Site occurred on or after July 15, 1901, and that no leases were actually executed or issued to any purchasers of lots until about August 1, 1901;

That said leases were numbered from one (1) up consecutively as they were issued; and that the total number of leases that were issued by said John Alex. Dowie before his surrender of the Zion Estate to the Receiver in 1906, as herein mentioned, was about 2800, including leases which were surrendered to John Alex. Dowie and reissued either to the lessee surrendering said lease, or to his assign;

That lease number One (1) was dated August 1, 1901, and was acknowledged August 27, 1901; and these Complainants state, on information and belief, that the same was issued on or about the 1st day of August, 1901;

That in the month of August, 1901, about 777 leases, as the numbers show, were issued to different purchasers of lots in the Zion City Site;

That before the first lots were sold and leases issued to the purchasers therefor, the said John Alex. Dowie had personally, and through his authorized agents, repeatedly, in divers ways, promulgated, represented, and made known the fact that, by a general plan or scheme which he had adopted, the whole of the said Zion City Site had been consecrated, dedicated, or devoted to restricted uses, so that no portion of the same could ever be used for the purpose, among other things, of a cigar or tobacco store, or saloon, or an apothecary's shop, or drug store, or the office of a practicing physician, during the life of the leases, which extended to January 1, A. D. 3000. These restrictions imposed upon the use of the property were advertised and set forth by said John Alex. Dowie and his authorized representatives to prospective purchasers, as an inducement for the purchase of lots in the tracts of land constituting what was known and called and referred to in every lease as "Zion City Site;" and these Complainants are informed and believe, and therefore charge, that these representations so made by said John Alex. Dowie and his authorized representatives, or the knowledge of such fact that the said Zion City Site had been thus devoted by said John Alex. Dowie to restricted uses, constituted one of the strong inducements which influenced most purchasers of lots in Zion City to make their respective purchases.

THESE COMPLAINANTS FURTHER REPRESENT UNTO YOUR HONORS that in the LEAVES OF HEALING edited and published by said John Alex. Dowie, in its issue of February 25, 1899, on Page 343 of Volume 5, a Prospectus was published which was signed with the printed signature of H. Worthington Judd, Secretary and General Manager of said Zion Land and Investment Association (John Alex. Dowie), which, among other things, contained the following statements:

"To Members of the Christian Catholic Church and Friends of Zion in all parts of the world:

"Without doubt the many thousands of members and friends of Zion in every land will be glad to learn that the organization has been effected which will locate, purchase, and plan for the establishing of our much-

Saturday, May 29, 1915.

LEAVES OF HEALING

talked-of and long-hoped-for City of Zion; the City where the political ringster shall be unknown, but where the rule of Christ our King in the hearts of men shall be the standard under which we shall live.

"Restrictions will be placed in all contracts, deeds, leases, and all other documents relating to the transfer of any property, prohibiting the sale of drugs, medicines, liquors, tobacco, swine's flesh, or the keeping of swine within the corporate limits of the City, declaring an absolute forfeiture of the title to the property in case of violation. * * *

"Zion City will, we believe, have God for its Maker and Founder, and will exist solely for the purpose of extending the Kingdom of God in all the world. It will be a City where God's people shall be free from most of the contaminating influences so prevalent in all the worldly cities of today. We know that thousands of true and loyal followers of our Savior will be glad to avail themselves of the privilege of investing and locating in Zion City."

That said Prospectus was reprinted in the said LEAVES OF HEALING, in its issue of March 4, 1899, on Page 363, Volume 5, which publication was also then edited and published by said John Alex. Dowie; and this publication of said Prospectus was also signed with the printed signature of said H. Worthington Judd, who had been thereunto authorized in writing by the said John Alex. Dowie in the said Articles of Agreement of said Zion Land and Investment Association, hereinbefore referred to, and attached hereto as "Exhibit 1;"

That in said LEAVES OF HEALING so edited and published by said John Alex. Dowie, in its issue of April 8, 1899, Volume 5, on the cover page by the Editor, the following statements were made (Page 445):

"Zion City is in sight.

"Zion Land and Investment Association is a fact.

"Tens of thousands of dollars from all parts of America and from other lands are pouring into its treasury to purchase land for Zion City."

And on Page 446, this statement is made:

"There Zion children will grow up amidst all the pure and holy influences of a city where the damning poisons of alcohol and nicotine and the filthy flesh of the accursed swine will never pollute their blood. * * *

"We know that we can cooperate to promote each other's welfare and to do His will under far better circumstances than now surround us in the City of Chicago, and cities like unto it. We can do far better work for God in these cities if we take His children a little apart outside their gates and give them homes where the accursed influences shall not exist which surround them every moment now."

That in the LEAVES OF HEALING, said weekly publication edited and published by said John Alex. Dowie, in its issue of June 3, 1899, Volume 5, Page 620, in an article entitled, "Zion Land and Investment Association," by H. Worthington Judd, who was the Secretary and General Manager of said association, this statement is made:

"Zion City will be free from the filthy vice and crime-producing saloon, the hellish drug store, the stinking tobacco shop, the lustful theater, and the abominable dens of secretism."

That in said LEAVES OF HEALING, so edited and published, as aforesaid, in its issue of June 24, 1899, Volume 5, Page 671, H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, tells of his Headquarters. Among other things, this statement is made:

"This Association is, therefore, one of the most important institutions of Zion, since we trust that Zion City will be not only a clean, pure city—free from liquor, tobacco, swine's flesh, dirty theaters, and damning gambling hells—a fit place for the temporary center of Zion's world-wide work for God: but the precursor of a number of other Zion Cities, culminating in the final restoration of Zion at Jerusalem."

That in said LEAVES OF HEALING so edited and published as aforesaid, in its issue of October 7, 1899, the following statements are made in an article by H. Worthington Judd, Secretary and Manager of Zion Land and Investment Association, on Page 979, to wit:

"Do you realize what it means to have an abiding place in 'Zion City'?" * * *

"SIXTH. It means the Grog Shop (Saloon) Keeper, whose haunts are not only the rendezvous of harlots and criminals, but are the secret schools of political 'wire-pullers,' who use every device of the devil to thwart justice and corrupt legislation, will not be found there.

"SEVENTH. It means Sorcerers (Pharmacists), Drug Shop Poisoners, will not be located there.

"EIGHTH. It means Human Butchers, commonly called Surgeons, will not be found there.

"NINTH. It means that medical doctors, a profession created by the devil to kill humanity, will not be needed there, for God says: 'I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.'

"TENTH. It means that Zion City will be a 'delightful land,' God's ideal City, a clean City, an example to the world."

That in said LEAVES OF HEALING so edited and published as aforesaid, in its issue of October 28, 1899, in a Resume of his work in America, said John Alexander Dowie, among other things, on Page 10 of Volume 6, stated the following:

"Zion Land and Investment Association has been formed primarily for the purpose of establishing Zion City.*** Zion City is in sight, and steps are being taken to secure the land necessary for this great purpose.

"Zion City will be a home for all who love purity, peace, prosperity, and progress. Every abomination that now curses the cities will be kept out by the strictest legal restrictions in the sale of the land."

That in said LEAVES OF HEALING so edited and published as aforesaid, in its issue of October 28, 1899, under the heading of "Zion City Notes," signed by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, with his printed signature, the following, among other things, is stated, in Volume 6, Page 27:

"By this time, most of the friends of Zion are quite familiar with the plans which have already been adopted for the establishing of 'Zion City'—a City approved of God—to be located near Chicago.

"The organization which is managing and conducting all the business connected with this wonderful undertaking is known as the Zion Land and Investment Association. The main object of the Association is to locate and secure the site for the City, and make all of the public improvements necessary in establishing a large, clean, and enterprising modern City. * * *

"Restrictions will be placed in all contracts, deeds, leases, and all other documents relating to the transfer of property, absolutely prohibiting the sale of drugs or medicines, intoxicating liquors, tobacco, swine's flesh, or the keeping of swine within the corporate limits of the City, a forfeiture of the title to be declared in case of violation."

THESE COMPLAINANTS CLAIM AND INSIST that said H. Worthington Judd, as such Secretary and General Manager of the Zion Land and Investment Association, was authorized to sign said statement in writing by the said John Alex. Dowie, in the said Articles of Agreement signed by said John Alex. Dowie;

That in the publication called THE COMING CITY edited and published by said John Alex. Dowie, in its issue of June 27, 1900, Volume 1, Page 9, in an article, entitled, "Zion is a Practical Institution," this statement is made in reference to said John Alex. Dowie:

"The General Overseer spoke as follows, in the South Side Zion Tabernacle, Chicago, on Lord's Day evening, November 12, 1899:

"I have been setting my mind, and those of my select officers, for years towards the selection of land and the laying out of a city. There many will come to us with their children from all the world. There will not be a saloon, nor one tobacconist's shop, nor one drug store, nor one pig-seller, nor one known harlot, God helping us, permitted knowingly in that City. God shall control Zion City forever.

"We will make it impossible to sell there the damning liquor, the accursed tobacco, the filthy drug poisons which make morphino-maniacs, and the abominable, filthy swine's flesh, which creates disease. There the filthy theater, and 'her whose house is the gate of hell' shall have no place."

That on the night of December 31, 1899-January 1, 1900, an All-Night Meeting was held in Central Zion Tabernacle, in the City of Chicago, at which a very large map was exhibited by said John Alex. Dowie to the audience, showing the location of the future Zion City;

That until said date the location of the City had been kept a secret, so that the options on the land might be secured without paying an exorbitant price for the same;

That at this time said John Alex. Dowie had secured options, as these Complainants state on information and belief, covering over 5000 acres of land, said options having been taken in the name of an agent who was acting in that behalf for said John Alex. Dowie;

That at this All-Night Meeting, a large number of the stockholders in said Zion Land and Investment Association were present, and others who were interested in the matter of becoming inhabitants of and purchasers of lots in said Zion City;

That large numbers of the persons present at said meeting did subsequently purchase lots from said John Alex. Dowie, in said Zion City under the so-called Zion leases, and erected homes upon the same, and are now occupying the same as their residences;

That in said LEAVES OF HEALING so edited and published by said John Alex. Dowie, in its issue of January 6, 1900, Volume 6, Page 338, the following excerpt is taken from a speech by said Attorney Samuel W. Packard, delivered at said All-Night Meeting, to wit:

"As to Keeping out Liquor, Tobacco, Pigs, Pills, and Physicians.

"***I am therefore of the opinion that it will be necessary for us not to give you ordinary deeds of this property, but rather to give you what would be known as a lease.

"We will give you a lease long enough so you can keep on the property as long as any of you live. we propose to have it run until probably A. D. January 1, in the year 3000. ***

"DR. DOWIE—There will be neither pill, nor pig, nor physician, nor devil, nor drug, nor a doctor get there.

"MR. PACKARD—If we give you a lease for a thousand years on that property, in place of any fee simple, it will be because by so doing we can protect and preserve the City from the encroachments of the enemy in a better way than we can by a deed in fee simple.** You have as absolute and complete a title to it for the thousand years as you would with a deed, if you had a deed with the same restrictions in it which we shall put in the lease."

THESE COMPLAINANTS STATE, on information and belief, that said Packard made said statements in his speech on said occasion, in the presence of and with the approval of said John Alex. Dowie, substantially as above set forth.

THESE COMPLAINANTS FURTHER STATE than on the 27th of February, 1900, another General Conference on Zion City was held in Central Zion Tabernacle, Chicago, attended by a large number of persons who subsequently purchased lots in Zion City, which is reported in said LEAVES OF HEALING, so edited and published as aforesaid, Volume 6, Page 680, in its

issue of March 17, 1900, where, it is reported, said Attorney Samuel W. Packard made the following statement:

"Some of you have asked whether or not this land will be saleable if you do not receive deeds for it. If you receive leases for 1100 years, of course you can sell it. It is just as much yours for that length of time, subject to the restrictions in the lease, as any property you buy anywhere.

"These restrictions are put in for your benefit; for the benefit of the whole community; for the benefit of the City; and in order to make them binding and obligatory.

"We selected a lease rather than a deed because it is easier, in view of the decisions which have been made on restrictions, to hold restrictions in a lease than it is in a deed."

THESE COMPLAINANTS FURTHER STATE, on information and belief, that said Packard delivered said address at said meeting, in the presence of and with the approval of said John Alex. Dowie, and in the hearing of a large number of people, who subsequently became investors in said Zion City lots through leases from said John Alex. Dowie, as herein stated; and

THESE COMPLAINANTS STATE, on information and belief, that one of the inducements which caused said investors to make said purchases, was the belief and understanding which they received from said address, and from other similar statements made by said John Alex. Dowie and his authorized representatives, that the said permanent restrictions in the Zion leases would be for their benefit, because the whole Zion City Site would be covered by the restrictions, so as to exclude all such undesirable occupations or uses from the entire Site (which should become the absolute property of said John Alex. Dowie), thereby making it a more desirable place of residence.

THESE COMPLAINANTS FURTHER STATE that in THE COMING CITY, so edited and published by said John Alex. Dowie, in its issue of June 27, 1900, page 2, in an Editorial Note, the following statement is made:

"In Zion City, alcohol, nicotine, swine's flesh, and harlotry can never find a place. In Zion City, the law of purity is supreme."

That in said LEAVES OF HEALING, so edited and published by said John Alex. Dowie, in its issue of July 21, 1900, Vol. 7, on page 397, the following statement from a sermon delivered by said John Alex. Dowie at Zion City, Saturday, July 14, 1900, is published:

"* * * In Zion neither the saloon-keeper, the stinkpot manufacturer, nor the hog dealer, nor the sorcerer, nor the gambler, nor the harlot will find a place.* * *

That in the same issue, on Page 404, in the report of a sermon delivered by said John Alex. Dowie in Central Zion Tabernacle, Chicago, on July 15, 1900, it is stated that he said, among other things:

"* * * We shall not sell one inch of it. We shall lease it to God's people, or to those who are willing to enter into the covenants of that lease. We shall lease it for 1100 years, but we shall not part with the fee simple of an inch of it. If you desire to settle in Zion City you will have to enter into covenants that you will not bring any of the devil's poison there; that you will not open a place for the sale of alcohol or any other poisonous drug. You will be bound by the conditions of the lease not to open a place for the sale of nicotine in the form of tobacco, or any other narcotic poison. You will be required to promise that you will not open a place where the unspeakable hog shall be sold or kept."

That in said publication called THE COMING CITY, so edited and published by the said John Alex. Dowie, as aforesaid, in its issue of September 5, 1900, in Editorial Notes signed by A. W. N., (meaning one of the said John Alex. Dowie's assistant editors) the following statement is made on Page 34:

"Zion, under God, will build Zion City, where the rule of God will be supreme.* * *"

"There no liquor-shop, gambling hell, tobaccoist's store, theater, pharmacy, brothel, or dance-hall will tempt the youth into habits which destroy body, soul, and spirit."

That in said publication called *THE COMING CITY*, so edited and published by said John Alex. Dowie, as aforesaid, in its issue of October 17, 1900, in an article, entitled, "Zion City in Prospect and Consummation," by the Editor, the following statements are made, on Page 83:

"Unlike all other cities, Zion City will be a City Where God will rule supreme.* * *"
On Page 85:

"The land will be leased to purchasers until the year 3000 A. D. Restrictions will be placed in all leases, and all other documents relating to the transfer of any property, prohibiting the sale of drugs, tobacco, swine's flesh, or the keeping of swine within the corporate limits of the city, declaring an absolute forfeiture of the rights and title to the property in case of violation."

That in said publication called *THE COMING CITY*, so edited and published by the said John Alex. Dowie, in its issue of December 26, 1900, in an advertisement by Zion Land and Investment Association, on page 176, it is stated:

"We are now in possession and hold the record title to 1115 acres of the most valuable part of the 6400 acres purchased, and we shall continue to take up the balance as fast as the increase of the population demands it.* * *

"Our latest Prospectus will be mailed to any address upon application; also the Articles of Agreement between the General Overseer and each Shareholder will be forwarded to any prospective investor."

That in said publication called *THE COMING CITY*, in its issue of January 9, 1901, in an article entitled, "Zion City a Model Residence City," by A. W. N., (meaning thereby an assistant editor to said John Alex. Dowie) on Page 178, the following statement is made:

"Zion City will be a model city, not only for residence, but for every other good purpose—first of all, because God is building her. She will be a model residence city because * * no saloon, no gambling hell, no theater, no brothel, no drug shop, no swine's flesh market, and no physician's office will ever be permitted within her fair borders."

That in said publication called *THE COMING CITY*, so edited and published by said John Alex. Dowie, in its issue of January 9, 1901, in an article by said H. Worthington Judd, on Page 182, the following statement is made:

"Although the lots in Zion City are not to be conveyed in fee simple to the purchaser, yet the long leases, running over one thousand years, amount practically to the same thing as an ordinary conveyance. The principal difference is, that the purchaser is precluded by restrictive covenants in the instrument from using the land for ungodly purposes, or purposes detrimental to the best interests of the City. This operates as a benefit to the purchaser, because he is assured by the method of handling the property that his own lot will be more valuable for choice residence property, because the contaminating influences incidental to ordinary city life will be removed."

That in said publication called *THE COMING CITY*, so edited and published by said John Alex. Dowie, in its issue of January 23, 1901, in an article by said H. Worthington Judd, on Page 199, the following statement is made:

"We are pleased to reprint a straightforward and accurate account of developments at Zion City as it was given in a recent issue of *The Economist*, a Chicago publication, admitted to be the leading financial and commercial journal of the West. It reads as follows:

"* * Out of 6500 acres of land placed under contract, over 1000 acres have been deeded to the purchaser.* *"

"One of the peculiarities of the new town will be in the tenure of property holdings. The plan is being worked out by Samuel W. Packard, who is an authority on restrictions in deeds. It has been found difficult to enforce restrictions, such as the Zion City promoters desire, when embodied in deeds. The holdings will therefore be on long-term leases, at nominal rentals. (*) Leases will run to the year 3000, and the leasehold interests in lots are expected to sell just as the fees would."

(*) FOOTNOTE: "This is an error. No rental of any kind will be charged. The leases will be purchased outright.—Asst. Ed."

THESE COMPLAINANTS STATE, on information and belief, that said John Alex. Dowie had so thoroughly promulgated and made known his scheme or plan for handling, using, and disposing of the Zion City lots in the manner herein stated, that the general public was pretty fully informed and cognizant of the fact that said property was to be put under restrictions which would exclude from the city, saloons, cigars stores, drug stores, doctors' offices, theaters, the selling of swine's flesh, etc., and that other publications besides said publication called *The Economist* had, from time to time, more or less fully explained the unique character of the proposed city, to be called Zion City;

That in said *LEAVES OF HEALING* so edited and published by said John Alex. Dowie, as aforesaid, in its issue of February 23, 1901, Volume 8, on Page 569, is a report of a sermon delivered by said John Alex. Dowie in Central Zion Tabernacle, Chicago, on the 17th of February, 1901, in which the following statement is made:

"* * I will give you a lease which will forever keep out the pig and the pills, the drugs and the tobacco, and the damning liquor, and will give us power to root out at once any violations of the lease, and immediately suppress any place which is used for gambling or immorality. Zion City shall be clean."

That in said *LEAVES OF HEALING* so edited and published by said John Alex. Dowie in its issue of April 6, 1901, is a report of a sermon delivered by said John Alex. Dowie on March 31, 1901, in Central Zion Tabernacle, Chicago, in which the following statements are reported to have been made, on Page 748:

"A very large section of Zion City will be opened for selection on Monday, July 15th. Plats of this will, long before that time, be put into the hands of all who desire them.* *"

"The land is thrown open a little earlier than we expected, perhaps. I would like to have laid out all our main boulevards and main avenues and some of our principal streets, and to have made them strong enough for heavy traffic, before putting any land on the market; but the cry from all parts of the United States and Canada, Germany, and England, is, 'Do not wait any longer, General Overseer. Let us go on the land this year. We are aching to come.'"

"Many have sold their farms and their business enterprises, and are ready now to come to make their investments, and many have taken houses near Zion City, and others are living in Chicago.* * *"

On Page 749:

"Those who want to be filthy need not come to Zion City. No stinkpot need apply (laughter), if he wants to make a stinkpot manufactory. No maker of liquid fire and distilled damnation need apply, if he wants to make his accursed liquor there. No druggist need apply, for we will take none of his hellish poisons, and we will not let him sell one single drop of it."

That in said *LEAVES OF HEALING* of April 20, 1901, Volume 8, Page 824, was published a statement signed by H. Worthington Judd, Secretary and General Manager, and Daniel

Sloan, Assistant Manager, which contained, among other things, the following statements:

"God's Messenger has declared Monday, July 15, 1901, to be the date of the opening of the gates of Zion City. * * *

"The 6400 acres of beautiful land selected and secured for this City has been consecrated to God in the advancement of His Kingdom. Upon that site there will be tolerated no breweries or saloons, gambling hells, houses of ill-fame, hog-raising, selling, handling, drug or tobacco shops, no hospitals or doctors' offices, theaters or dance halls. * * *

"This land will be conveyed by lease only, and not by deed. Leases will stand for a period of not less than 1000 years.

"Pamphlets, Articles of Agreement, and any other information desired by prospective investors gladly furnished upon application."

THESE COMPLAINANTS CLAIM AND INSIST that said H. Worthington Judd, who signed said printed statement with his printed signature, was, at the time, the Secretary and General Manager of the Zion Land and Investment Association, and that said statements were made within the line of his duties and authority as such Secretary and General Manager, and therefore authorized in writing by the said John Alex. Dowie when he signed said Articles of Agreement of the Zion Land and Investment Association, as hereinbefore stated.

THESE COMPLAINANTS FURTHER REPRESENT that said statements so made by said H. Worthington Judd, Secretary and General Manager of the Zion Land and Investment Association, were reprinted in said publication called LEAVES OF HEALING, so edited and published by said John Alex. Dowie, for a number of weeks, to wit: From April 20th to June 1st, 1901, inclusive, and also from June 22d to July 15th, 1901, inclusive, in ten different issues of said publication, extending over a period of more than two months; and that said statements so made have never been recalled, denied, or repudiated by said John Alex. Dowie, or by his agent, said H. Worthington Judd;

That in said publication called THE ZION BANNER, in its issue of May 22, 1901, in an article, entitled, "The Coming City," on Page 22, the following statement is made:

"Thousands of persons have subscribed for stock in Zion Land and Investment Association, and are prepared to exchange that stock for lots as soon as the first series is open for selection on July 15, 1901.

"These lots will not be sold. The land will be God's forever. But it will be leased to purchasers of lots on leases which will run over 1000 years.

"The covenants of these leases will provide that upon this land shall be no saloons, no breweries, no brothels, no drug stores, no physicians' or surgeons' offices, no theaters, no swine-feeders or swine-sellers, nor any of the other institutions which curse modern society."

That in said ZION BANNER, so edited and published as aforesaid, in its issue of June 19, 1901, under Editorial Notes on Page 85, it is stated as follows among other things:

"We are marching on to the opening of the gates of Zion City on July 15th. * * It is estimated that about 6000 lots will be applied for; the right to do this having been already secured by no less than about 1500 stockholders, some of whom are likely to purchase a large number of lots."

That in said publication called THE ZION BANNER, so edited and published by said John Alex. Dowie, in its issue of June 26, 1901, under the heading of "Notes of Progress at Zion City Site," on Page 107, the following statements, among others, are made:

"Zion City Engineering Corps has come up nobly to the requirements made upon it in the preparation of the land for the selection of lots.

"By the first of July, eight and one-quarter square miles out of the total of the ten square miles will have been surveyed in the manner necessary for preparation

for subdivision. Within two weeks from this date over one thousand acres of this will have been subdivided into blocks.

"Over seven hundred acres, not including Shiloh Park and other Parks, will have been subdivided into lots and the lots staked out ready for selection.

"The maps which are being drawn for Zion Land and Investment Association are now practically complete. They will soon be approved and placed in the hands of the printers, who will prepare them to send out to all shareholders in Zion Land and Investment Association.

"These maps will show the location of every lot which will be open for selection, its size, its price per front foot, the price of building which must be erected upon it, and the streets and alleys upon which it will be situated."

That in said publication called THE ZION BANNER, so edited and published by said John Alex. Dowie, in its issue of July 3, 1901, on Page 119, the following among other things, is stated:

"Instructions to Shareholders in Zion Land and Investment Association:

"Every shareholder in Zion Land and Investment Association is urgently recommended to read the following letter of instruction from the Secretary and General Manager, Deacon H. Worthington Judd. * * They are few and simple, but their strict observance will greatly facilitate the gigantic task of making the transfers of lots in Zion City to those who will hold the 1100-year leases on them:

"1. We rejoice that we shall soon be permitted to place in your hands our new Map of General Design of Zion City; also Plats of all lands subdivided and now ready for selection by the holders of the First Series of stock, the sale of which closes July 6th. * * *

"Our new Map of General Design gives an outline of the general plan of the City, and shows by the numbered blocks just what land is subdivided and will be ready for selection.

"2. Our Plats of the subdivided land show the price and size of each lot, the building line, the restrictions to be observed regarding the cost of each residence, and the material to be used in the construction of same. * * *

"4. The form of transfer will be by lease for the term of 1100 years. These leases can be assigned to subsequent purchasers, but will be subject to all the conditions and restrictions contained in the original lease. * * *

"7. * * Only one permanent residence will be permitted to stand on each lot."

That in said publication called THE ZION BANNER, so edited and published by said John Alex. Dowie, in its issue of July 10, 1901, a cartoon headed "Zion City" was published, on Page 136, above the words, "Barred Out," showing Medical Doctor with case, labeled, "Poisonous Drugs;" man, labeled "Rum Seller," with basket of bottles, labeled, "Liquid Fire and Distilled Damnation;" man, labeled, "Hog Raiser," with rope to a hog, labeled, "Unclean Swine's Flesh;" man, labeled, "Tobacco Dealer;" man, labeled, "Drug Stores;" woman, labeled, "Harlotry;" padlock on Gates, labeled, "Conditions of Lease;" Fence, labeled, "Land Lease."

THESE COMPLAINANTS FURTHER SHOW that on the 15th day of July, 1901, the so-called Gates of the City of Zion were opened, and a large meeting was held on the Zion City Site in a temporary building, at which a very large number of people—probably more than 1,500—were present, who were interested in the matter of purchasing lots in Zion City, and subsequently became purchasers of such lots, which were then for the first time put upon the market by said John Alex. Dowie;

That explanations were made to the people there assembled, by said John Alex. Dowie and his authorized representatives, of the general plan by which the property was to be used, handled, and disposed of;

That in the issue of said publication called THE ZION BAN-

NER, of July 17, 1901, on Pages 148 and 149, the following statement was published:

"Zion's First Feast of Tabernacles is an occasion of great rejoicing in the Lord. As her people gather in that beautiful grove, they see * * Zion tabernacles and schools scattered throughout the City; they see many handsome parks; they see a City without saloons, tobaccoists' shops, swine-troughs, hospitals, pharmacists' poison shops, doctors' offices, brothels, theaters, or gambling dens."

That in said publication called LEAVES OF HEALING, so edited and published by said John Alex. Dowie in its issue of July 20, 1901, on Pages 386, 388, and 390, Vol. 9, the following was stated by A. W. N., the General Associate Editor:

"At last the long-looked-for day has come! The Gates of Zion City have been opened, and God's people, the beginning of that Righteous Nation, are entering in. This glorious consummation of many years' toil and planning and prayer occurred, as announced, beginning Monday, the 15th day of July. * * *

"At 8:30 o'clock the first meeting with the shareholders of Zion Land and Investment Association was held in the Auditorium. The General Overseer presided, while upon the platform there were Attorney Samuel W. Packard, Deacons Charles J. Barnard, H. Worthington Judd, and others.

"As this meeting progressed, the splendid and liberal conditions of the Lease * * were explained. The terms on which land would be transferred, and the advantages which the General Overseer has granted to these shareholders in the first series were pointed out. * *

"The man of God explained that these first shareholders had borne with him the brunt of the battle and the heat and burden of the day, and that he regarded it not only a sacred duty, but a great joy, to provide for them so that they might reap the reward of their toil, and build beautiful and happy homes and become prosperous and powerful upon the land of this City, which had been dedicated forever to God for the extension of His Kingdom. * * *

"There is every indication that the more than six thousand lots opened for selection will not supply the demand which will be made for these properties. * * *

"Zion's First Feast of Tabernacles is an occasion of great rejoicing in the Lord. As her people gather in that beautiful grove, they see not only the broad, fertile acres, basking in their regal beauty under the summer sun; * * *

"They see thousands of pretty, comfortable homes, owned by those who dwell therein; * * *

"They see Zion Tabernacles and schools scattered throughout the City; they see many handsome parks; they see a City without saloons, tobaccoists' shops, swine-troughs, hospitals, pharmacists' poison shops, doctors' offices, brothels, theaters, or gambling dens."

That in said issue of THE ZION BANNER of July 24th, 1901, on Page 163, the following was stated with reference to said meeting, held on July 15th, 1901:

"One of the most important meetings held at Zion's First Feast of Tabernacles was the meeting of the stockholders in Zion Land and Investment Association on Monday, July 15th, the date of the opening of the gates of Zion City. At that meeting the General Overseer, Deacon H. Worthington Judd, and Attorney Samuel W. Packard explained the terms upon which the lots were to be transferred to the people, the rules concerning the priority of selection, the conditions of the lease, and the great advantages which God had enabled the General Overseer to provide for His people in this first series of lots to be placed upon the market. An opportunity was then given for the people to ask any questions which they might desire in order to set at rest any perplexity or misunderstanding regarding the terms and conditions. * * *

"At the close of this meeting parties of stockholders

were personally conducted about the Site. The maps and plats had been distributed."

On Page 163, the following excerpt is taken from the reported speech of H. Worthington Judd:

"These plats which we put into your hands show the lots which are ready for you. * * The prices are all marked in red on each lot. Those lots on which prices are not marked are Zion's reserves. Every lot on which the price is marked in red is open for selection."

* * *

Again on Page 164, Dr. Dowie said:

"There is a reserve here and there in the interest of Zion Land and Investment Association, so that we may by-and-by get the added value. * * You understand, in short, so far as we can put it into words, that whatever reserves are made they are made in the joint interest of the whole people."

"We are giving you two maps. One is Plat No. 1, Zion City Subdivision. We are giving you a smaller one of new general design, upon which you will see the whole City."

THESE COMPLAINANTS SHOW UNTO YOUR HONORS that said smaller plat referred to by said John Alex. Dowie in the last paragraph of the excerpt from his speech above quoted, showed the whole of the Zion City Site which said John Alex. Dowie had purchased; and your Complainants attach hereto, as "Exhibit 6," a copy of one of said plats, and make the same part hereof.

THESE COMPLAINANTS FURTHER REPRESENT that in said ZION BANNER, issued July 24, 1901, on Page 167, under the heading, "Attorney Packard Speaks Concerning the Lease," the following is stated:

"I may say in reference to this lease, copies of which I think can be given to you now, if it were not for these restrictions which I put into it with reference to the use of property, the lease would be no longer than an ordinary warranty deed. It is substantially a warranty deed in all its essential particulars. It warrants a title to you the same as a warranty deed does, only provides certain restrictions.

"There never was, so far as I know, a city founded anywhere that will be so impregnable to attacks of vice and immorality and godlessness as Zion City under this lease. * * *

"You want to live in a clean, moral city. The only way that such an end can be accomplished, in my opinion, is by having you hold these titles by a leasehold estate rather than by a fee simple title.

"The law has adjudicated, in a long line of decisions in the English Courts away down to the present day, that it is against the policy of the law to permit restrictions * * upon a fee simple title. Therefore, if I had attempted to give you a document which conveyed to you a fee simple title, and then clogged it with these restrictions and conditions, the enemy would have in a short time overturned all of these restrictions and had full sway in Zion.

"The courts have also maintained that the lessor who leases his property out by the lease can put in these restrictions. He can provide that it shall only be used for certain purposes. The law holds that to be a good restriction. Therefore, I recommended that the General Overseer should get this form of conveyance of this property. Nearly nine-tenths of what is in this lease was put there simply and wholly for the purpose of protecting those restrictive covenants. They are for your benefit. * * *

"The restrictions are put in the leases for your benefit. Remember they are put in there for your benefit. You do not intend to use your property for the purpose of raising pigs, do you?"

"Answer—'No.'"

"Attorney Packard—If I did not have this lease drawn up as strong as the law would permit, and the Grace of God had not been given me to do it, then your neighbor, who might inherit the property, being a man

who did not enjoy the blessings you enjoy, and did not partake of the same opinions that you believe in, might go into the pig business, or the liquor business, or the tobacco business, or open a theater or gambling establishment next door to you.

"Remember, when you look this lease over, it is drawn so that such a man can be made to quit."

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that said statements of said Packard as the Attorney of said John Alex. Dowie were made substantially as above stated, at said meeting before referred to, held July 15, 1901, and were made in the presence and hearing of said John Alex. Dowie, and with his full approval;

That the same were made to the prospective purchasers of lots in Zion City for the purpose of inducing them to purchase lots therein, as they subsequently did under said general plan heretofore mentioned and said so-called Zion leases from said John Alex. Dowie; and these Complainants state, on information and belief, that large numbers of such purchasers made their respective purchases in reliance upon the said representation so made, and upon said plan or scheme heretofore outlined, and in the belief and expectation that they were purchasing a benefit under their lease on account of the whole of Zion City Site having been dedicated or devoted to like restrictions by the owner and founder of Zion City, and that this was one of the considerations which induced them to make their respective purchases.

THESE COMPLAINANTS FURTHER REPRESENT that in said publication known as THE ZION BANNER, edited and published by said John Alex. Dowie, as hereinbefore stated, in its issue of October 2, 1901, on Page 321, under the heading of "News of Zion City," by A. W. N. (meaning thereby Arthur W. Newcomb, General Associate Editor), appears the following statement:

"One of the principal advantages of residence in Zion City will be that of bringing up children in a clean atmosphere, undefiled by the saloon, the tobaccoists's shop, the drug shop, the bad book and bad picture shop, the theater, the gambling hell, the house of her 'whose house is the gate of hell,' and other curses."

That in said publication called the LEAVES OF HEALING, so edited and published by said John Alex. Dowie, in its issue of December 7, 1901, is a report of a sermon by said John Alex. Dowie, delivered in the Chicago Auditorium, December 1, 1901, and on page 217 of the report of said sermon, the following statements are made:

"We shall not dispose of a single inch of the land in Zion City except upon leases of 1100 years.***"

"The lease provides that men shall obey God and live out their lives in accordance with His Word; that they shall not set up places to sell opium, alcohol, tobacco, or any other poisonous drug; that they shall not sell or use tobacco; that they shall not sell pig; and they shall not sell the filthy scavenger of the sea, the oyster; that there shall be no harlot's den, no gambling hell, no theaters.***"

"We have none of these, and, God helping us, we shall never have. Zion City has in its leases covenants that forbid these things.***"

That in said publication called THE ZION BANNER, so edited and published by said John Alex. Dowie, in its issue of December 18, 1901, on Page 497, under the heading of "News of Zion City," by A. W. N. (meaning the General Associate Editor), the following statements are made:

"Today one sees a city of from three thousand to four thousand inhabitants, *** and the best of all is, that it is a clean city. Within all its confines there cannot be found one place where tobacco, alcoholic liquor, poisonous drugs, filthy swine's flesh, or any other thing that defileth can be bought or procured in any way. There can be found no vile theater, no damning gambling hell, no house of her 'whose house is the gate of hell,' no place for the sale or display of filthy books or impure pictures in all that fair City. It is a City where God is supreme."

That in said publication called THE ZION BANNER, so edited and published by said John Alex. Dowie, in its issue of January 22, 1902, on Page 576, Vol. 10, is published an article entitled, "An Important Message to Members and Friends of Zion Throughout the World," which is dated Chicago, January 1, 1902; and among other things, in said message, the following is stated:

"*** At that time (referring to February 22, 1899) he promised, if Christians would cooperate with him, he would select and secure, near Chicago, a site for a City, which should be kept clean, and where God's people could live and bring up their families free from the many wicked influences so prevalent in the cities and even country towns throughout the world. God, in a most marvelous way, has enabled him to fulfil this promise."

"On January 1st of the year following, the welcome announcement was made that 6500 acres (more than ten square miles) of beautiful high land had been secured, located within forty-two miles of Chicago, an ideal spot for a city, two and one-half miles of its eastern borders being washed by the waters of Lake Michigan."

* * *

"In this City you will find no breweries, saloons, drug or tobacco shops, houses of ill-fame, gambling hells, theaters, dance-halls, or secret lodges; neither will the keeping of the filthy swine be tolerated there, which not only has the curse of God upon it, but is the direct cause of cancer, tuberculosis, rheumatism, scrofula, and many other blood diseases so prevalent among those who use the hog and its products for food.***"

"If you have love for the pure, the good, and the beautiful, as well as true happiness, and are willing to endure the hisses, the ridicule, and the persecutions of the world, the flesh, and the devil, you should at once arrange to locate your future home in Zion City; and especially so if you are a true and faithful disciple of the Lord Jesus Christ.****"

"A very beautiful tract of choice residence land, lying southwest of Shiloh Park, near the center of the city, is the next to be placed in the market. This land has been subdivided, streets graded, and it is all ready to be built upon. Miles of streets have been thrown up and sidewalks laid throughout the City.****"

"Zion City is a clean City for a clean, God-fearing people.****"

"Further information will be gladly furnished to you; also the Articles of Agreement, maps and plats of the City, and copy of Lease, if desired, on application."

Which said article was signed in print, as follows:

"ZION LAND AND INVESTMENT ASSOCIATION
John Alex. Dowie

DANIEL SLOAN, Assistant Manager. H. WORTHINGTON JUDD, Secretary and Manager."

THESE COMPLAINANTS REPRESENT that said Article was signed with the printed signatures of said John Alex. Dowie and said H. Worthington Judd, and by their approval and approbation;

That in said publication called THE ZION BANNER, so edited and published by said John Alex. Dowie, in its issue of April 30, 1903, under the heading, "The City of Zion, A Resume," signed by A. W. N., on Page 803, the following statements are made:

"WHAT WILL BE SHUT OUT OF ZION CITY."

"In Zion City there will be tolerated no breweries, no saloons, no drug or tobacco shops, no physicians' or surgeons' offices, no houses of ill-fame, no gambling hells, no theaters, no dance-halls, no secret lodge rooms. The keeping or selling of the filthy swine, or their diseased flesh, which God has strictly forbidden as food, will be absolutely prohibited."

And on Page 804, the following:

"The lots are transferred only by lease from John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.****"

"According to the covenants of these leases, the

lessee agrees not to use the land for any purpose contrary to the commandments of God, and particularly not for the sale of drugs, tobacco, or alcohol in any form, houses of ill-fame, theaters, gambling houses, hog raising or selling."

That in a small pamphlet, entitled, "The City of Zion," which was issued and circulated under the authority and direction of said John Alex. Dowie, the following statements were made, on Pages 13 and 16:

"WHAT WILL BE SHUT OUT OF ZION CITY.

"Zion City will tolerate no breweries, no saloons, no drug or tobacco shops, no physicians' or surgeons' offices, no houses of ill-fame, no gambling hells, no theaters, no dance-halls, no secret lodge rooms. The keeping or selling of filthy swine, or their diseased flesh, which God has strictly forbidden as food, is absolutely prohibited. ***"

And on Page 19 of said pamphlet the following statement is made:

"LEASES.

"The lots are transferred only by long-term lease from John Alex. Dowie. These leases expire January 1, A. D. 3000. The lessee agrees to use the land only in accordance with the terms of the lease. The lease eliminates all of the objections previously mentioned.

"In case of violation of the covenants of the lease, the lessee forfeits the leasehold, and the land reverts to the lessor, John Alex. Dowie, his successors and assigns." And on Page 29:

"Zion Land and Investment Association, Zion City, Lake County, Illinois, will gladly furnish any honest inquirer with maps of the city, plats of the subdivisions, copy of lease, building rules, rentals, terms, etc., upon application."

That in said LEAVES OF HEALING so edited and published by said John Alex. Dowie, in its issue of May 10, 1902, Vol. 11, under "Editorial Notes," on Page 79, the following statement is made:

"Let friends in all the lands pray that God shall be glorified and His Kingdom prayed through these great assemblies of His people in that wonderful new City of Zion, on the shores of Lake Michigan, where every foot of ground is God's, and God's alone, in perpetuity.

"Every person securing a lot has a lease for 1100 years, with Divine Conditions, which are binding upon us on behalf of Zion, and also upon every citizen.

"These Covenants will enable the Christian Catholic Church, for a Century and a Millennium, to absolutely control the use of the land, and prevent its being used for evil purposes."

That in said LEAVES OF HEALING so edited and published by said John Alex. Dowie, in its issue of August 2, 1902, Vol. 11, on Page 501, the following is published from a sermon delivered by Mrs. Jane Dowie (who was the wife of the said John Alex. Dowie), in Shiloh Tabernacle, Zion City, Illinois, June 19, 1902:

"ZION CITY A CITY FREE FROM POISONOUS DRUGS.

"One of the beautiful things about Zion City is that there is not a hospital, not a place where it is hard to keep from taking medicines or drugs. On the contrary, it is hard to get any of these things in Zion City.

"If you will take drugs, Zion City is not a place you are recommended to live in, and you are asked to go somewhere where you can live with people who are like-minded with yourself.

"We do not want these things brought to Zion City, because this is a place where it is to be made hard for people to do wrong and easy for people to do right."

That in said LEAVES OF HEALING so edited and published by said John Alex. Dowie, in its issue of October 18, 1902, Vol. 11, on Page 847, under "Editorial Notes," the following statements were made:

"We further say that the land has been leased for eleven hundred years, through the Zion Land and Investment Association, since the opening of Zion City on July 15, 1901. * * *

"We have already received One Million, Forty-five Thousand, One Hundred Fifty-nine Dollars, and Twenty-two Cents (\$1,045,159.22) from the disposal of land."

That in said LEAVES OF HEALING so edited and published by said John Alex. Dowie, in its issue of August 15, 1903, Volume 13, Page 551, the following advertisement was published:

"A NEW ZION CITY PLAT

"* * * * * Zion City lots are leased for 1100 years, and every leaseholder is compelled to live up to the covenants and restrictions of the lease, which will prevent this land ever being used for any unclean or immoral purposes whatsoever, notably, the sale or use of intoxicating liquor, tobacco, disease-producing swine's flesh; or the maintenance of gambling dens, theaters, dance-halls, apothecary shops, doctors' offices, oath-bound secret societies, etc. * * * *

"ZION LAND AND INVESTMENT ASSOCIATION
Zion City, Illinois"

"H. WORTHINGTON JUDD,
Secretary and Manager"

"FIELDING H. WILHITE,
Assistant Secretary."

THESE COMPLAINANTS SHOW that said H. Worthington Judd's signature was printed at the foot of said advertisement, as shown above, he being the Secretary and Manager of said Zion Land and Investment Association, under authority given him in writing by said John Alex. Dowie, as hereinbefore stated;

That in said LEAVES OF HEALING so edited and published by said John Alex. Dowie, in its issue of January 30, 1904, Volume 14, on Pages 463 and 464, was published an account of a sermon delivered by said John Alex. Dowie in Madison Square Garden, New York City, where these Complainants state a large audience of many thousands was assembled on October 27, 1903, in which the following occurs:

"* * * * * I determined that the land should only pass by lease through my hands and the hands of the Christian Catholic Church in Zion, which I represent, into the hands of those who should purchase leasehold lots in that City. * * * *

"THE COVENANTS UPON WHICH LEASEHOLDS IN
ZION CITY DEPEND.

"These covenants, to put it very briefly, are practically that the people who buy the land cannot do as they like. They who buy that land are under covenant to do what God told them to do; they are to obey, up to their light and knowledge, the commandments of God.

"The unclean things that are injurious to man shall never be permitted there.

"Tobacco, Satan's Consuming Fire, that filthy nicotine poison which, whether you like it or not, I will continue to tell you, is a disgrace for any man to use, is absolutely forbidden. * * * *

That in said LEAVES OF HEALING so edited and published by said John Alex. Dowie, in its issue of February 13, 1904, Volume 14, Page 523, in a report of a sermon delivered by said John Alex. Dowie in said Madison Square Garden, October 28, 1903, in which the following statement is made:

"WHAT THE LEASE COMPRISES.

"Meanwhile we prepared that lease, which makes the land belong to the Christian Catholic Church in Zion in perpetual succession, the title being held by myself and my successors in the office of General Overseer, leasing the land for eleven hundred years under covenants which make it impossible for people to sell or manufacture deadly poisons or live wicked lives.

"We also forbid drugstores. We also forbid the settling of doctors in that City to practise medicine."

That in said LEAVES OF HEALING so edited and published as aforesaid, in its issue of April 8, 1905, Volume 16, page 806, in an Article, entitled, "Zion City as it is Today," signed by A. W. N., General Associate Editor, the following statement was made:

"WHAT IS SHUT OUT OF ZION CITY.

"In Zion City there are tolerated no breweries, no saloons, no drug or tobacco shops, no physicians' or surgeons' offices, no houses of ill-fame, no gambling hells, no theaters, no dance-halls, no secret lodge rooms. The keeping or selling of the filthy swine, or their diseased flesh, which God has strictly forbidden as food, is absolutely prohibited."

That in said publication called LEAVES OF HEALING, so edited and published as aforesaid, in its issue of May 6, 1905, Volume 17, Pages 73 and 74, in the report of a sermon delivered by said John Alex. Dowie in Shiloh Tabernacle, Zion City, April 30, 1905, the following statement was made:

"In this City of Zion men and women do not drink liquid fire and distilled damnation; here they do not smoke the stinking, filthy nicotine weed, tobacco; here they do not chew it and spew it.*** Here they take no drugs of any kind. Here the drug shop has no place. Here the gambling hell finds no location.

"A great many people's lives have been saved in Zion by not swallowing liquid fire and distilled damnation, using stinking tobacco, or consuming filthy drugs which destroy life."

That in said publication called the LEAVES OF HEALING, so edited and published, as aforesaid, in its issue of May 20, 1905, on Pages 160 and 161, Volume 17, was published an account of a sermon delivered by said John Alex. Dowie in Shiloh Tabernacle, Zion City, May 14, 1905, in which the following statements were made:

"ALL THE LAND IN ZION CITY BELONGS TO GOD.

"** We have recognized this from the very beginning, so that neither you nor I have any private ownership in it. Not a foot of this land has been sold. It is leased in the Name of God and of His people for eleven hundred years; long enough to be a pretty good freehold.

"Some people thought that they could do what they liked upon it, and found that they could not. They can do only what is right: for the lease of Zion land makes it easy for the people to do right, and difficult to do wrong."

THESE COMPLAINANTS FURTHER REPRESENT UNTO YOUR HONORS that said publications herein referred to, called THE COMING CITY, THE ZION BANNER, and the LEAVES OF HEALING, had in each of their issues the printed signature or name of John Alex. Dowie thereon, with the statement that he was the Editor thereof:

That said publication called "THE COMING CITY" was a fortnightly paper and had a promiscuous circulation of many copies of each issue; and these Complainants further state, on information and belief, that each issue of said paper exceeded 2500 in number;

That the said ZION BANNER was a weekly paper, and had a large miscellaneous circulation; and these Complainants state, on information and belief, that each issue of said ZION BANNER exceeded 2500 in number;

That said publication called the LEAVES OF HEALING was a weekly paper and had a much larger circulation than said other publications, extending throughout the United States, Canada, and foreign countries; and these Complainants state, on information and belief, that each issue of said paper containing the publication of the statements herein mentioned exceeded 10,000 in number, and some issues exceeded 25,000 in number.

THESE COMPLAINANTS FURTHER REPRESENT that said John Alex. Dowie, some time, as your Complainants are informed and believe, and therefore so state, in the month of October, 1903, issued a plat of the Zion City subdivisions in Sections Sixteen (16), Seventeen (17), Twenty (20), Twenty-one (21), Twenty-two (22), Twenty-seven (27), and Twenty-eight (28);

That said plat had the signature or name of said "John Alex-

ander Dowie Founder," printed thereon:

That in the left-hand corner of said plat, under the title, "Explanatory Notes," the following, among other things, were stated:

"Zion City, Illinois, U. S. A., is the world's great object lesson of Christian union and cooperation in business, purity of life, training in the knowledge of God, and preparation for the work of extending the Kingdom of God on earth.

"Upon its consecrated ground there can be no intoxicating liquor, tobacco, poisonous drugs, swine's flesh, theaters, secret societies, gambling dens, places of ill-fame, nor other uncleanness.

* * * * *

"The present Site comprises 6,600 acres, fronting two and one-half miles on the western shores of Lake Michigan, and is midway between the cities of Chicago and Milwaukee, a distance of 42 miles from each.

"The subdivided portion, represented by this Plat, embraces nearly 2,000 acres, and is situated near the center of the whole tract.*** Building lines will be maintained on all streets, avenues, and boulevards, and buildings will be restricted to certain minimum costs, varying in the different districts.

"Copies of 1100-year Lease, Articles of Agreement with Shareholders, Illustrated Booklet of the City of Zion, and other descriptive matter interesting to those who may desire clean and profitable investments, will be mailed to all honest inquirers, upon application.

"October, 1903."

AND THESE COMPLAINANTS SHOW that said Plat was made, published, and distributed about the time of its date, by said John Alex. Dowie and his representatives.

THESE COMPLAINANTS FURTHER SHOW that said John Alex. Dowie, about May, 1903, issued a small booklet called, "A Voice from Zion;"

That on Page 24 of said booklet, Vol. 7, No. 5, the following statements were made:

"ZION CITY LOTS ARE LEASED, NOT SOLD.

* * * * *

"That land has been bought, and is being put into the market, first of all to shareholders in Zion Land and Investment Association, block by block. We have the 6500 acres in our hands, but we take it up and lay it out just as we want it."

On Page 25, the following statements were made:

"The lease provides that men shall obey God and live out their lives in accordance with His Word; that they shall not set up places to sell opium, alcohol, tobacco, or any other poisonous drug; that they shall not sell or use tobacco; that they shall not sell pig, and they shall not sell the filthy scavenger of the sea, the oyster; that there shall be no harlot's den, no gambling hells, no theaters, no secret society lodges where so many thousand men lodge most of the time, who are only occasionally at home. We have none of these, and God helping us, we shall never have.

"Zion City has in its leases covenants that forbid these things, and Zion City has at its head a man who sees that the covenants are carried out."

THESE COMPLAINANTS STATE, on information and belief, that said Plat of Zion City subdivisions last referred to, and said booklet, entitled, "A Voice from Zion," which were made, published, and circulated by said John Alex. Dowie and his authorized representatives, were seen and read by some who subsequently became purchasers from said John Alex. Dowie of lots in Zion City under said Zion City leases; and that said statements on said Plat and in said booklet were influences that contributed towards inducing said people to make said investments.

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that neither said John Alex. Dowie nor his authorized representatives ever revoked, recalled, or annulled the said representations herein stated concerning the plan, scheme, or way in which the said Zion City Site was to be handled, used, and disposed of, and the restrictions that were imposed thereon

And these Complainants show unto your Honors that the practical construction which said John Alex. Dowie put upon the reciprocal character of the obligations created by said restrictive covenants, in respect to which there was a community of interest between him as the holder of unsold property constituting part of said Zion City Site, and the persons to whom he had made leases of portions thereof, showed that he regarded said restrictions as obligatory upon himself as the holder of said unsold property:

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that on the 7th day of July, 1906, William B. Holmes exhibited his Bill of Complaint in the Circuit Court of the United States for the Northern District of Illinois, on the Chancery side thereof, against John Alex. Dowie, Alexander Granger, Jane Dowie, and others:

That upon said bill the said Circuit Court of the United States for the Northern District of Illinois, subsequently and on or about the 27th of July, 1906, appointed John C. Hatley as Receiver of all the property, real and personal, that stood in the name of said John Alex. Dowie on the 30th day of March, A. D. 1906, including all the property of said John Alex. Dowie located at or near Zion City, Illinois;

That both said John Alex. Dowie and said Alexander Granger, in pursuance of such requirement of the Federal Court, did execute conveyances without consideration, conveying, quitclaiming, and releasing to the said Receiver, John C. Hately, any interest they or either of them had in the property that stood in the name of said John Alex. Dowie on the 30th day of March, 1906, which included a large amount of unleased real estate located in Lake County, Illinois, constituting a portion of said Zion City Site, as well as said John Alex. Dowie's reversionary interest in the portions already leased;

That said property so conveyed to the said Receiver, John C. Hately, included the property now occupied, held, and used by the defendants, upon which a drug store, also selling cigars and tobacco, is located, as hereinafter more particularly described; and these Complainants allege that said Receiver Hately adopted and continued the same general plan or scheme for handling, using, and disposing of said Zion City lots as that adopted and used by said John Alex. Dowie, as hereinbefore shown, and issued leases to purchasers of lots in Zion City running till January 1, 3000, with said permanent restrictive covenants contained in the same, and also with the statement in the leases that said restrictions upon the use of the property were for the benefit of the residents of Zion City Site as well as for the benefit of the lessor; and these Complainants claim

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that in October, 1906, an application was made to the said Circuit Court of United States for the Northern District of Illinois, in the case of William B. Holmes against John Alex. Dowie and others, for an order authorizing the Receiver to subdivide and sell fifteen hundred (1500) acres of agricultural lands, constituting part of the said Zion City Site;

"That said Receiver is hereby authorized to subdivide certain 1580 acres of agriculture lands in and about Zion City into tracts or parcels of from five to twenty acres each, and offer them at private sale to purchasers at not less than Two Hundred Dollars (\$200.00) per acre, upon terms of either cash or one-half cash and balance secured by note for deferred instalments secured by first lien of mortgage, and authorizing the Receiver to convey title by 1100-year lease on form used heretofore by Dowie for such purposes to such purchasers upon payment of the purchase price in cash, and to the extent necessary apply the proceeds arising from such sales to the payment and release of mortgage now outstanding and unpaid against properties proposed to be sold."

That in said petition said Receiver, among other things, stated:

"That the title of your petitioner to this real estate is incumbered by various leases and arrangements made before his appointment, including mortgages, contracts, etc., and computing interest thereon up to the present time, to about the sum of \$400,000.00; that by far the largest part of said real estate is unimproved land bringing no revenue or return to said estate; that in the judgment of your petitioner, as appears by the statement already made, the said estate in his hands is absolutely insolvent, and the only question to be considered is how it can be so administered as to pay the largest dividend to creditors: * * * *

"That as he is advised by counsel, this Court, in making the order of July 27th, 1906, decided that the property now in the hands of your petitioner as Receiver as aforesaid was held by the said John Alexander Dowie, at the time the bill under which your petitioner was appointed Receiver herein was filed, in trust for the benefit of the Church or Association situated at Zion City and frequently referred to as the Christian Catholic Apostolic Church in Zion; and, therefore, your petitioner suggests that this fact might well be found in any decree entered upon this application."

That upon said petition the Hon. Kenesaw M. Landis, Judge in said Court, upon hearing of said petition, entered an order reciting and finding among other things the following:

"This case coming on to be heard upon the petition of John C. Hatley, Receiver herein, filed in this cause on the 27th day of May, A. D. 1907, praying for authority to make sale of the property in his hands as such Receiver, and upon the bill, answers, and other pleadings in this cause and the record hereof, and upon the proofs, oral, documentary, and written, and upon taken and heard herein and considered upon the application for the appointment of a Receiver in this cause

and such proof so heard and taken upon this application, and said complainant herein joining with the said Receiver in an application for a decree of sale as prayed by the said Receiver in his said petition, and the Court being now fully advised in the premises,

"DOTH FIND that the facts alleged in the petition by the said Receiver are true, and that he holds title to the property over which he has been appointed Receiver under the proceedings and by virtue of the conveyance in said petition recited.

"The Court doth further find that the property now in possession of the said Receiver and held by him, and thus derived, was acquired by the said John Alexander Dowie in his lifetime for the use and benefit of the Christian Catholic Apostolic Church in Zion, and that the said Dowie, at the time when the said bill was filed, held the same in trust for that Church or Association, or the members thereof, as is in said bill alleged.

"And the Court doth further find that as averred in said petition, the said estate is insolvent, and that the debts outstanding and existing against the said property and for which it stands liable far exceed its value, and that said real estate is very largely vacant and unproductive, and that the taxes, interest, and other charges against said estate make it exceedingly burdensome and unprofitable for the said Receiver to hold it, and that the existence of mortgages for large amounts upon portions of said real estate render it exceedingly likely that unless the same is speedily sold and converted into money, the estate will be involved in serious loss, and that it is for the best interests of all creditors and all persons concerned that the property of the said estate should be sold under the order and direction of this Court, and as prayed in the petition of the said Receiver asking such decree of sale, and that that proceeds after payment of costs and expenses of administration should be distributed to those thereto properly entitled. It is therefore on motion,

"* * * ORDERED, ADJUDGED, AND DECREED by the Court * * * that the said John Alexander Dowie had in his lifetime no beneficial interest in the said property and estate which he could devise or bequeath by his said last Will and Testament; that such interest as he had as Trustee as aforesaid was intercepted and passed to the Receiver herein by virtue of the conveyance made by him and the said defendant, Alexander Granger and wife, to the Receiver herein, pursuant to the interlocutory order entered herein July 27th, 1906. * * *

"* * * The Court doth further ORDER, ADJUDGE, AND DECREE THAT pursuant to the prayer of his said petition the said John C. Hatley, Receiver as aforesaid, be and he is hereby authorized to sell all of the said property, real, personal, or mixed, which has come to his hands or possession as such Receiver in parcels from time to time, in his discretion, at such prices and upon such terms as he may deem to be for the best interest of the said trust estate, and that each sale of real estate shall be reported fully to this Court with all details as to price, terms, and conditions of sale for confirmation or rejection, and that no conveyance of any of such real estate shall be made by the said Receiver except after confirmation by this Court as aforesaid."

THESE COMPLAINANTS FURTHER SHOW that subsequently, and on or about the 10th day of June, 1907, said John C. Hatley, Receiver, filed another petition in said Court in said proceeding, in which said Receiver, among other things, stated to the Court as follows:

"Said Receiver now further respectfully represents unto this Court that he has a number of offers for certain parcels of real estate at such prices and upon such terms as hereinafter set forth, all of which he believes should be accepted and an order duly entered herein confirming such sales and authorizing said Receiver to execute conveyances therefor by demising the premises hereinafter described by form of lease commonly known as Zion City form, and expiring on

the 1st day of January, A. D. 3000, containing all the restrictive covenants and conditions heretofore regularly imposed and contained in all the grants of real estate made by John Alexander Dowie in his lifetime to the persons offering to buy the same, as hereinafter set forth."

That said Receiver in said petition enumerated a number of persons who were willing to buy property if they obtained the same with the so-called Zion lease;

That upon said petition said Circuit Court of the United States for the Northern District of Illinois entered an order in said proceeding, a portion of which is as follows, to wit:

"This matter coming on to be heard upon the verified petition of JOHN C. HATELY, Receiver herein, for confirmation of sales and for authority to execute the conveyances as recited in said Petition, and for leave to acknowledge and subdivide certain property, and for other orders, and it appearing unto the Court that all parties in interest have had due notice and are now before the Court through their respective counsel, and it further appearing that all of the material allegations of said Petition are true, and that it is for the best interest of all of the parties to said Cause and for the Estate and the creditors thereof, that recommendations made by said Receiver be concurred in, and that he be authorized to execute the several conveyances and do the other acts and things asked for, as more fully recited in said Petition, and the Court having heard the suggestions of counsel, and being now fully advised in the premises, and none of the parties interested or their counsel objecting,

"IT IS ORDERED, ADJUDGED, AND DECREED that John C. Hatley, Receiver herein, upon the terms recited in said Petition, have leave to execute conveyances in the form commonly known as 'The Zion City Leases' expiring January 1st, A. D. 3000, containing all of the restrictive covenants and conditions heretofore regularly imposed and contained in all grants of real estate made by John Alexander Dowie in his lifetime, to the persons and of the property, all situated in Township 46 North, Range 12 East of the 3rd Principal Meridian, in Lake County, Illinois, as now hereinafter specifically set forth."

The order then recited a list of over twenty (20) parties to whom the Receiver was authorized to execute a Zion lease.

YOUR COMPLAINANTS FURTHER SHOW that in pursuance of said order, said Receiver did execute so-called Zion leases to said purchasers of portions of said Zion City Site; and that under a prior order of court said Receiver executed a lease to Elizabeth D. Van Horn and Morris Van Horn;

That the lease to said parties last named was numbered 2802, No. 2801 being the last serial number of the John Alexander Dowie leases;

That in the lease to said Elizabeth D. Van Horn and Morris Van Horn, which was dated November 19, 1906, and demised lot Eight (8), Block Eleven (11), in Zion City Subdivision in Section Twenty-eight (28), the said John C. Hatley used the old printed form of lease which had been used by said John Alexander Dowie, by erasing the name of said Dowie and inserting his own as Receiver;

That said lease contained all the said permanent restrictive covenants contained in all of said John Alex. Dowie leases, as well as the following:

"It is further expressly admitted by the said lessee, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of such lessee, that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose of this lease, during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, his successors and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them."

That subsequently, after the date of said lease, it appears that said John C. Hatelly prepared a printed form of lease; and these Complainants show that all the other purchasers of lots, to whom he executed Receiver's leases, received said leases upon said printed form so prepared by him;

That said printed form contained all of said permanent restrictive covenants found in the leases theretofore executed by said John Alex. Dowie;

That said Receiver, evidently for the purpose of clarifying the statement in the lease that the restrictive covenants were designed not only for the benefit of the lessor, but also for the benefit and protection of all other Zion lessees and occupants of Zion City Site, changed slightly the phraseology of one clause of said Zion lease, so that the same read as follows in said Receiver's leases, to wit:

"It is further expressly admitted by the lessee that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the protection of the lessor and other residents of Zion City Site."

THESE COMPLAINANTS STATE, on information and belief, that every one of the leases executed by said John C. Hatelly, and subsequently by his successor, Gus D. Thomas, contained said statement in the lease as above quoted; and these Complainants attach hereto a copy of one of said printed forms of leases used by said Receiver, and the same is marked "Exhibit 7" and made part hereof.

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that said John C. Hatelly, Receiver, issued, some time, as your Complainants are advised and believe, between September 1st, 1907, and October 15th, 1907, a large printed advertisement, entitled, "Zion City." This advertisement contained, among other things, a panoramic view of Zion City as it appeared before building operations commenced, and as it appeared later with numerous buildings located thereon. This advertisement was signed by the "Zion Land and Investment Association," and by the printed signatures of "John C. Hatelly, Receiver," and "H. W. Judd, Mgr. Land Department." The said advertisement, among other things, contained the following statements:

"1901 — ZION CITY — 1907"

"DELIGHTFULLY SITUATED, a Joy to the WHOLE EARTH."

"Hundreds of families located here for the past five years can testify to the truthfulness of the above."

"Why? Because it is a *clean city for Clean People*."

"You will find missing here the Saloon, Tobacco Shop, Drug Store, Gambling Resort, House of Ill-fame, Theater, and many of the other establishments which curse the earth and drag the younger generations down to perdition."

"But what you will find here is an IDEAL CITY FOR FAMILY LIFE, a City which has many attractions which should be interesting to honest home-seekers."

* * * * *

"Zion City is destined to be a leading manufacturing center, and not a few successful concerns are considering the advisability of locating their plants here, willingly complying with the rules and restrictions obtaining in this City."

* * * * *

"The Receiver is offering to dispose of lots, many of them beautifully located and commanding an excellent view of Lake Michigan, having an elevation of not less than 31 feet, and hundreds of them exceeding 100 feet, above the lake level. These lots run from \$150 to \$1,500 each, according to size, location, etc., the dimension varying from 40 to over 100 feet in width, and from 140 to 200 feet in depth."

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that said John C. Hatelly as such Receiver in

the year 1906, sent out mimeographed letters to persons who were owing upon unpaid purchase money for Zion City lots, which letters, among other things, contained the following statements, this being taken from a mimeographed letter, or form of letter, dated November 3, 1906, signed by said John C. Hatelly, Receiver, with his mimeographed signature:

"Everything possible is being done so safeguard the fundamental principles upon which this Movement and City were founded, and it is safe to believe that the cities which are so prevalent elsewhere will never be tolerated in this place."

* * * * *

"An order of court has just been issued authorizing me to dispose of 1580 acres of Zion's land, outside of the subdivided district, the proceeds to be used in paying off the original purchase money mortgages on all the land."

That said Hatelly was so careful to preserve the unsold property in his hands from any uses forbidden by said permanent restrictive covenants that said Hatelly, as your petitioners are informed and believe, and therefore so charge, prepared a mimeograph form for lease of vacant lots for temporary uses, such as for gardening purposes, belonging to the Estate, which was as follows:

"Zion City, Ill., 190

"In consideration of \$.... this day paid and \$.... payable the right is given to use Lot in Block of Zion City Sub-division, in Sec., T. 46 N. R. 12, E. of 3d P. M. in Lake County, Illinois, for purposes only for the season of 190... It is distinctly understood that all the covenants contained in Zion City 1100-year leases by the lessee or lessees therein, are made incumbent upon the said as signified by hereto."

ZION LAND & INVESTMENT ASSOCIATION.

John C. Hatelly, Receiver.

By
....."

AND THESE COMPLAINANTS FURTHER STATE, on information and belief, that in one instance, said John C. Hatelly, as such Receiver, used a blank form of printed "short-term lease," which had been previously prepared by said John Alex. Dowie for the leasing of undisposed of property for temporary purposes;

That said printed blank form of "short-term lease" contained the said permanent restrictive covenants, hereinbefore referred to, and your Complainants attach hereto, marked "Exhibit 8," one of said printed short-term leases, dated December 1st, 1906, and signed by said John C. Hatelly, Receiver, and make the same part hereof.

THESE COMPLAINANTS CLAIM AND INSIST that not only did said John Alex. Dowie, but said Receiver John C. Hatelly did also, by adopting and using said printed form of "short-term lease" with said permanent restrictive covenants contained in the same, to be used in the lease of property for gardening purposes or other temporary uses, acknowledge and show that the practical construction which they put upon said permanent restrictive covenants contained in the Zion leases was to the effect that the same were binding upon the undisposed portions of Zion City Site as much as upon those portions of Zion City Site which had been disposed of; and hence that all of said Zion City Site was subjected to the said permanent restrictive covenants and general plan or scheme for using and disposing of the same, and could not be used, even temporarily, in violation thereof; and these Complainants state, on information and belief, that said Receiver Hatelly never made any leases of any Zion City lots without the same contained said permanent restrictive covenants.

YOUR COMPLAINANTS FURTHER SHOW that the list of leases made by said John C. Hatelly, Receiver, numbered from 2802 to 2864, inclusive, and that the leases made by his successor, Gus D. Thomas, Receiver, ran from 2865 to 2887;

That some of said leases embraced several lots, and some of them only one lot, but all of the lots constituted part of the Zion City Site which had been consecrated, dedicated, or devoted

by said John Alex. Dowie, the founder of said Zion City, to restricted uses only, which excluded and prohibited their use for the purpose of carrying on upon the same a saloon, or drug store, or cigar or tobacco store, or an office of a practicing physician or surgeon, or any of the other occupations mentioned in the said permanent restrictive covenants contained in said Zion leases.

THESE COMPLAINANTS FURTHER SHOW, on information and belief, that many, if not all, of the purchasers of property from said Receivers under said so-called Zion leases purchased the same upon the understanding that they were purchasing lots which were to be permanently protected during the life of the leases against the occupation or use of any property constituting part of the Zion City Site, for uses or purposes prohibited by said permanent restrictive covenants;

That the benefit of said restrictive covenants in the nature of an equitable servitude covered and extended over all of the Zion City Site, and constituted part of, or an element in, the consideration which they paid for their respective lots;

That some of them read the statements contained in said advertisement signed by said John C. Hatley, Receiver, in reference to the City being a clean city for clean people, where tobacco shops, saloons, drug stores, gambling resorts, etc., were not found, and relied upon such representations in making their purchases and in paying their money, and in building lasting and valuable improvements upon their lots;

That all of said parties have fully paid the entire consideration for their purchases.

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that said John Alex. Dowie departed this life on or about the 9th day of March, A. D. 1907;

That said Wilbur Glenn Voliva was duly elected his successor as General Overseer of the said Christian Catholic Apostolic Church in Zion, by an election held in the City of Zion on the 18th day of September, A. D. 1906, which took place under the order and direction of the Federal Court in said proceeding, in which said Court appointed a receiver and took charge of the Zion Estate;

That said Court, in said proceeding, on the 20th day of September, 1906, found that at said election one thousand nine hundred and eighteen (1918) votes were cast, of which said Wilbur Glenn Voliva received one thousand nine hundred and one (1901), as General Overseer of the Christian Catholic Apostolic Church in Zion;

That said Wilbur Glenn Voliva has been filling the said office of General Overseer since said date, and administering the affairs of said Church as its leader and head;

That the headquarters of said Church are still located at said Zion City, and the work of said Church is being carried on from said headquarters, not only in said Zion City, but in divers other places throughout the world;

That said City of Zion contains a population of about five thousand (5000) inhabitants;

That said Wilbur Glenn Voliva has not sold any of the land constituting part of said Zion City Site, which he acquired from said Receivers, except by leases running to January 1, A. D. 3000, containing all of said permanent restrictive covenants which were contained in the said Zion leases made by said John Alex. Dowie, as aforesaid;

That said leases are numbered from No. 1 to No. 360, inclusive.

THESE COMPLAINANTS FURTHER REPRESENT that said permanent restrictive covenants have been generally observed down to the time the said drug store and tobacco business was started by the defendants, as herein stated, since the said property came into the possession and control of said John Alex. Dowie;

That as soon as John Alex. Dowie obtained possession of the farms purchased for said Site where swine were kept and raised, the said John Alex. Dowie caused the same to be removed, and would not allow the same to be kept or raised by the parties who occupied said farm-houses, barns, and out-buildings for him;

That of the property constituting said Zion City Site which has been subdivided into lots and blocks, at least thirty-eight per cent. (38%) thereof is held by parties who obtained the same under leases, or under assignments of leases, either from said John Alex. Dowie or one of said receivers, with the said perma-

nent restrictive covenants contained in the leases, binding them and their assigns to the observance thereof until January 1, A. D. 3000;

That the only lots sold by either of said receivers in the Zion City subdivisions by deeds which did not contain said restrictions (not including any lots which were leased with restrictions and then conveyed in fee to the lessee or his assigns) constitute in all not more than 88 lots out of a total number of 4924 lots in said subdivisions;

That the properties known as the Temple Site, on which Shiloh Tabernacle is located, constituting about ten (10) acres, and the property known as the Zion Home, comprising fourteen (14) lots, the Zion Administration Building, comprising thirteen (13) lots, the Zion Stores, comprising ten (10) lots, and the remaining portion of the Zion Estate which was undisposed of in the hands of Receiver Thomas on the 1st day of March, 1911, and then sold and conveyed to Wilbur Glenn Voliva (except what he has disposed of under leases containing said permanent restrictive covenants), who admits and acknowledges that he acquired the same subject to an equitable servitude against the use of the same, or any part thereof, for the uses or purposes prohibited by said permanent restrictive covenants, and that said equitable servitude so exists in favor of the lessees of other lots constituting part of said Zion City Site, said lessees acquiring the same as rights, privileges, easements, and appurtenances attaching and belonging to the leasehold estate so purchased by them respectively; and

THEREFORE THESE COMPLAINANTS SHOW UNTO YOUR HONORS that over ninety-seven per cent. (97%) of all the land constituting the Zion City Site (excluding that released in payment of purchase money mortgages, as hereinbefore stated) is now held by parties who are under express covenant (or are in privity of estate to such covenantors) to observe said permanent restrictions in respect to their property, or by parties who, like said Voliva, confessedly hold their property subject to such restrictions; and that less than three per cent. (3%) of the land constituting said Zion City Site as finally established, as herein stated, is held by parties whose conveyances (or the chain of title under which they claim) do not show on their face that they hold their property subject to said permanent restrictions, or who do not admit and acknowledge that their property is subject to said permanent restrictions; and

THESE COMPLAINANTS BELIEVE AND CHARGE that a substantial portion of this small per cent. last named is held by persons who, if not now prepared to admit that their holdings are subject to such equitable servitude, are not disposed to violate said permanent restrictions, or use their said property for purposes prohibited by said permanent restrictions;

That in fact less than 1/10 of 1 per cent. is held by parties who desire and expect to use their respective properties for purposes prohibited by said permanent restrictions contained in said Zion leases.

THESE COMPLAINANTS FURTHER SHOW that there has been no such change in the situation or surroundings or neighborhood of said Zion City Site, since the said Zion City was founded, as to destroy the benefit or value of said permanent restrictive covenants to the lessees of said Zion City lots; and that said permanent restrictions constitute today one of the valuable assets and property rights held and enjoyed by these Complainants in connection with their respective holdings of the said leasehold estates, herein described.

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that on or about October 27, 1908, a letter of that date was written to said Gus D. Thomas, Receiver, by a number of holders of Zion City leases, among others, your Complainants: W. E. Greenfield, Arthur Wagnell, Charles E. Waugh, and O. L. Tindall;

That at this time said Thomas was suggesting or proposing to sell lots in Zion City free from restrictions, so far as he had power to do so;

That in said letter these statements were made:

"Zion City, Illinois, October 27, 1908.

"Mr. Gus. D. Thomas,
Receiver of Zion's Institutions & Industries, etc.,
Zion City, Illinois.

* * * * *

"We respectfully submit that as the present representative of the Zion Estate you are in duty bound to protect the interests of whatever name and nature of the leaseholders under said leases;

"That said leaseholders have other than monetary interests involved in the integrity of their leaseholds, which said leases were given to evidence. * * * *

"We further submit, in our own behalf, and in the behalf of other leaseholders, that while the leases were issued, nominally, by John Alexander Dowie, lessor, that every lessee had an interest in the City of Zion far greater and more important than the mere right of each leaseholder to live on and possess his leasehold simply to the physical boundaries thereof;

"That their rights to live peacefully on said leased premises, and to be surrounded by wholesome conditions, as contemplated in their said leases, were worth far more to each said lessee than the simple money purchase price paid to said lessor; and, in fact, the clean, favorable environment offered by said Dowie, and presupposed to be guaranteed by said leases was the real consideration for leaseholders entering into leasehold relations.

"Zion City was founded as a peculiar city to promote certain fundamental principles, which principles induced us, with others, to purchase leases, and through accepting said leases we were guaranteed the privileges and immunities which said leases were intended to safeguard;

"That it is provided in said leases (among other things) to wit:

"THE LESSEE FURTHER COVENANTS, PROMISES, AND AGREES with said lessor, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of the lessee, and this lease is made upon the express condition, that said premises, and each and every part and portion thereof, and all buildings, improvements, or anything else that may ever be upon said premises, shall never be used or occupied by the lessee, or by the heirs, executors, administrators, lessees, successors, or assigns of the lessee, or by any one else at any time during the term of this lease, as for a slaughter house, distillery, tannery, soap factory, glue factory, gun-powder factory or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop or drug-store; or a place for the manufacture or sale of drugs or medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering, or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome, or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States, or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises."

"We desire to call your particular attention to the follow-

ing section of said leases, as evidencing (with a large amount of other undisputed statements and understandings) the purpose of both the lessor and the lessees, viz.:

'It is further expressly admitted by the said lessee, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of such lessee, that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, his heirs, executors, successors, and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them.'

"We submit that the restrictions were in behalf of the welfare of the leaseholders and the movement, and not solely in behalf of said lessor in his own proper person, and that the leases were entered into with that understanding, and that said understanding is, in fact, a part of the lease conditions.

* * * * *

"We are in duty bound to insist that the integrity of the Zion City leases be maintained inviolate, in order that lessees under said leases may enjoy the rights, privileges, immunities, and environment which said leases were intended to give and guarantee to them.

"We respectfully ask that you, as the official representative of the Zion Estate, take notice of the foregoing, and do the needful, in order that we and others may be protected to the fullest extent.

"Respectfully,"

which said letter was signed by a number of Zion lessees — among whom were these Complainants:

W. E. Greenfield, Arthur Wagnell, Charles E. Waugh, and O. L. Tindall.

THESE COMPLAINANTS FURTHER STATE that from the situation existing at that time, the relation said Bellows sustained to the Receiver, and other circumstances, they are led to believe, and therefore, from such information and belief, charge, that the Defendant, Bellows, either saw said letter last mentioned, written to said Thomas, or learned of the same, and discussed the questions raised by said letter with said Thomas, and especially whether the said Thomas could or should, after receiving such a protest from Zion lessees, convey property to said Bellows and others in Zion City free from said permanent restrictive covenants;

That shortly after the receipt of said last mentioned letter, said Bellows did negotiate with said Thomas for the purchase of the lots hereinafter mentioned, which were deeded to him, and it was arranged between said parties that if the Court would permit it, said Thomas should convey the same to said Bellows by deed in fee simple, without having in the same all of said permanent restrictive covenants, but with some of said restrictions, viz., those prohibiting the use of the premises for the manufacture or sale of intoxicating liquors, or for gambling, or for a house of ill-fame or for a use that contravened the laws of Illinois or the United States — which your Complainants claim and charge necessarily caused said Bellows to find out — if he did not know before — why such restrictions were inserted in his deed, and that they were only a portion of the restrictive covenants that said premises were subject to;

That thereafter, and on the 23d day of November, in the year 1908, said Receiver Thomas filed a Petition in said Circuit Court of the United States for the Northern District of Illinois, in said proceeding before referred to, in which he asked leave to sell the following property to Duncan G. Bellows, to wit: Lots Twenty-one (21), Twenty-two (22), and Twenty-three (23) in Block Sixty-one (61), in Receiver's Resubdivision of a part of Zion City Subdivisions Numbers One (1), Two (2), and Five (5), abutting on Elijah Avenue, in Sections Twenty-one (21), Twenty-two (22), Twenty-seven (27), and Twenty-eight (28), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian in said Lake County;

That the Court, on the 23d day of November, A. D. 1908, entered an order in said cause permitting such sale;

That subsequently a quitclaim deed was executed by said Thomas as Receiver to said Duncan G. Bellows of said property, which said deed was dated December 12, 1908, and recorded in

the Recorder's Office of Lake County on the 15th day of December, 1908, in Book 169 of Deeds, Page 216, a certified copy of which deed is attached hereto marked "Exhibit 9," and made part hereof;

AND THESE COMPLAINANTS CLAIM AND CHARGE that said quitclaim deed conveyed the title to said lots to said Bellows, subject to the equitable rights and easements therein of these Complainants, as herein in this Bill set forth.

THESE COMPLAINANTS STATE that they never were notified to appear in said United States Circuit Court, in which said proceeding was pending, where said Receivers were appointed, to show cause why said court should not sell Zion City lots free from said permanent restrictive covenants, nor did they ever have any day in court upon any such issue, question, or controversy; and, as a matter of fact, these Complainants allege that the records and files of said court in said proceeding, in which the property and estate of said John Alex. Dowie was disposed of by said Receivers, establish that no issue was ever formed or made upon the question of the right of said receivers to dispose of said Zion City land, free from the said permanent restrictive covenants herein described, or free from the equitable servitudes and easements created upon said Zion City Site by said John Alex. Dowie and said Receivers, as herein in this Bill set forth; and no petition or pleading was filed in said proceeding by the Complainant, or either Receiver, or any one else, asserting such right and asking the court to so adjudicate or decree with or without notice to the Zion lessees who owned said equitable easement as a property right, and so were entitled to have their day in court upon any such hearing, and hence said court had no opportunity, or power, or authority to make any such adjudication; and, in fact, no such adjudication was ever made by said court, because, if the authority given by the court to the Receiver to make such conveyance in fee to said Bellows could be construed as a permission by the court to convey the same free from the said equitable servitudes and easements imposed upon the same by said John Alex. Dowie and said Receivers, as herein set forth, so far as the rights of the Complainants and other Zion lessees were concerned, and not simply so far as the right of the Receiver as the holder of other Zion City lots to enforce such restrictions was concerned, then, in such case, the right to do so was not the matter in issue before the court, and was only collaterally involved in such order, and such order was not made upon any pleading, petition, or issue presented to the court, where your Complainants, and others whose rights would be affected by a legal determination of such issue, were before the court; and so far as these Complainants were concerned, such a construction placed upon said order would make that part of the same *coram non iudice*, and an absolute nullity; and these Complainants claim and insist that under the Constitution of the United States, they cannot be deprived, without due process of law, of their property rights in the nature of equitable easements in the land so conveyed to said Bellows by said Receiver Thomas;

That subsequently said Bellows quitclaimed his interest to said William H. Fabry in the following portions of said property so purchased by him, as aforesaid, to wit: The West Ninety (90) Feet of Lot Twenty-two (22) in Block Sixty-one (61) [in Section Twenty-two (22)], in Receiver's Resubdivision of a part of Zion City Subdivisions Numbers One (1), Two (2), and Five (5), abutting on Elijah Avenue in Sections Twenty-one (21), Twenty-two (22), Twenty-seven (27), and Twenty-eight (28), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, in said Lake County;

That the said deed so made to said Fabry by said Bellows was dated December 12, 1908, and was recorded in the Recorder's Office of said Lake County on the 15th day of December, 1908, in Book 168 of Deeds, Page 75, and a certified copy of the same is attached hereto, marked "Exhibit 10," and made part hereof;

AND THESE COMPLAINANTS CLAIM AND CHARGE that said quitclaim deed conveyed the title to said property to said Fabry, subject to the equitable rights and easements therein of these Complainants, as herein in this Bill set forth.

THESE COMPLAINANTS FURTHER REPRESENT UNTO YOUR HONORS that subsequently said William H. Fabry conveyed said premises last described to Bradford E. Simmons, under a deed dated April 23, 1914, which was recorded in the Recorder's Office of Lake County on the 3d day of March,

1915, and a certified copy of which said deed, with the acknowledgement thereof and the date of recording, is attached hereto, and made part hereof, marked, "Exhibit 14."

AND THESE COMPLAINANTS CLAIM AND CHARGE that said quitclaim deed conveyed the title to said property known as the West Ninety (90) Feet of Lot Twenty-two (22) in Block Sixty-one (61), in Section Twenty-two (22) by said Fabry to said Bradford E. Simmons, subject to the equitable rights and easements therein of these Complainants, as herein in this Bill set forth.

YOUR COMPLAINANTS ARE ADVISED AND BELIEVE, and so charge, that said Bradford E. Simmons has authorized and permitted the Defendant, William H. Fabry, and his agent or employe named M. F. Ellis, who is made defendant hereto, to use the building which is located upon said premises so conveyed by said Fabry to him as and for a drug store, an apothecary's shop, and a place for the manufacture and sale of drugs and medicines, and a place for the sale of cigars and tobacco, and has authorized one, Doctor George D. Billmeyer, to use said building for his office as a practicing physician.

YOUR COMPLAINANTS ALLEGE that the building upon said premises is now being used for a drug store, and an apothecary's shop, and a place for the manufacture and sale of drugs and medicines, and the office of said Doctor Billmeyer, and as a cigar and tobacco store, by said Fabry, through his agents, employes, lessees, or representatives, and by said Simmons, Ellis, and Doctor Billmeyer, in violation of the said permanent restrictive covenants contained in said Zion leases, and in violation of the equitable servitude existing in said premises in favor of your Complainants and others; and that signs upon the outside of said store read: "DRUG STORE," and "CIGARS AND TOBACCO."

THESE COMPLAINANTS SHOW UNTO YOUR HONORS that the building located upon the West Ninety (90) Feet of said Lot Twenty-two (22), in said Block Sixty-one (61), Receiver's Resubdivision, was built upon said premises in the year 1914;

That the same was constructed of brick, and to all outward appearances was constructed to be used as a store, or for other business purposes, on the first floor, and the second floor to be used for such purposes as are usual in the second story of a brick business block;

That said building, as it exists today, can be used, without any great loss to the owner, for any ordinary business purpose, requiring no material change in its construction to adapt it to use for ordinary business purposes which are permissible under the permanent restrictive covenants of the Zion City leases;

That when said building was being constructed, and until the occupation thereof, there was no notice or outward evidence or intimation given that said building was to be used for purposes prohibited by the said permanent restrictive covenants in the Zion leases.

THESE COMPLAINANTS FURTHER STATE, on information and belief, that the purpose for which said premises are now being used did not become definitely or absolutely known until after the occupation of said building after it was constructed, some time in the month of August, or September, 1914;

That the sign, "DRUG STORE," and "CIGARS AND TOBACCO," which now exists on the front of said building, was not put there until after such occupation;

That rumors and reports circulated during the time said building was being constructed were to the effect, at one time, that a musical instrument and jewelry business was going to be carried on there, and, later, that a dry-goods business was to be conducted in the building.

THESE COMPLAINANTS FURTHER STATE, on information and belief, that as soon as, or within a reasonable time after, it became definitely and positively known that said building was to be used for purposes in violation of the permanent restrictive covenants in said Zion leases, Wilbur Glenn Voliva, the General Overseer of Zion and the head of the Christian Catholic Apostolic Church in Zion, took steps at once to try and have the owner and occupant of said premises restrained by injunction from carrying on any business therein in violation of said permanent restrictive covenants;

That to this end said Wilbur Glenn Voliva, as such General Overseer, employed a competent and able attorney in Chicago,

who had had some litigation in the courts over restrictive covenants, and who was more or less familiar with the situation at Zion City, to investigate the matter and give his legal opinion whether or not an injunction could be maintained against the use of said premises occupied by the defendants for purposes prohibited by said permanent restrictive covenants in the Zion leases;

That said attorney investigated the matter, and wrote said General Overseer Voliva an adverse opinion, to the effect that said restrictive covenants, in his opinion, were designed for the personal benefit of said John Alex. Dowie, the lessor, and did not create easements appurtenant to the Zion City land;

That immediately, or within a reasonable time after receiving said opinion, said General Overseer Voliva, not being disposed to accept said opinion as a finality, sought other advice upon the matter, to the end that said restrictive covenants might, if possible, be enforced, as he believed they could and should be;

That said Voliva directed his counsel in Zion City to locate Mr. Samuel W. Packard, that said Voliva might communicate with him and procure his opinion as to said restrictive covenants;

That said counsel, knowing that said Packard had moved from Chicago, wrote to Mr. Neice, said Packard's former partner in Chicago, inquiring for said Packard's address;

That said Neice himself had removed to California, and said letter, after delay, was forwarded to said Neice at Los Angeles, from which place said Neice, under date of November 2, 1914, informed said counsel of the address of said Packard;

That no prompt answer being received from said inquiry, said General Overseer Voliva wrote a letter to Samuel W. Packard, the legal adviser of said John Alex. Dowie when he founded said City of Zion, and who, as such legal adviser, drafted the form of said Zion leases, directing the letter to Los Angeles, California, which he then supposed was the address of said Packard, who had moved to California some years before;

That this letter so directed to said Packard at Los Angeles, California, was returned undelivered to said General Overseer Voliva;

That said General Overseer Voliva also made other efforts to find the correct address of said Packard; and meanwhile a letter came to said Voliva's Zion City counsel from said Packard's former partner, who was at Los Angeles, California, giving said Packard's address as Pasadena, California;

That said General Overseer Voliva immediately, or within a reasonable time thereafter, under date of November 11, 1914, wrote to said Packard at Pasadena, California, enclosing the opinion of said Chicago attorney, and his letter, previously sent to Los Angeles, California, under date of October 22, 1914, in which the opinion of said Packard was sought upon the matter, said General Overseer Voliva stating, among other things, in said letter: "If Mr. . . . is right, * * * it is certainly a great surprise to me, and to all Zion people."

THESE COMPLAINANTS FURTHER STATE, on information and belief, that said Attorney Packard received said letter from said General Overseer Voliva about the middle of November, 1914, at Pasadena, California;

That said Packard started immediately the next day to investigate the legal matters involved, and devoted his time diligently to the examination of the law on the matter every day, except Sundays and Thanksgiving Day up to and including Saturday, the 19th of December, 1914, when he sent to said General Overseer Voliva his written opinion upon the matter, which was, in substance, to the effect that said permanent restrictive covenants, in his opinion, could be enforced as to any property constituting a part of the Zion City Site held by parties acquiring the same charged with notice of such restrictions on the use of the same.

THESE COMPLAINANTS FURTHER SHOW that said General Overseer Voliva and others caused a written notice to be served upon Defendant, Wm. H. Fabry, on the 10th day of December, 1914, and on said Doctor George D. Billmeyer on the 11th day of December, 1914, a copy of which is attached hereto, marked "Exhibit 11," and made part hereof, and is signed, amongst others, by the Complainant, W. E. Greenfield;

That on the 2d day of January, 1915, another notice was served upon said Defendant, William H. Fabry and George D. Billmeyer, a copy of which is hereto attached and marked "Exhibit 12," and made part hereof, signed amongst a large number of others, by the Complainants:

Joseph H. Paxton
Arthur Wagnell
Thos. McEwen
Marshall Moulton
August A. Swanson
William Johnston
O. L. Tindall
Louise Zweizig
Augusta McConnell (nee Baske)

THESE COMPLAINANTS FURTHER SHOW that said General Overseer Voliva, after receiving said written opinion from said Packard, about the 24th of December, 1914, caused the same to be printed; and that when printed in sheets about the size of ordinary printed briefs, it made over one hundred twenty-six (126) pages of printed matter;

That said General Overseer Voliva had previously requested his local counsel, Mr. Theodore Forby, and Mr. C. P. Barnes, of Woodstock, Illinois, to make preparations for the filing of a Bill for Injunction against said Defendants;

That as said Attorneys Forby and Barnes were not as familiar with the matter as said Packard was, who had prepared said opinion, arrangements were made by telegraph with said Packard to come on to Zion City and assist in the preparation of a Bill for a temporary Injunction against said Defendants, in pursuance of the legal principles laid down in his opinion;

That the fee of said Packard was fixed at a definite sum of so many thousand dollars, irrespective of the time that might be consumed by said Packard in the preparation of the case for a temporary Injunction; and

THESE COMPLAINANTS STATE, on information and belief, that said Packard came to Zion City immediately after such arrangements were made, as aforesaid, and arrived in Zion City on Monday evening, January 18th, 1915, and began working at once the next day upon the preparation of the present case;

That said Packard used diligence in said preparation, and worked every day upon the matter, except Sundays, from said 18th day of January down to the present date to wit: May 3d, 1915;

That said Theodore Forby has also given considerable time, together with his office force, to the work of the preparation of this case.

THESE COMPLAINANTS FURTHER SHOW that the Complainants, Joseph H. Paxton, Orlando L. Tindall, Marshall Moulton, Walter E. Greenfield, Arthur Wagnell, Thomas McEwen, Charles E. Waugh, Bessie Hughes, Louise Zweizig; and Augusta McConnell (nee Baske) are members of the Christian Catholic Apostolic Church in Zion, of which said Wilbur Glenn Voliva is General Overseer, and that the efforts which he has put forth to aid in the preparation of this Bill have been made and put forth not only for himself, but for such Complainants as well, and for other members of the Church and persons owning property in Zion City who are desirous of establishing, maintaining, and enforcing said permanent restrictive covenants; and

THESE COMPLAINANTS THEREFORE SHOW UNTO YOUR HONORS that they have not been guilty of undue delay in bringing this Bill for Injunction, but, on the contrary, that there has been great and extraordinary diligence used in the preparation of this case, since it became definitely and positively known that said premises were being used by said defendants for purposes forbidden by said permanent restrictive covenants in the Zion leases.

THESE COMPLAINANTS FURTHER REPRESENT UNTO YOUR HONORS that the Defendant, William H. Fabry, has been a resident of Zion City since the year 1901, and was in the employ of the Zion Land and Investment Association for a period prior to 1901, and throughout the years 1901, 1902, 1903, and a part of the year 1904;

That during the year 1900, he traveled with Daniel Sloan, one of the representatives of said John Alex. Dowie, into many cities of the United States, assisting said Sloan in illustrated lectures concerning Zion City, in which it was shown by pictures and by oral representations made by said Sloan in said Fabry's presence that the Zion City Site had been set apart under a general plan or scheme by said Dowie for restricted uses which prevented its being used for the purpose of a saloon, drug store, tobacco store, etc., and that all land was to be disposed of by long-term leases containing restrictive covenants against the

use of the land for any such purpose; and that said Fabry was the operator of the stereopticon machine used in said lectures, and saw the pictures and heard the representations so made;

That during the years 1902, 1903, and 1904, said Fabry was cashier of the Zion Land and Investment Association, and had charge of the files, and was thoroughly familiar with the vault and records, and was, in fact, thoroughly posted on the general affairs of the Zion Land and Investment Association in reference to the sale of leasehold estates in Zion City, and the issuing of said Zion leases on printed forms running to the year January 1, 3000, containing said permanent restrictive covenants, here stated, in all such leases, which said Fabry was familiar with, as well as with the fact that said restrictive covenants were for the benefit of not only said John Alex. Dowie, but for the benefit of the lessees, and that said restrictions were designed and understood to cover all the Zion City lots, and formed a part of the consideration in the purchase of said lots;

That said Fabry obtained a lot for his father, and later bought one lot, No. Three (3), in Block Seventy-four (74), Section Twenty-one (21), from said John Alex. Dowie, through said Zion Land and Investment Association, and received therefor one of said Zion leases;

That in the year 1905 said Fabry was in the Zion Law Department, in the employ of said John Alex. Dowie, with Judge V. V. Barnes; and during portions of the years 1906, 1907, and 1908, said Fabry had in charge various legal matters for the Receivers of the Zion Estate, and thus was brought into familiar contact with the situation in Zion City with reference to said Zion leases and said permanent restrictive covenants, and knew that it was claimed by lessees that said restrictive covenants covered the entire Zion City Site.

THESE COMPLAINANTS ARE INFORMED AND BELIEVE, and therefore so charge, that William H. Fabry was notified, in many ways other than those above mentioned, before his purchase of said West Ninety (90) Feet of said Lot Twenty-two (22), Block Sixty-one (61), herein mentioned, of facts showing and tending to show said general plan or scheme, and that the said permanent restrictions contained in the Zion leases covered not only the lots actually leased, but the entire Zion City Site.

THESE COMPLAINANTS FURTHER REPRESENT that said Duncan G. Bellows came into the employ of John C. Hatley, Receiver, in the spring of 1907, and was engaged in the bank then operated by said Receiver Hatley in Zion City, Illinois;

That said Hatley transacted all of his business at Zion City through the Receiver's bank, and that said Bellows lived in said Zion City the remainder of the year 1907, after entering the employment of said Receiver in 1907, and the year 1908, and became acquainted with the situation in said Zion City in respect to said leases and said permanent restrictive covenants;

That said restrictions in said leases were the subject of frequent conversation and discussion in the homes, in business, in said Receiver's office and bank, and in public gatherings in said Zion City during said period; and it was a matter of common repute in said City at said time that Zion lessees claimed that said permanent restrictive covenants covered the whole of Zion City, and had been put into all the Zion leases for their benefit;

That during said period, numerous petitions were prepared and sworn to by said Receiver, in which the court was requested to execute conveyances "in the form commonly known as Zion City leases, expiring January 1, A. D. 3000, containing all of the restrictive covenants and conditions heretofore regularly imposed and contained in all grants of real estate made by John Alex. Dowie in his lifetime;" and that the court, in granting such orders, usually adopted the phraseology hereinbefore referred to;

That such lessees received leases, upon a printed form, from the said Receiver, with said permanent restrictive covenants contained in the same, and that the negotiation for and the settlement for the said purchases of such leasehold estates was generally made in the Receiver's office in Zion City, Illinois, and the money was paid therefor and received by said bank so carried on by said Bellows, and in this way said Bellows had notice of the rights of Complainants and other Zion lessees.

THESE COMPLAINANTS FURTHER REPRESENT UNTO YOUR HONORS that the Defendant, Bradford E. Simmons, has been a resident of property adjoining the said Zion

City Site since the Site was purchased by said Dowie, and has transacted business in said Zion City more or less ever since;

That on or about August 1, 1901, by Lease No. 22, John Alex. Dowie demised to A. L. Angell Lots Twelve (12) and Thirteen (13), in Block Ninety-three (93), in Zion City Subdivision, in Section Twenty-one (21);

That on or about August 1, 1901, by Lease No. 22, John signed said Lease No. 22 to said Bradford E. Simmons;

That said lease was upon the Zion printed form of lease, and contained all of said permanent restrictive covenants, hereinbefore mentioned;

That on or about December 7, 1909, said Gus D. Thomas, as Receiver, executed a deed in fee simple of said lot to said Simmons;

That on or about September 20, 1902, said John Alex. Dowie executed a lease, No. 1595, to Robert M. Butler, for Lot Thirty-five (35) in Block Sixty-one (61), in Zion City Subdivision, in Section Twenty-two (22), upon one of said printed forms of Zion City leases;

That on or about November 7, 1908, said Butler assigned said Lease No. 1595 to said Bradford E. Simmons;

That on or about December 7, 1909, said Gus D. Thomas, as Receiver, executed a deed in fee simple to said Simmons of said Lot No. Thirty-five (35); and

THESE COMPLAINANTS FURTHER SHOW that said Simmons made loans upon Zion City lots, and was very familiar with the conditions existing in Zion City as to said permanent restrictions and said general plan or scheme, and that Zion lessees claimed the same covered the entire City and were entered into for their benefit, and formed part of the consideration of their purchases, this matter being one of general information and common knowledge and repute among the inhabitants of said Zion City, with whom said Simmons, as well as said Fabry and Bellows, associated and did business, especially during the early years of the receivership, when the matter was one of general discussion by the public—not only in the newspapers, but among people generally who were interested in Zion City; and

THESE COMPLAINANTS ARE INFORMED AND BELIEVE, and therefore so charge, that said Simmons, as well as said Fabry and Bellows, by seeing the printed form of Zion leases, reading Zion literature, and in other ways, became cognizant of facts, in addition to those hereinbefore enumerated, which should have put them upon inquiry, if they had used reasonable and ordinary prudence in the matter, leading to notice or knowledge of facts which (if they had been correctly advised as to the law) would have caused them to know, before December 12, 1908, that the said permanent restrictive covenants were not only obligatory upon the said Zion City lessees, but also upon the said John Alex. Dowie and said Receivers, as holders of the remaining portions of said Zion City Site.

THESE COMPLAINANTS FURTHER SHOW UNTO YOUR HONORS that said Defendant, Bradford E. Simmons, had express notice served upon him in August, 1912, of the claim of some of the Zion City lessees, including the Complainant, Hattie McCulloch herein, that all land owners and holders in Zion City, by reason of facts and circumstances incident to the founding of said City and the making of leases with restrictions, secured

That said Simmons was then interested, as your Complainants are informed and believe, in Lot Thirty-five (35) in Block Sixty-one (61) of a plat of Zion City Subdivision, in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, and that at that time it was claimed that the said premises were used, or were to be used, for the sale of tobacco therein; and hence a Notice was prepared on behalf of some of the Zion lessees, dated August 24, 1912, and served upon said Bradford E. Simmons on the 24th day of August, 1912, by Captain A. A. Walker, notifying him of said restrictions securing rights and privileges in all of the land of Zion City to the lessees thereof, and claiming that said Simmons was violating the covenants and restrictions in said leases in keeping open said premises for the sale of cigarettes, cigars, and tobacco contrary to the covenants in said underlying leases forever forbidding the same; and that by such violation of the terms, covenants, and restrictions in the underlying leases for all of Zion City property, he was doing so to the damage of all said property, and to the hurt and injury of all the owners and

holders thereof; and that unless he ceased doing so, a Bill for an Injunction would be filed to restrain him from so doing, a copy of which said notice is attached to this Bill, marked "Exhibit 15," and made part hereof;

That subsequent to the service of said notice, the said premises ceased to be used for the sale of tobacco, and hence no injunction proceeding was instituted.

JOSEPH H. PAXTON'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Joseph H. Paxton, states individually, for himself, that he is the owner of the leasehold estate in Lot Thirteen (13), in Block Three (3), in Zion City Subdivision, in Section Twenty-seven (27), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, created by Zion Lease No. 5, dated August 1st, 1901, issued to him by said John Alex. Dowie upon the common printed form of Zion leases known as Form No. 3, a copy of which is attached to this Bill marked "Exhibit 3;"

That the consideration which this Complainant paid for said lot was Five Hundred Dollars (\$500.00), which he paid for by the surrender of five (5) shares of stock in Zion Land and Investment Association, which he had previously purchased and paid for;

That within a year after his said purchase, he erected permanent improvements upon his said lot, costing not less than Two Thousand Dollars (\$2000.00).

THIS COMPLAINANT further individually states for himself that he was a reader of the LEAVES OF HEALING in 1899, 1900, and 1901, and of THE COMING CITY in the year 1900, and of THE ZION BANNER after the same was issued in May, 1901, for several years thereafter;

That he attended the meeting in Shiloh Grove, Zion City, on July 15, 1901, when the Gates of Zion City (so-called) were thrown open and the lots were first put upon the market for sale;

That he heard the speeches of H. Worthington Judd, Dr. Dowie, and Attorney Packard, made upon said occasion, and remembers the statement of said Attorney Packard concerning the leases and that the restrictions put in the leases were for the benefit of the lessees as heretofore in this Bill stated;

That he remembers of reading the Prospectus signed by H. Worthington Judd, Secretary and General Manager of the Zion Land and Investment Association, containing substantially the statements as heretofore in this Bill stated;

That he remembers of seeing in THE COMING CITY, in its issue of September 5, 1900, in the Editorial Notes on Page 34, the statements in reference to Zion City heretofore in this Bill mentioned;

That he remembers seeing in THE COMING CITY, in its issue of October 17, 1900, the article entitled, "Zion in Prospect and Consummation," on pages 83, 85, and 86, in reference to the restrictions to be placed in all leases prohibiting the sale of drugs, tobacco, swine's flesh, etc., as heretofore in this Bill stated;

That he remembers of seeing in THE COMING CITY, in its issue of January 9, 1901, an article entitled, "Zion City a Model Residence City," on Page 178 of said issue, substantially as heretofore in this Bill stated;

That he remembers of seeing in THE COMING CITY, in its issue of January 9, 1901, an article by H. Worthington Judd on Page 182, in which said Judd in substance stated that the restrictive covenants in the lease operated as a benefit to the purchaser, because he was assured by the method of handling the property that his own lot would be more valuable for choice residence purposes, because of the contaminating influences incidental to ordinary city life being removed, as heretofore in this Bill stated;

That he remembers of seeing in the LEAVES OF HEALING, in some of its issues of April, May, June, or July, 1901, the advertisement signed by H. Worthington Judd, Secretary and General Manager, and Daniel Sloan, Assistant Manager, containing statements in reference to Zion City being consecrated to God for the advancement of His Kingdom, and that upon that Site there would be tolerated no breweries, no saloons, no gambling halls, no drug or tobacco shops, no hospitals or doctors' offices, etc., etc.

THIS COMPLAINANT FURTHER STATES individually for himself that the said representations made by said John Alex. Dowie and his authorized representatives, were relied upon

by him in his purchase of said lot and in the payment for the same, and in the erection of the valuable and lasting improvements which he made upon the same, and that said representations entered into and formed a part of the consideration for his said purchase;

That he understood and supposed from said representations that the whole of the said Zion City Site by a general plan or scheme adopted by said Dowie had been consecrated, dedicated or devoted to such restricted uses by said John Alex. Dowie in such a manner as would prevent the same from being used for a saloon, brewery, drug store, tobacco shop, office of a practicing physician or surgeon, theater, etc., and that this was one of the inducements which caused him to move from Forest City, Iowa, and locate in Zion City, and make the purchase of said lot and improve the same as herein stated;

That he resides upon his said lot with his family consisting among others, of four boys, aged six, fifteen, eighteen, and nineteen years; that his residence is only about five or six blocks from the location of said drug and tobacco store;

That the carrying on of the drug and tobacco store upon the said West Ninety Feet of Lot Twenty-two (22), in Block Sixty-one (61), Section Twenty-two (22), fronting on Elijah Avenue, is harmful and detrimental to this Complainant because of the baneful influences which it is liable to exert upon his boys, and other boys with whom his boys associate and are brought into familiar relations within Zion City;

That the carrying on of said drug and tobacco business is obnoxious to this Complainant, and deteriorates and diminishes the value of his said leasehold estate to him, and if the said business should be continued permanently would largely decrease and diminish the value of his said leasehold estate and make the said Zion City a very much less desirable place in which to live and to raise and educate his children; that the fumes of tobacco in any form, or the breath of those who use it, is obnoxious to himself and wife, and the ever-present temptation placed before his children to use either tobacco or drugs is a menace that he came to Zion City to avoid.

THIS COMPLAINANT FURTHER STATES that the stock and fixtures began to arrive for the said drug and tobacco store before this Complainant knew that the said building on said West Ninety Feet (90) of Lot Twenty-two (22), in Block Sixty-one (61), in Section Twenty-two (22), was to be used for a drug store or cigar and tobacco store;

That this Complainant understood and supposed that General Overseer Voliva would do what could legally be done to put a stop to the carrying on of said drug and tobacco business in Zion City, and therefore did not deem it necessary to take independent action alone for himself, as he might have done if it had not been for his reliance upon said General Overseer Voliva;

That he understood General Overseer Voliva had employed Attorney Packard in California, and later that said Attorney Packard had come to Zion City and was engaged in the preparation of legal proceedings to put a stop to said drug and tobacco business in Zion City, and not only on behalf of said General Overseer, but on behalf of and for the benefit of the members of his Church and other lessees who were interested in upholding and enforcing the said permanent restrictive covenants in said Zion leases.

THIS COMPLAINANT FURTHER STATES that said William H. Fabry traveled with Daniel Sloan, who, as the agent and representative of said John Alex. Dowie, gave stereopticon views of Zion City, in the year 1900, and before the lots in Zion City were put upon the market;

That said Sloan as said agent was advertising said Zion City and representing in many cities, and in several states, the advantages of owning property and of living in said Zion City; and that said Sloan, in his various lectures on the advantages of said City, laid particular stress upon the restrictions imposed by all conveyances to be given of property in said City, and particularly the restrictions against the sale of drugs, cigars, and tobacco, and the use of any property in said City as a place where drugs or tobacco in any form should be kept for sale;

That later said Fabry worked in the office of the said Zion Land and Investment Association, and subsequently in the office of the Legal Department of said John Alex. Dowie up to a short time prior to the time when the Receiver was appointed, and continued to work for said Legal Department some time after the

Receivership, and was fully acquainted with the said restrictive covenants in said leases and the fact that the said restrictions were claimed by lessees to cover the whole of the Zion City Site;

That this Complainant has seen men go into the said drug and tobacco store and purchase cigars and come out smoking the same upon the street.

This Complainant further states that he knows of no other violations of said permanent restrictive covenants now being made on any portion of the said Zion City Site except in said building located on the West Ninety (90) feet of said Lot Twenty-two (22), in Block Sixty-one (61), in Section Twenty-two (22), as in this Bill set forth.

AUGUST SWANSON'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, August Swanson, individually states, for himself, that he is the owner of a leasehold estate in the East Half (E. ½) of Block Thirty-six (36), in Zion City Subdivision in Section Twenty (20), in Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, constituting part of the Zion City Site, by Receiver's lease from John C. Hatley, as Receiver, dated June 27, A. D. 1907, No. 2810, on the printed form of lease adopted and used by said Receiver, as herein stated, and a copy of which is attached hereto as "Exhibit 7;"

That said lease contains the permanent restrictive covenants, hereinbefore mentioned, and also the statement that the restrictions contained in the lease were reasonable and necessary for the protection of the lessor, and other residents of Zion City Site;

That, under date of April 24, 1907, this Complainant, Swanson, entered into a written contract with said John C. Hatley, Receiver, for the purchase of said leasehold estate for the sum of \$600;

That the said contract provided that the said Hatley, as Receiver, should convey and assure to him "by the usual Zion City form of eleven-hundred-year lease," the said property last above described;

That this Complainant paid a portion of said consideration at the time of the making of said contract, and subsequently and on or before the 24th of October, 1908, paid the balance of said consideration.

THIS COMPLAINANT, Swanson, further individually states, for himself, that he was a reader of the LEAVES OF HEALING in 1899, 1900, and 1901, and of the publication called THE COMING CITY during the time it was issued, as herein stated, and also THE ZION BANNER from May 22, 1901, for some years thereafter;

That he attended the meeting at Central Zion Tabernacle, Chicago, February 22, 1899, when the Articles of Agreement of the Zion Land and Investment Association were first promulgated; and also the All-Night Meeting held in Central Zion Tabernacle, Chicago, December 31, 1899—January 1, 1900, and heard the statements there made by Attorney Packard, as heretofore in this Bill stated, with reference to the manner of keeping out liquor, tobacco, pills, physicians, etc.;

That he attended the meeting held in Central Zion Tabernacle, Chicago, February 17, 1901, heretofore in this Bill referred to, and heard the statements there made, heretofore in this Bill mentioned;

That he attended the meeting held at Central Zion Tabernacle, Chicago, March 31, 1901, heretofore in this Bill referred to, and heard the statements of Dr. Dowie made at said meeting;

That he remembers of seeing the Prospectus signed by H. Worthington Judd, as published in the LEAVES OF HEALING of February 25, 1899, Page 343, and March 4, 1899, Page 363, as heretofore in this Bill stated;

That he remembers of seeing in the LEAVES OF HEALING, in its issue of October 7, 1899, Page 979, the article by H. Worthington Judd, Secretary and General Manager of the Zion Land and Investment Association, as heretofore in this Bill mentioned;

That he remembers of reading in the LEAVES OF HEALING of October 28, 1899, Page 27, under "Zion City Notes," signed by H. Worthington Judd, the statements heretofore in this Bill mentioned;

That he remembers of seeing in THE COMING CITY, in its issue of January 9, 1901, in an article by H. Worthington Judd, Page 182, the statement by said Judd to the effect that the restrictive covenants in the leases of lots in Zion City operated as a

benefit to the purchaser, because he was assured by the method of handling the property that his own lot would be more valuable for choice residence property, because the contaminating influences incidental to ordinary city life would be removed, as heretofore in this Bill stated;

That he remembers of seeing in THE ZION BANNER, in its issue of July 10, 1901, Page 136, a cartoon, in which was shown, above the words, "Barred Out" (of Zion City), a cartoon of a medical doctor with case labeled, "Poisonous Drugs," a cartoon of a man labeled, "Tobacco Dealer," a cartoon of a man labeled, "Drug Store," etc., with padlock on the gates labeled, "Conditions of Lease," and fence labeled, "Land Lease," as heretofore in this Bill mentioned; and

THIS COMPLAINANT, Swanson, further states that he remembers of reading many more of the statements published by said John Alex. Dowie, made by him or by his authorized representatives, as heretofore in this Bill stated, in reference to the restrictions which would cover the whole of the Zion City Site, so as to exclude therefrom the business of a saloon-keeper, drug store keeper, tobacco dealer, etc.;

That he also remembers of reading in the LEAVES OF HEALING, in its issue of May 10, 1902, Page 79, the statement, as heretofore in this Bill mentioned, made by said John Alex. Dowie, to the effect that every person securing a lot had a lease for eleven hundred years, with Divine Covenants, which were binding upon said Dowie on behalf of Zion, and also upon every citizen.

THIS COMPLAINANT, Swanson, further states that before his purchase of said leasehold estate, he had a talk with H. Worthington Judd, then representing said Receiver Hatley in the disposal of the Zion City estate, and he was given to understand by said Judd that the general plan adopted first by said Dowie for the handling, leasing and disposal of said Zion City Site was being carried out and adopted by said Receiver, and that in purchasing said leasehold estate with said restrictions, he was getting the benefit of the Zion restrictions; and that in making his said purchase he understood the said permanent restrictions covered the whole Zion City Site, and he understood that those contained in the lease issued to him were for the benefit of not only the lessor, but the other residents of Zion City Site, and that the printed form of lease issued to him was the same as that issued by said Receiver to other purchasers of lots in Zion City;

That these benefits formed a part of the consideration for his purchase and payment of said lots, as herein stated; and that in making such purchase and payment, he relied upon such representations, including those made to him by said Judd, as the representative of said Receiver;

THIS COMPLAINANT STATES that he would not have made his said purchase if he had not understood and supposed that he was getting the benefit of said restrictions;

That this Complainant has a large family of children, two of them being boys—one eight years old, and another nineteen years old;

That this Complainant considers the running of said drug and tobacco store as harmful and detrimental to this Complainant, and liable to be a temptation to some of his children to form bad habits, and tends to depreciate the value of his said leasehold estate; and if said drug and tobacco business should be continued permanently, would depreciate very largely the value of his said property, and would make Zion City very much less desirable for his residence in the bringing up and educating of his large family of children.

THIS COMPLAINANT, Swanson, further states individually, for himself, that it was not until after the said building was enclosed, where said drug and tobacco business is being carried on, that he first heard that the building was to be used for a drug store or tobacco business;

That he understood and believed that General Overseer Voliva would take such steps as might be legally taken to restrain the violation of the restrictions covering the Zion City Site by the defendants, or whoever was carrying on said drug and tobacco business; and that he heard last fall, he thinks in October, that said Voliva had employed a Chicago lawyer to advise him whether he could enjoin the drug store and cigar and tobacco store from being run in Zion City, and that in January, 1915, he heard that said General Overseer Voliva had sought to find Attorney Pack-

ard, who drafted said lease, to get his opinion about the matter after the Chicago lawyer had given an adverse opinion; and that he understood in January, and since, that said Attorney Packard had come to Zion City for the purpose of aiding in the preparation of injunction proceedings to stop said drug and tobacco business from being carried on in Zion City;

That this Complainant understood said General Overseer Voliva was looking after the enforcement of the restrictions against said drug store and tobacco store, not only on behalf of himself, but on behalf of the lessees of Zion City lots who were members of his Church, and others who desired to enforce said restrictive covenants; and hence this Complainant did not deem it necessary for him to take independent action, if he had felt pecuniarily able to do so.

THIS COMPLAINANT FURTHER STATES that he has seen men buying cigars over the counter in said drug store and smoking the same thereafter.

THIS COMPLAINANT FURTHER STATES that the only violation of said permanent restrictive covenants upon any portion of said Zion City Site, known to this Complainant, is confined to the said building in which said drug and tobacco business is being carried on, as herein stated.

MARSHALL MOULTON'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Marshall Moulton, individually states, for himself, that on or about the 18th of May, 1899, he purchased two shares of stock in the said Zion Land and Investment Association, for the sum of \$200.00;

That subsequently, and on or about the 1st day of August, 1901, he surrendered the same to said John Alex. Dowie in part payment for Lot Twelve (12), Block Thirty (30), in Zion City Subdivision, in Section Twenty-eight (28), and Lot Twelve (12), in Block Forty-two (42), in Zion City Subdivision, in Section Twenty-eight (28), all in Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian;

That the total consideration for said two lots was \$810.00;

That in addition to surrendering up said two shares of stock in the Zion Land and Investment Association, this Complainant paid in cash the balance of the cash payment, which, with the surrendered shares, amounted to \$510.00;

That the balance of said consideration, to wit: \$300.00, was paid on or before April 18, 1903;

That the lease issued to this Complainant was on Form No. 1 for residence property, and similar to Form No. 1 hereto attached as "Exhibit 2;"

That on or about the 14th day of March, 1903, this Complainant sold said Lot Twelve (12), in Block Forty-two (42), in Zion City Subdivision, in Section Twenty-eight (28), to one Peter R. Mentzer, and hence the original lease issued to him of said two lots, which was dated August 1, 1901, was surrendered and cancelled, and a new lease was issued to him by said John Alex. Dowie, under date of March 14, 1903, of said Lot Twelve (12), Block Thirty (30), in Zion City Subdivision, in Section Twenty-eight (28), which lot this Complainant still owns and resides upon;

That the original lease to this Complainant was No. 194, and the new lease, issued upon the surrender of the old lease, was No. 2272, and recited a consideration of \$410.00, which was fully paid when the new lease was executed on or about said 14th of March, 1903;

That said lease was substantially the same as the surrendered lease, and contained all the said permanent restrictive covenants, but there was a change of phraseology in respect to the year when the lessee should become liable for taxes.

THIS COMPLAINANT, Moulton, further individually states, for himself, that he attended the All-night Meeting in Central Zion Tabernacle, Chicago, December 31, 1899—January 1, 1900, and heard said Attorney Packard make the statements at said meeting hereinbefore recited, as to the method to be adopted by said John Alex. Dowie in disposing of the lots in Zion City;

That he also attended the meeting in Central Zion Tabernacle, Chicago, Tuesday evening, February 22, 1900, hereinbefore referred to, and the meeting held July 24, 1900, at Zion City, and the meeting held at Central Zion Tabernacle, Chicago, July 15, 1900, and heard the statements made at said meetings hereinbefore mentioned;

That he also attended the meeting at Central Zion Tabernacle, Chicago, February 17, 1901, and also a meeting at the same place on March 31, 1901, hereinbefore referred to, and heard said John Alex. Dowie make the statements at said meetings, hereinbefore mentioned;

That he attended the meeting held in Shiloh Grove in Zion City on July 15, 1901, when the Gates of Zion City were thrown open, and some of the lots in Zion City were put upon the market;

That he remembers of hearing Attorney Packard state, on that occasion, in reference to the leases which were to be given in place of deeds, that this would be done so that the restrictions could be permanently preserved and enforced, and that the restrictions would be put in the leases for the benefit of the lessees;

That he read LEAVES OF HEALING in 1899, 1900, and 1901, and THE COMING CITY from July 27, 1900, until January 23, 1901, and THE ZION BANNER from May 22, 1901, for several years thereafter;

That he remembers of seeing in the LEAVES OF HEALING of February 25th and March 4th, 1899, the Prospectus signed by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, in which was stated, over the printed signature of said Judd, the matters hereinbefore mentioned, in respect to restrictions being placed in all contracts, deeds, leases, and other documents relating to the transfer of any property, prohibiting the sale of drugs, medicines, liquors, tobacco, and so forth;

That he was personally acquainted with said Judd, and had many conversations with him in reference to the Zion leases, and that when this Complainant purchased his said lots in Zion City, he understood that he was accepting, and he claims and insists that he did accept, the terms and conditions proposed by said John Alex. Dowie and his authorized representatives, in writing, in reference to the disposal of said lots in Zion City;

That he relied upon said representations so made in these public addresses by said John Alex. Dowie and his authorized representatives, and in said publications before mentioned, to the effect that said Zion City Site, by a general plan or scheme adopted by said Dowie, had been consecrated, dedicated, or devoted to restricted uses only, which would prevent the same from being used, until the termination of the leases January 1, A. D. 3000, for the carrying on upon the same of the business of a saloon or drug store, or cigar or tobacco store, or for the office of a practicing surgeon or physician, or for a theater, gambling establishment, etc.; and

That all lots were to be disposed of by leases running until January 1, A. D. 3000, containing restrictions against the use of the property for such purposes, and that these restrictions were imposed for the benefit of not only said John Alex. Dowie as the principal owner of property in Zion City, but also for the benefit of all lessees of any part of the Zion City Site, so that they would be able to live in a clean city, free from the temptations, allurements, and undesirable occupations carried on in most other cities;

That these representations so made were one of the inducements which caused this Complainant to purchase and pay for said lots; and the said restrictions, which this Complainant understood were to cover the whole of the Zion City Site, formed part of the consideration for this Complainant's purchase of said lots; and in reliance upon said representations so made, this Complainant erected valuable and permanent improvements upon said Lot Twelve (12), Block Thirty (30), to the value of over \$3000.00;

That this Complainant is now residing in the residence which he built upon said lot, with his family;

That the carrying on of a drug store by the defendants, as herein stated, and the carrying on of a cigar and tobacco business by the defendants, as herein stated, and the location of the office of a practicing physician in Zion City, is personally obnoxious and detrimental to this Complainant, and tends to depreciate the value of the Complainant's property to him; and if said drug store and tobacco business should continue indefinitely, would cause great depreciation in the value of Complainant's property;

That said Defendant, Fabry, was employed in the Zion Land and Investment Association's office for a long time before Defendant purchased said lot on which said drug store is located, and was thoroughly notified of the facts which constitute the legal basis of an equitable servitude upon said drug store property,

against the use of the same for the purpose of carrying on a drug store or cigar or tobacco business therein, or using the same for the office of a practicing surgeon or physician, and that said equitable servitude could be legally enforced by an Injunction at the suit of these Complainants, and other Zion City lessees.

THIS COMPLAINANT, Moulton, further individually states, for himself, that he did not consider it necessary for him to take separate and independent action to stop the running of said drug store and cigar and tobacco business, because he understood Wilbur Glenn Voliva, as General Overseer of the Christian Catholic Apostolic Church in Zion, and the largest owner of property in Zion City Site, was doing all that was necessary to be done on behalf of the members of said Church and lessees of Zion lots, to procure the institution of proper legal proceedings to prevent said drug store and tobacco business from being carried on;

That this Complainant was one of the signers of the notice herein mentioned, which was served on the said Fabry and Billmeyer on the 2d of January, 1915.

THIS COMPLAINANT, Moulton, further states individually, for himself, that he does not know of any other violation of said permanent restrictive covenants on the said Zion City Site, except the violations of said restrictive covenants carried on upon said property occupied as a drug store and cigar and tobacco store, herein described.

ORLANDO LAFAYETTE TINDALL'S INDIVIDUAL STATEMENT.

THIS COMPLAINANT, Orlando Lafayette Tindall, states, for himself individually, that he is now the owner of an undivided half as joint tenant with his wife, of the leasehold estate in Lot Ten (10), Block Eleven (11), in Zion City Subdivision, in Section Twenty-one (21), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian;

That Complainant secured said lot originally for his mother, and that lease No. 591, dated August 1, 1901, on the common printed form of Zion leases, issued by John Alex. Dowie, was executed to Complainant therefor; and that stock certificate in Zion Land and Investment Association, No. 836, for \$400, was issued to Mary Tindall, Complainant's mother, on January 23, 1900, which stock was transferred to Complainant and turned in by him to said Dowie toward the purchase price of said land, and the aforesaid lease was taken in Complainant's name;

That thereafter, and on December 4, 1905, in the process of the adjustment of the estate of Complainant's mother, Mary Tindall, he assigned said original lease to the original grantor, John Alex. Dowie; but that about the time of the making of said assignment to said Dowie, this Complainant entered into a contract with said Dowie for the reconveyance to him of said described property by the usual form of Zion City lease;

That during the time Complainant first held the title to said lot, he erected thereon a dwelling house, and was otherwise improving said premises;

That the contract price for said premises with said Dowie was \$620, besides a registration fee of 50 cents;

That before your Complainant secured a reconveyance of said property by the usual form of Zion lease, complications arose in the affairs of said John Alex. Dowie, and he failed to make the reconveyance he had previously contracted to make to said Complainant, Tindall;

That when the Receiver was appointed to administer the affairs of said Dowie, your Complainant petitioned the Circuit Court of the United States, under the jurisdiction of which said Receiver was so appointed, setting forth the facts in the case, and praying that a lease in due form, known as a Zion lease, be executed to your Complainant;

That said petition was duly presented to said court, and was allowed, and the court ordered the said Receiver, John C. Hatley, to execute and deliver to this Complainant a lease, in the usual form of Zion City lease;

That said Receiver, John C. Hatley, on July 9, 1907, executed to this Complainant a Zion City lease, No. 2812, upon the printed form used by said Receiver the same as "Exhibit 7" hereto

attached, conveying to him and his wife, Nancy H. Tindall, as joint tenants, the lot first herein described, in consideration of \$620, of which \$610.15 had been paid to said Dowie and the balance was paid by Complainant, at the time of the execution of the Receiver's lease, to Complainant and his wife.

THIS COMPLAINANT FURTHER INDIVIDUALLY STATES, for himself, that he became associated with John Alex. Dowie prior to the year 1897, and that in said year he was duly ordained an Elder in the Christian Catholic Church in Zion, presided over by the said Dowie; and that Complainant moved to Chicago, into Zion Home, at the corner of 12th street and Michigan avenue, and lived in said Home, and at 14th street and Michigan avenue, another Home supported by said Dowie, until in September, 1902;

That during all said time, this Complainant attended practically all of the important meetings held and conducted by the said Dowie;

That Complainant, on different occasions, heard said Dowie make statements similar to the statements printed in the LEAVES OF HEALING of December 2, 1899, on Page 181, wherein the said Dowie was speaking about the selection of land and the laying out of a city; and amongst other things said Dowie said concerning said city the following:

"We will make it impossible to sell there the damning liquor, the accursed tobacco, the filthy drug poisons which make morphino-maniacs, and the abominable, filthy swine's flesh, which creates disease."

THIS COMPLAINANT FURTHER INDIVIDUALLY STATES that he was present in a meeting conducted by said Dowie, which meeting was reported in LEAVES OF HEALING, Volume 6, Page 338, in the issue of January 6, 1900, wherein said Dowie was again speaking in regard to Zion City; and wherein said Dowie stated that, in such city, "There will be neither Pill, nor Pig, nor Physician, nor Devil, nor Drug, nor a Doctor get there;" and wherein also Mr. Samuel W. Packard, Attorney for said Dowie, spoke in reference to the form of conveyance to be given for lots in said city, and of the restrictions to be imposed by said leases; and

THIS COMPLAINANT FURTHER STATES that he was present at a meeting, reported in LEAVES OF HEALING, March 17, 1900, Volume 6, Page 680, wherein said Packard again referred to the eleven-hundred-year leases and the restrictions to be placed therein;

That he heard said Dowie state, in a meeting held in Central Zion Tabernacle, Chicago, on Sunday, July 15, 1900, reported in the LEAVES OF HEALING issued July 21, 1900, Volume 7, Page 404, in referring to the lands in Zion City, amongst other things the following:

"If you desire to settle in Zion City, you will have to enter into covenants that you will not bring any of the devil's poison there; that you will not open a place for the sale of alcohol, or any other poisonous drug. You will be bound by the conditions of the lease not to open a place for the sale of nicotine in the form of tobacco, or any other narcotic poison. You will be required to promise that you will not open a place where the unspeakable hog shall be sold or kept."

THIS COMPLAINANT, Tindall, further individually states, for himself, that he was present at the meeting held in Shiloh Grove, Zion City, Illinois, on July 15, 1901, at which time John Alexander Dowie first placed upon the market for selection and lease lands in Zion City;

That at said meeting maps and plats of Zion City subdivisions Nos. 1 and 2 were distributed; and that on said occasion he heard Attorney Samuel W. Packard speak concerning the reason for giving leases instead of deeds, and that the restrictions were for the benefit of the lessees, as reported in THE ZION BANNER of July 24, 1901, Pages 167 and 168;

That relying upon all these inducements and representations and others held out by said John Alex. Dowie, and confirmed by

his said Attorney, this Complainant selected a lot at said first opening of lots, for his aged mother; and it was Complainant's understanding that the restrictions referred to in the Zion City lease were to apply with equal force to all sections of the Zion City Site.

THIS COMPLAINANT FURTHER STATES that he was a constant reader of LEAVES OF HEALING from prior to 1899, and henceforth during the lifetime of said Dowie, and of THE COMING CITY while it was published, and of THE ZION BANNER from 1901 for several years thereafter;

That he remembers of reading the statement, as found in LEAVES OF HEALING of the issue of June 3, 1899, Volume 5, page 620, in an article entitled, "Zion Land and Investment Association, by H. Worthington Judd," in which occurred the following language:

"Zion City will be free from the filthy vice and crime-producing saloon, the hellish drug store, the stinking tobacco shop, the lustful theater, and the abominable dens of Secretism."

That he remembers of reading in LEAVES OF HEALING, in its issue of October 28, 1899, Volume 6, Page 10, in a Resume of the work of John Alexander Dowie, the following:

"Zion Land and Investment Association has been formed, primarily, for the purpose of establishing Zion City. *** Zion City is in sight, and steps are being taken to secure the land necessary for this great purpose. ***

"Every abomination that now curses the cities will be kept out by the strictest legal restrictions in the sale of the land."

THIS COMPLAINANT FURTHER STATES that, by reason of the various representations made by said Dowie, and by his agent and Attorney Packard, and other agents, as to said permanent restrictive covenants, and that the same were for the benefit of the lessees as well as for the lessor's benefit as the holder of unsold land, he was induced to contract for the purchase and pay for the lot aforesaid, relying upon these representations, and believing that they were a part of the consideration for the leasehold which he so acquired; and that when he paid to said Receiver Hatley the balance of his consideration for said lot, and accepted said lease which stated that the restrictions were put in the lease, not only for the benefit of the lessor, but also for the benefit of the "other residents of Zion City Site," he understood and supposed that he was getting the benefit of said restrictions as a part of his purchase, and that the other leases issued by the Receiver contained similar restrictions and that neither said Hatley nor his representatives before or at the time of accepting the balance of said consideration from him and in giving him the lease in accordance with his contract with said Dowie, informed this Complainant that the said representations, so made by said Dowie and his representatives, were not then binding, or had been recalled or repudiated by the Receiver;

That by reason of his almost constant presence at the Headquarters of said Dowie, and his attendance at practically all of the meetings held by said Dowie, he became well acquainted with the plans and purposes of said Dowie in reference to the founding of said Zion City, and that it was the common understanding of all the members of Zion, as the result of the repeated representations of said Dowie and his agents, that the restrictions, as placed in Zion City leases, were to be uniform in every conveyance of lots in said City, and were for the benefit of lessees as well as for the benefit of said Dowie as the owner of the unsold land, and that said restrictions were to be regarded as applying to every section of said Zion City Site;

That relying upon the said representations that said restrictions were for the benefit of all lessees and were to be maintained, he improved his lot prior to his actually receiving his conveyance from said Receiver, in conformity to his contract with said John Alex. Dowie, by erecting thereon a dwelling house, which cost him in excess of \$2500.

THIS COMPLAINANT FURTHER STATES, individually, for himself, that at the time he received his said lease from the said Receiver, one V. V. Barnes, who was an attorney for said Receiver, explained to this Complainant the reason for the change in the form of the customary Zion lease, and that said Barnes, as said Receiver's attorney, stated to Complainant that the shortening

of said lease was to save the expense of recording, but that the restrictive covenants were in the new form of lease.

THIS COMPLAINANT for himself, individually, states that he regards these restrictions as of greater value to him than he does the mere physical improvements on his property, and that the running of a drug store or cigar or tobacco store in Zion City is obnoxious to him and his wife, and depreciates the value of their said leasehold estate to them;

That he did not know of the presence of said drug store and cigar and tobacco store, or that one was contemplated, until the building was finished and the stock of goods was placed in said building; and that he thereupon talked with Wilbur Glenn Voliva in reference to enforcing the restrictions against drug stores and tobacco stores, and understood from said Voliva that steps would be taken to enforce said restrictions, and said Complainant was given to understand that steps were being taken, and therefore he did not then make any individual move toward the enforcement of said restrictions;

That about the middle of January, 1915, Complainant learned that Mr. Samuel W. Packard had come to Zion City to assist in drawing the necessary legal papers, looking toward the enforcement of the restrictions in the Zion City leases, and understood said Packard was doing this work not only for said General Overseer Voliva, but also for the benefit of all Zion lessees who desired to maintain and enforce said permanent restrictive covenants.

THIS COMPLAINANT, Tindall, for himself individually, states that in the month of October, 1898, he went to the City of Chicago to live in the home of the aforesaid John Alex. Dowie; that he sat at the same table with the said Dowie for many months;

That this Complainant knows of his own knowledge that at that time, and until 1906, the said John Alex. Dowie was the Editor and Publisher of LEAVES OF HEALING;

That at various times during said period this Complainant has seen the galley proofs of copy for LEAVES OF HEALING containing changes in said copy made in the handwriting of said John Alex. Dowie;

That in the year 1899 the said Dowie having appointed this Complainant to a position in connection with Zion College, then presided over by said Dowie, directed this Complainant to prepare from time to time, articles to be printed by him, the said Dowie, in said LEAVES OF HEALING, and that thereafter for a considerable time this Complainant was a regular contributor to the columns of said LEAVES OF HEALING edited and published by the said John Alex. Dowie;

That this Complainant heard the said Dowie in his capacity as Editor and Publisher of said LEAVES OF HEALING, give many directions with reference to its publication, and that said publication had a very large circulation in all parts of the world, and Complainant believes that many thousands of copies were issued weekly from prior to the year 1899 and thenceforward;

That the said Dowie to Complainant's personal knowledge, had a large corps of officers and clerks engaged in the mailing and sending forth of said publication, LEAVES OF HEALING.

WALTER E. GREENFIELD'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Walter E. Greenfield, individually, for himself, states that he is owner of the leasehold estate in Lot Ten (10), Block Thirty-two (32), in Zion City Subdivision, in Section Twenty-eight (28), Township Forty-six (46) North, Range Twelve (12), East of the Third (3d) Principal Meridian;

That he purchased said leasehold estate on or about the first day of August, 1901, from said John Alex. Dowie, and that a Zion lease was issued to him therefor, dated on said last mentioned date, signed by said John Alex. Dowie, which said lease was No. 210, upon Form No. 1, for property located in the residential portion of said Zion City;

That the consideration for said lot so purchased by this Complainant was \$470.00, which was paid in full by this Complainant on or before October 26, 1901;

That this Complainant was a subscriber to five shares of stock in the said Zion Land and Investment Association, for which he paid the sum of \$500.00;

That he surrendered some of said stock in payment for said lot;

That the said stock in said Zion Land and Investment Association was so purchased by him on or about the 6th day of October, 1900; and

THIS COMPLAINANT further individually, for himself, states that he read the LEAVES OF HEALING of 1899, 1900, and 1901, and THE COMING CITY that was issued between June 27, 1900, and January 23, 1901; and THE ZION BANNER from May 22, 1901, until several years thereafter.

THIS COMPLAINANT further individually states that he received a written Prospectus from the Zion Land and Investment Association in the summer of 1899, similar to that referred to heretofore in this Bill, signed by H. Worthington Judd, Secretary and General Manager of the said Zion Land and Investment Association; and that he remembers reading the said Prospectus in the said LEAVES OF HEALING, substantially of the character as heretofore in this Bill stated:

That he remembers reading the statement, as hereinbefore in this Bill stated, as published in the LEAVES OF HEALING, in its issue of June 3, 1899, Volume 5, Page 620, in reference to Zion City being free from the saloons, the hellish drug store, the stinking tobacco shop, etc.;

That he remembers reading, in the year 1899, a statement substantially as that heretofore in this Bill mentioned, as taken from the LEAVES OF HEALING in its issue of April 8, 1899, Volume 5, on the cover page by the Editor, in reference to Zion City; and

THIS COMPLAINANT states that he also read the statement substantially as that heretofore in this Bill mentioned, as published in the LEAVES OF HEALING, in its issue of October 7, 1899, Page 979, in an article by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, in which, among other things, it is stated that grog shops, sorcerers, drug-shop poisoners, human butchers, commonly called surgeons, and medical doctors, etc., would not be found in Zion City.

THIS COMPLAINANT further individually states that he read the statement in the LEAVES OF HEALING, in its issue of October 28, 1899, Page 27, under Zion City Notes, signed by H. Worthington Judd, Secretary and General Manager, in which, among other things, it was stated that in Zion City restrictions would be placed in all contracts, deeds, leases, and all other documents relating to the transfer of property, absolutely prohibiting the sale of drugs or medicine, nicotine, liquor, tobacco, etc.;

That he remembers of reading in THE COMING CITY, in its issue of September 5, 1900, on page 34, in the Editorial Notes, the statement concerning Zion City, heretofore in this Bill mentioned:

That he read the statements in THE COMING CITY, heretofore in this Bill mentioned, in its issue of October 17, 1900, Pages 83, 85, and 86; also in the issue of THE COMING CITY of December 26, 1900, Page 176; and in the issue of THE COMING CITY of January 9, 1901, Page 178, and in the issue of THE COMING CITY of January 9, 1901, Page 182, in an article by H. Worthington Judd, in which it was stated that the restrictive covenants operated as a benefit to the purchaser, because the purchaser was assured by the method of handling the property that his own lot would be more valuable for choice residence property because of the contaminating influences incidental to ordinary city life being removed; and

That this Complainant also read the statements in the LEAVES OF HEALING, in its issue of April 20, 1901, Page 824, as heretofore in this Bill mentioned, in an advertisement signed by H. Worthington Judd, Secretary and General Manager, which was also published in said LEAVES OF HEALING for a number of weeks thereafter, as heretofore in this Bill mentioned, stating, among other things, that upon the Zion City Site would be tolerated no breweries, saloons, gambling halls, drug or tobacco shops, doctors' offices, theaters, etc.;

That he distinctly remembers seeing in THE ZION BANNER, in its issue of May 22, 1901, Page 22, an article entitled, "The Coming City," in which it was stated, among other things, that the leases would run for over a thousand years, and the covenants of the leases would provide that upon the land should be no saloons, drug stores, physicians' or surgeons' offices, no theaters, etc., as heretofore in this Bill mentioned.

THIS COMPLAINANT further states individually, that

the said representations, and other similar representations made by said John Alex. Dowie, or his authorized representatives, to the effect that the said permanent restrictions in the Zion City leases were for the benefit of the lessees, as well as the lessor, John Alex. Dowie, and that the whole of the said Zion City Site, by a general plan adopted by said John Alex. Dowie, was to be so handled, used, and disposed of that no such things as saloons, drug stores, tobacco and cigar stores, physicians' offices, gambling establishments, etc., were to be allowed thereon, and that restrictive covenants forbidding these things were put and would be put in all leases, were relied upon by this Complainant, and said representations formed an inducement to this Complainant to purchase his said lot in Zion City and pay the consideration therefor; and that an element in the consideration for the purchase of said lot by this Complainant was what he understood from such representations to be the fact, that the whole of the said Zion City Site was covered by similar restrictions to those permanent restrictions contained in his lease, and that therefore they would be a benefit to him by enabling him to live in a clean city, free from the contaminating influences and temptations which would be shut out from Zion City; and that this Complainant was induced by said representations to sacrifice farm property which he owned at Windom, Minnesota, and to move to Zion City and invest in said Zion City property; and

That in reliance upon said representations he erected valuable and permanent improvements upon his said lot, costing over \$2,500.00;

That he now resides upon said lot with his family, consisting of a wife and two children—one a boy of twelve years of age; and that the running of a drug store and a cigar and tobacco store by said defendants, as in this Bill stated, is personally obnoxious and harmful to this Complainant, and may, if continued, be harmful and injurious to his son, and deteriorates the value of his said property to him, and, if allowed to continue permanently, would very seriously impair its value;

That the carrying on of a drug store and cigar and tobacco store upon said Zion City Site by said defendants, as herein stated, would, in the opinion of this Complainant, tend to have the effect of detracting from the consideration paid by this Complainant for his said property in Zion City, and destroy and overthrow one of the chief inducements which caused him to sacrifice his farm property and move to Zion City and invest therein, and make his home there, where he could bring up and educate his children in a clean city, free from contaminating and baneful influences such as exist in ordinary cities.

THIS COMPLAINANT further states, individually, that the building in which said drug store and tobacco business is carried on was substantially or entirely completed before he learned that the same was to be used for the carrying on therein of a tobacco business, or the business of a drug store;

That no other violation of said permanent restrictive covenants exists as to any other property constituting part of Zion City Site, to the knowledge of this Complainant.

THIS COMPLAINANT FURTHER STATES that he did not conceive it necessary or feasible for him to undertake independent legal proceedings whilst Wilbur Glenn Voliva, the General Overseer, was doing all that could be done in the matter, as well on behalf of himself as on behalf of other lessees in Zion City, to enforce said restrictive covenants, and to enjoin the carrying on of said drug store and cigar and tobacco business by the defendants hereto.

CHARLES E. WAUGH'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Charles E. Waugh, individually says, for himself, that on or about the 10th day of July, 1899, he purchased three shares of stock in the said Zion Land and Investment Association for the sum of \$300, the said stock being represented by Certificate No. 123;

That on or about the 10th day of October, 1899, he purchased three additional shares of stock in the said Zion Land and Investment Association for the sum of \$300, the said shares being evidenced by Certificate No. 199;

That on or about October 28, 1899, he purchased one additional share of stock in the said Zion Land and Investment Association for the sum of \$100, said share being evidenced by Certificate No. 210;

That on or about October 4, 1900, this Complainant purchased one additional share of stock in the said Zion Land and Investment Association for the sum of \$100, said share being evidenced by Certificate No. 918;

That on or about January 26, 1901, this Complainant purchased one additional share of stock in the said Zion Land and Investment Association for the sum of \$100, said share being evidenced by Certificate No. 1150;

That subsequently, and on or about the 1st day of August, 1901, this Complainant surrendered the said shares of stock to said John Alex. Dowie in payment for Lot Sixteen (16), in Block Twenty (20), Section Twenty-eight (28), and Lot Nine (9), Block Forty-four (44), Section Twenty-eight (28); also Lot Nineteen (19), Block Twenty-seven (27), Section Twenty-one (21), all in Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian; and that there was executed to this Complainant Lease No. 379 therefor, which was upon said form No. 3 of Zion leases, a copy of which is attached hereto as "Exhibit 3";

That the total consideration for said three lots was \$1600, and that this Complainant still owns all three said lots;

That he attended the meeting held in Shiloh Grove in Zion City, on July 15, 1901, when the gates of Zion City were thrown open, and some of the lots in Zion City were put upon the market;

That he remembers of hearing Attorney Samuel W. Packard state, on that occasion, as the legal representative of John Alex. Dowie, in reference to the leases which were to be given (in place of deeds), that this would be done so that the restrictions placed in said leases could be permanently preserved and enforced, and that the restrictions would be put in the leases for the benefit of the lessees.

THIS COMPLAINANT, Charles E. Waugh, further states that when John Alex. Dowie announced his intention of founding a city, and asked all who believed in the principles he announced would govern said city, to cooperate with him, the said Dowie, Complainant first subscribed to the shares of said Zion Land and Investment Association, because he understood that the city to be founded was to be kept clean by virtue of the restrictions to be placed in the conveyances of all lands in said City Site; and that in purchasing said stock, this Complainant relied upon the representations made by said John Alex. Dowie in LEAVES OF HEALING, and in sundry printed letters, circulars, advertisements, etc.;

That this Complainant further states that he remembers of seeing, in the publication of said John Alex. Dowie called THE COMING CITY, in the issue of October 17, 1900, in an article entitled, "Zion in Prospect and Consummation," on pages 83, 85, and 86, the following:

"Unlike all other cities, Zion City will be a City where God will rule supreme. His people shall be free from the contaminating influences and social and political corruptions so prevalent in all modern cities, and even country towns. The land will be leased to purchasers until the year 3000 A. D.

"Restrictions will be placed in all leases and all other documents relating to the transfer of any property, prohibiting the sale of drugs, tobacco, swine's flesh, or the keeping of swine within the corporate limits of the City, declaring an absolute forfeiture of the rights and title to the property in case of violation."

THIS COMPLAINANT, Charles E. Waugh, further states that he remembers of seeing in said THE COMING CITY, in its issue of December 26, 1900, on Page 176, the following, from an advertisement of the Zion Land and Investment Association:

"We are now in possession and hold the record title to 1115 acres of the most valuable part of the 6400 acres purchased, and we shall continue to take up the balance as fast as the increase of the population demands it. ***

"Our latest Prospectus will be mailed to any address upon application; also the Articles of Agreement between the General Overseer and each shareholder will be forwarded to any prospective investor."

THIS COMPLAINANT, Charles E. Waugh, further states that he remembers seeing, in THE COMING CITY, in its issue of January 9, 1901, an article entitled, "Zion City a Model Res-

idence City," on Page 178, the language as hereinbefore in this Bill referred to; and

FURTHER THIS COMPLAINANT states that he remembers of seeing in THE COMING CITY, in its issue of January 9, 1901, in an article by H. Worthington Judd, on Page 182, the language as hereinbefore in this Bill referred to; and

THIS COMPLAINANT, Waugh, further states that he remembers seeing in the LEAVES OF HEALING, in its issue of April 20, 1901, Volume 8, No. 26, Page 824, an advertisement signed by H. Worthington Judd, Secretary and General Manager, and by Daniel Sloan, Assistant Manager, the language as in this Bill heretofore referred to; and

THIS COMPLAINANT further states that he remembers of seeing in THE ZION BANNER, in its issue of May 22, 1901, Volume 1, No. 1, an article, entitled, "The Coming City," in which is stated, on Page 22, the language as follows:

"The covenants of these leases will provide that upon this land shall be no saloons, no breweries, no brothels, no drug stores, no physicians' or surgeons' offices, no theaters, no swine feeders or swine sellers, nor any of the other institutions which curse modern society."

THIS COMPLAINANT, Waugh, further states that he relied upon said representations so made in the public addresses by said John Alex. Dowie and his authorized representatives, and in said publications before mentioned, to the effect that a general plan had been adopted and made public by said Dowie so that said Zion City Site had been consecrated, dedicated, or devoted to restricted uses only, which would prevent the same from being used, until the termination of the leases January 1, A. D. 3000, for the carrying on upon the same of the business of a saloon or drug store, or cigar or tobacco store, or for the office of a practicing surgeon or physician, or for a theater, gambling establishment, etc., etc.;

That all lots were to be disposed of by leases running until January 1, A. D. 3000, containing restrictions against the use of the property for such purposes; and

That these restrictions were imposed for the benefit of not only said John Alex. Dowie as the principal owner of property in Zion City, but also for the benefit of all lessees of any part of the Zion City Site, so that they would be able to live in a clean city, free from the temptations, allurements, and undesirable occupations carried on in most other cities;

That these representations so made were one of the inducements which caused this Complainant to purchase and pay for said lots; and the said restrictions, which this Complainant understood were to cover the whole of the Zion City Site, formed a part of the consideration for this Complainant's purchasing of said lots;

That in reliance upon said representations so made, this Complainant erected valuable and permanent improvements upon said Lot 16, Block 20, Section 28, to the value of \$4000;

That this Complainant is now residing in the residence which he built upon said lot, with his family;

That this Complainant, Charles E. Waugh, came to Zion City from Bloomfield, Nebraska, to look over the situation;

That he met the aforesaid H. Worthington Judd, and that the said Judd, by holding forth the inducements of the restrictions, and the beauties and advantages of said Zion City, induced this Complainant to return to Nebraska and mortgage his property, in order to raise money to assist in buying and paying for the said Zion City Site;

That this Complainant mortgaged his property for the express purpose of assisting in the paying for the Zion City Site with the distinct understanding that the city being founded upon said Site was to be kept free and clean of drug stores, cigar and tobacco stores, and the other abominable things as set forth and related in said Zion City lease.

THIS COMPLAINANT FURTHER STATES that said H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, often related to him what a fine thing the covenants in the Zion City leases were, and what a protection they would be; and

COMPLAINANT FURTHER STATES that John Alex. Dowie said to him, "You had better get in now, because the

time will come when you will not be able to," when speaking in reference to the Zion Land and Investment Association;

That Complainant used to go quite often to visit with said Judd in his office, and said Judd would tell Complainant about what a grand place Zion City would be, and that the restrictions of the leases would be of lasting benefit; and Complainant states that he acted, in the purchasing of his leasehold interests in the lots, upon the representations so made by said Dowie and by said Judd and other representatives of said Dowie and that he considered the restrictions referred to in their said representations were a part of the consideration for his taking leasehold interests.

YOUR COMPLAINANT FURTHER STATES that the carrying on of a drug store by the defendants, as herein stated, and the carrying on of a cigar and tobacco business by the defendants, as herein stated, is personally obnoxious and detrimental to this Complainant, and tends to depreciate the value of the Complainant's property to him, and if said drug store and tobacco business be continued indefinitely would cause great depreciation in the value of the Complainant's property.

YOUR COMPLAINANT, Waugh, further individually states that he did not know that a drug store or a tobacco business was to be carried on upon said premises known as the West 90 feet of Lot 22, Block 61, in Section 22, until the building on the same was completed and the drug store opened; that he did not consider it necessary for him to take separate and independent action to stop the running of said drug store and cigar and tobacco business, because he understood that Wilbur Glenn Voliva, as General Overseer of the Christian Catholic Apostolic Church in Zion, and the largest owner of property in Zion City Site, would do all that could legally be done on behalf of the members of said Church and lessees of Zion lots, to procure the institution of proper legal proceedings to prevent said drug store and tobacco business from being carried on.

THIS COMPLAINANT, Waugh, further individually states, for himself, that he does not know of any other violation of said permanent restrictive covenants on the said Zion City Site, except the violations of said restrictive covenants carried on upon said property occupied as a drug store and cigar and tobacco store, herein described.

THOMAS McEWEN'S INDIVIDUAL STATEMENT

YOUR COMPLAINANT, Thomas McEwen, individually states, for himself, that he is the holder of Lot Twenty (20) in Block Sixteen (16), Section Twenty-eight (28), in Zion City Subdivision No. Four (4), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, by Lease No. 1880 from John Alex. Dowie to him, dated April 2d, 1903.

THIS COMPLAINANT FURTHER STATES, individually, that prior to 1903 he was a native resident of Victoria, Australia, and while living in Australia he came in touch with the literature edited and published by John Alex. Dowie, and became aware of the existence of Zion City; and also heard the Rev. Wilbur Glenn Voliva (who was then the Overseer-in-charge of the work of the Christian Catholic Church in Zion, of which said John Alex. Dowie was then the General Overseer), speak of Zion City, of its objects and purposes, and of its desirableness as a place of residence, especially where those holding like religious views with your Complainant could live and be free from the many objectionable things practiced in the world, such as the presence of drug stores, cigar and tobacco stores, theaters, etc.; that this Complainant has heard the Rev. John Alex. Dowie speak of Zion City and of its desirableness as a place of residence, and this Complainant has heard the said Dowie say that all of the lands in Zion City Site were conveyed by leases containing restrictions, prohibiting such objectionable uses, as above mentioned; that Complainant being in sympathy with the objects and purposes of said City, and being influenced by the literature edited and published by said John Alex. Dowie, and by the personal statements of said John Alex. Dowie's representative, Wilbur Glenn Voliva, who was an officer in the Church presided over by the said John Alex. Dowie, to the same general effect as above, sold his farm in said Victoria, Australia, at a sacrifice, in order that he, the said Complainant, might raise money to emigrate to said Zion City and establish his home in surroundings such as were announced, as aforesaid, where his home would be protected by restrictive covenants contained in

leases to Zion City property; that Complainant left said Victoria, Australia, relying upon the aforesaid representations, and emigrated to America and to said Zion City; and after arriving in said Zion City did, on April 2, 1903, secure from John Alex. Dowie a leasehold in and to the aforesaid lot now occupied by Complainant, said lease being No. 1880, and being signed by said John Alex. Dowie; said lease being in the usual form of Zion City leases, and containing the said permanent restrictions set out in "Exhibit 3" to this Bill of Complaint.

THIS COMPLAINANT further individually says that said lot and permanent improvements upon the same have cost him over \$2,400.00 and that he bought said lot and made said improvements relying on the said representations made by said Dowie through his literature, the same forming part of the consideration for said purchase, and also relying upon the said general plan adopted by said Dowie for handling, using, and disposing of said Zion City Site, and the permanency of the said restrictive covenants over the entire Zion City Site, similar to the permanent restrictive covenants contained in his own lease of his said lot.

AND THIS COMPLAINANT SAYS that he regards said restrictive covenants as of more value to him than the physical improvements which are placed upon the said lot; and that if the said restrictive covenants in his said lease, and also in the leases of his neighbors, be set aside, this Complainant would suffer an irreparable injury because of the great sacrifice which he has made in order to live in Zion City, where he believed that he would be protected by the said restrictive covenants during the lifetime of said lease.

THIS COMPLAINANT says that he did not learn of the existence of said drug, tobacco, and cigar store until some time in the fall of 1914, and that he was given to understand that Wilbur Glenn Voliva, who is the owner of a large part of the Zion City Site, had employed counsel in behalf of himself, and in behalf of all who had similar interests at issue, to enforce the equitable easements and servitudes created by said restrictive covenants in said leases, and by the representations made by said John Alex. Dowie, prior to the leasing of any of the lands in said Zion City Site; and that Complainant so understanding that said Voliva was proceeding to protect said leasehold interests made no individual move, looking toward the accomplishment of the enforcement of the leases, but anxiously awaited the action to be taken by said Voliva.

THIS COMPLAINANT says, individually, that he was of the number who signed the notice which was given to defendant Fabry and said Billmeyer on or about January 2, 1915, advising said defendant and said Billmeyer that legal steps were to be taken to enforce the restrictions contained in the Zion leases, and impliedly also made by the said John Alex. Dowie, as to the unleased lots.

THIS COMPLAINANT says, individually, that the presence of a drug store, and of a tobacco and cigar store, in said Zion City, especially if said stores should become permanent establishments in said City, would be a great calamity to said City, and would deprive this Complainant, and all other leaseholders of said City, of the privileges which were represented to them as being a part of the consideration for their purchasing properties in said City; and that the presence of such store would damage your Complainant's property to a degree beyond the price of money to repay, and that said Zion City would then become to him an undesirable place in which to live, and he would suffer not only financially, but mentally, because of the disappointments and suffering forced upon him through no fault of his own, and, as he believes, in the violation of his sacred rights to enjoy his property according to the scheme and plan promulgated by said Dowie and relied upon by Complainant in making his said purchase and improvements.

ARTHUR WAGNELL'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Arthur Wagnell, for himself, individually, states that he is owner of an undivided interest, as joint tenant with his wife, Sarah A. Wagnell, of a leasehold estate in Lot One (1), in Block Fifteen (15), in Zion City Subdivision, in Section Twenty-eight (28), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, created by lease executed to this Complainant and his

said wife, dated the 31st day of January, 1908, No. 2838, upon said printed form of lease used by said Receivers, a copy of which said printed form is hereto attached and marked "Exhibit 7;"

That said lease, in addition to the said permanent restrictive covenants hereinbefore referred to, contains the statement that the restrictions in the lease were reasonable and necessary for the protection of the lessor, and other residents of Zion City Site;

That the consideration for said lease was \$510, and that \$276 thereof had been previously paid by this Complainant to said John Alex. Dowie under a contract for the purchase of a leasehold interest in said lot, dated March 6, 1903; and further payments were made by this Complainant for the balance of said consideration to said Receiver before, at, and after the making of said lease, all of which payments were fully paid before February, 1908.

THIS COMPLAINANT FURTHER STATES that he read the LEAVES OF HEALING in 1900 and 1901, and THE COMING CITY, which was issued in 1900, and THE ZION BANNER, which was issued in the month of May, 1901, and thereafter for some years;

That he remembers reading in THE COMING CITY, in its issue of October 7, 1900, an article entitled, "Zion in Prospect and Consummation," referring to the land in Zion City being leased to purchasers until the year 3000, with restrictions placed in all leases prohibiting the sale of drugs, tobacco, swine's flesh, etc., in the City, substantially as heretofore in this Bill stated;

That he remembers reading in said THE COMING CITY, the statement contained in its issue of January 9, 1901, Page 178, as heretofore in this Bill stated;

That he remembers of seeing in the said THE COMING CITY, the article published in its issue of January 9, 1901, Page 182, by H. Worthington Judd, in which it is stated that the leases of lots in Zion City for over a thousand years would be practically the same as ordinary conveyances, and that the restrictive covenants contained in the lease operated as a benefit to the purchaser, because he was assured by the method of handling the property that his own lot would be more valuable for choice residence property, because the contaminating influences incidental to ordinary city life would be removed, as heretofore in this Bill stated;

That he remembers of seeing in said LEAVES OF HEALING the advertisement signed by H. Worthington Judd, Secretary and General Manager, and Daniel Sloan, Assistant Manager, in some of the issues published in April, May, June, and July, 1901, in which it was stated that the Zion City Site had been consecrated to God in the advancement of His Kingdom, and that upon that Site there would be tolerated no breweries, no saloons, no gambling hells, no drug or tobacco shops, no hospitals, no doctors' offices, etc., etc., as heretofore in this Bill stated;

That he remembers of seeing in the said ZION BANNER the statement concerning the Coming City, published in its issue of April 22, 1901, Page 22, as heretofore in this Bill stated;

That he remembers of seeing the cartoon published in said ZION BANNER, in its issue of April 10, 1901, Page 136, showing the rum-seller, hog-raiser, tobacco-dealer, a man labeled, "Drug Stores," etc., barred out from Zion City by a fence labeled, "Land Lease," with padlock on gates labeled, "Conditions of Lease," substantially as heretofore in this Bill stated;

That he remembers of seeing in said ZION BANNER, the News of Zion City, in its issue of October 2, 1901, Page 321, in reference to Zion City being advantageous as a residence place in which to bring up children, because the atmosphere was undefiled by the saloon, the tobacconist's shop, the drug store, etc., as heretofore in this Bill stated;

That he remembers of seeing the "Message to Members and Friends of Zion throughout the World," signed by H. Worthington Judd, Secretary and General Manager of the Zion Land and Investment Association, published in the ZION BANNER, in its issue of January 22, 1902, and in later issues, as heretofore in this Bill stated;

That he remembers reading in the LEAVES OF HEALING the statement, as published in its issue of December 7, 1901, Pages 217-219, that not a single inch of land in Zion City would be disposed of except upon leases of eleven hundred years, which contained covenants forbidding the setting up therein of places to sell opium, alcohol, tobacco, or other poisonous drugs, etc., substantially as heretofore in this Bill stated;

That he remembers of seeing in said ZION BANNER the statement contained in the article entitled, "The City of Zion,"

in its issue of April 30, 1902, Page 803, as heretofore in this Bill stated;

That he remembers of seeing the pamphlet entitled, "The City of Zion," published April 30, 1902, which contained the statements, on Pages 13 and 16, in reference to what would be shut out of Zion City, as heretofore in this Bill stated;

That he remembers of seeing in said LEAVES OF HEALING, in its issue of April 10, 1902, Page 79, the statement by said John Alex. Dowie to the effect that every person securing a lot had a lease for eleven hundred years, with Divine Covenants, which were binding upon him on behalf of Zion, as well as upon every citizen, substantially as heretofore in this Bill stated.

THIS COMPLAINANT FURTHER STATES, for himself, individually, that in contracting with said John Alex. Dowie for the purchase of said lot, as herein stated, and in the payment of the consideration therefor, and in the erection of the valuable and permanent improvements which he caused to be erected upon the same, within a year or two after his purchase, and in moving from England, his former residence, to Zion City to purchase property therein and make it his home, he relied upon said representations made by said John Alex. Dowie and his authorized representatives, and that the same formed a part of the consideration which he paid for his said lot; and that he understood and supposed when he so purchased and paid for his lot that said Zion City Site had been, by a general plan adopted and promulgated by said John Alex. Dowie, consecrated, dedicated, or devoted to such restricted uses as would prevent the same from being used for a saloon, or tobacco or drug store, or the office of a practicing physician or surgeon, or a gambling establishment, etc., etc.;

That in accepting his said lease from said Receiver Hately, he understood and supposed he was procuring the benefit of said representations and of said general plan for the whole of the said Zion City Site, as a part of the consideration paid by him for said lease, and that the printed form of lease issued to him was the same as that given by said Receiver to other purchasers of lots in Zion City, containing the statement that the restrictions were for the benefit of the residents of Zion City Site as well as for the benefit of said Receiver;

That this Complainant, before the year 1904, had erected permanent improvements upon his said lot costing not less than \$1300, and that he resides on said lot at the present time;

That the carrying on of a drug store, or cigar and tobacco store, on Elijah Avenue in said Zion City, as herein stated, is personally obnoxious and offensive to this Complainant, and depreciates the value of his said leasehold estate to him; and, if the said business should be permanently established and carried on, would be a great disappointment and injury to this Complainant, and render Zion City a much less desirable place for his residence, and greatly diminish the value of his leasehold estate.

THIS COMPLAINANT FURTHER STATES that it was not until the fall of 1914 that he learned that the said West Ninety (90) Feet of Lot Twenty-two (22), Block Sixty-one (61), in Section Twenty-two (22), in said Zion City, was to be used for the carrying on therein of a drug store or tobacco business, and that he relied upon Wilbur Glenn Voliva, the General Overseer of the Christian Catholic Apostolic Church in Zion, to put a stop to such violations of the Zion restrictive covenants, and subsequently learned and understood that said Voliva was attending to the matter; and that, after the adverse opinion had been given to said General Overseer Voliva by the Chicago attorney, he had located Attorney Packard in California, and secured his legal services in the matter;

That said Attorney Packard came to Zion City for the purpose of aiding in the institution of legal proceedings, to restrain the carrying on of said drug and tobacco business in Zion City; and this Complainant understood that said General Overseer Voliva was attending to this matter, not only on behalf of himself as the largest owner of property in Zion City, but also on behalf of the members of his Church and other lessees in Zion City who desired to maintain and enforce said permanent restrictive covenants, who were not able, individually, to undertake such an extensive legal proceeding.

THIS COMPLAINANT FURTHER STATES that he knows of no other violation upon the said Zion City Site of said permanent restrictive covenants, other than those now being

carried on upon said West Ninety (90) Feet of Lot Twenty-two (22), Block Sixty-one (61), in Section Twenty-two (22).

WILLIAM JOHNSTON'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, William Johnston, states for himself, individually, that he is the owner of the leasehold estate in Lot Six (6), Block Twenty-four (24), in Zion City Subdivision, in Section Twenty-one (21), created by Zion lease No. 1896, dated February 25, 1903, for which Complainant paid the sum of \$650;

That said lease was issued to him by John Alexander Dowie upon the common printed form of Zion lease No. 1, as shown by "Exhibit 2", attached to this Bill;

That Complainant has erected on said premises improvements to the value of \$500.

THIS COMPLAINANT FURTHER STATES that he was present at a meeting in Central Zion Tabernacle, Chicago, Sunday afternoon, February 17, 1901, in which meeting John Alex. Dowie spoke the language as reported in the LEAVES OF HEALING issued on February 23, 1901, Volume 8, page 569;

That this Complainant heard said language used by said Dowie; and Complainant also attended a meeting in the same place on March 31, 1901, as reported in LEAVES OF HEALING, in its issue of April 6, 1901, Volume 8, Page 748, and remembers that the words there reported were then and there spoken by the said John Alexander Dowie, in reference to prohibited things in Zion City.

THIS COMPLAINANT FURTHER STATES that he read, in THE COMING CITY, in its issue of October 17, 1900, an article entitled, "Zion in Prospect and Consummation," on pages 83, 85, and 86, where it was stated that restrictions would be placed in all leases and documents relating to the transfer of any property, forbidding the sale of drugs, tobacco, swine's flesh, etc.;

That Complainant heard and read other similar representations to the above made by said Dowie and his authorized representatives, to the effect that Zion City was to be a clean City, and that by a general plan adopted by said John Alex. Dowie, the land was to be so used and handled that saloons, drug and tobacco stores, offices of practicing physicians, etc., were not to be allowed in the City, and that this was to be prevented by restrictive covenants put in all leases of Zion City lots, which would be a benefit to the lessees by permitting them to own property and live in a City free from such things, and believing these representations, and relying upon them, this Complainant purchased his said leasehold interest aforesaid, and paid for the same, and erected permanent improvements on his said lot; that said representations entered into the consideration for his purchase of said lots; that he also purchased stock in Zion Land and Investment Association, Certificate No. 3350, for \$100, December 30, 1902, and Certificate No. 3422 for \$100, January 28, 1903.

THIS COMPLAINANT FURTHER STATES that, time after time, he heard it said by John Alex. Dowie that restrictions would be placed in all conveyances, and that the things, as mentioned in the Zion lease, would be prohibited in said Zion City.

THIS COMPLAINANT, Johnston, further states that he resides within about four (4) blocks of the drug and tobacco store complained of in this Bill;

That he has a family of three children, amongst them a boy of eight years;

That Complainant regards it most harmful to his children to experience the presence of a drug and tobacco store in said City; and the location of the office of a practicing physician in Zion City is obnoxious to him; and he regards that the value of his property is greatly lessened because of the existence of a cigar and tobacco store and a practicing physician's office in said City.

THIS COMPLAINANT FURTHER STATES that he finished paying for his aforesaid lot in July of 1904, and that, before purchasing said lot, he understood that the whole of said Zion City would be subject to the restrictions, as he heard them

stated from time to time, and as he read of them in the various publications sent out by John Alexander Dowie; and

THIS COMPLAINANT FURTHER STATES that he remembers hearing John Alex. Dowie say that the restrictions were for the benefit of the leaseholders;

That he did not know of the presence of said drug store and tobacco store until after the business was begun; and

That he then understood that Wilbur Glenn Voliva, who is the owner of a very large part of Zion City site, was taking the necessary legal steps to enforce the leasehold restrictions, and that he relied upon said Voliva to do so.

THIS COMPLAINANT Johnston further states that the defendant, William H. Fabry, was an employe in the office of Zion Land and Investment Association before and when this Complainant made his said purchase, and that Complainant transacted business in reference to the purchase or payment for said lot in said office with said defendant, Fabry;

That at different times he paid to said Fabry, in behalf of the Zion Land and Investment Association (John Alex. Dowie), various sums of money on said lot, and that the receipts therefor were written by said Fabry.

THIS COMPLAINANT FURTHER STATES that he signed the notice which was served upon said defendant about January 2, 1915, as set forth in "Exhibit 12" to this Bill attached, and made a part thereof.

AUGUSTA MCCONNELL'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Augusta McConnell (nee Baske) states, individually for herself, that she is the owner of the leasehold interest in Lot Twenty-four (24), Block Sixty-one (61), in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, created by Zion lease No. 1426, dated June 14, 1902, made by John Alex. Dowie to this Complainant, by her then name of Augusta Baske;

That said lease is upon the printed form of Zion lease known as Form No. 3, and similar to the copy attached to this Bill of Complaint as "Exhibit 3";

That the consideration for said lease was \$1100, which was paid by this Complainant, on or about the date of said lease, to said John Alex. Dowie or his representatives;

That this Complainant, subsequent to said purchase, and before the year 1903, erected valuable and permanent improvements upon said lot costing not less than \$10,000;

That this Complainant now resides upon said lot with her husband and child, a boy six years old.

THIS COMPLAINANT FURTHER STATES that she is also the owner of the leasehold estate in Lot Fifteen (15), Block Forty-two (42), in Zion City Subdivision, in Section Twenty-eight (28), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, created by lease No. 1614, dated August 21, 1902, given to her by the name of Augusta Baske, by said John Alex. Dowie, upon the common form of Zion City lease No. 3, which said printed form is the same as said printed form of lease attached hereto, marked "Exhibit 3";

That both of her said leases contained the said permanent restrictive covenants in the Zion leases, as well as the statement that the restrictions contained in the lease were reasonable and necessary for the full and complete protection of said lessor, his heirs, executors, successors, and assigns, so that he and they might enjoy all the benefits which the lease was designed to give to them; and said leases also contained the Habendum Clause, in other Zion leases, to the effect that the lessee was to have and hold the premises, with the rights, privileges, easements, and appurtenances thereunto attaching and belonging, until January 1, A. D. 3000;

That the consideration for said last mentioned lease to this Complainant was \$550, which was paid in full in cash by this Complainant on or about the date of said lease, to wit: August 21, 1902.

THIS COMPLAINANT STATES that she was a reader of the said LEAVES OF HEALING in the year 1901, and remembers of having seen the cartoon published in THE ZION BAN-

NER, heretofore in this Bill referred to, in which it was shown that, among others, the rum-seller and the medical doctor, with poisonous drugs, and the tobacco dealer and the man labeled, "Drug Stores," were barred out of Zion City by a padlock on the gates, labeled, "Conditions of Lease," and the fence, labeled, "Land Lease,"

THIS COMPLAINANT also remembers to have heard said John Alex. Dowie state, in his address delivered at the Chicago Auditorium December 1, 1901, and reported in the LEAVES OF HEALING of December 7, 1901, that he would not dispose of a single inch of land in Zion City except upon leases of eleven hundred years, and that the leases contained covenants forbidding, among other things, such things as the selling of opium, alcohol, tobacco, or any other poisonous drugs; and

THIS COMPLAINT FURTHER STATES that she heard representations made by said John Alex. Dowie to the effect that the permanent restrictions in the leases were for the benefit of the leaseholders, and that he was bound by them just as much as any of them; and

THIS COMPLAINANT STATES that said representations were relied upon by her in making the purchases of said lots and the paying of the consideration therefor, and the erection of said valuable improvement upon said lot on which she now resides, as aforesaid; and that the said representations formed a part of the consideration to this Complainant for such purchase; and that she understood, at the time of her said purchase, from what said John Alex. Dowie and his authorized agents had represented, that under the general plan adopted and promulgated by said Dowie said permanent restrictions covered the whole of the Zion City Site—not only the land that was embraced in leases, but also that which was held by said John Alex. Dowie, the whole of the said Zion City Site having been consecrated, dedicated, or devoted to restricted uses, so that the same could not be used for a saloon, brewery, drug store, tobacco store, office of a practicing physician, gambling establishment, theater, etc., etc., as provided in said permanent restrictive covenants; and

THIS COMPLAINANT STATES that the land alone which she so purchased was not worth what she paid for the same if it had not been for the restrictions which she understood were placed upon it, and all other property constituting the Zion City Site, so that her property would be located in a community free from such baneful, harmful, and obnoxious occupations.

THIS COMPLAINANT FURTHER STATES, individually, that the carrying on of a drug store and cigar and tobacco store upon the West Ninety (90) Feet of said Lot Twenty-two (22), Block Sixty-one (61), Section Twenty-two (22), is a special injury and detriment to this Complainant, as her own residence property is located upon the same block, and the carrying on of such drug store and tobacco business in the same block tends to injure the rental value of her property to tenants to whom she leases portions of her said building; and if said business should be permanently carried on, this would very materially and seriously depreciate the value of this Complainant's property;

That the carrying on of such business is objectionable to this Complainant on account of her boy and the influence it may have upon him, as well as the influence it may have upon other boys with whom he may associate.

THIS COMPLAINANT FURTHER STATES that she did not hear that the said property, in which said drug store and tobacco store is now located, was to be devoted to such uses until her return from Indiana last fall, when she found the drug store running on said premises;

That this was her first knowledge concerning the matter; and that if she had been able financially to handle the litigation, she would have started injunction proceedings herself, in order to close up said drug and tobacco business; but upon learning that Wilbur Glenn Voliva, the General Overseer of the Christian Catholic Apostolic Church in Zion, was attending to the matter, she relied upon him to do all that could be done;

That she heard in December that he had employed Attorney Packard in California to give his legal services in the matter, and understood when said Packard arrived in Zion City in January, 1915, that he was at work upon the matter;

That she understood and felt that all was being done that

could be done towards the establishment and enforcement of said permanent Zion restrictive covenants, so that said drug store and tobacco store could be restrained from operating within the limits of the Zion City Site;

That she knows of no other violation of said permanent restrictive covenants other than the violations carried on upon said premises heretofore mentioned, in which said drug store and tobacco store is located.

THIS COMPLAINANT FURTHER STATES that she was one of those who signed the notice which was served upon the defendant, Fabry, about January 2, 1915, as herein stated, a copy of which is attached to the Bill of Complaint and marked "Exhibit 12."

BESSIE HUGHES' INDIVIDUAL STATEMENT

THIS COMPLAINANT, Bessie Hughes, for herself, individually, states that she is the owner of the leasehold estate in Lot Eleven (11), Block Twelve (12), in Zion City Subdivision, in Section Twenty-eight (28) Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, under the ordinary common form of Zion lease issued by John Alex. Dowie, No. 1142, dated April 25, 1902;

That the consideration for said lot was \$376, which was paid in full in said year 1902;

That she previously had purchased stock in the Zion Land and Investment Association, which she surrendered to said John Alex. Dowie when the said lease was issued to her in 1902;

That her lease is upon the form of Zion lease known as No. 3, for residence property, similar to the form attached to this Bill, as "Exhibit 3."

THIS COMPLAINANT FURTHER STATES that she thinks she attended the meeting at Central Zion Tabernacle, February 17, 1901, where Dr. Dowie made the statements concerning Zion City, which have been heretofore in this Bill stated.

THIS COMPLAINANT FURTHER STATES that she remembers of seeing the advertisement that was published in the LEAVES OF HEALING in May and June, 1901, as herein in this Bill stated, signed by H. Worthington Judd, Secretary and General Manager, and Daniel Sloan, Assistant Manager, in which it was stated that the land selected and secured for Zion City had been consecrated to God in the advancement of His Kingdom, and that upon that Site there would be tolerated no breweries, saloons, gambling hells, drug or tobacco shops, hospitals, or doctors' offices, etc., etc.

THIS COMPLAINANT FURTHER STATES that she remembers of seeing in THE ZION BANNER, in 1901, the cartoon hereinbefore referred to, showing a medical doctor with poisonous drugs, a tobacco dealer, and a man labeled, "Drug Stores," above the words, "Barred Out," said cartoon having on the padlock of the gates the words, "Conditions of Lease," and on the fence the words, "Land Lease;"

That previous to her purchase of said lot, as aforesaid, in April, 1902, she had been a reader of the LEAVES OF HEALING, THE ZION BANNER, and THE COMING CITY, and had listened to divers addresses by said John Alex. Dowie and his representatives, in which statements were made in reference to Zion City and the general plan adopted by said John Alex. Dowie as to the way the lots were to be handled, used, and disposed of; but this Complainant cannot distinctly remember the particular dates or the occasions when she heard all the said representations concerning the restrictions which were to obtain as to the use of property constituting the Zion City Site;

That this Complainant states that one of the inducements which caused her to leave her home in Dedham, Iowa, and come to Zion City and purchase and pay for said lot, as aforesaid, was the said representations which she had heard and read concerning the restrictions as to the use of the property constituting the Zion City Site, and that she relied upon said representations in making said purchase and paying for her said lot;

That such representations to the effect that all of the property constituting the Zion City Site had been consecrated, dedicated, or devoted to such uses as would make Zion City a clean city, and one where saloons, drug stores, cigar and tobacco stores, gambling establishments, etc., could not be carried on, formed a part of the consideration for her purchase;

That she understood and considered, when she made her pur-

chase, from the representations that had been made by said John Alex. Dowie and his authorized representatives, that said permanent restrictions in the Zion leases were for the benefit of all the Zion lessees, and that she understood she was purchasing the benefit of such restrictions when she purchased her lot, as aforesaid;

That the carrying on of a drug store or cigar and tobacco store on Elijah avenue in said Zion City, as herein stated, is personally abnoxious and effensive to this Complainant, and depreciates the value of her said leasehold estate; and, if the said business should be permanently established and carried on, would be a great detriment and injury to this Complainant, and render Zion City a much less desirable place for residence.

THIS COMPLAINANT FURTHER STATES that the defendant, Fabry, visted Dedham, Iowa, with Daniel Sloan, before she purchased said lot;

That said Sloan was on a lecturing tour for said John Alex. Dowie, and said Fabry operated the stereopticon for him;

That said Fabry slept in her home at the time they were there, and that she attended said lecture and heard said Sloan explain the restrictions which were to be in all leases of Zion City lots, so that the Zion City Site would be free from saloons, tobacco stores, cigar stores, breweries, gambling establishments, etc.;

That said Fabry was present at said lecture and talked with this Complainant, and knew of said restrictions.

THIS COMPLAINANT FURTHER STATES, individually, for herself, that she would have started legal proceedings herself to enforce said restrictive covenants when she learned of the tobacco business and drug store being run on Elijah avenue, as herein stated, if she had felt able to do so; but later this Complainant understood that General Overseer Voliva was attending to the matter, and she relied upon him to do what could be legally done in the matter, not only for the benefit of the property held by him, but also for the benefit of herself and other Zion lessees; and she understood, before Attorney Packard came to Zion City in January, 1915, that he had been employed by General Overseer Voliva to give his legal services in the matter, and she understood he was doing so after he came to Zion City in January, 1915;

That she depended and relied upon the matter being thus carried forward, as well as it could be if she had personally employed an attorney to do so.

THIS COMPLAINANT FURTHER STATES that she knows of no other violations of said permanent restrictive covenants in said Zion leases except such violations as are being made in said building located upon said lot fronting on Elijah avenue, known as the West Ninety (90) Feet of Lot Twenty-two (22), in Block Sixty-one (61), in Section Twenty-two (22).

CHRISTINE JACOBSEN'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Christine Jacobsen, states for herself, individually, that she is the owner of the leasehold estate in Lot Fifteen (15), Block Ninety-seven (97), in Zion City Subdivision, Section Seventeen (17), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, which leasehold estate was created by Zion lease No. 952, dated March 6, 1902, issued to her by John Alex. Dowie, upon the common printed form of Zion lease No. 1, shown by exhibit attached to this Bill, No. 2.

THIS COMPLAINANT, Christine Jacobsen, further states, for herself, that she acquired four (4) shares of the capital stock of Zion Land and Investment Association, for which she paid the sum of \$400, and that there was issued to her Certificate No. 1000 on December 11, 1900, which shares of stock this Complainant turned in to said Association (John Alex. Dowie) toward the purchase price of the aforesaid lot so leased to this Complainant;

That Complainant has erected upon her said lot improvements in the shape of a house, for which she expended in excess of \$380.

THIS COMPLAINANT FURTHER STATES that she was a reader of LEAVES OF HEALING, and had been a reader thereof from the year 1897;

That Complainant was also a reader of the other literature printed and published by John Alex. Dowie, and under his authority; and

THIS COMPLAINANT FURTHER STATES that she remembers of reading in the LEAVES OF HEALING of February 25, 1899, the Prospectus signed by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, in which Prospectus said Judd referred to the restrictions which would be placed in all contracts, deeds, leases, and other documents relating to the transfer of any property in Zion City, and that said restrictions included the prohibition of the sale of drugs, medicines, liquors, tobacco, swine's flesh, etc., and that this knowledge caused Complainant to desire more and more to come to Zion City and to buy property therein;

That Complainant also remembers reading in the LEAVES OF HEALING, in its issue of June 3, 1899, Volume 5, Page 620, an article entitled, "Zion Land and Investment Association," by H. Worthington Judd, in which it was stated that "Zion City will be free from the filthy vice and crime-producing saloons, the hellish drug store, the stinking tobacco shop, the lustful theater, and the abominable dens of Secretism."

THIS COMPLAINANT FURTHER STATES that she read the article in LEAVES OF HEALING of the issue of April 8, 1899, Volume 5, on the cover page by the Editor, beginning, "Zion City is in sight;" and

THIS COMPLAINANT FURTHER STATES that she remembers reading in LEAVES OF HEALING in its issue of October 28, 1899, Volume 6, Page 10, a Resume of the work of John Alex. Dowie in America, wherein said Dowie referred to the restrictions that would be maintained in Zion City;

That Complainant also remembers of seeing in THE COMING CITY, a publication of said John Alex. Dowie, in its issue of October 17, 1900, an article entitled, "Zion in Prospect and Consummation," on Pages 83, 85, and 86, containing the statement that restrictions would be placed in all leases, prohibiting the sale of drugs, tobacco, and swine's flesh in Zion City.

THIS COMPLAINANT FURTHER STATES that all these statements and representations were believed and relied upon by Complainant, and were an inducement for her to purchase stock in Zion Land and Investment Association, and afterwards to transfer said stock and take the leasehold estate in her lot above described, and formed part of the consideration for her purchase;

That all these statements, with many others, made after Complainant secured her said stock and said lots, were inducements that influenced this Complainant to come to Zion City to make her abode there;

That when she made said purchase of said lot she understood that all leases of Zion City lots contained similar provisions to her own in respect to the restrictions being for the benefit of the assigns of the lessor, as well as for his benefit.

THIS COMPLAINANT FURTHER STATES that she remembers John Alex. Dowie making a statement in effect the same as that contained in LEAVES OF HEALING in its issue of May 10, 1902, Volume 11, Page 79, as follows:

"Every person securing a lot has a lease for 1100 years, with Divine Conditions, which are binding upon us on behalf of Zion, and also upon every citizen. These covenants will enable the Christian Catholic Church, for a century and a millennium, to absolutely control the use of the land and prevent its being used for evil purposes."

THIS COMPLAINANT, CHRISTINE JACOBSEN, further says that the carrying on of a drug store or a cigar and tobacco store in Zion City is personally very obnoxious to her, and that the presence of such stores very materially diminishes the value of her property, and she is thereby materially injured by presence of a cigar and tobacco store in Zion City, and that a money consideration could not repay her for such injury;

That this Complainant formerly lived in Austin, Minnesota, where she sold her property and sent all the proceeds thereof to Zion City, in order that a city and community of the kind as proposed through the publications of John Alex. Dowie, might be founded and built up.

THIS COMPLAINANT FURTHER STATES that she always understood that restrictions were to be placed in every conveyance of property in Zion City, and that the restrictions were to apply to all parts of the tract purchased by John Alex. Dowie for a city site, and these representations so made to her by said Dowie and his authorized representatives, and others, to the effect that said permanent restrictive covenants were for the benefit of the lessees as well as said Dowie, as the holder of the unsold portion of the Zion City Site, was one of the considerations which induced her to purchase and pay for said leasehold estate.

THIS COMPLAINANT FURTHER STATES that among other representations so made she remembers to have read the statements of Samuel W. Packard, attorney for said Dowie, in references to the restrictions to be placed in the conveyances; and

COMPLAINANT FURTHER SAYS that she did not know that there was a drug and tobacco store, or a physician's office, in Zion City until long after said store, as in this Bill complained of, was opened and doing business;

That complainant understood that Wilbur Glenn Voliva was taking all necessary steps to enforce the restrictions in the Zion leases, and that independent action on her part would be unnecessary.

LOUISE ZWEIG'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Louise Zweig, states for herself, individually, that she is the owner of the leasehold estate in Lot Seven (7), Block Fifteen (15), in Zion City Subdivision in Section Twenty-seven (27), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, created by Zion lease No. 366, dated August 1st, 1901, issued to her by John Alex. Dowie upon the common printed form of Zion Lease No. 1, as shown by "Exhibit 2", attached to this Bill;

That the consideration for said purchase was Three Hundred Seventy-five Dollars (\$375.00), and was fully paid for on or before December 11th, 1903;

That before the completion of her said payment, she had erected lasting and valuable improvements upon her said lot, costing not less than Twenty-five Hundred Dollars (\$2500.00).

THIS COMPLAINANT, Louise Zweig, further states that she also purchased leasehold in Lot Seventeen (17), Block Fifteen (15), in Zion City Subdivision in Section Twenty-eight (28), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, created by Zion lease No. 1145, dated April 25th, 1902, issued to her by said John Alex. Dowie upon the common printed form of Zion lease No. 1, as shown by said "Exhibit 2", attached to this Bill;

That the consideration for the purchase of said lot was Four Hundred Fifty Dollars (\$450.00), which was fully paid by her on or before February 23, 1904;

That she was a purchaser of stock in the Zion Land and Investment Association in July, 1900, and December, 1901, and that she surrendered said stock to said John Alex. Dowie when she purchased said lots as part consideration therefor.

THIS COMPLAINANT FURTHER STATES that she was a reader of the LEAVES OF HEALING in 1899, 1900, and 1901, and of THE COMING CITY issued from June, 1900, to January, 1901, and also of THE ZION BANNER issued in May, 1901, and for some years thereafter;

That she attended the meeting in Shiloh Grove in Zion City on July 15, 1901, when the Gates, so-called, of Zion City were first thrown open and the lots were first put upon the market for sale, and that she heard upon said occasion the remarks made by H. Worthington Judd and Attorney Packard, as heretofore in this Bill stated, in reference to the restrictions in the leases being for the benefit of the lessees;

That she read the Prospectus, signed by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, which was published in the LEAVES OF HEALING in February and March, 1899, as heretofore in this Bill stated;

That she read the article, entitled, "Zion Land and Investment Association," by H. Worthington Judd, and published in LEAVES OF HEALING on Page 620, as heretofore in this Bill stated;

That she read in the LEAVES OF HEALING, in its issue of

April 8, 1899, on the cover page by the Editor, the statements heretofore in this Bill mentioned;

That she read the article by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, in reference to his Headquarters, in the LEAVES OF HEALING of June 24, 1899, Page 671, as heretofore in this Bill mentioned;

That she read in the LEAVES OF HEALING, in its issue of October 7, 1899, the article by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, in reference to what it meant to have an abiding place in Zion City, as heretofore in this Bill mentioned;

That she read in the LEAVES OF HEALING, in its issue of October 28th, 1899, Page 10, the resume of Dr. Dowie's work in America, as heretofore in this Bill mentioned;

That she read in the LEAVES OF HEALING, in its issue of October 28, 1899, Page 27, under the Zion City Notes, signed by H. Worthington Judd, Secretary and Manager of the Zion Land and Investment Association, the statement that restrictions would be placed in all contracts, deeds, and leases, and in all other documents relating to the transfer of Zion City property, absolutely prohibiting the sale of drugs, medicine, nicotine, tobacco, etc., as heretofore in this Bill mentioned;

That she read in THE COMING CITY, in its issue of September 5, 1900, in the Editorial Notes on Page 34, the statements there made, as heretofore in this Bill mentioned;

That she read in THE COMING CITY, in its issue of October 17, 1900, the article, entitled, "Zion in Prospect and Conclusion," as heretofore in this Bill mentioned;

That she read in THE COMING CITY in its issue of December 26, 1900, Page 176, the statements in the advertisement of Zion Land and Investment Association, as heretofore in this Bill published;

That she read in THE COMING CITY, in its issue of January 9th, 1901, an article entitled, "Zion City a Model Residence City," on Page 178 as heretofore in this Bill published;

That she read in THE COMING CITY in its issue of January 9th, 1901, an article by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, Page 182, the statements therein made by him that the restrictive covenants in the leases operated as a benefit to the purchaser because the purchaser was assured by the method of handling the property that his own lot would be more valuable for choice residence property because the contaminating influences incidental to ordinary city life would be removed as heretofore in this Bill stated;

That she read in the LEAVES OF HEALING in its issue of April 21st, 1901, Page 824, and subsequent issues, the advertisement signed by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association in reference to the land selected and secured for Zion City where there would be tolerated no breweries, no saloons, no drug or tobacco shops, no hospitals, no doctors' offices, no theaters, etc., as heretofore in this Bill stated;

That she read in THE ZION BANNER in its issue of May 22, 1901, an article entitled, "The Coming City," Page 22, as heretofore in this bill published;

That she saw the cartoon published in THE ZION BANNER in its issue of July 10th, 1901, Page 136, showing that the tobacco dealer, the rum seller, the man labeled "Drug Stores," etc., would be barred out of Zion City by the fence labeled "Land Lease," and the padlock on the gates labeled "Conditions of Lease;"

That she read in THE ZION BANNER in its issue of October 2, 1901, Page 321, under "Notes of Zion City," the statements as heretofore in this Bill stated;

That she read in THE ZION BANNER in its issue of December 12, 1901, Page 497, under "Notes of Zion City," the statements, as heretofore in this Bill published;

That she read in THE ZION BANNER in its issue of January 22, 1902, the message "To the Members and Friends of Zion Throughout the World," signed by H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, Page 576, as heretofore in this Bill stated;

That she read in the LEAVES OF HEALING in its issue of December 7, 1901, Pages 217 to 219, the statements by Dr. Dowie, as heretofore in this Bill mentioned;

That she read in THE ZION BANNER, in its issue of

April 30, 1902, Page 803, the article, entitled, "The City of Zion," as heretofore in this Bill mentioned;

That she remembers of reading in the LEAVES OF HEALING in its issue of May 10, 1902, Page 79, the statement therein made by Dr. Dowie to the effect that every person securing a lot had a lease for 1100 years with Divine Conditions, which were binding upon him on behalf of Zion as well as upon every citizen, as heretofore in this Bill stated.

THIS COMPLAINANT, Louise Zweizig, further states individually that the said representations before referred to, made by said John Alex. Dowie and his authorized representatives, before she purchased said leaseholds, were relied upon by this Complainant in making her purchases of said lots in Zion City, and in payment for the same, as heretofore stated, and that she built the said valuable and permanent improvements upon said Lot Seven (7) in reliance upon said representations;

That said representations formed a part of the consideration for her said purchases, and that she understood and supposed when she made her said purchases that the whole of the Zion City Site had been consecrated, dedicated, or devoted by a general plan adopted by said John Alex. Dowie, to such restricted uses that no part of the same could be used for saloons or tobacco stores, or drug stores, or offices of practicing surgeons or physicians, or gambling establishments, etc.;

That she relied upon the representations made by said H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association, as published in THE ZION BANNER in April, May, and June, 1901, and signed by him, with his printed signature, to the effect that no saloons, drug or tobacco shops, etc., would be tolerated upon the Zion City Site, in making her said purchases of said lots, and in the surrender of her said stock therefor in said Zion Land and Investment Association.

THIS COMPLAINANT FURTHER STATES that she resides with her family on said Lot Seven (7), and has one boy seventeen (17) years of age; and that the carrying on of a drug and tobacco store on said Elijah avenue, as in this Bill stated, is obnoxious and detrimental to this Complainant, and decreases the value of her said leasehold, and if the said tobacco and drug business should be continued permanently, would greatly and seriously decrease and diminish the value of her said leasehold estates;

That she lives about five (5) blocks from where said drug and tobacco store is located, and she considers it harmful and detrimental to her in the influence the same may have upon her boy, or those with whom he may be associated.

THIS COMPLAINANT FURTHER STATES that it was not until August or September, 1914, that she knew a drug or tobacco business was to be carried on upon the said premises known as the West Ninety (90) Feet of Lot Twenty-two (22), Block Sixty-one (61), in Section Twenty-two (22), on Elijah avenue, near the corner of 27th Street and that, although she is a woman of very limited means, she believes that she would have undertaken independent legal proceedings to stop said drug and tobacco business from being carried on if she had not relied upon General Overseer Voliva to do what could legally be done in the matter;

That she understood said General Overseer Voliva had employed Attorney Packard in California (after said General Overseer Voliva had received an adverse opinion from the Chicago lawyer whose advice he had sought), and that said Attorney Packard had come to Zion City for the purpose of assisting in the legal proceedings to enjoin the carrying on of said drug and tobacco business in Zion City, and had been working on the matter from the time of his arrival in Zion City in January, 1915, down to the time of the verification of this Bill, and that she understood said General Overseer Voliva had employed said Attorney Packard and was preparing the legal proceedings in this matter, not only in behalf of himself, but also on behalf and for the benefit of the members of his Church and other lessees in Zion City who were interested in maintaining, upholding, and enforcing the permanent restrictive covenants in said Zion leases.

THIS COMPLAINANT FURTHER STATES that the defendant, William H. Fabry, who was employed in the office of the Zion Land and Investment Association for a long time in the handling and disposing of the Zion City lots under said Zion

City leases, transacted business with this Complainant in reference to her said purchases, and received payments from her on said lots.

THIS COMPLAINANT FURTHER STATES that she knows of no other violations of said permanent restrictive covenants, on any portion of the land constituting the Zion City Site, except those violations which are being carried on in the building located upon said West Ninety (90) Feet of Lot Twenty-two (22), Block Sixty-one (61), in Section Twenty-two (22), fronting on Elijah Avenue; and

THIS COMPLAINANT FURTHER STATES that she was one of the signers of the notice served upon the defendant, Fabry, about January 2, 1915, copy of which is hereto attached, marked "Exhibit 12".

HATTIE McCULLOCH'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Hattie McCulloch, states individually for herself, that she is the owner of the leasehold estate in Lot Fifteen (15), in Block Eighty-six (86), in Zion City Subdivision in Section Twenty-two (22), in Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, created by Zion Lease No. 1903, dated April 6th, 1903, issued to her by said John Alex. Dowie upon the common printed form of Zion Lease known as Form No. 3, a copy of which form is attached to this Bill marked "Exhibit 3;"

That the consideration which Complainant paid for said lot was Four Hundred and Ninety and 50/100 Dollars (\$490.50); and that the improvements on said lot have cost this Complainant about \$1500 additional.

THIS COMPLAINANT FURTHER INDIVIDUALLY STATES for herself that she was a regular reader of the LEAVES OF HEALING in 1899, 1900, 1901, 1902, 1903, and subsequent years; and that she was also a reader of THE COMING CITY in the year 1900, and of THE ZION BANNER after the same was first issued in May, 1901, and for several years thereafter; that said publications were all edited and published by said John Alex. Dowie.

THIS COMPLAINANT FURTHER STATES, individually for herself, that she and her children visited in Chicago in January, 1900, for twelve days, especially to get the teaching of Zion;

That she was deeply interested in the literature and teaching of said John Alex. Dowie, and was also particularly interested in the proposed City which said Dowie was planning, to be known as Zion City, and that in said literature she read the many representations of said Dowie, as made in LEAVES OF HEALING, THE COMING CITY, and THE ZION BANNER, as to the character of said City; and that she remembers the article in "THE COMING CITY in its issue of October 17, 1900, entitled, "Zion in Prospect and Consummation," on pages 83, 85, and 86, as follows:

"Unlike all other cities, Zion City will be a city where God will rule supreme. His people shall be free from the contaminating influences and social and political corruptions so prevalent in all modern cities, and even country towns. The land will be leased to purchasers until the year 3000 A. D.

"Restrictions will be placed in all leases, and all other documents relating to the transfer of any property prohibiting the sale of drugs, tobacco, swine's flesh, or the keeping of swine within the corporate limits of the city, declaring an absolute forfeiture of the rights and title to the property in case of violation."

That this Complainant also remembers reading in THE COMING CITY, in its issue of January 9, 1901, in an article entitled, "Zion City a Model Residence City," on Page 178, the following:

"Zion City will be a model city, not only for residence, but for every other good purpose—first of all, because God is building her. She will be a model residence city because ** no saloon, no gambling hell, no theater, no brothel, no drug shop, no swine's flesh market, and no physician's office will ever be permitted within her fair borders."

This Complainant also says that she remembers reading in LEAVES OF HEALING, in its issue of April 20, 1901, Volume 8, No. 26, Page 824, and in other issues of said publication, an advertisement signed by H. Worthington Judd, Secretary and General Manager, and by Daniel Sloan, Assistant Manager, in which the following statements occur:

"God's Messenger has declared Monday, July 15, 1901, to be the date of the opening of the gates of Zion City.**

"The 6400 acres of beautiful land selected and secured for this City has been consecrated to God in the advancement of His Kingdom. Upon that site there will be tolerated no breweries or saloons, gambling hells, houses of ill-fame, hog raising, selling, handling, drug or tobacco shops; no hospitals or doctors' offices, theaters or dance halls.***

"This land will be conveyed by lease only, and not by deed. Leases will stand for a period of not less than 1000 years."

THIS COMPLAINANT FURTHER SAYS that she remembers reading in said ZION BANNER, in its issue of May 22, 1901, Vol. 1, No. 1, an article entitled, "The Coming City," in which it is stated, on Page 22, as follows;

"The land will be God's forever, but it will be leased to purchasers of lots on leases which will run over 1000 years.

"The covenants of these leases will provide that upon this land shall be no saloons, no breweries, no brothels, no drug stores, no physicians' or surgeons' offices, no theaters, no swine-feeders or swine sellers, nor any of the other institutions which curse modern society."

THIS COMPLAINANT SAYS, individually for herself, that she remembers seeing in THE ZION BANNER, in its issue of July 10, 1901, on Page 136, a cartoon in which was shown above the words "Barred Out," a cartoon of a medical doctor with case labeled, "Poisonous Drugs;" a cartoon of a man labeled, "Rum Seller," with basket of bottles labeled, "Liquor Fire and Distilled Damnation;" cartoon of a man labeled, "Hog Raiser," with rope tied to hog labeled, "Unclean Swine's Flesh;" cartoon of a man labeled, "Tobacco Dealer;" cartoon of a man labeled, "Drug Stores;" cartoon of a woman labeled, "Harlotry;" padlock on gates labeled, "Conditions of Lease;" fence labeled, "Land Lease."

THIS COMPLAINANT, FURTHER SAYS, individually for herself, that she remembers reading and seeing in THE ZION BANNER, in its issue of October 2, 1901, on Page 321, under "Notes of Zion City," the following:

"One of the principal advantages of residence in Zion City will be that of bringing up children in a clean atmosphere, undefiled by the saloon, the tobaccoist's shop, the drug shop, the bad book and bad picture shop, the theater, the gambling hell, the 'house of her whose house is the gate of hell,' and other curses."

THIS COMPLAINANT, Hattie McCulloch, further says that she remembers reading in LEAVES OF HEALING, in its issue of December 7, 1901, Volume 10, Pages 217-219, the following, among other things:

"We shall not dispose of a single inch of the land in Zion City except upon leases of 1100 years.** The leases provide that men shall obey God and live out their lives in accordance with His Word; that they shall not set up places to sell opium, alcohol, tobacco, or any other poisonous drug; that they shall not use or sell tobacco; that they shall not sell pig, and they shall not sell the filthy scavenger of the sea, the oyster; that there shall be no harlot's den, no gambling hell, no theaters.** We have none of these, and, God helping us, we shall never have. Zion City has in its leases covenants that forbid these things.**

"Zion City's purity will be its strength.** I say that the destiny of this City is wonderful, because its people take neither alcohol nor tobacco."

THIS COMPLAINANT FURTHER SAYS, individually for herself, that she remembers reading in THE ZION BAN-

NER, in its issue of April 30, 1902, on Page 803, in an article entitled, "The City of Zion, A Resume," the following:

"WHAT WILL BE SHUT OUT OF ZION CITY.

"In Zion City there will be tolerated no breweries, no saloons, no drug or tobacco shops, no physicians' or surgeons' offices, no houses of ill-fame, no gambling hells, no theaters, no dance-halls, no secret lodge rooms. The keeping or selling of the filthy swine, or their diseased flesh, which God has strictly forbidden as food, will be absolutely prohibited.

(Page 804)

"LEASES

"The lots are transferred only by lease from John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.***

"According to the covenants of these leases, the lessee agrees to use the land for any purpose contrary to the commandments of God, and particularly not for the sale of drugs, tobacco, or alcohol in any form, houses of ill-fame, theaters, gambling houses, hog raising or selling."

THIS COMPLAINANT FURTHER SAYS, individually for herself, that she remembers seeing in THE COMING CITY published April 30, 1902, the following on Pages 13 and 16:

"WHAT WILL BE SHUT OUT OF ZION CITY.

"Zion City will tolerate no breweries, no saloons, no drug or tobacco shops, no physicians' or surgeons' offices, no houses of ill-fame, no gambling hells, no theaters, no dance halls, no secret lodge rooms. The keeping or selling of the filthy swine or their diseased flesh, which God has strictly forbidden as food, is absolutely prohibited.

"LEASES

"The lots are transferred only by long-term lease from John Alexander Dowie. These leases expire January 1, A. D. 3000. The lessee agrees to use the land only in accordance with the terms of the lease. The lease eliminates all of the objections previously mentioned."

THIS COMPLAINANT, Hattie McCulloch, says, individually for herself, that she relied upon all these representations and believed they formed a part of the consideration and were incident to her lot which she purchased as aforesaid;

That these various representations were an inducement to her to sell her farm near Sheridan, Wyoming, and to move to Zion City to make her home;

That believing the restrictions in the Zion Lease would be a protection to her and her family, which consisted of three sons and one daughter at that time, she sold her farm and came to Zion City, and purchased her leasehold as aforesaid, believing that said restrictions were binding upon all lessees of lots in Zion City Site, and upon every part of said Site, and upon all who had anything to do with it;

That had it not been for the representations so made by said John Alex. Dowie and his agents, Complainant and her family would not have moved to Zion City from Wyoming;

That said representations were a deciding inducement to her, and she relied upon them and purchased her lot believing in said representations; and this Complainant regards the presence of a drug store or a cigar and tobacco store diminishes very greatly the value to her of her said property; and if said store should become permanent in said City, it would make said Zion City an undesirable place for her to live, and her investment in her home would be largely in vain; and Complainant says in regards the presence of a drug store and a cigar and tobacco store in Zion City to her an irreparable injury, because she cannot enjoy her property as she had planned, and as it was represented to her before she purchased same that she could and should enjoy it.

THIS COMPLAINANT FURTHER SAYS that she had no actual knowledge that the premises occupied by a cigar and tobacco store and drug store, as in this Bill set forth, were so occupied, until some time in the fall of 1914; that she then understood Wilbur Glenn Voliva, as the representative of hundreds of leaseholders who are members of his Church, and who seek his advice on business as well as religious matters, and in his own behalf, as the owner of a very large share of the Zion City Site,

had employed lawyers to institute proper legal proceedings to enforce the restrictive covenants in Zion City leases, and the easements and servitudes created by the representations made to lessees before they took leases, against said drug store and tobacco and cigar store in Zion City; and therefore she did not deem it necessary for her to give any further attention to the matter, as she relied upon said Voliva to take all necessary steps.

THIS COMPLAINANT, Hattie McCulloch, individually for herself, says that in the month of August, 1912, she, with others, signed and caused to be served a notice on Bradford E. Simmons, one of the defendants in this Bill, demanding that he cease the use of Lot No. 35, in Block 61, Zion City Subdivision in Section 22, Township 46 North, Range 12 East of the 3d P. M. in Lake County, Illinois, for a use contrary to the terms, covenants, and restrictions in the underlying leases for all of Zion City property, and notifying said Simmons in said notice that he was then permitting said property to be used "contrary to the terms, conditions, and easements conferred by the original lease from John Alexander Dowie to lands in Zion City and leases underlying your (said Simmons) claim of title to the premises now occupied by you (said Simmons), wherein and whereby all land owners and holders in Zion City, by reason of the facts and circumstances incident to the founding of said City and the making of leases with restrictions, secured rights and privileges in all of said land as to the use thereof;" and this Complainant therefore charges that said Simmons well knew that every part of Zion City Site was under restrictions not to use any portion thereof for the keeping of a drug store or a tobacco or cigar store, or for a theater, etc.

MARY F. BOHN'S INDIVIDUAL STATEMENT

THIS COMPLAINANT, Mary F. Bohn, individually, for herself, states that she is owner of the leasehold estate in Lot Eight (8), Block Twenty-six (26), in Zion City Subdivision, in Section Twenty-seven (27), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, created by common form of printed Zion lease No. 25, which was issued to her by John Alex. Dowie on or about the date thereof, which was July 30, A. D. 1901;

That said lease contained said permanent restrictive covenants and the statement that the restrictions were reasonable and necessary for the protection of the lessor and his assigns, so that he and they might enjoy all the benefits which the lease was designed to give to them, and demised the premises to this Complainant, with the rights, privileges, easements, and appurtenances thereunto attaching and belonging, until the first day of January, A. D. 3000.

THIS COMPLAINANT FURTHER STATES that she was a subscriber to three (3) shares of stock in the Zion Land and Investment Association, under a certificate issued to her by said John Alex. Dowie in April, 1901, for which she paid the sum of \$300 to said Dowie;

That the total consideration for her said leasehold estate in said lot was \$415, \$335 of which was paid by her to said John Alex. Dowie upon the execution of said lease, which was about the fifth day of August, 1901; and the balance was paid on or before the 7th of November, 1901;

That as part consideration for said purchase, she surrendered said three (3) shares of stock in said Zion Land and Investment Association to said Dowie.

THIS COMPLAINANT FURTHER STATES that she has paid for valuable and lasting improvements upon her said land.

THIS COMPLAINANT FURTHER STATES that she attended the meeting held July 24, 1900, at Zion City, at which said John Alex. Dowie stated substantially what is reported in this Bill of his speech, as reported in the LEAVES OF HEALING issued July 21, 1900, Page 397;

That she was a reader of the LEAVES OF HEALING, THE ZION BANNER, THE COMING CITY, and other literature issued by said John Alex. Dowie in 1900 and 1901, and that she attended several of the meetings herein in this Bill referred to; and although she cannot remember definitely the particular time and place, or the publication where she heard and read the same, yet she can state that she heard and read statements by John Alexander Dowie and his authorized representatives before her purchase of said lot, as aforesaid, in substance and

character as herein in this Bill mentioned, to the effect that the said Zion City Site had been consecrated, dedicated, or devoted to such restricted uses as would prevent the same from being used, during the life of said leases, for the purpose of carrying on upon the same a saloon, brewery, cigar or tobacco store, drug store or pharmacist's shop, or the office of a practicing physician, etc., and that the said Zion City Site was to be disposed of by leases running till January 1, 3000, which would contain restrictive covenants against the use of the land for any such purposes; and that said restrictions in said leases would be not only for the benefit of said John Alex. Dowie, as the owner of the unsold portions of said Zion City Site, but also for the benefit of the lessees from him of portions thereof.

THIS COMPLAINANT FURTHER STATES that said representations formed one of the inducements and considerations for her purchase of said stock in said Zion Land and Investment Association, and in her purchase of said leasehold interest in said lot, and in the payment of the same, and in the payment for the improvements for the same; and that she relied upon said representations, and trusted that they would be carried out and performed when she made her said purchase of said leasehold estate and paid for the same; and she understood when she purchased said lot and received said lease that all other leases of Zion City lots contained similar restrictions to the said permanent restrictions in her lease.

THIS COMPLAINANT FURTHER STATES that she has resided in the State of Indiana for many years last past, and has never been a resident of Zion City;

That she did not even learn, until the month of April, 1915, that Zion City property had been sold by the Receiver of John Alex. Dowie's Estate to purchasers by deeds of conveyance not containing all of the said permanent restrictive covenants contained in the ordinary Zion leases, and that she did not know or learn, until April, 1915, that the property herein described as the West Ninety (90) Feet of Lot Twenty-two (22), Block Sixty-one (61), in Section Twenty-two (22), fronting on Elijah Avenue near 27th Street, was to be used, or was used, as or for a drug store or a pharmacy, or a place for the manufacture or sale of drugs or medicine, or a cigar or tobacco store, or the office of a practicing physician.

THIS COMPLAINANT FURTHER STATES that the carrying on of such occupations last mentioned on said premises is detrimental and injurious to her said property interests in Zion City, and obnoxious to her, and opposed to her religious convictions, and tends to depreciate the value of her said leasehold estate in Zion City; and, if said occupations or business should be allowed to be continued permanently, would seriously impair and deteriorate the value of this Complainant's said leasehold estate in Zion City, and make it impossible for her to obtain as large a rent for the use of the same, or as large a price upon the sale of the same, as she would otherwise be able to obtain.

THESE COMPLAINANTS FURTHER REPRESENT UNTO YOUR HONORS that they fear, and there is reasonable ground existing for them to fear, that if said defendants are allowed to proceed unmolested in the said violation of the said permanent restrictions covering the said Zion City Site, other persons will hereafter be induced to follow their example and use other portions of said Zion City Site for the purpose of carrying on a theater, dance-hall, saloon, or perhaps still more objectionable uses which are inhabited by said permanent restrictive covenants; and

THEREFORE YOUR COMPLAINANTS SHOW UNTO YOUR HONORS that they will each and all sustain irreparable injury in their property and property rights acquired by their said purchase as aforesaid, if the defendants are allowed to continue in their violation of said restrictive covenants, as herein set forth.

INASMUCH, THEREFORE, as these Complainants are without remedy in the premises, except in a Court of Equity, where matters of this nature are cognizable and relievable, and to the end that the said William H. Fabry, Bradford E. Simmons, and M. F. Ellis, who are made parties defendant to this Bill, may, if they can, show why these Complainants should not have the relief hereby prayed, and may, but not under oath (oath to their said several and respective answers being hereby expressly

waived), make full, true, direct, and perfect answer to this Bill of Complaint; and

That said defendants may stand to and abide by the orders and decrees of this Honorable Court; and

That the right and title of these Complainants, and others who are entitled to like relief, may be established, declared, and quieted in or to said equitable servitudes herein claimed; and

That a temporary writ of Injunction may be issued out of and under the seal of this Honorable Court, directed to said Defendant, Bradford E. Simmons, enjoining and restraining him, his agents, employees, servants, solicitors, attorneys, representatives, grantees, lessees, and assigns, from using, or authorizing, permitting, or allowing the use of the said premises known as the West Ninety (90) Feet of Lot Twenty-two (22), in Block Sixty-one (61), in Section Twenty-two (22), in Receiver's Resubdivision of a part of Zion City Subdivisions Nos. One (1), Two (2), and Five (5), abutting on Elijah Avenue, in Sections Twenty-one (21), Twenty-two (22), Twenty-seven (27), and Twenty-eight (28), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, in Lake County, Illinois, as or for a "slaughter house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater, or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or a place for the manufacture or sale of drugs and medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering, or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome, or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises;" and

That a Writ of Injunction may also be issued to the Defendants, William H. Fabry and M. F. Ellis, temporarily enjoining and restraining them, and each of them, from using said premises last described as or for any of the uses or purposes specified in the Prayer for an Injunction against said Bradford E. Simmons;

That upon the final hearing hereof, the said temporary Injunctions so issued may be made permanent until January 1, A. D. 3000; and

That these Complainants may have such other further and different relief as the nature of the case may require, and as to your Honors shall seem meet and equitable:

MAY IT PLEASE YOUR HONORS to grant a Writ of Summons in Chancery, directed to the Sheriff of Lake County, Illinois, commanding him that he summon the Defendants, William H. Fabry, Bradford E. Simmons, and M. F. Ellis, to appear before said Court on the 1st day of the next October Term thereof, to be held in the Court House in Waukegan, in the County of Lake aforesaid, then and there to answer this Bill.

MAY IT PLEASE YOUR HONORS also to grant unto these Complainants the People's Writ of Injunction, to be directed to the said Defendant, Bradford E. Simmons, restraining him, his agents, employees, servants, solicitors, attorneys, representatives, grantees, lessees, and assigns, from using, or authorizing, permitting, or allowing the use of the said premises known as the West Ninety (90) Feet of Lot Twenty-two (22), in Block Sixty-one (61) [in Section Twenty-two (22)], in Receiver's Resubdivision of a part of Zion City Subdivisions Nos. One (1), Two (2), and Five (5), abutting on Elijah Avenue, in Sections Twenty-one (21), Twenty-two (22), Twenty-seven (27), and Twenty-eight (28), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, in Lake County, Illinois, as or for a "slaughter house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the

manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater, or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or a place for the manufacture or sale of drugs and medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome, or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises;" and

That a Writ of Injunction may be also issued, under the Seal of this Court, directed to the Defendants, William H. Fabry and M. F. Ellis, restraining and enjoining them, and each of them, from using the said premises, known as the West Ninety (90) Feet of Lot Twenty-two (22), in Block Sixty-one (61) [in Section Twenty-two (22)], in Receiver's Resubdivision of a part of Zion City Subdivisions Numbers One (1), Two (2), and Five (5), abutting on Elijah Avenue, in Sections Twenty-one (21), Twenty-two (22), Twenty-seven (27), and Twenty-eight (28), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, in Lake County, Illinois, as or for a "slaughter house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater, or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or a place for the manufacture or sale of drugs and medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome, or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises;"

That said Injunctions be in force until the further order of the Court; and these Complainants will ever pray, etc.

(Signed) JOSEPH H. PAXTON
(Signed) AUGUST SWANSON
(Signed) MARSHALL MOULTON
(Signed) ORLANDO L. TINDALL
(Signed) W. E. GREENFIELD
(Signed) CHARLES E. WAUGH
(Signed) THOMAS McEWEN
(Signed) ARTHUR WAGNELL
(Signed) WILLIAM JOHNSTON
(Signed) AUGUSTA McCONNELL
(Signed) BESSIE HUGHES
(Signed) CHRISTINE JACOBSEN
(Signed) LOUISE ZWEIZIG
(Signed) HATTIE McCULLOCH

THEODORE FORBY,
Solicitor for Complainants.
SAMUEL W. PACKARD and
C. P. BARNES,
Of Counsel.

STATE OF ILLINOIS, }
COUNTY OF LAKE. } SS.

Joseph H. Paxton, August Swanson, Marshall Moulton, Orlando L. Tindall, W. E. Greenfield, Charles E. Waugh, Thomas McEwen, Arthur Wagnell, and William Johnston, being each severally for himself duly sworn, upon oath deposes and says: That he has heard read the foregoing Bill of Complaint, and knows the contents thereof, and that the allegations therein contained, which are stated to be made by him individually, and those allegations therein stated to be made by him with other Complainants, are, and each of said allegations is, true in substance and in fact.

(Signed) JOSEPH H. PAXTON
(Signed) AUGUST SWANSON
(Signed) MARSHALL MOULTON
(Signed) ORLANDO L. TINDALL
(Signed) W. E. GREENFIELD
(Signed) CHARLES E. WAUGH
(Signed) THOMAS MCEWEN
(Signed) ARTHUR WAGNELL
(Signed) WILLIAM JOHNSTON

Subscribed and sworn to before
me this 3d day of May, A. D. 1915.

(Signed) H. C. TAYLOR
(SEAL) Notary Public.

STATE OF ILLINOIS, }
COUNTY OF LAKE. } SS.

Augusta McConnell, Bessie Hughes, Christine Jacobsen, Louise Zweizig, and Hattie McCulloch, being each severally for herself duly sworn upon oath deposes and says: That she has heard read the foregoing Bill of Complaint, and knows the contents thereof, and that the allegations therein contained, which are stated to be made by her individually, and those allegations therein stated to be made by her with other Complainants, are, and each of said allegations is, true in substance and in fact.

(Signed) AUGUSTA MCCONNELL
(Signed) BESSIE HUGHES
(Signed) CHRISTINE JACOBSEN
(Signed) LOUISE ZWEIZIG
(Signed) HATTIE MCCULLOCH

Subscribed and sworn to before
me this 3d day of May, A. D. 1915.

(Signed) H. C. TAYLOR
(SEAL) Notary Public.

"EXHIBIT 1"

AGREEMENT

BETWEEN

JOHN ALEX. DOWIE

AND

The Subscribers to the Capital Stock of the Zion
Land and Investment Association.
Dated February 22, 1899.

Office of Zion Land and Investment Association.
Administration Building
Zion City, Ill., U. S. A.

ARTICLES OF AGREEMENT.

THE UNDERSIGNED hereby subscribe for and agree to pay to JOHN ALEX. DOWIE, the sums set opposite their respective names, for the purpose of furnishing the capital for a Land and Investment Association, upon the following terms and conditions:

1. The fund subscribed shall be divided into shares of \$100 each and shall, together with other money contributed as herein provided, constitute, for the purposes of this Agreement, the capital stock of such Association, to be known as the ZION LAND AND INVESTMENT ASSOCIATION, which shall be managed and controlled by said John Alex. Dowie, and such parties as he shall appoint to act for him in the matter.

2. The business of the said Association shall be to acquire a large tract of land located within a short distance of Chicago, Illinois, and improve the same and establish a city thereon to be known as "ZION CITY."

3. Said John Alex. Dowie shall have full power and authority to select the location and buy the land, or secure options upon the same, or to buy part and obtain options upon other portions thereof, from time to time, and for such prices and upon such terms as he may deem best; and may take or hold the title to the real estate so acquired, or any part thereof, in his own name or in the name of such other party or parties as he may see fit; and he shall also have full authority to manage, subdivide, improve, protect, lease, sell, mortgage, and convey, from time to time, the real estate so acquired, in such parcels and for such considerations, and upon such terms, and with or without warranty or restrictions and easements, as he shall deem best; and shall from time to time, according to his best judgment and discretion, sell, collect in, dispose of, pledge, hypothecate, or realize upon all such notes, bonds, mortgages, leases, things in action, and property of any kind that shall come into his hands as the proceeds or rentals of any such real estate, and may use the same, as well as any other moneys, assets, or property coming under his control through this Agreement, in any way he may deem best, to establish, build up, beautify, and improve said Zion City. And he shall have power and authority, if he deems it best, to organize one or more corporations to engage in any business or businesses which shall, in his opinion, tend to build up and promote the best interests of said city, and to make donations to and pay for the stock of such corporations in whole or in part out of the property, real or personal, which he has obtained under this Agreement; the stock of such corporations so paid for shall, for the purposes of this Agreement, be treated as part of the said Zion Land and Investment Association, and may be held by said John Alex. Dowie, or by other parties he may select, for that purpose, or the same may be sold, hypothecated, or disposed of as he may deem best; and generally said John Alex. Dowie shall have full power and authority, either personally or through other parties to whom he may delegate the power, to make all contracts, deeds, leases, bonds, mortgages, notes, and other obligations, whether under seal or not, which he may deem proper in connection with this joint enterprise, and may do and perform any and all other acts and things which he may think best to further the objects of this Agreement. And any and all powers conferred upon the said John Alex. Dowie under the terms of this Agreement may be exercised and performed by his duly authorized employee, agent, attorney, representative, or substitute with like effect as though exercised and performed by him personally.

4. It is distinctly understood and agreed that the shareholders in this Association shall not become co-partners together or with said John Alex. Dowie, in the business of said Association; but that the capital contributed by the shareholders, outside of that contributed by said John Alex. Dowie, shall be returned to them, in any event, as herein provided; and that the profits which such shareholders shall receive in the way of dividends, shall be by way of compensation for the use of their capital. And all the assets and property of the Association, including the capital contributed by the shareholders, shall be held, owned, and possessed by John Alex. Dowie, and in case of his death, by his executor and trustee or successor; and no other shareholder shall have any title to, or interest in, legal or equitable, or possession or control, of any of the assets or property, real or personal, of said Association, nor any right, authority, or power to make any sale, transfer, or disposition thereof, or to contract any debts or incur any liabilities, or act in any way for said Association; and the said John Alex. Dowie shall alone be responsible for all the debts and liabilities of the Association, and all actions and suits by and against said Association shall be carried on in the name of John Alex. Dowie. He shall also have authority to make such rules for the management of the affairs of said Association as he shall deem best, not inconsistent with the provisions of this Agreement. The Secretary, General Manager, and all employees of

said Association shall be employed by said John Alex. Dowie, and be responsible to him alone. Mr. H. Worthington Judd shall be the first Secretary and General Manager of the Association, under the supervision and control of said John Alex. Dowie.

In some conspicuous place in the office of the Association, where it can be easily read, there shall be a notice in substance as follows:

"John Alex. Dowie is the owner of all the property and assets of this Association, and responsible for all its obligations. Shareholders have no power to act for the Association or to bind it in any way, and are not liable for its debts."

5. The shares of stock in said Association shall be represented by Certificates, which shall be issued to each shareholder, stating the number of shares held by him, and shall be signed by the said John Alex. Dowie and by the Secretary. No Certificates for shares shall be issued except for money actually paid into said Association, at the rate of not less than the full par value of such shares, namely, \$100 per share.

When a Certificate has been assigned and surrendered to the Association, the assignee or assignees of the shares assigned shall be entitled to have a new Certificate or Certificates issued to him or them, for the number of shares represented by such surrendered Certificate; and any such assignee by the issue to him of such new Certificate, but not otherwise, shall become a shareholder in said Association and succeed to all the rights and privileges of the assignor of said Certificate, to the extent of the number of shares so issued to him.

The beneficial interests of the shareholders, and the subscribers hereunder, are hereby declared to be and shall be personal property, and on the death of any shareholder his interest shall go to his personal representative.

6. Neither the death of John Alex. Dowie, nor the death of any shareholder, nor any change in the ownership of the shares or Certificates, shall work a termination or dissolution of this joint enterprise; and neither the personal representative of a deceased shareholder, nor any assignee of a shareholder, whether by operation of law or otherwise, shall be entitled to an account or an inventory, but such personal representative or assignee may have a new Certificate issued to him upon surrender of the old Certificate owned by the decedent or assignor, for the shares represented by such Certificates, which shall admit him to the position of a shareholder. In case such personal representative does not care to have a new Certificate issued to him and thus become a shareholder, he may, upon request to said Association in writing and surrender of the Certificate owned by such decedent, obtain the promissory note of said John Alex. Dowie, or his executor and trustee or successor, for the amount of the par value of the shares (\$100 per share) represented by said Certificate, payable to the order of the representative of such decedent, and due on or before eighteen months after the date of the death of such decedent, with interest thereon at eight per cent per annum, payable semi-annually, from such date until paid; which said sum so payable as aforesaid, together with all dividends previously paid on such shares, it is hereby agreed, shall be taken and considered to be the full, fair value of said shares, and of the interest of such decedent in said Association through the ownership of such shares.

In case of the death of said John Alex. Dowie, it is and shall be provided in his last will and testament, that an executor and trustee therein named, or his successor or successors, shall succeed to all the assets and property, liabilities, duties and responsibilities, rights, powers and privilege of said Association and of said John Alex. Dowie under this Agreement, so that this joint enterprise may continue until July 1, 1919, unless sooner terminated by the redemption of all the outstanding shares as herein provided.

7. So long as the said John Alex. Dowie is of the opinion that additional capital can be advantageously used by said Association, he shall have the right to sell additional shares of stock in said Association. But such new subscribers shall pay at least the par value of their shares, and may be made to pay a premium or bonus upon the same in addition. But the payment of such premium or bonus shall not entitle them to any additional rights above other shareholders, and such new shareholders shall not be entitled to share in any dividends that may have been declared by said Association before they became shareholders.

8. John Alex. Dowie hereby guarantees to pay dividends upon all shares of stock in this Association at the rate of six

per cent per annum, payable semi-annually, the first dividend being payable January 1, 1900; all shares of stock shall commence to earn dividends from the date when the same are subscribed and paid for. On the first day of July, 1902, there shall be declared and paid on each share then outstanding, a further dividend out of the net profits of said Association, if earned, of such a sum as will, together with the other dividends paid on such share, be equal to interest on the capital represented by said share at the rate of eight per cent per annum, compounded annually, from the date the same was subscribed and paid for; and on the first day of January and July in every year thereafter, until the termination of this Agreement (July 1, 1919,) an additional dividend shall be paid out of the net profits of said Association, if earned, of one per cent on each share of stock then outstanding, thereby enabling the shareholders to receive on their investment a guaranteed income of six per cent, payable semi-annually, and a further dividend, if the net profits of the Association justify it, equivalent to two per cent per annum, compounded semi-annually, at eight per cent. But it is distinctly understood and agreed that all dividends above six per cent must be derived from the net earnings of the Association, or else they are not payable; and in determining whether any dividend above the said six per cent guaranteed dividend has been earned on the first day of July, 1902, or in any other year thereafter (in case the full amount of the two per cent per annum extra dividend is not paid), the net profits of the Association shall be arrived at as follows: An inventory and appraisal must be made by said John Alex. Dowie, or by some one appointed by him, of all the assets and property on hand. And the selling price asked by the Association for its property offered for sale shall be taken as the appraised value of said property. The other property and assets of the Association which has not a salable price put upon it, shall be appraised at its fair cash value.

It is understood that said Association expects to and is hereby authorized to give, use, dedicate or devote such portion of its assets and property for any and all public and quasi public purposes, though not for the direct pecuniary profit of the Association, as said John Alex. Dowie may deem best, including grounds and buildings for a Divine Healing Home or Homes; Churches, Schools, Colleges; Homes for Widows and Orphans; Aged Ministers', Young Men's and Young Women's Homes; Fire Engine Houses, City Hall, Campus, and Parks. The property and assets of said Association which at the time of taking any inventory may have been given, used, dedicated, or devoted to such uses or purposes as aforesaid, without reference to who holds the title to the same, shall not be included in the inventory of assets of said Association, for the purpose of determining the amount of a dividend.

From the sum total of all the assets and property of the Association so arrived at, shall then be deducted the total capital contributed to the Association, including that contributed by said John Alex. Dowie, as well as all outstanding debts and liabilities of the Association. The balance so found shall be considered net profits earned up to that date. It is understood that all dividends, whether guaranteed or otherwise, shall be paid out of the assets of the Association, as well as all expenses of the Association.

If the net profits are not sufficient to pay the extra dividend of two per cent per annum in full, then such profits shall be distributed ratably upon all outstanding stock (after making proper allowance for the difference in the dates of payment for the share to the Association), including all shares owned and held by said John Alex. Dowie.

In case the net profits July 1, 1902, or on the first day of any July thereafter, during the term of this Agreement, shall not be sufficient to pay the additional dividends above mentioned, then, in that case, the shortage in such dividends shall be made up as soon as the net profits ascertained by inventory and appraisal on the first day of July of each year, as aforesaid, will warrant it, together with interest at eight per cent upon such shortage until paid. In order to simplify the keeping of the accounts, it is understood that no dividends of net profit shall be declared of any fraction of one per cent, except when necessary in order to pay interest on a dividend from the time when it would have been paid, if earned, up to the time the same is actually paid, or when rendered necessary on account of stock being paid for to the Association at some other date than July first, the beginning of the fiscal year of the Association.

It is further distinctly understood and agreed that shareholders shall have no right to or interest in the profits of said

Association beyond receiving a sum as compensation for the use of their money, equal to eight per cent per annum on the par value of their shares, compounded semi-annually.

9. John Alex. Dowie shall keep, or cause to be kept, a Share Register, Stock Certificate Book, and all other proper books to record the business of the Association.

10. If the Association does not on July 1, 1902, and yearly thereafter, declare the extra dividend out of the profits, so that the shareholders will receive what is equivalent to eight per cent per annum, compounded semi-annually, as herein provided, then, in that event, the said John Alex. Dowie shall cause the Secretary of said Association, as soon after the first day of July as practicable, to prepare a full statement of the condition of the Association and mail or deliver a copy thereof to each shareholder.

11. The Association shall keep a book containing the post-office addresses of the shareholders so far as given, and shareholders are required to communicate to the Association their post-office addresses or changes in the same, in order to be entitled to the benefit of any communication or notice; and all communications or notices mailed to any shareholder, properly stamped when directed to the last address given by such shareholder, shall be considered and treated as received by such shareholder, unless the letter is returned.

The Stock Certificate Book and Share Register of the Association shall be considered and accepted as full and sufficient evidence as to who may be the shareholders of said Association at any time.

12. It is further understood and agreed that when the said Association subdivides its real estate, or any part thereof, and puts the same upon the market for sale or lease, at a certain schedule of prices, that any shareholder may use his stock to the extent of its value in exchange for such real estate. And said stock for the purpose of such exchange shall be treated as equal to cash at its face or par value, and if dividends have not been paid on the same equal to eight per cent per annum, compounded semi-annually, since the stock was paid for to the Association, then in estimating its value a sum sufficient to give the shareholder interest at that rate shall be added to the par value of the stock.

In the choice of lots, given in exchange for stock, the preference shall always be given to the oldest stock, that is, the stock that was first paid for, whether then owned by the original subscriber or purchaser thereof, or by some assignee who has acquired the title of the original subscriber or purchaser and has had the same transferred to him on the books of the Association.

13. It is expressly understood and agreed that said John Alex. Dowie, or his executor, trustee, or successor, shall have the right to redeem, pay off, and extinguish any shares of stock in said Association, in manner following, namely: Notice in writing, signed by said John Alex. Dowie, his executor, trustee, or successor, shall be either given to the shareholder personally or mailed to the last address given by him, stating that the shares of stock held by such shareholder will be redeemed at the office of the Association in accordance with the provisions of this Agreement, at a certain time, which shall not be less than one year from the date of such notification. The giving of such notice shall have the effect to immediately convert such shares of stock into a valid money demand due at the time specified in such notice for redemption, in favor of such shareholder and against said John Alex. Dowie, his heirs, executors, administrators, trustees and successors, for the full amount of the par value of such shares, together with interest thereon, at a rate which, added to the dividends paid thereon, would be equal to eight per cent per annum, compounded semi-annually, from the date of the payment to the Association for such shares, up to the time appointed for the redemption thereof.

No assignments or transfers of stock shall be allowed after the same has been called in for redemption as above provided; but after such notice is given the shareholder whose stock has been so called in may, if he wishes, surrender his Certificate for the shares called in and receive a negotiable promissory note in exchange therefor, signed by said John Alex. Dowie, or his executor, trustee, or successor for the amount which would become due on such shares at the date of redemption, and payable at such date. After the giving of such notice the shareholder so notified shall have no further interest in the earnings or profits of the Association, and shall not be entitled to any statement of the affairs of the Association. His rights shall be simply those of a creditor of the said John Alex. Dowie, his heirs, executors,

administrators, trustees, and successors, for the amount which will become due to him upon his shares of stock, at the time appointed for the redemption thereof, as above provided.

When the time for redemption arrives, the shareholder shall, upon the surrender of his Certificate (or promissory note if his Certificate has been exchanged for a promissory note), at the office of the Association, receive the amount so due him in cash.

14. This joint enterprise shall continue until July 1, 1919, unless sooner terminated by the paying off of all shareholders before that time, as herein provided. Those not paid off at the expiration of said period, namely, July 1, 1919, shall be paid by the said John Alex. Dowie, or by his heirs, executors, administrators, trustees, or successors, the full par value of \$100 for every share of stock then held by such shareholder, which sum, together with the dividends previously paid and the dividend due on that date upon such shares, shall be in full payment and satisfaction of all claims, rights, interests, and demands against said Association or said John Alex. Dowie, or his heirs, executors, administrators, trustees, successors, or assigns, in favor of such shareholder, arising from the ownership of such shares in said Association, and the Certificate or Certificates representing such shares shall thereupon become null and void, and the same shall be surrendered and cancelled.

15. A purchaser of any of said land or property from said Association shall not be required to see to the application of the purchase money.

16. In construing this Agreement, words importing the masculine gender may be applied to females; and words importing the singular number may extend and be applied to several persons or things; and words importing the plural number may include the singular.

It is understood and agreed that, for convenience in obtaining signatures other duplicate originals of this Agreement may have the signatures of other subscribers not affixed hereto, but whose signatures to such duplicate of this Agreement are to have the same force and effect as though signed hereto.

In order to manifest the assent of John Alex. Dowie to all the terms and provisions of this Agreement, made between him as one party, and the shareholders of the Zion Land and Investment Association as the other party, said John Alex. Dowie has hereunto subscribed his name.

Dated, Chicago, Illinois, February 22, A. D. 1899.

SUBSCRIBERS' NAMES, ADDRESSES AND AMOUNTS SUBSCRIBED BY THEM.

Subscribers' Names	Addresses	No. Shares	Total Amount Subscribed, In Dollars.
.....			
.....			
.....			
.....			

"EXHIBIT 2"

Form No. 1
190—

Book—

Page—

LEASE

JOHN ALEX. DOWIE

To

Dated, 19....

STATE OF ILLINOIS } ss. No....
County of Lake }

This Instrument was filed for record in the Recorder's office of Lake County aforesaid, on the day of A. D. 19.... at o'clock M., and recorded in Book of on page Recorder

General Offices of
ZION LAND AND INVESTMENT ASSOCIATION
Corner of Michigan Ave. and Twelfth St.
Chicago, Illinois, U. S. A.

Press of Zion Printing Works
Chicago.

THIS INDENTURE, Made and entered into this.....
day of.....A. D. 190....., between JOHN ALEX.
DOWIE, of the State of Illinois, United States of America, as
party of the first part (hereinafter designated lessor), and.....
.....
.....
as party of the second part (hereinafter designated lessee),

WITNESSETH, That the party of the first part hereto,
the lessor, in consideration of the rents herein mentioned and the
performance of the covenants, restrictions, conditions, and agree-
ments herein expressed, to be kept, performed, and fulfilled by
the party of the second part hereto, and by the heirs, executors,
administrators, lessees, successors and assigns of said lessee, has
demised and leased and by these presents does demise and lease,
unto the said lessee, the following described premises, to-wit:

Lot
.....
in Block in Zion City Subdivision in Section
.....
.....
all in Township Forty-six (46) North, Range Twelve (12) East
of the Third Principal Meridian, and situate in the Township of
Benton, County of Lake, and State of Illinois.

TO HAVE AND TO HOLD, The above described premises,
with the rights, privileges, easements, and appurtenances there-
unto attaching and belonging, unto the said lessee, and the heirs,
executors, administrators, lessees, successors, and assigns of the
lessee, from the.....day of.....in the year of
our Lord Nineteen Hundred and (A. D. 19...),
for, during and until the first day of January, in the year of
our Lord Three Thousand (A. D. 3000), upon the terms and condi-
tions herein mentioned.

The said lessee, in consideration of the leasing of the prem-
ises, as aforesaid, does hereby covenant, promise, and agree, to
and with the said lessor, to pay the lessor as rent for said demised
premises during said demised term the sum of.....

Dollars (\$.....), payable as follows, namely:.....
.....Dollars (\$.....)
cash, upon the signing and delivery of these presents, the receipt
whereof is hereby acknowledged by the said lessor; and the further
sum of
Dollars (\$.....), payable as follows, to wit:

These deferred payments are further evidenced by the prom-
issory note.....of the lessee payable to the order of said lessor,
dated of even date with this lease and due as above stated, the
same being secured on the leasehold estate hereby created by a
Trust Deed, also dated even herewith, given by said lessee to
H. Worthington Judd, as Trustee.

As further consideration for the leasing and demising, as
aforesaid, the party of the second part, on behalf of the lessee
herein, and the heirs, executors, administrations, lessees, suc-
cessors and assigns of the said lessee, further covenants, promises,
and agrees, to bear, pay and discharge, during the term hereby
granted, in addition to the said rent above mentioned, all taxes
and assessments, general and special, ordinary and extraordinary,
of every name, nature and kind whatsoever, including water, gas
and electric light rates, and taxes and assessments, for sewers,
permanent sidewalks, curbing, macadamizing, paving or other
street improvements, which may be taxed, charged, assessed,
levied or imposed upon said premises, or upon any buildings or
improvements that may at any time be thereon, or upon the
leasehold or reversionary estate hereby created in said premises.
But it is distinctly understood and agreed, that the lessee shall not

be charged for any of the expense incurred by the lessor in laying
temporary sidewalks, or for preliminary grading of streets, or
for setting out shade trees.

IT IS FURTHER UNDERSTOOD, COVENANTED
AND AGREED, by and between the parties hereto, that the
first annual taxes which are to be paid by the said lessee shall be
the taxes payable to the County Collector, in the year Nineteen
Hundred and Three, and which are by law levied in the year
Nineteen Hundred and Two.

IT IS FURTHER UNDERSTOOD, COVENANTED
AND AGREED, that the lessor may, at his option, pay any taxes,
rates or assessments, levied or assessed upon said premises or
any part thereof, or upon the leasehold or reversionary interest
therein, which become due and payable to the County Collector
in the year 1903, or subsequent years during the demised term,
and which the lessee allows to remain unpaid after the same have
become due and payable; and said lessor may also pay, clear off,
and redeem said premises, or any part thereof, or the leasehold or
reversionary interest therein, from any tax or assessment sale
thereof, made in the year 1903 or subsequent years; and the
amount or amounts so paid by the lessor, in any of the ways above
named, including any necessary expenses connected therewith,
shall be so much additional rent due at the time of such payment,
from the lessee, the heirs, executors, administrators, lessees,
successors and assigns of the lessee, to said lessor, which shall
bear interest at seven per cent per annum from the date of the
payment thereof by the lessor until the repayment thereof to the
lessor by the lessee.

THE LESSEE FURTHER COVENANTS, PROMISES
AND AGREES with said lessor, on behalf of such lessee and
the heirs, executors, administrators, lessees, successors, and as-
signs of the lessee, and this lease is made upon the express con-
dition, that said premises and each and every part and portion
thereof, and all buildings, improvements, or anything else that may
ever be upon said premises, shall never be used or occupied by
the lessee, or by the heirs, executors, administrators, lessees,
successors or assigns of the lessee, or by any one else, at any
time during the term of this lease, as or for a slaughter house,
distillery, tannery, soap factory, glue factory, gun-powder factory,
or bone-boiling establishment; or a saloon or beer garden; or
a place for the manufacture, sale, or use of spirituous, vinous,
malt, or other alcoholic or intoxicating drinks or beverages of any
kind; or a cigarette, cigar, or tobacco store; or a place for the
manufacture or sale of tobacco in any form or manner; or an
opium joint; or theater or opera house; or gambling establish-
ment; or dance hall; or circus; or house of ill-fame or assignation;
or a pharmacy, apothecary's shop or drug store; or a place for
the manufacture or sale of drugs or medicines of any kind;
or the office or residence of a practicing physician, surgeon, or
other person actually engaged in the practice of medicine or
surgery; or a place for the raising, keeping, slaughtering or
selling of swine; or a place for the sale of pork, lard, lard oil or
other products of swine; or a place for the keeping or selling,
for human food, of anything forbidden by God to be eaten in
the seventh to the nineteenth verses of the fourteenth chapter
of Deuteronomy; or a place for holding meetings or assemblies
of any oath-bound secret societies; or any immoral, noxious,
noisome or dangerous purpose whatsoever; or any purpose or
use in violation of any of the laws of the United States or of
the State of Illinois or of the ordinances of any municipality
having jurisdiction over said premises.

THE LESSEE FURTHER COVENANTS, PROMISES
AND AGREES, with said lessor, on behalf of such lessee, and
the heirs, executors, administrators, lessees, successors and as-
signs of such lessee, and this lease is made upon the further express
condition, that as the said premises are located in a portion of
the site for Zion City, which is set apart for strictly residential
purposes, that the same shall not, nor shall any portion thereof,
or any building, or structure of any kind, now or hereafter
located on said premises, ever be used (without the written
consent of the lessor is first obtained), as or for other than resi-
dential uses and purposes.

IT IS FURTHER COVENANTED AND AGREED,
between the parties hereto, that the said lessee shall not erect any
building on said premises nearer the street in front of said prem-

ises than the building line shown upon the recorded plat; and will not erect any dwelling house to cost less than.....

Dollars (\$.....), and but one dwelling house upon each separate lot, without the written consent of the lessor, his heirs, executors, successors and assigns is first obtained.

It is further expressly admitted by the said lessee on behalf of such lessee, and the heirs, executors, administrators, lessees, successors and assigns of such lessee that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, his heirs, executors, successors and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them.

IT IS FURTHER UNDERSTOOD AND AGREED, between said lessor and lessee and their respective heirs, executors, administrators, successors, lessees, and assigns, that any consent by the lessor, or by his heirs, executors, successors or assigns, to the use of said premises, or any part thereof, by the lessee, or by the heirs, executors, administrators, lessees, successors or assigns of the lessee, for any purpose prohibited by this lease, must be in writing signed by said lessor, or by his heirs, executors, successors or assigns; and any consent or waiver shall not be deemed or construed as a consent to waive succeeding breaches of the same covenant or condition, or breaches of any of the other covenants or conditions, of this lease, than those so specifically waived; and if such consent or waiver is limited or restricted in respect to the time, way, or manner, the said premises, or any part thereof, may be used for a purpose prohibited by this lease, the same shall not be treated or construed as a complete abandonment or discharge of such restrictive covenant or condition; but, on the contrary, any use of said premises or any part thereof, at any time thereafter, by any party, beyond the time so limited, or in a different way or manner than as authorized by such written consent, shall entitle the lessor to the same rights and remedies for such unauthorized use as though such consent or waiver had not been given; and any waiver by the lessor, or by his heirs, executors, successors or assigns, of any restrictive covenant or condition in respect to the use or occupation of adjacent property or other property constituting part of Zion City Site, contained in any lease or leases of such property, shall not be considered or treated as a waiver of any of the restrictions contained in this lease.

AND IT IS FURTHER DISTINCTLY UNDERSTOOD, COVENANTED AND AGREED, between said lessor and said lessee, and their respective heirs, executors, administrators, successors, lessees and assigns, that if said lessee, or the heirs, executors, administrators, lessees, successors or assigns of the lessee, shall fail to keep and perform any of the covenants, agreements or conditions in this lease contained, to be kept and performed by the lessee, and by the heirs, executors, administrators, lessees, successors or assigns of the lessee, then the lessor, or his heirs, successors or assigns, at his or their election (as the case may be), may, at any time after such default, give said lessee, or the heirs, executors, administrators, lessees, successors or assigns of the lessee, notice, in the manner hereinafter provided, that unless such breach, or breaches, of the terms of this lease are corrected and the terms of this lease complied with within thirty days from the date of giving such notice, the lessor or his heirs, executors, successors or assigns giving such notice, may elect to terminate the term created by this lease; and if the said lessee, and the heirs, executors, administrators, lessees, successors or assigns of the lessee, do not, within said thirty days, comply with the terms of this lease, and cease to use or suffer or permit said premises to be used for a use or purpose prohibited by this lease, then it shall and may be lawful for said lessor, his heirs, executors, successors or assigns, at any time thereafter, to terminate the leasehold estate hereby created and into said demised premises and the buildings and improvements situated thereon, or any part thereof, either with or without process of law, to reenter; and the said lessee, or any other person or persons, corporation or corporations, upon, or in the actual or constructive possession or occupancy of the same, to expel, remove and put out, using such force as may be necessary for so doing, and the said premises again to repossess, hold and enjoy, freed from any right, title, estate, interest or claim thereto or therein by any party

whatsoever under this lease; and the lessee on behalf of such lessee, and the heirs, executors, administrators, lessees, successors and assigns of the lessee, covenants and agrees with the lessor that the lessee and all persons in possession under this lease of said premises, (or the part thereof if less than the whole, in reference to which the term is terminated), will, upon written notice of such termination and demand for possession, served in the manner hereinafter provided, immediately surrender and deliver up possession of the same together with the buildings, fixtures, and improvements situated thereon, peaceably, and without legal process, to said lessor, his heirs, executors, successors or assigns; and if said lessee, or the heirs, executors, administrators, lessees, successors, agents or assigns of said lessee, shall hold the said premises (or the part thereof, if less than the whole, in reference to which the term is so terminated) after the same should be so surrendered, they shall be guilty of a forcible detainer thereof, under the Statutes of the State of Illinois, and shall be subject to eviction and removed, forcibly or otherwise, with or without process of law. The warning notice and the notice of the termination of this lease and demand for possession, above provided for, and any other notice or demand, to the lessee, or to the heirs, executors, administrators, lessees, successors or assigns of the lessee, may be served in the same manner as a notice to quit is now required to be served by Section 10 of Chapter 80 of the present Revised Statutes of Illinois, entitled "Landlord and Tenant." In the event of the termination of this lease at any time before the expiration of the demised term, for a breach of any of the covenants or conditions herein contained, then, in such case, all buildings, fixtures, and improvements, situated at that time on said premises, shall be forfeited to said lessor, his heirs, executors, successors and assigns, and become his and their property, and no compensation shall be allowed or paid to said lessee or to any one else therefor. The lessor, however, hereby distinctly and expressly covenants, promises and agrees, that if the lessee, and the heirs, executors, administrators, successors, lessees and assigns of the lessee, shall promptly and peaceably before any legal proceedings, in reference thereto, are instituted by either party, surrender and deliver up possession of the demised premises, as above required, when so forfeited for a breach of any of the covenants or conditions of this lease, and shall also immediately, and not later than ten days thereafter, surrender up to the lessor the lessee's duplicate of this lease, with a formal legal surrender written thereon, properly signed and sealed, then, in that case, the said lessor, or his heirs, executors, successors or assigns, shall and will, immediately after such surrender of said forfeited premises and of this lease have been fully consummated, and the lessor has been actually and completely restored to the possession of the said forfeited premises, with all the buildings, fixtures and improvements thereon, as above required, pay in cash to said lessee, or to the heirs, executors, administrators, successors or assigns of the lessee (as the case may be) such an amount as will be equal to one-half of the actual cash value of said leasehold estate, and of all buildings, fixtures and improvements situated on the premises so forfeited to said lessor, or to his heirs, executors, successors or assigns, at the time the same were so forfeited and surrendered and delivered up, as above provided. If the two parties so interested cannot agree upon the value of said leasehold, or of the said buildings, fixtures and improvements, then the value thereof shall be fixed by two disinterested appraisers, one of whom shall be chosen by each side; and if the two appraisers so chosen cannot agree, then a third disinterested appraiser shall be selected by the two so chosen; and the determination of a majority of the appraisers so chosen as to the value of said leasehold, buildings, fixtures and improvements, shall be final and binding upon all parties. If the lessor, or his heirs, executors, successors, or assigns, so prefer, a promissory note may be given by him or them (as the case may be) to the lessee, or to the heirs, executors, administrators, successors or assigns of the lessee (as the case may be), in place of the cash above mentioned, for the same amount, due on or before one year from the date of the full consummation of such surrender and delivery up of possession of the forfeited premises and of the lease, as above required, with interest at six per cent. per annum, thereon, until paid.

IT IS DISTINCTLY UNDERSTOOD AND AGREED, between the parties hereto, for themselves and their respective heirs, executors, administrators, successors, lessees and assigns, that the right given the lessor in this lease to declare said demised

term ended on account of the breach of any of the covenants or conditions of this lease, shall not be construed to deprive said lessor, or his heirs, executors, successors or assigns, of the right to recover damages on account of any such breach; nor shall the said right or option given the lessor to terminate the demised term hereby created, for any such breach, nor the right of the lessor to sue for damages for any such breach, deprive him, or his heirs, executors, successors or assigns, of the right to restrain the said lessee, or the heirs, executors, administrators, successors, lessees and assigns of the lessee, by injunction, from a threatened violation of any of said covenants or conditions, or of a repetition or continuation of the violation of any such covenants or conditions; but said lessor, his heirs, executors, successors and assigns, shall have each and all of said remedies which shall be construed and treated as cumulative.

IT IS FURTHER DISTINCTLY UNDERSTOOD AND AGREED, between said lessor and said lessee, that the neglect or omission of the lessor, his heirs, executors, successors or assigns, to enforce any of the rights or remedies given him and them under this lease, for any length of time, no matter how long, shall not be construed or treated as a waiver of any of such rights or remedies, but the same may be enforced whenever said lessor, or his heirs, executors, successors or assigns, may elect to do so.

IT IS FURTHER UNDERSTOOD AND AGREED, between said lessor and said lessee, and their respective heirs, executors, administrators, successors, lessees and assigns, that the leasehold estate hereby created, in the lessee, may be sold, mortgaged, leased, or assigned, by the lessee, without the lessor's assent; but no sale, mortgage, lease, or assignment shall operate to release the lessee herein, or the estate of the lessee, from any unpaid deferred payments of rent. Should the lessee, or the heirs, executors, administrators, successors or assigns of the lessee, desire at any time, after the deferred payments of rent have been fully paid, to surrender this lease, and have a new lease issued to any one who has succeeded to the ownership of said leasehold estate, the lessor agrees on behalf of himself, his heirs, executors, successors or assigns, to accept such surrender, and to issue a new lease to the party or parties so succeeding to the ownership of said leasehold estate for the unexpired term of this lease; provided no default shall then exist in the performance of any of the restrictions, covenants or conditions of this lease on the part of the lessee, or the heirs, executors, administrators, lessees, successors or assigns of the lessee; and provided, further, that the party or parties so succeeding to the ownership of said leasehold estate are of lawful age and capable of legally contracting. Said new lease shall contain the same restrictions, covenants and conditions as are contained in this lease (except the covenant for the payment of the deferred rent, and other covenants which shall then have been fully performed, shall be omitted. And the said new lease shall be executed by both parties in duplicate; and the lessor shall be paid for making the investigation required to satisfy himself that the party or parties so offering to surrender this lease have the legal right to do so, and for drawing duplicate copies of the new lease, executing and acknowledging the same and recording one duplicate, a reasonable charge, not exceeding, in any case, the sum of five dollars.

IT IS MUTUALLY UNDERSTOOD, COVENANTED AND AGREED, by and between the parties hereto, that each of the expressions, phrases, terms, conditions, provisions, stipulations, admissions, promises, agreements, requirements, and obligations of this lease, shall extend to, bind and enure to the benefit of, (as the case may require), not only the parties hereto, but each and every of the heirs, executors, administrators, successors, lessees and assigns, of the respective parties of the first and second part hereto; and whenever in this lease a reference to either of the parties is made, such reference shall be deemed to include, wherever applicable, also a reference to the heirs, legal representatives, successors, lessees and assigns of such party, the same as if in every case expressed; and all the conditions and covenants contained in this lease shall be construed as covenants running with the land, and binding upon every party who shall at any time during the term of this lease acquire possession of, or any right, title, or interest in or to said demised premises, or any part thereof; and the very fact that any party claims, or asserts any right, title, or interest in or to said premises, or any part thereof, under,

through or by virtue of this lease, shall be deemed and taken as a conclusive and binding admission, on the part of such party that he, she, it or they have, for a valuable consideration, deliberately elected to assume, conform to, and be bound by, all the restrictions, covenants and conditions in this lease contained, made on behalf of the lessee thereof.

AND THE SAID JOHN ALEX. DOWIE, party of the first part, for himself, his heirs, executors, successors and assigns, does covenant, bargain, promise and agree, to and with the said party of the second part, and the heirs, executors, administrators, successors, lessees and assigns of the said lessee, that at the time of the enrolling and delivery of these presents, he is well seized of the premises above demised, as of a good, sure, perfect, absolute and indefeasible estate of inheritance in law, in fee simple, and hath good right, full power, and lawful authority to lease and demise the same in manner and form aforesaid; and that the same are free from all former and other grants, bargain, sales, leases, mortgages, taxes or assessments of every kind, nature or description whatsoever; and the above demised premises, in the quiet and peaceful possession of the said party of the second part, and the heirs, executors, administrators, successors and assigns of the said party of the second part, against all and every person or persons, corporation or corporations, lawfully claiming or to claim the whole or any part thereof, the said party of the first part shall and will FOREVER WARRANT AND DEFEND.

JANE DOWIE, the wife of said John Alex. Dowie, for value received, hereby joins with her husband in this lease, in order to evince her assent thereto and to release her right of dower in said premises; and the said Jane Dowie also hereby joins with her husband, said John Alex. Dowie, in releasing and waiving all rights which they have in or to the above described premises, under and by virtue of the Homestead Exemption Laws of the State of Illinois.

IN WITNESS WHEREOF, The said lessor and lessee, and the said JANE DOWIE, wife of said lessor, have hereunto set their hands and seals the day and year first above written. Executed in duplicate.

.....	SEAL
(Lessor)	
.....	SEAL
(Wife of Lessor)	
.....	SEAL
(Lessee)	
.....	SEAL
(Lessee)	
.....	SEAL
(Lessee)	

STATE OF ILLINOIS. } ss.
COUNTY OF COOK. }

I,.....
a Notary Public in and for said County, in the State aforesaid,
DO HEREBY CERTIFY, that John Alex. Dowie, the lessor in
the foregoing lease, and Jane Dowie, his wife,.....
.....
personally known to me to be the same persons whose names
are subscribed to the foregoing Instrument, appeared before me
this day in person and acknowledged that they signed, sealed,
and delivered the said Instrument in writing as their free and
voluntary act for the uses and purposes therein set forth, includ-
ing the release and waiver of the right of homestead by the said
John Alex. Dowie and his wife.

GIVEN under my hand and Notarial Seal, this.....
day of....., A. D. 19...

Notary Public.

STATE OF..... } ss.
COUNTY OF..... }

I,.....
a Notary Public in and for said County, in the State aforesaid,
DO HEREBY CERTIFY, that.....

.....
the lessee in the foregoing lease, and personally known to me to
be the same person.. whose name.. subscribed to the foregoing
Instrument, appeared before me this day in person, and acknow-
ledged that.. he.. signed, sealed, and delivered the said instru-
ment as..... free and voluntary act for the uses and
purposes therein set forth.

GIVEN under my hand and Notarial Seal, this.....
day of....., A. D. 19...

Notary Public.

"EXHIBIT 3"

Form No. 3.

190—

Book—

Page—

LEASE

JOHN ALEX. DOWIE

To

Dated....., 19..

STATE OF ILLINOIS, } ss. No...
County of Lake }

This Instrument was filed for record in the Recorder's office
of Lake County aforesaid, on this.....day of.....
A.D. 19....at....o'clock....M., and recorded in Book.....
of....., on Page.....

Recorder.

General Offices of

ZION LAND AND INVESTMENT ASSOCIATION
Corner of Michigan Ave. and Twelfth St.
Chicago, Illinois, U. S. A.

Press of Zion Printing Works,
Chicago.

THIS INDENTURE, Made and entered into this.....
day of.....A. D. 19...., between JOHN ALEX.
DOWIE, of the State of Illinois, United States of America, as
party of the first part (hereinafter designated lessor), and.....
.....
as party of the second part (hereinafter designated lessee),

WITNESSETH, That the party of the first part hereto,
the lessor, in consideration of the rents herein mentioned and the
performance of the covenants, restrictions, conditions, and agree-
ments herein expressed, to be kept, performed, and fulfilled by
the party of the second part hereto, and by the heirs, executors,
administrators, lessees, successors and assigns of said lessee, has
demised and leased and by these presents does demise and lease,
unto the said lessee, the following described premises, to-wit:

Lot
.....in Zion City Subdivision in Section

.....all in Township Forty-six (46) North, Range Twelve (12), East
of the Third Principal Meridian, and situate in the Township of
Benton, County of Lake, and State of Illinois.

TO HAVE AND TO HOLD, The above described premises,
with the rights, privileges, easements, and appurtenances there-

unto attaching and belonging, unto the said lessee, and the heirs,
executors, administrators, lessees, successors, and assigns of the
lessees, from theday of.....in the year of our
Lord Nineteen Hundred and..... (A. D. 19....),
for, during, and until the first day of January, in the year of our
Lord Three Thousand (A. D. 3000), upon the terms and condi-
tions herein mentioned.

The said lessee, in consideration of the leasing of the premises,
as aforesaid, does hereby covenant, promise, and agree, to and
with the said lessor, to pay the lessor as rent for said demised
premises during said demised term the sum of.....
Dollars (\$.....), payable as follows, namely:.....
.....Dollars (\$.....).
cash, upon the signing and delivery of these presents, the receipt
whereof is hereby acknowledged by the said lessor:

As further consideration for the leasing and demising, as
aforesaid, the party of the second part, on behalf of the lessee
herein, and the heirs, executors, administrators, lessees, suc-
cessors and assigns of the said lessee, further covenants, promises
and agrees, to bear, pay, and discharge, during the term hereby
granted, in addition to the said rent above mentioned, all taxes
and assessments, general and special, ordinary and extraordinary,
of every name, nature, and kind whatsoever, including water,
gas, and electric light rates, and taxes and assessments, for sewers,
permanent sidewalks, curbing, macadamizing, paving or other
street improvements, which may be taxed, charged, assessed,
levied or imposed upon said premises, or upon any buildings or
improvements that they may at any time be thereon, or upon the
leasehold or reversionary estate hereby created in said premises.
But it is distinctly understood and agreed, that the lessee shall not
be charged for any of the expenses incurred by the lessor in laying
temporary sidewalks, or for preliminary grading of streets, or
for setting out shade trees.

IT IS FURTHER UNDERSTOOD, COVENANTED,
AND AGREED, by and between the parties hereto, that the first
annual taxes which are to be paid by the said lessee shall be the
taxes payable to the County Collector, in the year Nineteen
Hundred and Three, and which are by law levied in the year
Nineteen Hundred and Two.

IT IS FURTHER UNDERSTOOD, COVENANTED,
AND AGREED, that the lessor may, at his option, pay any taxes,
rates, or assessments, levied or assessed upon said premises or
any part thereof, or upon the leasehold or reversionary interest
therein, which become due and payable to the County Collector
in the year 1903, or subsequent years during the demised term,
and which the lessee allows to remain unpaid after the same have
become due and payable; and said lessor may also pay, clear off,
and redeem said premises, or any part thereof, or the leasehold
or reversionary interest therein, from any tax or assessment sale
thereof, made in the year 1903 or subsequent years; and the
amount or amounts so paid by the lessor, in any of the ways
above named, including any necessary expenses connected there-
with, shall be so much additional rent due at the time of such
payment, from the lessee, the heirs, executors, administrators,
lessees, successors and assigns of the lessee, to said lessor, which
shall bear interest at seven per cent. per annum from the date of
the payment thereof by the lessor until the repayment thereof to
the lessor by the lessee.

THE LESSEE FURTHER COVENANTS, PROMISES,
AND AGREES with said lessor, on behalf of such lessee and the
heirs, executors, administrators, lessees, successors, and assigns
of the lessee, and this lease is made upon the express condition,
that said premises and each and every part and portion thereof,
and all buildings, improvements, or anything else that may ever
be upon said premises, shall never be used or occupied by the
lessee, or by the heirs, executors, administrators, lessees, suc-
cessors, or assigns of the lessee, or by any one else, at any time
during the term of this lease, as or for a slaughter house, distillery,
tannery, soap factory, glue factory, gunpowder factory, or bone-
boiling establishment; or a saloon or beer garden; or a place for
the manufacture, sale, or use of spirituous, vinous, malt, or other
alcoholic or intoxicating drinks or beverages of any kind; or a
cigarette, cigar, or tobacco store; or a place for the manufacture
or sale of tobacco in any form or manner; or an opium joint; or
theater or opera house; or gambling establishment; or dance hall;
or circus; or house of ill-fame or assignation; or a pharmacy;

apothecary's shop or drug store; or a place for the manufacture or sale of drugs or medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises.

THE LESSEE FURTHER COVENANTS, PROMISES AND AGREES, with said lessor, on behalf of such lessee, and the heirs, executors, administrators, lessees, successors, and assigns of such lessee, and this lease is made upon the further express condition, that as the said premises are located in a portion of the site for Zion City, which is set apart for strictly residential purposes, that the same shall not, nor shall any portion thereof, or any building, or structure of any kind, now or hereafter located on said premises, ever be used (without the written consent of the lessor is first obtained), as or for other than residential uses and purposes.

IT IS FURTHER COVENANTED AND AGREED, between the parties hereto, that the said lessee shall not erect any building on said premises nearer the street in front of said premises than the building line shown upon the recorded plat; and will not erect any dwelling house to cost less than..... Dollars (\$.....), and but one dwelling house upon each separate lot, without the written consent of the lessor, his heirs, executors, successors or assigns, is first obtained.

IT IS FURTHER EXPRESSLY ADMITTED by the said lessee, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of such lessee, that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, his heirs, executors, successors, and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them.

IT IS FURTHER UNDERSTOOD AND AGREED, between said lessor and lessee and their respective heirs, executors, administrators, successors, lessees and assigns, that any consent by the lessor, or by his heirs, executors, successors or assigns, to the use of said premises, or any part thereof, by the lessee, or by the heirs, executors, administrators, lessees, successors, or assigns of the lessee, for any purpose prohibited by this lease, must be in writing signed by said lessor, or by his heirs, executors, successors, or assigns; and any consent or waiver shall not be deemed or construed as a consent to waive succeeding breaches of the same covenant or condition, or breaches of any of the other covenants or conditions of this lease, than those so specifically waived; and if such consent or waiver is limited or restricted in respect to the time, way, or manner, the said premises, or any part thereof, may be used for a purpose prohibited by this lease, the same shall not be treated or construed as a complete abandonment or discharge of such restrictive covenant or condition; but, on the contrary any use of such premises, or any part thereof, at any time thereafter, by any party, beyond the time so limited, or in a different way or manner than as authorized by such written consent, shall entitle the lessor to the same rights and remedies for such unauthorized use as though such consent or waiver had not been given; and any waiver by the lessor, or by his heirs, executors, successors or assigns, of any restrictive covenant or condition in respect to the use or occupation of adjacent property or other property constituting part of Zion City Site, contained in any lease or leases of such property, shall not be considered or treated as a waiver of any of the restrictions contained in this lease.

AND IT IS FURTHER DISTINCTLY UNDERSTOOD, COVENANTED AND AGREED, between said lessor and said lessee, and their respective heirs, executors, administrators, successors, lessees and assigns, that if said lessee, or the heirs,

executors, administrators, lessees, successors or assigns of the lessee, shall fail to keep and perform any of the covenants, agreements or conditions in this lease contained, to be kept and performed by the lessee, and by the heirs, executors, administrators, lessees, successors, or assigns of the lessee, then the lessor, or his heirs, successors or assigns, at his or their election (as the case may be), may, at any time after such default, give said lessee, or the heirs, executors, administrators, lessees, successors or assigns of the lessee, notice, in the manner hereinafter provided, that unless such breach, or breaches, of the terms of this lease are corrected and the terms of this lease complied with within thirty days from the date of giving such notice, the lessor, or his heirs, executors, successors, or assigns giving such notice, may elect to terminate the term created by this lease; and if the said lessee, and the heirs, executors, administrators, lessees, successors or assigns of the lessee, do not, within said thirty days, comply with the terms of this lease, and cease to use or suffer or permit said premises to be used for a use or purpose prohibited by this lease, then it shall and may be lawful for said lessor, his heirs, executors, successors or assigns, at any time thereafter, to terminate the leasehold estate hereby created and into said demised premises and the buildings and improvements situated thereon, or any part thereof, either with or without process of law, to re-enter; and the said lessee, or any other person or persons, corporation or corporations, upon or in the actual or constructive possession or occupancy of the same, to expel remove and put out, using such force as may be necessary for so doing, and the said premises again to repossess, hold and enjoy, freed from any right title, estate, interest or claim thereto or therein by any party whatsoever under this lease; and the lessee on behalf of such lessee, and the heirs, executors, administrators, lessees, successors and assigns of the lessee, covenants and agrees with the lessor that the lessee and all persons in possession under this lease of said premises (or the part thereof if less than the whole, in reference to which the term is terminated), will, upon written notice of such termination and demand for possession, served in the manner hereinafter provided, immediately surrender and deliver up possession of the same, together with the buildings, fixtures and improvements situated thereon, peaceably, and without legal process, to said lessor, his heirs, executors, successors or assigns; and if said lessee, or the heirs, executors, administrators, lessees, successors, agents or assigns of said lessee, shall hold the said premises (or the part thereof, if less than the whole, in reference to which the term is so terminated) after the same should be so surrendered, they shall be guilty of a forcible detainer thereof, under the Statutes of the State of Illinois, and shall be subject to eviction and removal, forcibly or otherwise, with or without process of law. The warning notice and the notice of the termination of this lease and demand for possession, above provided for, and any other notice or demand, to the lessee, or to the heirs, executors, administrators, lessees, successors, or assigns of the lessee, may be served in the same manner as a notice to quit is now required to be served by Section 10 of Chapter 80 of the present Revised Statutes of Illinois, entitled "Landlord and Tenant." In the event of the termination of this lease at any time before the expiration of the demised term, for a breach of any of the covenants or conditions herein contained, then, in such case, all buildings, fixtures, and improvements situated at that time on said premises, shall be forfeited to said lessor, his heirs, executors, successors, and assigns, and become his and their property, and no compensation shall be allowed or paid to said lessee or to any one else therefor. The lessor, however, hereby distinctly and expressly covenants, promises, and agrees, that if the lessee, and the heirs, executors, administrators, successors, lessees and assigns of the lessee, shall promptly and peaceably, before any legal proceedings, in reference thereto, are instituted by either party, surrender and deliver up possession of the demised premises, as above required, when so forfeited for a breach of any of the covenants or conditions of this lease, and shall also immediately, and not later than ten days thereafter, surrender up to the lessor the lessee's duplicate of this lease, with a formal legal surrender written thereon, properly signed and sealed, then, in that case, the said lessor, or his heirs, executors, successors, or assigns, shall and will, immediately after such surrender of said forfeited premises and of this lease have been fully consummated, and the lessor has been actually and completely restored to the possession of the said forfeited premises, with all the buildings, fixtures and improvements thereon, as above required, pay in cash to said lessee, or to the heirs, executors, administrators, successors or assigns of the lessee (as the case may be) such an

amount as will be equal to one-half of the actual cash value of said leasehold estate, and of all buildings, fixtures and improvements situated on the premises so forfeited to said lessor, or to his heirs, executors, successors or assigns, at the time the same were so forfeited and surrendered and delivered up, as above provided. If the two parties so interested cannot agree upon the value of said leasehold, or of the said buildings, fixtures and improvements, then the value thereof shall be fixed by two disinterested appraisers, one of whom shall be chosen by each side; and if the two appraisers so chosen cannot agree, then a third disinterested appraiser shall be selected by the two so chosen; and the determination of a majority of the appraisers so chosen, as to the value of said leasehold, buildings, fixtures and improvements, shall be final and binding upon all parties. If the lessor, or his heirs, executors, successors, or assigns, so prefer, a promissory note may be given by him or them (as the case may be) to the lessee, or to the heirs, executors, administrators, successors or assigns of the lessee (as the case may be), in place of the cash above mentioned, for the same amount, due on or before one year from the date of the full consummation of such surrender and delivery up of possession of the forfeited premises and of the lease, as above required, with interest at six per cent. per annum, thereon, until paid.

IT IS DISTINCTLY UNDERSTOOD AND AGREED, between the parties hereto, for themselves and their respective heirs, executors, administrators, successors, lessees and assigns, that the right given the lessor in this lease to declare said demised term ended on account of the breach of any of the covenants or conditions of this lease, shall not be construed to deprive said lessor, or his heirs, executors, successors, or assigns, of the right to recover damages on account of any such breach; nor shall the said right or option given the lessor to terminate the demised term hereby created, for any such breach, nor the right of the lessor to sue for damages for any such breach, deprive him, or his heirs, executors, successors or assigns, of the right to restrain the said lessee, or the heirs, executors, administrators, successors, lessees and assigns of the lessee, by injunction, from a threatened violation of any of said covenants or conditions; or of a repetition or continuation of the violation of any such covenants or conditions; but said lessor, his heirs, executors, successors and assigns, shall have each and all of said remedies which shall be construed and treated as cumulative.

IT IS FURTHER DISTINCTLY UNDERSTOOD AND AGREED, between said lessor and said lessee, that the neglect or omission of the lessor, his heirs, executors, successors, or assigns, to enforce any of the rights or remedies given him and them under this lease, for any length of time, no matter how long, shall not be construed or treated as a waiver of any of such rights or remedies, but the same may be enforced whenever said lessor, or his heirs, executors, successors or assigns, may elect to do so.

IT IS FURTHER UNDERSTOOD AND AGREED, between said lessor and said lessee, and their respective heirs, executors, administrators, successors, lessees and assigns, that the leasehold estate hereby created, in the lessee, may be sold, mortgaged, leased, or assigned, by the lessee, without the lessor's assent; but no sale, mortgage, lease, or assignment shall operate to release the lessee herein, or the estate of the lessee from any unpaid deferred payments of rent. Should the lessee, or the heirs, executors, administrators, successors or assigns of the lessee, desire at any time, after the deferred payments of rent have been fully paid, to surrender this lease, and have a new lease issued to any one who has succeeded to the ownership of said leasehold estate, the lessor agrees on behalf of himself, his heirs executors, successors, and assigns, to accept such surrender, and to issue a new lease to the party or parties so succeeding to the ownership of said leasehold estate for the unexpired term of this lease; provided no default shall then exist in the performance of any of the restrictions, covenants, or conditions of this lease on the part of the lessee, or the heirs, executors, administrators, lessees, successors, or assigns of the lessee; and provided, further, that the party or parties so succeeding to the ownership of said leasehold estate are of lawful age and capable of legally contracting. Said new lease shall contain the same restrictions, covenants and conditions as are contained in this lease (except the covenant for the payment of the deferred rent, and other covenants which shall then have been fully performed, shall be omitted). And the said new lease shall be executed by both parties in duplicate; and the lessor shall be

paid for making the investigation required to satisfy himself that the party or parties so offering to surrender this lease have the legal right to do so, and for drawing duplicate copies of the new lease, executing and acknowledging the same and recording one duplicate, a reasonable charge, not exceeding, in any case, the sum of five dollars.

IT IS MUTUALLY UNDERSTOOD, COVENANTED AND AGREED, by and between the parties hereto, that each of the expressions, phrases, terms, conditions, provisions, stipulations, admissions, promises, agreements, requirements, and obligations of this lease, shall extend to, bind and enure to the benefit of, (as the case may require) not only the parties hereto, but each and every of the heirs, executors, administrators, successors, lessees and assigns, of the respective parties of the first and second part hereto; and whenever in this lease a reference to either of the parties is made, such reference shall be deemed to include, wherever applicable, also a reference to the heirs, legal representatives, successors, lessees and assigns of such party, the same as if in every case expressed; and all the conditions and covenants contained in this lease shall be construed as covenants running with the land, and binding upon every party who shall at any time during the term of this lease acquire possession of, or any right, title, or interest in or to said demised premises, or any part thereof; and the very fact that any party claims or asserts any right, title, or interest in or to said premises, or any part thereof, under, through or by virtue of this lease, shall be deemed and taken as a conclusive and binding admission, on the part of such party that he, she, it, or they have, for a valuable consideration, deliberately elected to assume, conform to, and be bound by all the restrictions, covenants and conditions in this lease contained, made on behalf of the lessee thereof.

AND THE SAID JOHN ALEX. DOWIE, Party of the first part, for himself, his heirs, executors, successors and assigns, does covenant, bargain, promise and agree, to and with the said party of the second part, and the heirs, executors, administrators, successors, lessees and assigns of the said lessee, that at the time of the enrolling and delivery of these presents, he is well seized of the premises above demised, as of a good, sure, perfect, absolute and indefeasible estate of inheritance in law, in fee simple, and hath good right, full power, and lawful authority to lease and demise the same in manner and form aforesaid; and that the same are free from all former and other grants, bargain, sales, leases, mortgages, taxes or assessments of every kind, nature or description whatsoever; and the above demised premises, in the quiet and peaceable possession of the said party of the second part, and the heirs, executors, administrators, successors and assigns of the said party of the second part, against all and every person or persons, corporation or corporations, lawfully claiming or to claim the whole or any part thereof, the said party of the first part shall and will FOREVER WARRANT AND DEFEND.

JANE DOWIE, the wife of said John Alex. Dowie, for value received, hereby joins with her husband in this lease, in order to evince her assent thereto and to release her right of dower in said premises; and the said Jane Dowie also hereby joins with her husband, said John Alex. Dowie, in releasing and waiving all rights which they have in or to the above described premises, under and by virtue of the Homestead Exemption Laws of the State of Illinois.

IN WITNESS WHEREOF, the said lessor and lessee, and the said Jane Dowie, wife of said lessor, have hereunto set their hands and seals the day and year first above written. Executed in duplicate.

..... (Lessor) 
 (Wife of Lessor) 
 (Lessee) 
 (Lessee) 
 (Lessee) 

Saturday, May 29, 1915.

LEAVES OF HEALING

STATE OF ILLINOIS,)
County of Cook.) ss.

I,
a Notary Public in and for said County, in the State aforesaid, DO
HEREBY CERTIFY, that John Alex. Dowie, the lessor in the
foregoing lease, and Jane Dowie, his wife,

.....
personally known to me to be the same persons whose names
are subscribed to the foregoing instrument, appeared before me
this day in person and acknowledged that they signed, sealed,
and delivered the said Instrument in writing as their free voluntary
act, for the uses and purposes therein set forth, including the
release and waiver of the right of homestead by the said John
Alex. Dowie and his wife.

Given under my hand and Notarial Seal, this day of A. D. 19.....

Notary Public.

State of)
County of) ss.

I,
a Notary Public in and for said County, in the State aforesaid,
DO HEREBY CERTIFY, that

.....
the lessee in the foregoing lease, and personally known to me
to be the same person.....whose name.....subscribed to
the foregoing Instrument, appeared before me this day in person,
and acknowledged that.....he.....signed, sealed, and delivered
the said Instrument as.....free and voluntary act for the
uses and purposes therein set forth.

Given under my hand and Notarial Seal, this.....day
ofA. D. 19.....

Notary Public.

"EXHIBIT 4"

Form No. 2

190— Book— Page—

LEASE

JOHN ALEX. DOWIE

To

Dated 19

State of Illinois } ss
County of Lake } No.....

This Instrument was filed for record in the Recorder's of-
fice of Lake County aforesaid, on theday of
..... A. D. 19..... ato'clockM.,
and recorded in Bookofon page
.....

Recorder

General Offices of
ZION LAND AND INVESTMENT
ASSOCIATION
Corner of
Michigan Ave. and Twelfth St.
CHICAGO, ILLINOIS,
U. S. A.

Press of Zion Printing Works,
Chicago

THIS INDENTURE, Made and entered into this.....
day ofA. D. 190....., between JOHN

ALEX. DOWIE, of the State of Illinois, United States of
America, as party of the first part (hereinafter designated les-
sor), and
as party of the second part (hereinafter designated lessee),

WITNESSETH, That the party of the first part hereto,
the lessor, in consideration of the rents herein mentioned and
the performance of the covenants, restrictions, conditions, and
agreements herein expressed, to be kept, performed, and ful-
filled by the party of the second part hereto, and by the heirs,
executors, administrators, lessees, successors, and assigns of
said lessee, has demised and leased and by these presents does
demise and lease, unto the said lessee, the following described
premises, to-wit: Lot
.....in Block
in Zion City Subdivision in Section

all in Township Forty-six (46) North, Range Twelve (12) East
of the Third Principal Meridian, and situate in the Township of
Benton, County of Lake, and State of Illinois.

TO HAVE AND TO HOLD, The above described premises,
with the rights, privileges, easements, and appurtenances there-
unto attaching and belonging, unto the said lessee, and the heirs,
executors, administrators, lessees, successors, and assigns of the
lessee, from theday of

.....in the year of our Lord Nineteen Hundred and
..... (A. D. 19.....), for, during and until the first
day of January, in the year of our Lord Three Thousand (A.
D. 3000), upon the terms and conditions herein mentioned.

The said lessee, in consideration of the leasing of the prem-
ises, as aforesaid, does hereby covenant, promise, and agree, to
and with the said lessor, to pay the lessor as rent for said de-
mised premises during said demised term the sum of.....

..... Dollars,
(\$.....), payable as follows, namely:.....
..... Dollars (\$.....)
cash, upon the signing and delivery of these presents, the re-
ceipt whereof is hereby acknowledged by the said lessor; and the
further sum of Dollars (\$.....), payable as follows, to wit:

These deferred payments are further evidenced by the
promissory note.....of the lessee payable to the order of said
lessor, dated of even date with this lease and due as above stated,
the same being secured on the leasehold estate hereby created
by a Trust Deed, also dated even herewith, given by said lessee
to H. Worthington Judd, as Trustee.

As further consideration for the leasing and demising, as
aforesaid, the party of the second part, on behalf of the lessee
herein, and the heirs, executors, administrators, lessees, success-
ors and assigns of the said lessee, further covenants, promises,
and agrees, to bear, pay and discharge, during the term hereby
granted, in addition to the said rent above mentioned, all taxes
and assessments, general and special, ordinary and extraordinary,
of every name, nature and kind whatsoever, including water,
gas and electric light rates, and taxes and assessments, for sewers,
permanent sidewalks, curbing, macadamizing, paving or other
street improvements, which may be taxed, charged, assessed,
levied or imposed upon said premises, or upon any buildings or
improvements that may at any time be thereon, or upon the
leasehold or reversionary estate hereby created in said premises.
But it is distinctly understood and agreed, that the lessee shall
not be charged for any of the expenses incurred by the lessor
in laying temporary sidewalks, or for preliminary grading of
streets, or for setting out shade trees.

IT IS FURTHER UNDERSTOOD, COVENANTED
AND AGREED, by and between the parties hereto, that the
first annual taxes which are to be paid by the said lessee shall
be the taxes payable to the County Collector, in the year Nine-
teen Hundred and Three, and which are by law levied in the
year Nineteen Hundred and Two.

IT IS FURTHER UNDERSTOOD, COVENANTED AND AGREED, that the lessor may, at his option, pay any taxes, rates or assessments, levied or assessed upon said premises or any part thereof, or upon the leasehold or reversionary interest therein, which become due and payable to the County Collector in the year 1903, or subsequent years during the demised term, and which the lessee allows to remain unpaid after the same have become due and payable; and said lessor may also pay, clear off, and redeem said premises, or any part thereof, or the leasehold or reversionary interest therein, from any tax or assessment sale thereof, made in the year 1903 or subsequent years; and the amount or amounts so paid by the lessor, in any of the ways above named, including any necessary expenses connected therewith, shall be so much additional rent due at the time of such payment, from the lessee, the heirs, executors, administrators, lessees, successors and assigns of the lessee, to said lessor, which shall bear interest at seven per cent. per annum from the date of the payment thereof by the lessor until the repayment thereof to the lessor by the lessee.

THE LESSEE FURTHER COVENANTS, PROMISES AND AGREES with said lessor, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of the lessee, and this lease is made upon the express condition, that said premises and each and every part and portion thereof, and all buildings, improvements, or anything else that may ever be upon said premises, shall never be used or occupied by the lessee, or by the heirs, executors, administrators, lessees, successors or assigns of the lessee, or by any one else, at any time during the term of this lease, as or for a slaughter house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop or drug store; or a place for the manufacture or sale of drugs or medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering or selling of swine; or a place for the sale of pork, lard, lard oil or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois or of the ordinances of any municipality having jurisdiction over said premises.

The premises above described are rented for the purpose of being used for

..... and the lessee covenants, promises and agrees with said lessor, on behalf of such lessee, and the heirs, executors, administrators, lessees, successors and assigns of such lessee, and this lease is made upon the further express condition, that the said premises shall not, nor shall any portion thereof, or any building, or structure, or anything else now or hereafter located on said premises, ever be used or occupied by the lessee or by the heirs, executors, administrators, lessees, successors or assigns of the lessee, or by any one else, at any time during the term of this lease (without the written consent of the lessor is first obtained) for manufacturing purposes, or as or for a junk shop, or a coal, wood, lime, brick, stone or lumber yard.

IT IS FURTHER EXPRESSLY ADMITTED by the said lessee, on behalf of such lessee and the heirs, executors, administrators, lessees, successors and assigns of such lessee, that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, his heirs, executors, successors and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them.

IT IS FURTHER UNDERSTOOD AND AGREED, between said lessor and lessee and their respective heirs, executors, administrators, successors, lessees and assigns, that any consent by the lessor, or by his heirs, executors, successors or assigns, to the use of said premises, or any part thereof, by the lessee, or by the heirs, executors, administrators, lessees, successors or assigns of the lessee, for any purpose prohibited by this lease, must be in writing signed by said lessor, or by his heirs, executors, successors or assigns; and any consent or waiver shall not be deemed or construed as a consent to waive succeeding breaches of the same covenant or condition, or breaches of any of the other covenants or conditions, of this lease, than those so specifically waived; and if such consent or waiver is limited or restricted in respect to the time, way, or manner, the said premises, or any part thereof, may be used for a purpose prohibited by this lease, the same shall not be treated or construed as a complete abandonment or discharge of such restrictive covenant or condition; but, on the contrary, any use of said premises or any part thereof, at any time thereafter, by any party, beyond the time so limited, or in a different way or manner than as authorized by such written consent, shall entitle the lessor to the same rights and remedies for such unauthorized use as though such consent or waiver had not been given; and any waiver by the lessor, or by his heirs, executors, successors or assigns, of any restrictive covenant or condition in respect to the use or occupation of adjacent property or other property constituting part of Zion City Site, contained in any lease or leases of such property, shall not be considered or treated as a waiver of any of the restrictions contained in this lease.

AND IT IS FURTHER DISTINCTLY UNDERSTOOD, COVENANTED AND AGREED, between said lessor and said lessee, and their respective heirs, executors, administrators, successors, lessees and assigns, that if said lessee, or the heirs executors, administrators, lessees, successors or assigns of the lessee, shall fail to keep and perform any of the covenants, agreements or conditions in this lease contained, to be kept and performed by the lessee, and by the heirs, executors, administrators, lessees, successors or assigns of the lessee, then the lessor, or his heirs, successors or assigns, at his or their election (as the case may be), may, at any time after such default, give said lessee, or the heirs, executors, administrators, lessees, successors or assigns of the lessee, notice, in the manner hereinafter provided, that unless such breach, or breaches, of the terms of this lease are corrected and the terms of this lease complied with within thirty days from the date of giving such notice, the lessor or his heirs, executors, successors or assigns giving such notice, may elect to terminate the term created by this lease; and if the said lessee, and the heirs, executors, administrators, lessees, successors or assigns of the lessee, do not within said thirty days, comply with the terms of this lease, and cease to use or suffer or permit said premises to be used for a use or purpose prohibited by this lease, then it shall and may be lawful for said lessor, his heirs, executors, successors or assigns, at any time thereafter, to terminate the leasehold estate hereby created and into said demised premises and the buildings and improvements situated thereon, or any part thereof, either with or without process of law, to reenter; and the said lessee, or any other person or persons, corporation or corporations upon, or in the actual or constructive possession or occupancy of the same, to expel, remove and put out, using such force as may be necessary for so doing, and the said premises again to repossess, hold and enjoy, freed from any right, title, estate, interest or claim thereto or therein by any party whatsoever under this lease: and the lessee on behalf of such lessee, and the heirs, executors, administrators, lessees, successors and assigns of the lessee, covenants and agrees with the lessor that the lessee and all persons in possession under this lease of said premises, (or the part thereof if less than the whole, in references to which the term is terminated), will upon written notice of such termination and demand for possession, served in the manner hereinafter provided, immediately surrender and deliver up possession of the same, together with the buildings, fixtures and improvements situated thereon, peaceably, and without legal process, to said lessor, his heirs, executors, successors or assigns; and if said lessee, or the heirs, executors, administrators, lessees, successors, agents or assigns of said lessee, shall hold the said premises (or the part thereof, if less than the whole, in reference to which the term is so terminated) after the same should be so surrendered, they shall be guilty of a forcible detainer thereof, under the Statutes of the State of Illinois, and

shall be subject to eviction and removal, forcibly or otherwise, with or without process of law. The warning notice and the notice of the termination of this lease and demand for possession, above provided for, and any other notice or demand, to the lessee, or to the heirs, executors, administrators, lessees, successors or assigns of the lessee, may be served in the same manner as a notice to quit is now required to be served by Section 10 of Chapter 80 of the present Revised Statutes of Illinois, entitled "Landlord and Tenant." In the event of the termination of this lease at any time before the expiration of the demised term, for a breach of any of the covenants or conditions herein contained, then, in such case, all buildings, fixtures, and improvements, situated at that time on said premises, shall be forfeited to said lessor, his heirs, executors, successors and assigns, and become his and their property, and no compensation shall be allowed or paid to said lessee or to any one else therefor. The lessor, however, hereby distinctly and expressly covenants, promises and agrees, that if the lessee, and the heirs, executors, administrators, successors, lessees and assigns of the lessee, shall promptly and peaceably, before any legal proceedings, in reference thereto, are instituted by either party, surrender and deliver up possession of the demised premises, as above required, when so forfeited for a breach of any of the covenants or conditions of this lease, and shall also immediately, and not later than ten days thereafter, surrender up to the lessor the lessee's duplicate of this lease, with a formal legal surrender written thereon, properly signed and sealed, then, in that case, the said lessor, or his heirs, executors, successors or assigns, shall and will, immediately after such surrender of said forfeited premises and of this lease have been fully consummated, and the lessor has been actually and completely restored to the possession of the said forfeited premises, with all the buildings, fixtures and improvements thereon, as above required, pay in cash to said lessee, or to the heirs, executors, administrators, successors or assigns of the lessee (as the case may be) such an amount as will be equal to one-half of the actual cash value of said leasehold estate, and of all buildings, fixtures and improvements situated on the premises so forfeited to said lessor, or to his heirs, executors, successors or assigns, at the time the same were so forfeited and surrendered and delivered up, as above provided. If the two parties so interested cannot agree upon the value of said leasehold, or of the said buildings, fixtures and improvements, then the value thereof shall be fixed by two disinterested appraisers, one of whom shall be chosen by each side; and if the two appraisers so chosen cannot agree, then a third disinterested appraiser shall be selected by the two so chosen and the determination of a majority of the appraisers so chosen as to the value of said leasehold, buildings, fixtures and improvements, shall be final and binding upon all parties. If the lessor, or his heirs, executors, successors, or assigns, so prefer, a promissory note may be given by him or them (as the case may be) to the lessee, or to the heirs, executors, administrators, successors or assigns of the lessee (as the case may be), in place of the cash above mentioned, for the same amount, due on or before one year from the date of the full consummation of such surrender and delivery up of possession of the forfeited premises and of the lease, as above required, with interest at six per cent. per annum, thereon, until paid.

IT IS DISTINCTLY UNDERSTOOD AND AGREED, between the parties hereto, for themselves and their respective heirs, executors, administrators, successors, lessees and assigns, that the right given the lessor in this lease to declare said demised term ended on account of the breach of any of the covenants or conditions of this lease, shall not be construed to deprive said lessor, or his heirs, executors, successors or assigns, of the right to recover damages on account of any such breach; nor shall the said right or option given the lessor to terminate the demised term hereby created, for any such breach, nor the right of the lessor to sue for damages for any such breach, deprive him, or his heirs, executors, successors or assigns, of the right to restrain the said lessee, or the heirs, executors, administrators, successors, lessees and assigns of the lessee, by injunction, from a threatened violation of any of said covenants or conditions, or of a repetition or continuation of the violation of any such covenants or conditions; but said lessor, his heirs, executors, successors and assigns, shall have each and all of said remedies which shall be construed and treated as cumulative.

IT IS FURTHER DISTINCTLY UNDERSTOOD AND AGREED, between said lessor and said lessee, that the neglect

or omission of the lessor, his heirs, executors, successors, or assigns, to enforce any of the rights or remedies given him and them under this lease, for any length of time, no matter how long, shall not be construed or treated as a waiver of any of such rights or remedies, but the same may be enforced whenever said lessor, or his heirs, executors, successors or assigns, may elect to do so.

IT IS FURTHER UNDERSTOOD AND AGREED, between said lessor and said lessee and their respective heirs, executors, administrators, successors, lessees and assigns, that the leasehold estate hereby created in the lessee, may be sold, mortgaged, leased, or assigned, by the lessee, without the lessor's assent; but no sale, mortgage, lease, or assignment shall operate to release the lessee herein, or the estate of the lessee from any unpaid deferred payments of rent. Should the lessee, or the heirs, executors, administrators, successors or assigns of the lessee, desire at any time, after the deferred payments of rent have been fully paid, to surrender this lease, and have a new lease issued to any one who has succeeded to the ownership of said leasehold estate, the lessor agrees on behalf of himself, his heirs, executors, successors and assigns, to accept such surrender, and to issue a new lease to the party or parties so succeeding to the ownership of said leasehold estate for the unexpired term of this lease; provided no default shall then exist in the performance of any of the restrictions, covenants or conditions of this lease on the part of the lessee, or the heirs, executors, administrators, lessees, successors or assigns of the lessee; and provided, further, that the party or parties so succeeding to the ownership of said leasehold estate are of lawful age and capable of legally contracting. Said new lease shall contain the same restrictions, covenants, and conditions as are contained in this lease (except the covenant for the payment of the deferred rent, and other covenants which shall then have been fully performed, shall be omitted). And the said new lease shall be executed by both parties in duplicate; and the lessor shall be paid for making the investigation required to satisfy himself that the party or parties so offering to surrender this lease have the legal right to do so, and for drawing duplicate copies of the new lease, executing and acknowledging the same and recording one duplicate, a reasonable charge, not exceeding, in any case, the sum of five dollars.

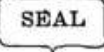
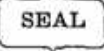
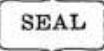
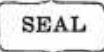
IT IS MUTUALLY UNDERSTOOD, COVENANTED AND AGREED, by and between the parties hereto, that each of the expressions, phrases, terms, conditions, provisions, stipulations, admissions, promises, agreements, requirements and obligations of this lease, shall extend to, bind and enure to the benefit of (as the case may require), not only the parties hereto, but each and every of the heirs, executors, administrators, successors, lessees, and assigns, of the respective parties of the first and second part hereto; and whenever in this lease a reference to either of the parties is made, such reference shall be deemed to include, wherever applicable, also a reference to the heirs, legal representatives, successors, lessees and assigns of such party, the same as if in every case expressed; and all the conditions and covenants contained in this lease shall be construed as covenants running with the land, and binding upon every party who shall at any time during the term of this lease acquire possession of, or any right, title, or interest in or to said demised premises, or any part thereof; and the very fact that any party claims, or asserts any right, title, or interest in or to said premises, or any part thereof, under, through or by virtue of this lease, shall be deemed and taken as a conclusive and binding admission, on the part of such party that he, she, it or they have, for a valuable consideration, deliberately elected to assume, conform to, and be bound by, all the restrictions, covenants and conditions in this lease contained, made on behalf of the lessee thereof.

AND THE SAID JOHN ALEX. DOWIE, party of the first part, for himself, his heirs, executors, successors, and assigns, does covenant, bargain, promise and agree, to and with the said party of the second part, and the heirs, executors, administrators, successors, lessees and assigns of the said lessee, that at the time of the enrolling and delivery of these presents, he is well absolute and indefeasible estate of inheritance in law, in fee simple, and hath good right, full power, and lawful authority to lease and demise the same in manner and form aforesaid; and that the same are free from all former and other grants, bargain, sales, leases, mortgages, taxes or assessments of every kind, nature or description whatsoever; and the above demised premises, in

the quiet and peaceably possession of the said party of the second part, and the heirs, executors, administrators, successors and assigns of the said party of the second part, against all and every person or persons, corporation or corporations, lawfully claiming or to claim the whole or any part thereof, the said party of the first part shall and will FOREVER WARRANT AND DEFEND.

JANE DOWIE, the wife of said John Alex. Dowie, for value received, hereby joins with her husband in this lease, in order to evince her assent thereto and to release her right of dower in said premises; and the said Jane Dowie also hereby joins with her husband, said John Alex. Dowie, in releasing and waiving all rights which they have in or to the above described premises, under and by virtue of the Homestead Exemption Laws of the State of Illinois.

IN WITNESS WHEREOF, The said lessor and lessee, and the said Jane Dowie, wife of said lessor, have hereunto set their hands and seals the day and year first above written. Executed in duplicate.

..... (Lessor) 
 (Wife of Lessor) 
 (Lessee) 
 (Lessee) 
 (Lessee) 

STATE OF ILLINOIS,) ss.
 County of Cook.)

I, a Notary Public in and for said County, in the State aforesaid, DO HEREBY CERTIFY, that John Alex. Dowie, the lessor in the foregoing lease, and Jane Dowie, his wife,.....

..... personally known to me to be the same persons whose names are subscribed to the foregoing Instrument, appeared before me this day in person and acknowledged that they signed, sealed, and delivered the said Instrument in writing as their free and voluntary act for the uses and purposes therein set forth, including the release and waiver of the right of homestead by the said John Alex. Dowie and his wife.

GIVEN under my hand and Notarial Seal, this..... day of....., A. D. 19.....

Notary Public

STATE OF) ss.
 County of)

I, a Notary Public in and for said County, in the State aforesaid, DO HEREBY CERTIFY, that

..... the lessee in the foregoing lease, and personally known to me to be the same person whose name..... subscribed to the foregoing Instrument, appeared before me this day in person, and acknowledged that he signed, sealed, and delivered the said Instrument as..... free and voluntary act for the uses and purposes therein set forth.

GIVEN under my hand and Notarial Seal, this..... day of....., A. D. 19.....

Notary Public.

"EXHIBIT NO. 5"

Form No. 4

190—

Book—

LEASE

JOHN ALEX. DOWIE

Page—

To

Dated 19..

State of Illinois) ss. No.....
 County of Lake)

This Instrument was filed for record in the Recorder's office of Lake County aforesaid, on the..... day of..... A. D. 19....., at..... o'clock..... M., and recorded in Book..... of..... on Page.....

Recorder.

General Offices of
 ZION LAND AND INVESTMENT ASSOCIATION
 Corner of Michigan Ave. and Twelfth St.,
 Chicago, Illinois, U. S. A.

Press of Zion Printing Works,
 Chicago.

THIS INDENTURE, Made and entered into this..... day of..... A. D. 190... between JOHN ALEX. DOWIE, of the State of Illinois, United States of America, as party of the first part (hereinafter designated lessor), and..... as party of the second part (hereinafter designated lessee),

WITNESSETH, That the party of the first part hereto, the lessor, in consideration of the rents herein mentioned and the performance of the covenants, restrictions, conditions, and agreements herein expressed, to be kept, performed, and fulfilled by the party of the second part hereto, and by the heirs, executors, administrators, lessees, successors and assigns of said lessee, has demised and leased and by these presents does demise and lease, unto the said lessee, the following described premises, to-wit:

Lot in Block..... in Zion City Subdivision in Section

all in Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, and situate in the Township of Benton, County of Lake, and State of Illinois.

TO HAVE AND TO HOLD, The above described premises, with the rights, privileges, easements, and appurtenances thereunto attaching and belonging, unto the said lessee, and the heirs, executors, administrators, lessees, successors, and assigns of the lessee, from the..... day of..... in the year of our Lord Nineteen Hundred and..... (A. D. 19...), for, during, and until the first day of January, in the year of our Lord Three Thousand (A. D. 3000), upon the terms and conditions herein mentioned.

The said lessee, in consideration of the leasing of the premises, as aforesaid, does hereby covenant, promise and agree, to and with the said lessor, to pay the lessor as rent for said demised premises during said demised term the sum of.....

Dollar (\$.....), payable as follows, namely:..... Dollars (\$.....) cash, upon the signing and delivery of these presents, the receipt whereof is hereby acknowledged by the said lessor;

As further consideration for the leasing and demising, as aforesaid, the party of the second part, on behalf of the lessee herein, and the heirs, executors, administrators, lessees, successors, and assigns of the said lessee, further covenants, promises, and agrees, to bear, pay and discharge, during the term hereby granted, in addition to the said rent above mentioned, all taxes and assessments, general and special, ordinary and extraordinary, of every name, nature, and kind whatsoever, including water, gas and electric light rates, and taxes and assessments, for sewers,

permanent sidewalks, curbing macadamizing, paving or other street improvements, which may be taxed, charged, assessed, levied, or imposed upon said premises, or upon any buildings or improvements that may at any time be thereon, or upon the leasehold or reversionary estate hereby created in said premises. But it is distinctly understood and agreed, that the lessee shall not be charged for any of the expenses incurred by the lessor in laying temporary sidewalks, or for preliminary grading of streets, or for setting out shade trees.

IT IS FURTHER UNDERSTOOD, COVENANTED AND AGREED, by and between the parties hereto, that the first annual taxes which are to be paid by the said lessee shall be the taxes payable to the County Collector, in the year Nineteen Hundred and Three, and which are by law levied in the year Nineteen Hundred and Two.

IT IS FURTHER UNDERSTOOD, COVENANTED AND AGREED, that the lessor may, at his option, pay any taxes, rates, or assessments, levied or assessed upon said premises or any part thereof, or upon the leasehold or reversionary interest therein, which become due and payable to the County Collector in the year 1903, or subsequent years during the demised term, and which the lessee allows to remain unpaid after the same have become due and payable; and said lessor may also pay, clear off, and redeem said premises, or any part thereof, or the leasehold or reversionary interest therein, from any tax or assessment sale thereof, made in the year 1903 or subsequent years; and the amount or amounts so paid by the lessor, in any of the ways above named, including any necessary expenses connected therewith, shall be so much additional rent due at the time of such payment, from the lessee, the heirs, executors, administrators, lessees, successors and assigns of the lessee, to said lessor, which shall bear interest at seven per cent. per annum from the date of the payment thereof by the lessor until the repayment thereof to the lessor by the lessee.

THE LESSEE FURTHER COVENANTS, PROMISES AND AGREES with said lessor, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of the lessee and this lease is made upon the express condition, that said premises and each and every part and portion thereof, and all buildings, improvements, or anything else that may ever be upon said premises, shall never be used or occupied by the lessee, or by the heirs, executors, administrators, lessees, successors or assigns of the lessee, or by any one else, at any time during the term of this lease, as or for a slaughter house, distillery, tannery, soap factory, glue factory, gun-powder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop or drug store; or a place for the manufacture or sale of drugs or medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering, or selling of swine; or a place for the sale of pork, lard, lard oil or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises.

The premises above described are rented for the purpose of being used for.....

..... and the lessee covenants, promises and agrees with said lessor, on behalf of such lessee, and the heirs, executors, administrators, lessees, successors and assigns of such lessee, and this lease is made upon the further express condition, that the said premises shall not, nor shall any portion thereof, or any building, or structure, or anything else now or hereafter located on said premises, ever be used or occupied by the lessee or by the heirs, executors, ad-

ministrators, lessees, successors or assigns of the lessee or by any one else at any time during the term of this lease (without the written consent of the lessor is first obtained) for manufacturing purposes, or as or for a junk shop, or a coal, wood, lime, brick, stone or lumber yard.

IT IS FURTHER EXPRESSLY ADMITTED by the said lessee, on behalf of such lessee and the heirs, executors, administrators, lessees, successors and assigns of such lessee, that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, his heirs, executors, successors and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them.

IT IS FURTHER UNDERSTOOD AND AGREED, between said lessor and lessee and their respective heirs, executors, administrators, successors, lessees and assigns, that any consent by the lessor, or by his heirs, executors, successors, or assigns, to the use of said premises, or any part thereof, by the lessee, or by the heirs, executors, administrators, lessees, successors or assigns of the lessee, for any purpose prohibited by this lease, must be in writing signed by said lessor, or by his heirs, executors, successors, or assigns; and any consent or waiver shall not be deemed or construed as a consent to waive succeeding breaches of the same covenant or condition, or breaches of any of the other covenants or conditions, of this lease, than those so specifically waived; and if such consent or waiver is limited or restricted in respect to the time, way, or manner, the said premises, or any part thereof, may be used for a purpose prohibited by this lease, the same shall not be treated or construed as a complete abandonment or discharge of such restrictive covenant or condition; but, on the contrary, any use of said premises or any part thereof, at any time thereafter, by any party, beyond the time so limited, or in a different way or manner than as authorized by such written consent, shall entitle the lessor to the same rights and remedies for such unauthorized use as though such consent or waiver had not been given; and any waiver by the lessor, or by his heirs, executors, successors or assigns, of any restrictive covenant or condition in respect to the use or occupation of adjacent property or other property constituting part of Zion City Site, contained in any lease or leases of such property, shall not be considered or treated as a waiver of any of the restrictions contained in this lease.

AND IT IS FURTHER DISTINCTLY UNDERSTOOD, COVENANTED AND AGREED, between said lessor and said lessee, and their respective heirs, executors, administrators, successors, lessees and assigns, that if said lessee, or the heirs, executors, administrators, lessees, successors or assigns of the lessee, shall fail to keep and perform any of the covenants, agreements or conditions in this lease contained, to be kept and performed by the lessee, and by the heirs, executors, administrators, lessees, successors, or assigns of the lessee, then the lessor, or his heirs, successors or assigns, at his or their election (as the case may be), may, at any time after such default, give said lessee, or the heirs, executors, administrators, lessees, successors, or assigns of the lessee, notice in the manner hereinafter provided, that unless such breach, or breaches, of the terms of this lease are corrected and the terms of this lease complied with within thirty days from the date of giving such notice, the lessor or his heirs, executors, successors or assigns giving such notice, may elect to terminate the term created by this lease; and if the said lessee, and the heirs, executors, administrators, lessees, successors or assigns of the lessee, do not, within said thirty days, comply with the terms of this lease, and cease to use or suffer or permit said premises to be used for a use or purpose prohibited by this lease, then it shall and may be lawful for said lessor, his heirs, executors, successors or assigns, at any time thereafter, to terminate the leasehold estate hereby created and into said demised premises and the buildings and improvements situated thereon, or any part thereof, either with or without process of law, to reenter; and the said lessee, or any other person or persons, corporation or corporations, upon, or in the actual or constructive possession or occupancy of the same, to expel, remove and put out, using such force as may be necessary for so doing, and the said premises again to repossess, hold and enjoy, freed from any right, title, estate, interest or claim thereto or therein by any party whatsoever under this lease: and the lessee on behalf of such lessee, and the heirs, executors, administrators, lessees, successors and assigns of the lessee, cove-

nants and agrees with the lessor that the lessee and all persons in possession under this lease of said premises, (or the part thereof if less than the whole, in reference to which the term is terminated), will, upon written notice of such termination and demand for possession served in the manner hereinafter provided, immediately surrender and deliver up possession of the same, together with the buildings, fixtures and improvements situated thereon, peaceably, and without legal process, to said lessor, his heirs, executors, successors or assigns; and if said lessee, or the heirs, executors, administrators, lessees, successors, agents or assigns of said lessee, shall hold the said premises (or the part thereof, if less than the whole, in reference to which the term is so terminated) after the same should be so surrendered, they shall be guilty of a forcible detainer thereof, under the Statutes of the State of Illinois, and shall be subject to eviction and removal, forcibly or otherwise, with or without process of law. The warning notice and the notice of the termination of this lease and demand for possession, above provided for, and any other notice or demand, to the lessee, or to the heirs, executors, administrators, lessees, successors or assigns of the lessee, may be served in the same manner as a notice to quit is now required to be served by Section 10 of Chapter 80 of the present Revised Statutes of Illinois, entitled "Landlord and Tenant." In the event of the termination of this lease at any time before the expiration of the demised term, for a breach of any of the covenants or conditions herein contained, then, in such case, all buildings, fixtures, and improvements, situated at that time on said premises, shall be forfeited to said lessor, his heirs, executors, successors and assigns, and become his and their property, and no compensation shall be allowed or paid to said lessee or to any one else therefor. The lessor, however, hereby distinctly and expressly covenants, promises and agrees, that if the lessee, and the heirs, executors, administrators, successors, lessees and assigns of the lessee, shall promptly and peaceably, before any legal proceedings, in reference thereto, are instituted by either party, surrender and deliver up possession of the demised premises, as above required, when so forfeited for a breach of any of the covenants or conditions of this lease, and shall also immediately, and not later than ten days thereafter, surrender up to the lessor the lessee's duplicate of this lease, with a formal legal surrender written thereon, properly signed and sealed, then, in that case, the said lessor, or his heirs, executors, successors or assigns, shall and will, immediately after such surrender of said forfeited premises and of this lease have been fully consummated, and the lessor has been actually and completely restored to the possession of the said forfeited premises, with all the buildings, fixtures and improvements thereon, as above required, pay in cash to said lessee, or to the heirs, executors, administrators, successors or assigns of the lessee (as the case may be) such an amount as will be equal to one-half of the actual cash value of said leasehold estate, and of all buildings, fixtures and improvements situated on the premises so forfeited to said lessor, or to his heirs, executors, successors or assigns, at the time the same were so forfeited and surrendered and delivered up, as above provided. If the two parties so interested cannot agree upon the value of said leasehold, or of the said buildings, fixtures and improvements, then the value thereof shall be fixed by two disinterested appraisers, one of whom shall be chosen by each side; and if the two appraisers so chosen cannot agree, then a third disinterested appraiser shall be selected by the two so chosen; and the determination of a majority of the appraisers so chosen, as to the value of said leasehold, buildings, fixtures and improvements, shall be final and binding upon all parties. If the lessor, or his heirs, executors, successors, or assigns, so prefer, a promissory note may be given by him or them (as the case may be) to the lessee, or to the heirs, executors, administrators, successors or assigns of the lessee (as the case may be), in place of the cash above mentioned, for the same amount, due on or before one year from the date of the full consummation of such surrender and delivery up of possession of the forfeited premises and of the lease, as above required, with interest at six per cent. per annum, thereon, until paid.

IT IS DISTINCTLY UNDERSTOOD AND AGREED, between the parties hereto, for themselves and their respective heirs, executors, administrators, successors, lessees and assigns, that the right given the lessor in this lease to declare said demised term ended on account of the breach of any of the covenants or conditions of this lease, shall not be construed to deprive said lessor, or his heirs, executors, successors or assigns, of the right to recover damages on account of any such breach; nor

shall the said right or option given the lessor to terminate the demised term hereby created, for any such breach, nor the right of the lessor to sue for damages for any such breach, deprive him, or his heirs, executors successors or assigns, of the right to restrain the said lessee, or the heirs, executors, administrators, successors, lessees and assigns of the lessee, by injunction, from a threatened violation of any of said covenants or conditions, or of a repetition or continuation of the violation of any such covenants or conditions; but said lessor, his heirs, executors, successors and assigns, shall have each and all of said remedies which shall be construed and treated as cumulative.

IT IS FURTHER DISTINCTLY UNDERSTOOD AND AGREED, between said lessor and said lessee, that the neglect or omission of the lessor, his heirs, executors, successors or assigns, to enforce any of the rights or remedies given him and them under this lease, for any length of time, no matter how long, shall not be construed or treated as a waiver of any of such rights or remedies, but the same may be enforced whenever said lessor, or his heirs, executors, successors or assigns, may elect to do so.

IT IS FURTHER UNDERSTOOD AND AGREED, between said lessor and said lessee, and their respective heirs, executors, administrators, successors, lessees and assigns, that the leasehold estate hereby created, in the lessee, may be sold, mortgaged, leased, or assigned, by the lessee, without the lessor's assent; but no sale, mortgage, lease, or assignment shall operate to release the lessee herein, or the estate of the lessee from any unpaid deferred payments of rent. Should the lessee, or the heirs, executors, administrators, successors or assigns of the lessee, desire at any time, after the deferred payments of rent have been fully paid, to surrender this lease, and have a new lease issued to any one who has succeeded to the ownership of said leasehold estate, the lessor agrees on behalf of himself, his heirs, executors, successors, and assigns, to accept such surrender, and to issue a new lease to the party or parties so succeeding to the ownership of said leasehold estate for the unexpired term of this lease; provided no default shall then exist in the performance of any of the restrictions, covenants or conditions of this lease on the part of the lessee, or the heirs, executors, administrators, lessees, successors or assigns of the lessee; and provided, further, that the party or parties so succeeding to the ownership of said leasehold estate are of lawful age and capable of legally contracting. Said new lease shall contain the same restrictions, covenants and conditions as are contained in this lease (except the covenant for the payment of the deferred rent, and other covenants which shall then have been fully performed, shall be omitted). And the said new lease shall be executed by both parties in duplicate; and the lessor shall be paid for making the investigation required to satisfy himself that the party or parties so offering to surrender this lease have the legal right to do so, and for drawing duplicate copies of the new lease, executing and acknowledging the same and recording one duplicate, a reasonable charge, not exceeding, in any case, the sum of five dollars.

IT IS MUTUALLY UNDERSTOOD, COVENANTED, AND AGREED, by and between the parties hereto, that each of the expressions, phrases, terms, conditions, provisions, stipulations, admissions, promises, agreements, requirements, and obligations of this lease, shall extend to, bind and enure to the benefit of (as the case may require) not only the parties hereto, but each and every of the heirs, executors, administrators, successors, lessees and assigns, of the respective parties of the first and second part hereto; and whenever in this lease a reference to either of the parties is made, such reference shall be deemed to include, wherever applicable, also a reference to the heirs, legal representatives, successors, lessees and assigns of such party, the same as if in every case expressed; and all the conditions and covenants contained in this lease shall be construed as covenants running with the land, and binding upon every party who shall at any time during the term of this lease acquire possession of, or any right, title, or interest in or to said demised premises, or any part thereof; and the very fact that any party claims, or asserts any right, title, or interest in or to said premises, or any part thereof under, through or by virtue of this lease, shall be deemed and taken as a conclusive and binding admission, on the part of such party that he, she, it or they have, for a valua-

ble consideration, deliberately elected to assume, conform to, and be bound by, all the restrictions, covenants and conditions in this lease contained, made on behalf of the lessee thereof.

AND THE SAID JOHN ALEX. DOWIE, party of the first part, for himself, his heirs, executors, successors and assigns, does covenant, bargain, promise and agree, to and with the said party of the second part, and the heirs, executors, administrators, successors, lessees and assigns of the said lessee, that at the time of the ensembling and delivery of these presents, he is well seized of the premises above demised, as of a good, sure, perfect, absolute and indefeasible estate of inheritance in law, in fee simple, and hath good right, full power, and lawful authority to lease and demise the same in manner and form aforesaid; and that the same are free from all former and other grants, bargain, sales, leases, mortgages, taxes or assessments of every kind, nature or description whatsoever; and the above demised premises, in the quiet and peaceable possession of the said party of the second part, and the heirs, executors, administrators, successors and assigns of the said party of the second part, against all and every person or persons, corporation or corporations, lawfully claiming or to claim the whole or any part thereof, the said party of the first shall and will FOREVER WARRANT AND DEFEND.

JANE DOWIE, the wife of said John Alex. Dowie, for value received, hereby joins with her husband in this lease, in order to evince her assent thereto and to release her right of dower in said premises; and the said Jane Dowie also hereby joins with her husband, said John Alex. Dowie, in releasing and waiving all rights which they have in or to the above described premises, under and by virtue of the Homestead Exemption Laws of the State of Illinois.

IN WITNESS WHEREOF, The said lessor and lessee, and the said Jane Dowie, wife of said lessor, have hereunto set their hands and seals the day and year first above written: Executed in duplicate.

.....	SEAL
(Lessor)	
.....	SEAL
(Wife of Lessor)	
.....	SEAL
(Lessee)	
.....	SEAL
(Lessee)	
.....	SEAL
(Lessee)	

STATE OF ILLINOIS, }
County of Cook. } SS

I,
a Notary Public in and for said County, in the State aforesaid, DO HEREBY CERTIFY, that John Alex. Dowie, the lessor in the foregoing lease, and Jane Dowie, his wife,

.....
personally known to me to be the same persons whose names are subscribed to the foregoing Instrument, appeared before me this day in person and acknowledged that they signed, sealed, and delivered the said Instrument in writing as their free and voluntary act for the uses and purposes therein set forth, including the release and waiver of the right of homestead by the said John Alex. Dowie and his wife.

GIVEN under my hand and Notarial Seal, this.....
.....day of.....A. D. 19..
.....
Notary Public.

STATE OF }
County of..... } SS.

I,
a Notary Public in and for said County, in the State aforesaid, DO HEREBY CERTIFY, that

.....
the lessee in the foregoing lease, and personally known to me to be the same person...whose name.....subscribed to the foregoing Instrument, appeared before me this day in person, and acknowledged that...he...signed, sealed, and delivered the said Instrument as.....free and voluntary act for the uses and purposes therein set forth.

GIVEN under my hand and Notarial Seal, this.....
day of.....A. D. 19..
.....

Notary Public.

"EXHIBIT 6"
(Map of General Design)

"EXHIBIT 7"

No.---

ZION CITY
LEASE
JOHN C. HATELY,
Receiver.

To

Dated 190..

STATE OF ILLINOIS }
County of Lake. } ss. No.---

This Instrument was filed for record in the Recorder's office of Lake County aforesaid, on the.....day of.....
A. D. 190....at.....o'clock.....M., and recorded in Book.....
.....of.....on page.....

Recorder.

Office of
LAND DEPARTMENT
ZION CITY,
Ills.

THIS INDENTURE made this.....
day of.....A. D. 190..between JOHN C. HATELY, as Receiver of all the property, both real, personal and mixed, at or near Zion City, Illinois, which on the Thirtieth day of March, A. D. 1906, stood in the name of John Alex. Dowie, or was then claimed by him, party of the first part, lessor, andof.....
party of the second part, lessee:

WITNESSETH: That whereas John C. Hatelly, as such Receiver, has, by Order of Court, been duly authorized to enter into this Lease,

NOW, THEREFORE, the lessor, in consideration of the rent herein mentioned, and the covenants, restrictions, conditions, and agreements herein expressed to be kept and performed by the lessee, by these presents does demise and lease, unto the said lessee, the following described premises, to wit:

Lot.....in Block.....
in Zion City Subdivision, in Section.....
.....
in Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian and situate in the County of Lake and State of Illinois.

TO HAVE AND TO HOLD, with the tenements and hereditaments thereunto belonging, unto the said lessee from the.....day of.....A. D. 190...., to the First day of January, A. D. (3000) Three Thousand, upon the terms and conditions hereof:

Said lessee...hereby covenant...and agree...to pay the lessor as rent for said premises during said term the sum of.....
.....Dollars (\$.....),

the receipt of which is hereby acknowledged.

The lessee... further covenant..., promise..., and agree... to pay and discharge, during the term hereby granted, in addition to the said rent above mentioned, all taxes, charges and assessments of every name, nature and kind whatsoever, beginning with the taxes and assessments levied in the year in which this lease is dated.

The lessee further covenants and agrees with said lessor, and this lease is made upon the express condition, that said premises and each and every part and portion thereof, and all buildings, improvements or anything else that may ever be upon said premises, shall never be used or occupied by the lessee, at any time during the term of this lease, as or for a slaughter-house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or place for the manufacture, sale, or use of any other narcotic drug; or theater or opera house; or gambling establishment; or dance-hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug-store; or a place for the manufacture or sale of drugs or medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering, or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oathbound secret societies; or any immoral, noxious, noisome, or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois or of the ordinances of any municipality having jurisdiction over said premises.

The lessee... further covenant... and agree... with said lessor, and this lease is made upon the further express condition, that as the said premises are located in a portion of the site for Zion City, which is set apart for strictly residential purposes, that the same shall not, nor shall any portion thereof, or any building, or structure of any kind or material, now or hereafter located on said premises, ever be used (without the written consent of the lessor is first obtained) as or for other than residential uses and purposes.

It is further covenanted and agreed, between the parties hereto, that the lessee shall erect but one dwelling-house upon each separate lot, said dwelling-house to be not nearer the street in front of said premises than the building line shown upon the recorded plat, and to cost not less than..... Dollars (\$.....), without the written consent of the lessor is first obtained.

It is further expressly admitted by the lessee... that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the protection of the lessor and other residents of Zion City Site.

It is further understood and agreed, between the parties hereto, that any consent by the lessor to the use of said premises, or any part thereof, by the lessee... for any purpose prohibited by this lease must be in writing signed by said lessor; and any consent or waiver shall not be deemed or construed as a consent to waive succeeding breaches of the same covenant or condition, or breaches of any of the other covenants or conditions, of this lease, than those so specifically waived; and if such consent or waiver is limited or restricted in respect to the time, way or manner, the said premises, or any part thereof, may be used for a purpose prohibited by this lease, the same shall not be treated or construed as a complete abandonment or discharge of such restrictive covenant or condition; but, on the contrary, any use of said premises or any part thereof, at any time thereafter, by any party, beyond the time so limited, or in a different way or manner than as authorized by such written consent, shall entitle the lessor to the same rights and remedies for such unauthorized use as though such consent or waiver had not been given; and any waiver by the lessor of any restrictive covenant or condition

in respect to the use or occupation of adjacent property or other property constituting part of Zion City Site, contained in any lease or leases of such property, shall not be considered or treated as a waiver of any of the restrictions contained in this lease.

It is further covenanted and agreed, between said lessor and said lessee..., that if said lessee... shall fail to keep and perform any of the covenants, agreements or conditions in this lease contained, to be kept and performed by the lessee..., then the lessor may, at any time after such default, give said lessee... notice, that unless such breach or breaches of the terms of this lease are corrected and the terms of this lease complied with within thirty days from the date of giving such notice, the lessor may elect to terminate the term created by this lease; and if the said lessee... do... not, within said thirty days, comply with the terms of this lease and cease to use or suffer or permit said premises to be used for a use or purpose prohibited by this lease, then it shall be lawful for said lessor at any time thereafter to terminate the leasehold estate hereby created and to reenter upon and into said premises and the buildings and improvements situated thereon, or any part thereof, and the said premises again to repossess, hold and enjoy, freed from any right, title, estate, interest or claim thereto or therein by any party whatsoever under this lease. In the event of the termination of this lease at any time before the expiration of the demised term for a breach of any of the covenants or conditions herein contained, then, in such case, all buildings, fixtures and improvements situated at that time on said premises shall be forfeited to said lessor and become his property, and no compensation shall be allowed or paid to said lessee or to any one else therefor.

It is further understood and agreed, between the parties hereto, that the right given the lessor in this lease to declare said demised term ended on account of the breach of any of the covenants or conditions of this lease shall not be construed to deprive said lessor of the right to recover damages on account of any such breach; nor shall the said right or option given the lessor to terminate the demised term hereby created for any such breach, nor the right of the lessor to sue for damages for any such breach, deprive him of the right to injunction from a threatened violation of any of said covenants or conditions, or of a repetition or continuation of the violation of any such covenants or conditions; but said lessor shall have each and all of said remedies which shall be construed and treated as cumulative.

It is further understood and agreed that the neglect or omission of the lessor to enforce any of the rights or remedies given him under this lease, for any length of time, no matter how long, shall not be construed or treated as a waiver of any of such rights or remedies, but the same may be enforced whenever said lessor may elect to do so.

It is further understood and agreed that the leasehold estate hereby created in the lessee... may be sold, mortgaged, leased or assigned by the lessee..., without the lessor's assent, but only subject to the restrictions hereof.

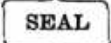
IT IS MUTUALLY UNDERSTOOD, COVENANTED AND AGREED, by and between the parties hereto, that each of the covenants, expressions, phrases, terms, conditions, provisions, stipulations, admissions, promises, agreements, requirements, and obligations of this lease shall extend to, bind and enure to the benefit of, and are made on behalf of, not only the parties hereto, but each and every of the heirs, executors, administrators, legal representatives, successors, lessees and assigns of the respective parties hereto.

And whenever in this lease either the parties hereto is mentioned either as lessee or lessor such term shall be deemed and held to include also the heirs, legal representatives, administrators, executors, successors, lessees and assigns of such party, the same as if in every case so expressed; and all the conditions and covenants contained in this lease shall be construed as covenants running with the land, and binding upon every party who shall at any time during the term of this lease acquire possession of, or any right, title, or interest in or to said demised premises or any part thereof; and the very fact that any party claims or asserts any right, title or interest in or to said premises, or any part thereof, under, through or by virtue of this lease, shall be deemed and taken as a conclusive and binding admission on the part of such party that he, she, it, or they have, for a valuable consideration, deliberately elected to as-

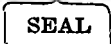
sume, conform to, and be bound by all the restrictions, covenants and conditions in this lease contained, made on behalf of the lessee thereof.

IN WITNESS WHEREOF, the said lessor and lessee... have hereunto set their hands and seals the day and year first above written.

Executed in duplicate.

.....Receiver. 

Signed in presence of

..... 

..... 

STATE OF ILLINOIS, }
County of Lake. } SS

I,
a Notary Public in and for said County and State, do hereby certify that on this.....day of
A. D. 190....., personally appeared before me John C. Hatley, Receiver, to me well known to be the same person whose name is subscribed to the foregoing Instrument, and duly acknowledged that he executed the same as the free act and deed of himself personally, and as such Receiver, for the uses and purposes therein set forth.

Witness my hand and Notarial Seal this.....
day ofA. D. 190.....

STATE OF }
County of } SS

I,
a Notary Public in and for the said
in the State aforesaid, do hereby certify, that

.....
personally known to me to be the same person, whose name.....
.....subscribed to the foregoing Instrument, appeared before me this day in person, and acknowledged that....he....
signed, sealed and delivered the said Instrument as.....
free and voluntary act, for the uses and purposes therein set forth, including the release and waiver of the right of home-
stead.

GIVEN under my hand and Notarial Seal, this.....
day ofA. D. 190.....

.....
Notary Public.

"EXHIBIT 8"

Form "B" 1M-3-04

L E A S E

From

ZION LAND AND INVESTMENT ASSOCIATION.

To

ERNEST G. TAPLIN

Dated December 1, 1906.

Expires, November 30, 1907.

ZION LAND AND INVESTMENT ASSOCIATION.

(John Alex. Dowie)

Zion City, Illinois.

Press of Zion Printing & Publishing House,

Zion City, Illinois.

Zion Land and Investment Association, Zion City, Illinois.
SHORT TERM LEASE.

THIS INDENTURE, Made this..1st..day of..Decem-
ber..in the year of our Lord One Thousand Nine Hundred
and Six (A. D., 1906), by and between ZION LAND AND
INVESTMENT ASSOCIATION (Per John C. Hatley, Recei-
ver,) of the City of..Zion.., County of..Lake.., and..State of..
Illinois.., party of the first part, and..Ernest G. Taplin.., of

the City of..Zion.., County of..Lake.., and State of..Illinois
.., party of the second part,

WITNESSETH, That the said party of the first part, for and in consideration of the covenants and agreements herein-
after contained, to be kept and performed by the said party of
the second part, does hereby demise and lease unto the said party
of the second part, the following described premises, to-wit:
Lot ..Seven (7).. in Block ..Seventy-four.. in Zion City Sub-
division in Section ..Twenty-one (21).. in Township Forty-six
(46) North, Range Twelve (12) East of the Third Principal
Meridian, situate in the Town of Benton, County of Lake, and
State of Illinois, to be occupied for Residence purposes and for
no other purpose whatever.

TO HAVE AND TO HOLD, the said premises unto the
said party of the second part for the term of One (1) Year be-
ginning the ..1st.. day of ..December.., A. D., 1906,.. and
ending the ..30th.. day of ..November.., A. D. 1907...

And the said party of the second part agrees to pay the said
party of the first part as rent for said premises the sum of.....
.....Twelve (12) Dollars,
as follows: Six (6) Dollars in cash, receipt of which is hereby
acknowledged, and Six (6) Dollars on the 1st day of June, 1907,
payable at the office of Zion Land & Investment Association, in
Zion City, Illinois.

And the party of the second part covenants with the party
of the first part, that at the expiration of the term of this lease..
.....he will yield up the premises to the party of the first part
without further notice, in as good condition as when the same
were entered upon by the party of the second part. The said
party of the second part further agrees to remove all his build-
ings from the said lot within thirty (30) days from the expi-
ration of this lease.

And the said party of the second part further covenants that
he will permit the party of the first part to have free
access to the premises hereby leased for the purpose of examining
or exhibiting the same, or to make any needful repairs or altera-
tions of such premises, which said first party may see fit to make;
also to allow to have placed upon said premises, at all times, notices
of "For Sale" or "To Rent" and will not interfere with the same.

IT IS FURTHER AGREED by the said party of the second
part that he will not allow said premises to be occupied, in
whole or in part, by any other person, and will not sublet the same,
nor any part thereof, nor assign this lease, without in each case the
written consent of the party of the first part be first had, and will
not permit any transfer, by operation of law, of the interest in said
premises acquired through this lease; and will not permit any altera-
tion of or upon any part of said demised premises, nor allow any
signs or placards posted or placed thereon, except by written
consent of first party; all alterations and additions to said premises
shall remain for the benefit of the lessor unless otherwise provided
in said consent as aforesaid.

IT IS FURTHER AGREED by the party of the second part
that he will keep said premises in a clean and healthful condi-
tion, in accordance with the ordinances of the City, and the direc-
tions of the Commissioners of Health and Public Works.

If said party of the second part shall abandon or vacate said
premises, the same may be relet by the party of the first part for
such rent, and upon such terms as said first party may see fit; and
if a sufficient sum shall not be thus realized, after paying the ex-
penses of such reletting and collecting, to satisfy the rent hereby
reserved, the party of the second part agrees to satisfy and pay
all deficiency.

At the termination of this lease, by lapse of time or other-
wise, to yield up immediate possession to said party of the first
part, and failing so to do, to pay as liquidated damages, for the
whole time such possession is withheld, a sum equal to double the
rate of rent above provided: but the provisions of this
clause shall not be held as a waiver by said first party
of any right of re-entry as hereinafter set forth: nor
shall the receipt of said rent or any part thereof, or
any other act in apparent affirmance of the tenancy,
operate as a waiver of the right to forfeit this lease and the term
hereby granted for the period still unexpired, for any breach of
any of the covenants herein.

IT IS FURTHER COVENANTED AND AGREED, by
said party of the second part, that there shall not be kept or used on
said premises, naptha, benzine, benzole, gasoline, benzine-varnish,

or any product, in whole or in part, of either, or gunpowder, fireworks, nitro-glycerine, phosphorus, saltpetre, nitrate of soda, camphene, spirit-gas, or any burning fluid, or chemical oils, without the written permission of the party of the first part, and the generating or evaporating or using on said premises or contiguous thereto, of gasoline, benzine, naphtha, or any other substance for a burning-gas or vapor for lighting other than the ordinary street-gas or kerosene of lawful fire test, is absolutely prohibited unless permitted in writing hereon.

THE LESSEE FURTHER COVENANTS, PROMISES AND AGREES with said lessor, on behalf of such lessee, the heirs, executors, administrators, lessees, successors, and assigns of the lessee, and this lease is made upon the express condition, that said premises and each and every part and portion thereof, and all buildings, improvements, or anything else that may ever be upon said premises, shall never be used or occupied by the lessee, or by the heirs, executors, administrators, lessees, successors or assigns of the lessee, or by any one else, at any time during the term of this lease, as or for a slaughter house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinuous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater; or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or a place for the manufacture or sale of drugs and medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome, or dangerous purpose whatever; or any purpose that will injure the reputation of the same or disturb the neighborhood; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises.

IT IS FURTHER EXPRESSLY ADMITTED by the said lessee, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of such lessee, that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, its successors, and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them.

IT IS FURTHER UNDERSTOOD AND AGREED, between said lessor and lessee and their respective heirs, executors, administrators, successors, lessees, and assigns, that any consent by the lessor, or by its successors or assigns, to the use of said premises, or any part thereof, by the lessee, or by the heirs, executors, administrators, successors, lessees or assigns of the lessee, for any purpose prohibited by this lease, must be in writing, signed by said lessor, or by its successors, or assigns; and any consent or waiver shall not be deemed or construed as a consent to waive succeeding breaches of the same covenant or condition, or breaches of any of the other covenants or conditions, of this lease, than those so specifically waived; and if such consent or waiver is limited or restricted in respect to the time, way, or manner the said premises, or any part thereof, may be used for a purpose prohibited by this lease, the same shall not be treated or construed as a complete abandonment or discharge of such restrictive covenant or condition; but, on the contrary, any use of said premises or any part thereof, at any time thereafter, by any party, beyond the time so limited, or in a different way or manner than as authorized by such written consent, shall entitle the lessor to the same rights and remedies for such unauthorized use as though such consent or waiver had not been given; and any waiver by the lessor, or by its successors, or assigns, of any restrictive covenant or condition in respect to the use or occupation of adjacent prop-

erty or other property constituting part of Zion City Site, contained in any lease or leases of such property, shall not be considered or treated as a waiver of any of the restrictions contained in this lease.

IT IS DISTINCTLY UNDERSTOOD AND AGREED, between the parties hereto, for themselves and their respective heirs, executors, administrators, successors, lessees, and assigns, that the right given the lessor in this lease to declare said demised term ended on account of the breach of any of the covenants or conditions of this lease, shall not be construed to deprive said lessor, or its successors, or assigns, of the right to recover damages on account of any such breach; nor shall the said right or option given the lessor to terminate the demised term hereby created, for any such breach, nor the right of the lessor to sue for damages for any such breach, deprive it or its successors, or assigns of the right to restrain the said lessee, his heirs, executors, administrators, successors, lessees, and assigns, by injunction, from a threatened violation of any of said covenants or conditions, or of a repetition or continuation of the violation of any such covenants or conditions; but said lessor, his heirs, executors, successors, and assigns, shall have each and all of said remedies which shall be construed and treated as cumulative.

IT IS FURTHER DISTINCTLY UNDERSTOOD AND AGREED, between said lessor and said lessee, that the neglect or omission of the lessor, its successors, or assigns, to enforce any of the rights or remedies given him and them under this lease, for any length of time, no matter how long, shall not be construed or treated as a waiver of any of such rights or remedies, but the same may be enforced whenever said lessor, or its successors, or assigns, may elect to do so.

IT IS EXPRESSLY AGREED, between the parties hereto, that if default be made in the payment of the rent above reserved or any part thereof, or in any of the covenants and agreements herein contained, to be kept by the party of the second part, it shall be lawful for the party of the first part, or the legal representatives of said party, at any time thereafter, at the election of said first party, or the legal representatives thereof, without notice, to declare said term ended, and to re-enter said demised premises, or any part thereof, either with or without process of law, and the said party of the second part or any person or persons occupying the same, to expel, remove and put out, using such force as may be necessary so to do, and the said premises again to repossess and enjoy, as before this demise, without prejudice to any remedies which might otherwise be used for arrears of rent or preceding breach of covenants, and said party of the second part further covenants and agrees, that said party of the first part, or the representatives or assigns of said party, shall have, at all times, the right to distrain for rent due, and shall have a lien upon all personal property of said party of the second part, which...he...now has or owns or may hereafter acquire or have an interest in, whether exempt by law or not, as security for the payment of the rent herein reserved.

IT IS FURTHER AGREED, by the parties hereto, that after the service of notice, or the commencement of a suit, or after final judgment for possession of said premises, the first party may receive and collect any rent due, and the payment of said rent shall not waive or affect said notice, said suit, or said judgment.

The party of the second part further covenants and agrees to pay and discharge all reasonable costs, attorney's fees and expenses that shall be made and incurred by the party of the first part in enforcing the covenants and agreements of this lease; and all the parties to this lease agree that the covenants and agreements herein contained shall be binding upon, apply and inure to their respective heirs, executors, administrators, successors and assigns.

IN WITNESS WHEREOF, The said parties have hereunto set their hands and seals, the day and year first above written. Executed in duplicate..

ZION LAND AND INVESTMENT ASSOCIATION

(Signed) By JOHN C. HATELY,
Receiver.

(Signed) ERNEST G. TAPLIN



In the presence of

(Stamped on in red ink)

APPROVED

Dec. 11, 1906.

(Signed) H. W. JUDD,
Mgr.

"EXHIBIT 9"

(COPY)

No. 120054, Dec. 15th, 1908. 8:30 o'clock, A. M.

THIS INDENTURE, Made and entered into this 12th day of December, in the year of our Lord nineteen hundred eight (A. D. 1908) by and between GUS D. THOMAS, as Receiver of all the property, both real, personal and mixed, at or near Zion City, Illinois, which on March 30, A. D. 1906, stood in the name of John Alex. Dowie, or was then claimed by him, party of the first part, and DUNCAN G. BELLOWS, of the City of Zion, County of Lake, and State of Illinois party of the second part,

WITNESSETH, That Whereas, GUS D. THOMAS, as such Receiver has by order of the Circuit Court of the United States for the Northern District of Illinois, been duly authorized to execute this conveyance.

NOW, THEREFORE, the said party of the first part, in consideration of the sum of Three Thousand Dollars (\$3000), in hand paid, and the covenants of the said party of the second part as hereinafter stated, does hereby convey and quit-claim unto the said party of the second part all interest in the following described land, to-wit:-

Lots twenty-one (21), twenty-two (22), and twenty-three (23) in Block sixty-one (61), in Receiver's Re-subdivision of a part of Zion City Subdivision Nos. 1, 2 and 5, abutting on Elijah Avenue, in Sections twenty-one (21), twenty-two (22), twenty-seven (27), and twenty-eight (28), Township forty-six (46) North, Range twelve (12) East of the Third Principal Meridian, situated in the City of Zion, County of Lake and State of Illinois, according to the Plat thereof recorded December 8, 1908, in the Recorder's Office of Lake County, Illinois, as Document No. 119968, in Book H of Plats, on Page 20.

TO HAVE AND TO HOLD, Together with the tenements, hereditaments and appurtenances thereunto attaching or belonging, unto the said party of the second part, his heirs, executors, administrators and assigns, forever, but subject to the following:

It is distinctly Understood and Agreed, by and between the parties hereto and the said party of the second part covenants for himself, his heirs, executors, administrators, and assigns, that any building or buildings to be erected on said land shall be so erected as to front on Sheridan Road or Elijah Avenue, and not otherwise excepting that on the rear fifty feet (50 ft.) of said land, building or buildings may be erected so as to front on twenty-seventh Street.

It is further Covenanted and Agreed by the said party of the second part, for himself, his heirs, executors, administrators and assigns, as a part of the consideration for this conveyance, that intoxicating liquors shall never be used, manufactured, sold, given away or otherwise disposed of on said premises or any part thereof, nor in any building or improvement or any part thereof, either now or at any time hereafter erected or maintained, on said premises or any part thereof; nor shall gambling, public or private, or a house of ill-fame, or any purpose or use which contravenes at any time either the laws of the State of Illinois, or of the United States, be permitted on said premises or any part thereof, or in any building or improvement or any part thereof, now or at any time hereafter erected or maintained on said premises.

THESE COVENANTS are to be and remain in force forever, and be construed as covenants running with the land, and shall be binding on all persons whomsoever claiming by, through or under the said party of the second part herein.

IN WITNESS WHEREOF, the said party of the first part has hereunto set his hand and seal the day and year first above written.

Gus. D. Thomas (SEAL)
Receiver.

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

I, W. G. Nash, a Notary Public in and for the said County, in the State aforesaid, DO HEREBY CERTIFY that Gus D. Thomas, Receiver as aforesaid, personally known to me to be the same person whose name is subscribed to the foregoing instrument, appeared before me this day in person and acknowledged that he, for himself, and as such Receiver, signed, sealed and delivered the said Instrument as his free and voluntary act, for the uses and purposes therein set forth.

GIVEN under my hand and Notarial Seal, this 12th day of December, A. D. 1908.

W. G. Nash,
Notary Public.

State of Illinois
Notary Seal Public
Lake County
O. K. W. G. N.

STATE OF ILLINOIS, }
County of Lake. } ss.

I, LEWIS O. BROCKWAY, Clerk of the Circuit Court and ex. officio Recorder, in and for said County, in the State aforesaid, DO HEREBY CERTIFY the foregoing to be a true and correct transcript, from the records of my office, of the record of an instrument in writing, which was filed for record on the 15th day of December, A. D. 1908, and duly recorded in Book 169 of Deeds, on page 216, as Document Number 120054.

IN TESTIMONY WHEREOF I have hereunto set my hand and affixed the seal of said Court at my office in Waukegan, in said County, this 12th day of April, 1915,
Lewis O. Brockway,
Clerk.

(SEAL)

"EXHIBIT 10"
(COPY)

No. 120055, Filed for record the 15th day of December, A. D. 1908, at 8:30 o'clock, A. M.

THIS INDENTURE WITNESSETH, That the Grantors, DUNCAN G. BELLOWS and CORA K. BELLOWS, his wife, of the City of Zion, in the County of Lake, and State of Illinois, for the consideration of Eight hundred and no/100 Dollars, CONVEY and QUIT-CLAIM to WM. H. FABRY, of the City of Zion, County of Lake and State of Illinois, all interest in the following described Real Estate, to-wit:-

The West Ninety (90) feet of Lot twenty-two (22), in Block sixty-one (61), in Receiver's Resubdivision of a part of Zion City Subdivisions Nos. 1, 2 and 5 abutting on Elijah Avenue, in Sections twenty-one (21), twenty-two (22), twenty-seven (27) and twenty-eight (28), Township forty-six (46) North, Range Twelve (12), E. 3rd P. M., according to the Plat thereof recorded December 8, 1908, in the Recorder's Office of Lake County, Illinois, in Book H of Plats, on page 20, situated in the County of Lake, in the State of Illinois, hereby releasing and waiving all rights under and by virtue of the Homestead Exemption Laws of the State of Illinois.

WITNESS the hands and seals of the said Grantors, this twelfth day of December, A. D. 1908.

Duncan G. Bellows (SEAL)
Cora K. Bellows (SEAL)

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

I, W. G. Nash, a Notary Public in and for said County, in the State aforesaid, DO HEREBY CERTIFY that Duncan G. Bellows and Cora K. Bellows, his wife, personally known to me to be the same persons whose names... subscribed to the foregoing Instrument, appeared before me this day in person and acknowledged that they signed, sealed and delivered the said Instrument as their free and voluntary act, for the uses and purposes therein set forth, including the release and waiver of the right of Homestead.

GIVEN under my hand and Notarial Seal this 14th day of December, A. D. 1908.

W. G. Nash,
Notary Public.

State of Illinois,
Notary Seal Public
Lake County.

STATE OF ILLINOIS, }
County of Lake. } ss.

I, LEWIS O. BROCKWAY, Clerk of the Circuit Court and ex officio Recorder, in and for said County, in the State aforesaid, DO HEREBY CERTIFY the foregoing to be a true and correct transcript, from the records of my office, of the record of an instrument in writing, which was filed for record on the 15th day of December, A. D. 1908, and duly recorded in Book 168 of Deeds, on Page 75 as Document Number 120055.

IN TESTIMONY WHEREOF I have hereunto set my hand and affixed the seal of said Court at my office in Waukegan, in said County, this 12th day of April, 1915.

Lewis O. Brockway
Clerk.

(SEAL)

"EXHIBIT 11"

TO William H. Fabry
A. G. Fraser
Geo. D. Billmeyer
.....

YOU, AND EACH OF YOU, whether claiming or possessing as owner under lease, or otherwise, the West Ninety Ft. (W. 90 ft.) of Lot Twenty-two (22), in Block Sixty-one (61) of Receiver's Resubdivision of a part of Zion City Subdivision Nos. One (1), Two (2), and Five (5), abutting on Elijah Avenue, in Sections Twenty-one (21), Twenty-two (22), Twenty-seven (27), and Twenty-eight (28), Township Forty-six North (46 N.), Range Twelve East (12 E.) of the Third Principal Meridian, Zion City, Lake County, Illinois, ARE HEREBY FURTHER NOTIFIED that you are violating the law and the spirit of the restrictions under which Zion City was founded;

THAT, under the express declaration of the founder of said City, not one foot of the land comprised within what is commonly known as the site of Zion City could or should ever be used for the purpose or purposes for which you are now using, or permitting to be used, the above-described premises, amongst them a "place for the manufacture or sale of drugs and medicines of any kind, or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery," or for "a pharmacy, apothecary's shop, or drug store; or a cigarette, cigar, or tobacco store;" and

YOU ARE FURTHER NOTIFIED that every conveyance by the founder of the City of Zion, by which any right of possession to any lot or parcel of ground or premise in said City was given or permitted, was by lease, with covenants of uniform wording, which covenants, prior to the making of any such conveyance, and at all times thereafter, were declared by the founder of said City, and were understood by all prospective lessees to be for the perpetual interest and welfare of the inhabitants of said City, and under which form of lease, with covenants, every person becoming a claimant in any form of any of the lots, lands or premises on any of said Zion City Site acquired said interest; and that all such lessees well knew and acquiesced in said form of conveyance and its covenants, restrictions, conditions, and limitations; and that every such lessee thereby acquired an interest or easement in the lot or premises of every other lessee, or person holding or possessing any of said City Site, as to maintaining the perpetuity of said restrictions on the use of any of said lands or premises, and particularly the covenants, promises, and agreements, as follows:

"THE LESSEE FURTHER COVENANTS, PROMISES, AND AGREES with said lessor, on behalf of such lessee and the heirs, executors, administrators, lessees, successors, and assigns of the lessee, and

this lease is made upon the express condition that said premises and each and every part and portion thereof, and all buildings, improvements, or anything else that may ever be upon said premises, shall never be used or occupied by the lessee, or by the heirs, executors, administrators, lessees, successors, or assigns of the lessee, or by any one else, at any time during the term of this lease, as or for a slaughter house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture, or sale, of tobacco in any form or manner; or an opium joint; or theater; or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or a place for the manufacture or sale of drugs and medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome, or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises."

AS VIOLATOR, OR VIOLATORS, of the restrictions above named, to the injury of the well-being, happiness, and prosperity of the inhabitants of said City for whom and by whom said City was founded and exists, YOU ARE NOTIFIED to cease trespassing upon the rights of the leaseholders of said City of Zion by violating said restrictions, and that the undersigned, lessees in Zion City Site, who are by you being deprived of their rights, have claimed, are claiming, and shall continue to claim all lawful protection, and all legal steps will be taken to that end.

W. Hurd Clendinen
P. M. Pedersen
N. T. Kesler
I. J. Thurston
C. B. Wamsley
Bertha Valkenar per Wm. H. V.
W. E. Greenfield
Wm. J. Bull
Chas. W. Butz
Paul Kuechler

"EXHIBIT 12"

TO William H. Fabry
A. G. Fraser
Geo. D. Billmeyer

YOU AND EACH OF YOU, whether claiming or possessing as owner under lease, or otherwise, the following described property, to-wit: West 90 ft. of Lot 22, Blk. 61, Receiver's Resubdivision of a part of Zion City Subdivisions Nos. 1, 2, and 5, abutting on Elijah Ave., in Sections 21, 22, 27, and 28, Twp. 46 N., R. 12, E. 3 P. M., Zion City, Lake Co., Ill., ARE HEREBY NOTIFIED by the undersigned lessees of lots in respective subdivisions of Zion City, which City was founded and established by John Alexander Dowie, that, prior to the making of any lease, said Dowie represented and promised, for himself, his heirs, legal representatives, and assigns, that no conveyance of any of Zion City Site would ever be made except subject to the restrictions to be set forth in uniform leases; and that the undersigned lessees and assignees of original leases, purchased property in said Zion City Subdivisions with the distinct understanding, based upon said representations and promises, that said restrictions would be uniform in all conveyances of property, and that on none of said Zion City Site should there

Saturday, May 29, 1915.

LEAVES OF HEALING

ever be "a distillery; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or a theater or opera house; or a gambling establishment; or a dance hall; or a circus; or a house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or a place for the manufacture or sale of drugs and medicine of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering, or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling for human food of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret society; or any immoral, noxious, noisome, or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States, or of the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises;" and

IT WAS FURTHER REPRESENTED to said lessees, in behalf of the heirs, executors, administrators, lessees, successors, and assigns of such lessees, that premises located within that part of said Zion City subdivisions set apart for strictly residential purposes, should not, nor should any portion, or any building or structure of any kind, at the date of said lease, or thereafter, located on said premises, ever be used as or for other than residential uses and purposes.

THE UNDERSIGNED HEREBY NOTIFY YOU that they have just learned, by the advice of competent counsel, that the restrictions above named are lawful and enforceable; and

YOU ARE HEREBY NOTIFIED that a Bill for an Injunction will be filed in the Circuit Court of Lake County, Illinois, as soon as said Bill can be prepared, asking for an Injunction to enforce the observance of the restrictions aforesaid; and

YOU ARE FURTHER HEREBY GIVEN NOTICE that the title to all real estate in the Site of Zion City, Lake County, Illinois, formerly owned and sold by John Alexander Dowie, its founder, is subject to an equitable servitude on account of the restrictive clauses in the leases given by the said Dowie, forever prohibiting the matters and things referred to above; and also on account of an agreement made with each purchaser by said Dowie that no land would be sold except subject to such restrictions; and

YOU ARE ALSO GIVEN FURTHER NOTICE that the power to compel the enforcement of said restrictions is therefore vested in every lot-owner in said Site of Zion City, who purchased his land from said John Alexander Dowie, or his or their assigns.

D. E. Moughmer
J. G. Hammer
Elbert R. Davis
J. R. Brammer
Page E. Chambers
Hugh Gallagher
Henrietta Christenson
A. C. Christenson
Henry W. Schleiter
John E. Eliason
Sadie Eliason
Arthur Wagnell
Sarah Ann Wagnell
James Brister
E. Schlappi
E. J. Klammer
Tony Zoratto
J. W. Baughman
Christina R. Reid
Luke Ball
Emily Kettell
Sarah J. Philyaw
N. W. Nelson
A. Gellinger
G. F. Rennett

Bertha Narem
Mary J. Corbett
Jessie A. Petrie
Agnes Petrie
Mrs. Abbie Hollingshead
Rose A. Reese
Mrs. Minnie I. Rickert
Mrs. M. Gertrude Mehaffey
Mrs. B. A. Klawonn
Malcolm Robinson
Mrs. J. Noteboom
Mrs. Lizzie Johnson
Charles Uhlik
A. J. Birky
Gustav Schewe
Rose Kuhne
Mary Ethel Hess
Mrs. L. J. Neal
Mrs. J. B. Rendall
H. A. Kleinert
John A. Marshall
Letitia D. Pugh
Janè Butler
W. A. Simons
Mrs. Mary A. Boyd
John G. Nicholson
George W. Lambert
Herman G. Peterson
Ida Peterson
Mrs. Amanda Anderson
Mrs. Hannah E. Robbins
Mrs. Amelia Miller
J. W. Howder
Isaac E. Mill
Edward Metzler
Anabelle Metzler
Mary C. Hazel
Miss Anna B. Schwerdt
John H. Schwerdt
Mrs. Nellie L. Marshall
Mrs. O. C. Percival
Irving Brison..... 26 13 27
Mrs. L. E. Hough
Mrs. Jennie Bennett
A. G. Hughes
Hugh A. Mill
J. H. Johnson
Percy Robinson
James Walker
Mrs. Ella Nelson
Emil Zimmerman
Mrs. Flora Turner
Mrs. L. A. Zweizig
G. A. Riehl
Florence J. Dean
Eliza Kuhne
Frances Murphy
Joseph McDowell
Harvey A. Gould
R. M. Steel
Grover Wise
George H. Bracken
Geo. E. Robbins
Mrs. G. E. Robbins
Mrs. Carolina Johns
Katherine Johns
Mrs. M. Bowers
Thos. McEwen
Alexander Sims Burgess
Mrs. Harriet C. Corder
Marshall Moulton
J. Gernerding
C. E. Gernerding
A. E. Knoke
Maggie Vollmann
Ida A. Bourlier
Joseph Gebhart
Sophie Gebhart

Mrs. Ida C. Swanson
 August A. Swanson
 Mrs. Otilia V. Ballegooyen (nee Wilker)
 Luella F. Mason
 Edmund W. Reder
 Mrs. Joshua Thomas
 Felix Bartholomew
 G. A. Turner
 Percy W. Woodman
 C. P. Larsen
 Chas. A. Suttie
 Mrs. M. A. Fedemeyer
 Michael Kohr
 R. L. Ray
 Mrs. C. L. Mole
 Mrs. Ernest E. Harwood
 Mary E. Shreffler
 Elizabeth Mills
 Richard Max Koetz
 A. J. Paul
 L. N. Lindskog
 Geo. W. Long
 Mrs. Ella Mears (nee Robinson)
 Mrs. Maggie Shafer
 Mr. Conrad Shafer
 Mrs. W. O. Ruby
 Mrs. Katie A. Nelson
 John D. Thomas
 Anna R. Garrison
 DeEtt Sutherland
 Harriet L. Dean
 Edwin E. Brunkhorst
 John E. Hart
 Louis Benckendorf
 Joseph H. Paxton
 Mrs. J. H. McConnell
 Geo. Wise
 J. P. Detienne
 Louis A. Siemon
 Elsie Daymude
 Mrs. Louisa Delfs Herrod
 Mary H. Taylor
 A. H. Schoepp
 C. L. Hendricks
 J. C. Brunkhorst
 Bert C. Thompson
 Harry Stanley
 Alma Klock
 Lucy Currie
 W. H. Handyside
 William Johnston
 Arthur H. Drummond
 Elizabeth Jane Lee
 Alfred M. Douglas
 Edgar L. Leech
 Mary Lucille Carnes
 Mrs. Hattie L. Barton
 Onias W. Farley.....7 45 28
 Noah J. LaRose
 Twyman H. Kettell
 John C. Dean
 Mrs. Anna J. Pihl
 Diedrich A. Bohlken
 Joseph Smith
 C. E. Holcombe
 J. C. McQueen
 Wm. J. Armstrong
 H. C. Taylor
 Harry B. McCormack
 L. P. Stow
 W. H. Myers
 John Guggenbeuhl
 Geo. Beall
 A. J. Turner
 A. O. Gambee
 O. L. Tindall
 O. M. Swank
 Robert Braun

John A. Taylor
 Jas. J. Craig
 C. W. Oakes
 C. R. Ketcham
 Emil Schleiter
 Benj. E. McCormack
 C. H. Krebs
 J. H. Hosken
 Dustin Thorpe
 Hubert W. Tate
 Andy J. Conner
 R. B. Congdon
 Theodore Dreyer
 Edwin D. Lyon
 Albert W. Mabbett
 Mrs. Melissa Griffith

THEODORE FORBY
 One of the Solicitors for Lessees.

"EXHIBIT 13"
 (Map of Subdivisions)

"EXHIBIT 14"
 (C O P Y)

No. 157822, Filed for Record the 3rd day of March A. D. 1915, at
 10:25 o'clock, A. M.

THIS INDENTURE WITNESSETH, That the Grantors,
 WILLIAM H. FABRY and RAE H. FABRY, his wife, of the
 City of Zion in the County of Lake and State of Illinois, for and
 in consideration of the sum of One Dollar and other consider-
 ations in hand paid, CONVEY and WARRANT to BRADFORD
 E. SIMMONS, of the City of Zion, County of Lake, and State
 of Illinois, the following described Real Estate, to-wit:

The west ninety (90) feet of Lot Twenty-two (22)
 in Block sixty-one (61) in Receiver's Re-subdivision of a
 part of Zion City Subdivision Nos. 1, 2 and 5, abutting
 on Elijah Avenue, in Sections Twenty-one (21), Twenty-
 two (22), Twenty-seven (27), and Twenty-eight
 (28), Township (46) Forty-six, North, Range Twelve
 (12), East of the Third Principal Meridian, situated in
 the City of Zion City, in the County of Lake, in the State
 of Illinois,

hereby releasing and waiving all rights under and by virtue of
 the Homestead Exemption Laws of this State of Illinois.

Subject to an incumbrance of \$4000.00, now a lien on said
 premises.

DATED, this 23rd day of April, A. D. 1914.

William H. Fabry

SEAL

Rae H. Fabry

SEAL

STATE OF ILLINOIS, }
 COUNTY OF LAKE. } ss.

I, J. L. Vinnedge, a Notary Public in and
 for said County, in the State aforesaid, DO HEREBY CERTIFY
 that William H. Fabry and Rae H. Fabry, his wife, personally
 known to me to be the same persons whose names are subscribed
 to the foregoing Instrument, appeared before me this day in per-
 son, and acknowledged that they signed, sealed, and delivered the
 said Instrument as their free and voluntary act, for the uses and
 purposes therein set forth, including the release and waiver of
 the Right of Homestead.

GIVEN Under my Hand and Notarial Seal this 23rd day of
 April, A. D. 1914.

{ J. L. Vinnedge, }
 { Notary Public }
 { Lake County, Illinois. }

J. L. Vinnedge,
 Notary Public

STATE OF ILLINOIS, }
 COUNTY OF LAKE. } ss.

I, LEWIS O. BROCKWAY, Clerk of

the Circuit Court and ex officio Recorder, in and for said County, in the State aforesaid, DO HEREBY CERTIFY the foregoing to be a true and correct transcript, from the records of my office, of the record of an instrument in writing, which was filed for record on the 3rd day of March, A. D. 1915, and duly recorded in Book 194 of Deeds, on Page 619, as Document Number 157822.

IN TESTIMONY WHEREOF I have hereunto set my hand and affixed the seal of said Court at my office in Waukegan, in said County, this 28th day of April, 1915.

(SEAL) LEWIS O. BROCKWAY
Clerk.

"EXHIBIT 15"

NOTICE TO CEASE VIOLATING
ZION CITY LEASES (C O P Y)

TO Bradford E. Simmons
Mr. Grant Coppins

You, and each of you, are hereby notified that the undersigned are owners under what is commonly known as Zion City lease, issued by John Alexander Dowie for land situated in Zion City, County of Lake, State of Illinois, and you, and each of you, your agents, employes, lessees and tenants, are notified to cease the use and occupancy of lot thirty-five (35) in block sixty-one (61) of a plat of Zion City Subdivision in Section 22, Township 46 North, Range Twelve East of the Third Principal Meridian, Lake County, State of Illinois, for purposes contrary to the terms, conditions and easements conferred by the original lease from John Alexander Dowie to lands in Zion City and leases underlying your claim of title to the premises now occupied by you, wherein and whereby all land owners and holders in Zion City, by reason of the facts and circumstances incident to the founding of said city and the making of leases with restrictions, secured rights and privileges in all of said land as to the use thereof, and all of said described land being subject to certain easements as to the use thereof, which rights, privileges and easements you are violating in that you are using said premises for other than residential purposes as provided in the underlying leases for the premises now occupied by you, originally issued by John Alexander Dowie and further, you are violating the covenants and restrictions in said lease, in that you are keeping open said premises for sale and are selling cigarettes, cigars, and tobacco, contrary to the covenants in said underlying leases forever forbidding the same; and you are notified that by your violation of the terms, covenants and restrictions in the underlying leases for all of Zion City property you are doing so to the damage of all said property and to the hurt and injury of all the owners and holders thereof; and you are hereby notified to cease all such wrongful acts on your part and to cease the keeping for sale and selling of cigarettes, cigars, and tobacco, on the above described premises.

You, and each of you, are further notified that if there is a failure on your part to comply with the terms and conditions of this notice, the undersigned, in their own behalf and in behalf of all other leaseholders similarly situated in Zion City, will seek an injunction to restrain you, and each of you, from so further proceeding to use said property contrary to the covenants of said underlying leases, and to that end will file a bill in the Circuit Court of Lake County, Illinois, praying for a permanent injunction.

Zion City, Illinois, August 24th, A. D. 1912.

N. T. KESLER
N. J. LAROSE
L. J. MEITZ
MRS. E. MCKERLIE
MARY A. TANNER
HATTIE M. MCCULLOCH
GEO. R. JOHNSON
IDA PETERSON
HERMAN G. PETERSON

STATE OF ILLINOIS, }
COUNTY OF LAKE. } ss.

A. A. Walker, being first duly sworn, on oath deposes and

says that he is a resident of the County of Lake, and State of Illinois, over the age of twenty-one (21) years;

That on Saturday, the Twenty-fourth day of August, A. D. 1912, he served a true copy of the attached "Notice to Cease Violating Zion City Leases" upon Grant Coppins, one of the persons to whom said notice is directed, at the place of business of said Coppins, in Zion City, Illinois;

That on Monday, the Twenty-sixth day of August, A. D. 1912, he served a true copy of said notice upon Bradford E. Simmons, being one of the persons to whom said notice is directed, at the residence of said Simmons, in said County and State.

A. A. WALKER.

Subscribed and sworn to before me
this 26th day of August, A. D. 1912.

THEODORE FORBY
Notary Public

AFFIDAVITS IN SUPPORT OF BILL

AFFIDAVIT OF SAMUEL W. PACKARD

STATE OF ILLINOIS, } IN THE CIRCUIT COURT IN
COUNTY OF LAKE. } ss. AND FOR LAKE COUNTY.
TO THE OCTOBER TERM,
A. D. 1915.

JOSEPH H. PAXTON, et al., }
Complainants, }
vs. } BILL IN EQUITY FOR
WILLIAM H. FABRY, et al., } AN INJUNCTION.
Defendants. }

STATE OF ILLINOIS, }
COUNTY OF LAKE. } ss.

SAMUEL W. PACKARD, being duly sworn on oath, states that he is a lawyer, and resides, at the present time, at Pasadena, California;

That he practised law in Chicago for many years, and was the legal advisor of John Alex. Dowie in 1899, 1900, and 1901, when said Dowie purchased the property for and founded Zion City, in Lake County, Illinois;

That he has read, or heard read, the Bill of Complaint above referred to, about to be filed in the Circuit Court of Lake County, and knows the contents thereof; and the matters and things therein stated concerning this Affiant, and what he did and said, are substantially true and correct, as therein alleged;

That this Affiant attended the All-night Meeting held at Central Zion Tabernacle, Chicago, on December 31, 1899—January 1, 1900, and made a speech to the large audience there assembled, substantially as stated in said Bill;

That said speech was delivered in the presence of and with the approval of said John Alex. Dowie, for whom this Affiant was then acting as legal adviser;

That this Affiant attended the meeting at Central Zion Tabernacle, Chicago, February 27, 1900, and made the speech as stated in said Bill of Complaint, substantially as therein set forth;

That said speech was delivered in the presence of and with the approval of his client, said John Alex. Dowie;

That this Affiant attended the meeting held in Shiloh Grove, on July 15, 1901, when the first lots in Zion City were put upon the market, and made the speech concerning the leases, and that the restrictions were put in the same for the benefit of the lessees, substantially as stated in said Bill of Complaint;

That said speech, as stated in said Bill of Complaint, was made in the presence of and with the approval of this Affiant's client, said John Alex. Dowie;

That this Affiant received a letter from Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion, about the middle of November, 1914, containing a copy of the opinion of a Chicago attorney to the effect that the restrictive covenants in the Zion leases, in his opinion, were personal to John Alex. Dowie, and could not therefore be enforced by the

lessees of Zion lots, and with the request that this Affiant should give his opinion upon the matter;

That this Affiant began investigating the legal questions involved the very next day, and pursued the subject diligently, with the exceptions of Sundays and Thanksgiving Day, until December 19, 1914, when this Affiant forwarded his written opinion to said Wilbur Glenn Voliva at Zion City, Illinois;

That subsequently he made arrangements with said Wilbur Glenn Voliva to go to Zion City and assist in the preparation of a Bill for an Injunction along the lines laid down in the before-mentioned Bill of Complaint;

That the fee to be paid this Affiant was a fixed sum for the services already rendered and those to be rendered in the preparation of said Bill and procuring a temporary Injunction, and said fee was not to be increased or lessened by the amount of time spent by this Affiant in said matter;

That this Affiant immediately, or as soon as he could conveniently make his arrangements to do so, started for Zion City, arriving there Monday evening, January 18, 1915;

That the next day this Affiant began working on said matter, investigating new questions of law which he found might arise in the matter, and which this Affiant had not already briefed, and looking into the facts, and assisting in the preparation of the foregoing Bill of Complaint;

That this Affiant worked diligently upon said matter from said 19th day of January, 1915, until the present date, to wit: May 3d, 1915, working on said matter every day except Sundays;

That this Affiant understood that he was not only rendering his services for the benefit of said Wilbur Glenn Voliva, but also rendering his services for the benefit of such parties as should be complainants in said Bill for Injunction.

And further this Affiant saith not.

(Signed) SAMUEL W. PACKARD.

H. C. Taylor
Notary Public
Lake County, Ill.

Subscribed and sworn to before me this 3d day of May, A. D. 1915.

H. C. Taylor, Notary Public.

AFFIDAVIT OF WILBUR GLENN VOLIVA
STATE OF ILLINOIS, } ss.
COUNTY OF LAKE.

WILBUR GLENN VOLIVA, being first duly sworn on his oath, deposes and says:

That he is a citizen of the County and State aforesaid, and resides at Zion City therein;

That he is the successor to the legal title to all of the real property involved in the suit of Holmes vs. Dowie, No. 28335, in the Circuit Court of the United States for the Northern District of Illinois, Eastern Division, in which suit John C. Hatley was first appointed Receiver of all and singular the real, personal, and mixed property of said Dowie involved in and about Zion City, Lake County, Illinois; and that later, John C. Hatley resigned, and Gus D. Thomas became the successor Receiver;

That on March 1, 1911, affiant became the owner in fee of more than 2400 city lots in the subdivided portions of said Zion City, and also the owner in fee of about 319 acres of subdivided tracts, and, in addition, about 3500 acres of undivided lands, all in the Zion City Site formerly owned by said Dowie;

That affiant acquired such ownership through purchase by mesne conveyances from the Receiver theretofore appointed in the aforesaid suit of Holmes vs. Dowie;

That affiant purchased the aforesaid lots, tracts, and undivided lands, believing in and relying upon the restrictions which said John Alex. Dowie, in his lifetime, had represented, by himself, his attorneys, and agents, to be applicable to every portion of said Zion City Site;

That said Dowie, in disposing of lots in said Zion City Site, had uniformly conveyed said lots by an instrument denominated, "Zion City Lease," which instrument of conveyance uniformly contained permanent restrictions against the use of "As or for a slaughter house, distillery, tannery, soap factory, glue factory, gunpowder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt, or other alcoholic or intoxicating drinks

or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture or sale of tobacco in any form or manner; or an opium joint; or theater or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop or drug store; or a place for the manufacture or sale of drugs or medicines of any kind; or the office or residence of a practicing physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering or selling of swine; or a place for the sale of pork, lard, lard oil or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the seventh to the nineteenth verses of the fourteenth chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome or dangerous purpose whatsoever; or any purpose or use in violation of any of the laws of the United States or of the State of Illinois or of the ordinances of any municipality having jurisdiction over said premises."

And said Zion leases also contained the statement that said restrictions were reasonable and necessary for the full and complete protection of not only the lessor, John Alex. Dowie, but also his assigns so that he and they might enjoy all the benefits which the leases were designed to give to them.

That affiant, on different occasions, heard the said John Alex. Dowie declare that the lands in the Zion City Site would be conveyed only by leases containing the aforesaid restrictions; and that many hundreds of people, relying upon said representations of said Dowie, and the representations of his attorneys and agents, came from many parts of the United States and from many countries in the world to said Zion City to make it their permanent home;

That, during the lifetime of said John Alex. Dowie, leases numbering in the aggregate 2,281 were executed by said Dowie, or his duly appointed attorneys in fact, of lots in said Zion City Site;

That each of said leases so issued contained all of the aforesaid permanent restrictions.

AFFIANT FURTHER SAYS that he is the successor of the said John Alex. Dowie in the office of General Overseer of the Christian Catholic Apostolic Church in Zion, which Church organization was founded by the said John Alex. Dowie; and that the said Zion City Site was intended by the said John Alex. Dowie to be the Headquarters location of the said Church throughout the world;

That as said General Overseer, he was looked upon by the members of said Church as not alone their spiritual adviser and leader, but, to a very large extent, as their business and financial adviser;

That many hundreds of members of said Church make it their rule of practice to consult with affiant on their vital interests pertaining to their properties, not only in said Zion City, but elsewhere throughout the world;

That it is the practice of the membership of said Church to cooperate with affiant in the welfare and upbuilding of said Zion City for their mutual advantage and protection.

AFFIANT FURTHER SAYS that the membership of said Church, aggregating in said Zion City by far the majority of the population of said City, own their properties, almost without exception, under said Zion City leases; and that it is the desire of said lessees that each and every of the restrictions contained in said leases against the use of any portion of said Zion City Site for any purpose contrary to the permanent restrictions contained in said leases, should be enforced;

That the membership of said Church left their former homes in various parts of the country and of the world, as aforesaid, with the understanding that Zion City was a place where they could live and be protected by leasehold restrictions against the things prohibited by the Zion City leases;

That said lessees have told affiant, on many occasions, that they regarded the restrictions contained in the Zion City leases as the great inducement which led them to dispose of their properties elsewhere in the world, many of them at great sacrifice;

That the purpose, desire, and ambition of the membership of said Church is to live in a community where the evils restricted against in said leases shall not be permitted under the form of conveyance of their properties;

That for no other reason would said lessees have purchased leasehold interests in lots in said Zion City Site;

That said lessees looked to this affiant, as their General Overseer and their spiritual and business adviser, to cooperate with them in the maintenance and enforcement of the terms of said leases;

That affiant, realizing the confidence placed in him by the membership of said Church, has always been careful to counsel with said members, and to look after their best interests;

That it was brought to affiant's attention, some time in the month of September, 1914, that the West Ninety (90) feet of Block Sixty-one (61), in Zion City Subdivision in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, had been built upon, and that the building was occupied by a party, or parties, to affiant unknown, as a cigar and tobacco store, and as a drug store;

That affiant immediately caused inquiries to be made as to who was conducting said store, and likewise directed his attorneys to examine into the legal side of the question with the view of starting the necessary proceedings for an injunction to restrain the operation of said cigar and tobacco store and said drug store;

That the attorney of said affiant, Mr. Theodore Forby, immediately began the investigation of the legal questions involved, and reported to affiant, after briefing certain features of the question, that the great breadth of the propositions involved in the proper presentation of the question of the leasehold restrictions, would require an enormous amount of research into the law and of selecting and presenting the necessary data upon which to formulate a Bill;

That the extent of this inquiry would probably involve many weeks of investigation and preparation, inasmuch as the complicated nature of all the Zion City holdings would, need to be carefully examined into in order to draw a proper Bill;

That, after consultation with affiant's said attorney, he directed him to interview additional counsel in the City of Chicago;

That said Forby spent several days in consultation in Chicago, and asked, in behalf of affiant, the Chicago counsel to render to affiant an opinion on the leasehold question;

That the Chicago counsel thereupon proceeded to examine into the question, and on or about the 21st day of October, 1914, said Chicago counsel sent to this affiant an opinion, which was not satisfactory to this affiant, nor to his said counsel, Forby;

That several days prior to receiving the written opinion of said Chicago counsel affiant was informed by said Chicago counsel of his views of the question;

That thereupon affiant consulted with his said counsel, Forby, and it was decided that it was desirable, if possible, to secure the services of Samuel Ware Packard, who was the attorney for John Alex. Dowie when the said Dowie promulgated the plan for the purchase of the Zion City Site and the method by which all lands in said Site should be conveyed;

That said Packard was the author of the said Zion City leases, and his opinion on the matter would be of the utmost importance toward the proper framing of a Bill in Equity to restrain by injunction the operation of said cigar, tobacco, and drug store;

That it was realized a basic suit would need to be commenced to raise the validity and enforceability of the restrictions contained in said Zion City leases;

That affiant, besides being the adviser of the many hundreds of leaseholders, was himself the owner of by far the largest portion of said Zion City Site, which he had purchased with the distinct idea of the enforceability of the restrictions contained in the former conveyances by said John Alex. Dowie, and that it was mutually advantageous that a suit be begun to enforce the various features of the Zion City restrictions.

AFFIANT FURTHER STATES that he directed his said attorney, Forby, to learn the whereabouts of said Samuel W. Packard, in order that he might be communicated with on the subject;

That said Forby, knowing that said Packard had removed from Chicago, his former place of residence, to California, on October 16, 1914, addressed a letter to the former partner of said Packard in Chicago, to make inquiry as to the whereabouts of said Packard;

That said former partner of said Packard had himself moved

to California; and after a number of days' delay, the postal authorities in Chicago had forwarded the letter of said Forby to the former partner of said Packard, in Los Angeles, California;

That on November 2, 1914, said former partner of said Packard advised said Forby of the address of said Packard.

AFFIANT FURTHER SAYS that meantime, no communication having come to hand from the said former partner of said Packard, as requested by said Forby, affiant addressed a letter, under date of October 22, 1914, to said Packard, addressing the same to Los Angeles, California, as he had heard, through an indirect source, that said Packard had removed to Los Angeles;

That said letter so addressed to said Packard was returned to affiant under date of November 6, 1914;

That up to said date, no definite address had been learned of the said Samuel Ware Packard; but that affiant continued his inquiries as to the whereabouts of said Packard;

That a few days thereafter, a letter was received by Mr. Theodore Forby, affiant's counsel, from the former partner of said Packard in Los Angeles, California, giving the address of said Packard as 1439 North Los Robles avenue, Pasadena, California;

That affiant thereupon addressed a letter to said Packard, enclosing a copy of the opinion which affiant had received from the Chicago counsel, and asked the said Packard whether he could take up the matter as affiant's counsel, and give him an opinion on the enforceability of the restrictions in the Zion City leases;

That, under date of November 16, 1914, said Samuel Ware Packard addressed a letter to affiant, saying, "I will be glad to take the matter up at once, and report to you my opinion as soon as may be;"

That, from time to time thereafter, the said Packard communicated with this affiant by telegram, making certain inquiries, and giving certain directions about the procurement of certain data necessary to be used in the proper drafting of a Bill in Equity;

That said Packard continued his investigations, and from time to time telegraphed to affiant that the degree of investigation required a more extended time for the research; and it was not until December 19, 1914, that said Packard telegraphed affiant that said Packard had mailed to affiant his opinion;

That when affiant received said opinion, it was in typewritten form, and covered 105 closely printed typewritten pages;

That when affiant read said opinion, and realized the great scope that a Bill in Equity would cover, the necessity that said opinion be printed became apparent, in order that his said counsel at Zion City, and other counsel that he might employ, would be able to study the various phases of the legal opinion of said Packard, with the view of drafting a proper Bill in Equity;

That said affiant communicated again with said Packard, and the said Packard, knowing the importance of the said case to this affiant, and to all the leaseholders in Zion City, and realizing that he, said Packard, was more intimately acquainted with the legal phases of the situation from the time John Alex. Dowie proposed the purchase of a Zion City Site, to date, than any other counsel, offered to proceed to Zion City to assist in the preparation of a Bill in Equity and the procurement of an injunction;

That this affiant thereupon immediately telegraphed to said Packard, accepting his offer, and for him to come on to Zion City to assist in the preparation of a Bill in Equity;

That said Packard arrived in Zion City on the 18th day of January, 1915;

That from said date, forward to the present time, the said Packard, assisted by affiant's said counsel, Theodore Forby, and a large corps of stenographers and clerks, has been continuously employed in examining the law, procuring data, and in drafting a Bill in Equity;

That affiant as the representative and adviser of many hundreds of leaseholders in said Zion City Site, and in his own behalf as the owner through *mesne* conveyances of a large portion of the said Zion City Site, has used every diligence to hurry matters as fast as could be safely done, looking toward the filing of a Bill in Equity to restrain the violation of the leasehold restrictions on the said Zion City Site;

That, acting upon the direction of said Packard, affiant procured his said counsel, Forby, to prepare notices to those who were violating the leasehold restrictions in operating a drug,

tobacco, and cigar store, on the lot aforesaid, which said notices were signed and served upon said violators on December 10th and 11th, 1914, and January 2, 1915, respectively.

AFFIANT FURTHER SAYS that the said lessees have always been insistent upon the enforcement of the leasehold restrictions, and that affiant began actively the preparation of the necessary legal papers to restrain the aforesaid violation, as soon as he became aware of the presence in Zion City Site of a drug, cigar, and tobacco store; and that from the public platform and in print, from the commencement of said violation thenceforward, this affiant has continuously protested against the presence of said cigar, tobacco, and drug store in said Zion City Site;

That affiant has heard read the Bill for injunction in the Circuit Court of Lake County, Illinois, by Joseph H. Paxton, et al., vs. William H. Fabry, Duncan G. Bellows, Bradford E. Simmons, and M. F. Ellis, and knows the contents thereof;

That all the matters and things therein stated which relate to him, or are within his personal knowledge, are true of his own knowledge, and as to all the balance of the statements of said bill this affiant believes the same to be true.

(Signed) WILBUR GLENN VOLIVA.

Subscribed and sworn to before me this 3d day of May, A. D., 1915.

(SEAL)

(Signed) N. T. KESLER,
Notary Public.

AFFIDAVITS OF JASPER H. DEPEW

STATE OF ILLINOIS, }
COUNTY OF LAKE. } ss.

JASPER H. DEPEW, being first duly sworn, on his oath deposes and says:

That he is a citizen of the aforesaid County and State, and resides at Zion City therein;

That on June 19, 1905, he became the Personal Attendant of John Alex. Dowie, and as such Attendant was almost constantly with the said Dowie, and was perfectly familiar with his acts and doings;

That Affiant knows of his own knowledge that from the aforesaid date forward for many months, said Dowie was the Editor and Publisher of the weekly periodical known as LEAVES OF HEALING;

That Affiant, as the Personal Attendant of said Dowie, has received copy and proofs for LEAVES OF HEALING from the hands of said Dowie, and has either personally delivered, or despatched by messenger, said copy to the Zion Printing and Publishing House, then operated by said Dowie.

Affiant further says that as far back as the year 1902, he has had personal knowledge that said John Alex. Dowie was the Editor and Publisher of said LEAVES OF HEALING;

That Affiant, during 1902, and until the time he became the Personal Attendant of said Dowie aforesaid, was frequently in the office of Carl F. Stern, who, during the last aforesaid years, was the Personal Attendant of said Dowie; and Affiant has seen said Stern receive copy from said Dowie for the LEAVES OF HEALING, and has seen both copy and galley proofs for said LEAVES OF HEALING, upon the margin of the galley proofs being corrections and additions in the handwriting of said Dowie; and that Affiant has seen said Stern despatch said copy and proofs to the Printing and Publishing House operated by said Dowie.

Affiant further says that, in addition to his personal knowledge that said Dowie was the Editor and Publisher of said LEAVES OF HEALING, he has heard said Dowie say on many occasions that he, said Dowie, was the Editor and Publisher of LEAVES OF HEALING and of THE ZION BANNER; and Affiant has heard said Dowie give directions, many, many times, in regard to the disposition of said papers.

Affiant further says that during the years 1901 and 1902 he reported news from said Zion City for the said ZION BANNER, edited and published by said John Alex. Dowie, to one, Arthur W. Newcomb, who was then the General Associate Editor of said publication.

Affiant further says that he has heard said John Alex. Dowie say that he was the Editor and Publisher of THE COMING CITY, a publication edited and published by said John Alex. Dowie from the twenty-seventh day of June, 1900, to the twenty-third day of January, 1901.

Affiant further says that all of the aforementioned publica-

tions were printed in the Printing House at the time owned and operated by the said Dowie, and that Affiant has been in the said Printing House on repeated occasions, and has seen said publications other than THE COMING CITY in the process of being printed.

Affiant further says that the said John Alex. Dowie herein referred to was the same John Alex. Dowie who was the Founder of the City of Zion and the General Overseer of the Christian Catholic Apostolic Church in Zion, having its headquarters in said Zion City.

(Signed) JASPER H. DEPEW.

Subscribed and sworn to before me
this 3d day of May, A. D. 1915.

(Signed) N. T. Kesler,
(SEAL) Notary Public.

STATE OF ILLINOIS, }
COUNTY OF LAKE. } ss.

JASPER H. DEPEW, being first duly sworn, on his oath deposes and says:

That he is a citizen of the United States and of the aforesaid County and State, and that he resides at Zion City therein;

That he has read and heard read the attached Bill of Complaint in the case of Paxton, et al., vs. Fabry, et al., and that he compared, from the printed volumes of the LEAVES OF HEALING, THE ZION BANNER, THE COMING CITY, and a pamphlet, entitled, "The City of Zion, A Resume," the quotations from said publications contained in said Bill; and that said quotations are truly and correctly set forth in said Bill.

Affiant further says that the said volumes so quoted from are the genuine and original volumes of said publications edited, printed, and authorized by, under, and with the sanction and direction of John Alex. Dowie.

Affiant further says that many of the statements referred to in said Bill he has heard the said Dowie, and the agents of said Dowie, make,—some of them repeatedly; and he testifies that the said statements are correctly reported in said publications.

(Signed) JASPER H. DEPEW.

Subscribed and sworn to before me
this 3d day of May, A. D. 1915.

(Signed) N. T. Kesler,
(SEAL) Notary Public.

AFFIDAVITS OF JOSEPH L. BISHOP

STATE OF ILLINOIS, }
COUNTY OF LAKE. } ss.

JOSEPH L. BISHOP, being first duly sworn on his oath deposes and says:

That he is a resident of the aforesaid County and State, residing at Zion City, therein;

That he has read the attached Bill of Complaint;

That he has carefully counted and estimated the number of lots leased by John Alex. Dowie outstanding at the date of this Bill; the number of lots leased by John C. Hatley, Receiver, outstanding at the date of this Bill; the number of lots leased by Gus D. Thomas, Receiver, outstanding at the date of this Bill; also that he has computed the number of leases which were surrendered by sundry lessees for deeds; also that he has counted the total number of lots sold by Gus D. Thomas, Receiver, to Wilbur Glenn Voliva and to the Board of Education, School District No. 6, Zion City, Illinois; also the total lots sold by the Receivers herein, which were never leased; and also the total number of lots which were transferred to W. G. Voliva by *mesne* conveyances from John Alex. Dowie;

That from his computations of the subdivided portions of the Zion City tract, he finds that the original leases are approximately forty-six and one-third per cent. ($46\frac{1}{3}\%$) of said subdivided portion;

That the original deeds are approximately one and four-fifths per cent. ($1\frac{4}{5}\%$) of the subdivided portion (not including in this calculation the lots deeded to the aforesaid Board of Education and to Wilbur Glenn Voliva prior to his acquirement of the remainder of the Estate of John Alex. Dowie);

That the leases executed by the Receivers and by John Alex.

Dowie now outstanding cover approximately thirty-eight and four-fifths per cent. (38 4/5%) of the residence district;

That the deeds now outstanding to individuals other than to Wilbur Glenn Voliva and the aforesaid Board of Education represents approximately nine and one-fourth per cent. (9 1/4%) of the subdivided portion;

That the deeds held by the aforesaid Board of Education and by W. G. Voliva, acquired by said Voliva prior to his acquirement of the remainder of the Estate of John Alex. Dowie, approximate one and one-half per cent. (1 1/2%);

That the total deeds (not including the foregoing one and one-half per cent. (1 1/2%) of the subdivided portion) approximate two per cent. (2%) of the entire Zion City Site; and

That in excess of ninety-seven per cent. (97%) of the entire Zion City Site is held under lease, or in privity with the owner, who regards his estate as subject to all of the leasehold restrictions contained in the said Zion City leases.

(Signed) JOSEPH L. BISHOP.

Subscribed and sworn to before me
this 3d day of May, A. D. 1915.

(Signed) H. C. Taylor,
(SEAL) Notary Public.

STATE OF ILLINOIS, }
COUNTY OF LAKE. } ss.

JOSEPH H. PAXTON, et al }
Complainants, } IN THE CIRCUIT COURT IN
Vs. } AND FOR LAKE COUNTY.
WILLIAM H. FABRY, et al } TO THE OCTOBER TERM
Defendants. } A. D. 1915
BILL IN EQUITY FOR AN
INJUNCTION

STATE OF ILLINOIS, }
COUNTY OF LAKE. } ss.

JOSEPH L. BISHOP, being first duly sworn on his oath deposes and says that he resides at Zion City, in the County and State aforesaid;

That he has carefully compared the statements contained in the above Bill of Complaint, as to the contracts obtained by John Alex. Dowie, and the assignments thereof, and the deeds made to him of property constituting portions of the Zion City Site, and all of the subdivisions made of any part of said Zion City Site, as shown in said Bill of Complaint, with the original contracts, assignments thereof, and some of the original deeds, and all the original plats of said subdivisions, as well as the records and files in reference to real estate matters concerning the Zion City Site, formerly kept and held by John Alex. Dowie, and later turned over to his Receivers, and by them to Wilbur Glenn Voliva; and that he finds from such examination and comparison that the statements contained in said Bill of Complaint concerning said contracts, the assignments thereof, and said deeds of conveyance to said John Alex. Dowie and said subdivisions of portions of said Zion City Site, to be true and correct, substantially as set forth in said Bill of Complaint.

(Signed) JOSEPH L. BISHOP.

Subscribed and sworn to before me
this 4th day of May, A. D., 1915.

(Signed) W. J. Armstrong,
(SEAL) Notary Public.

AFFIDAVIT OF SUSANNA D. THOMAS

STATE OF ILLINOIS }
COUNTY OF LAKE. } ss.

SUSANNA D. THOMAS, formerly Susanna D. Hill, being first duly sworn on her oath deposes and says:

That she resides at Zion City, in the County of Lake, and State of Illinois;

That in October, 1908, her place of residence was 2623 Elisha avenue in said City;

That on or about the 27th day of October, A. D. 1908, Duncan G. Bellows and William H. Fabry, both of said City of Zion, called at affiant's home to see her about purchasing the leasehold interest in Lot No. 1, Block 84, in Zion City Subdivision, in Section 21,

Township 46 North, Range 12 East of the Third Principal Meridian, then owned by affiant;

That prior to said date J. L. Vinnedge had approached affiant to lease a portion of said lot, so that he could erect a barber shop thereon, and when affiant called on John C. Hatley, Receiver of the Estate of John Alex. Dowie, to see whether he would permit affiant to lease a portion of said lot for said purpose to said Vinnedge, said Hatley declined to grant her the permission, saying that he would have to insist upon the enforcement of the leasehold restrictions;

That at another time James A. Goudie endeavored to lease a portion of said lot for a carpenter shop, and when the Receiver was interviewed in reference thereto permission was again declined for the reason that said Receiver insisted upon the maintenance of the leasehold restrictions;

That on or about the 27th day of October, 1908, said Bellows and Fabry called to negotiate for the lease of the aforesaid lot for the purpose of erecting thereon a large dwelling house or flat building;

That at said time, in her said home, the sister of affiant, Florence J. Dean, strenuously objected to the affiant assigning her leasehold interest to said Bellows and Fabry, and the question of the restrictions contained not only in the lease on said lot, but the restrictions in Zion City leases generally were thoroughly discussed.

That affiant supposed from the character of the conversation that said Bellows was interested personally in the purchase of said lot;

That when affiant called at the office of William H. Fabry, in the Administration Building, to receive the consideration for the assignment of her said leasehold interest, said Fabry stated to the affiant that he was buying the said lot for outside parties for an investment;

That said Fabry inquired of the affiant who the nervous woman was that so strenuously objected to the sale of said lot;

That affiant was constrained to assign said leasehold interest only because of the great financial stress which was upon her, and ill health.

(Signed) SUSANNA D. THOMAS.

Subscribed and sworn to before me
this 3d day of May, A. D. 1915.

(Signed) N. T. Kesler,
(SEAL) Notary Public.

AFFIDAVIT OF FLORENCE J. DEAN

STATE OF ILLINOIS }
COUNTY OF LAKE. } ss.

FLORENCE J. DEAN, being first duly sworn on her oath, deposes and says;

That she resides in Zion City, in the County of Lake, and State of Illinois;

That her home is at 2623 Elisha avenue, in said City;

That about the month of October, A. D. 1908, Duncan G. Bellows and William H. Fabry, both of said City of Zion, called at the residence of affiant to see the sister of affiant, then Susanna D. Hill, now Susanna D. Thomas, in reference to purchasing the leasehold interest in the lot of said Susanna D. Hill, herein mentioned;

That said Bellows and Fabry were desirous of purchasing from said Susanna D. Hill her leasehold interest in Lot No. 1, in Block 84, in Zion City Subdivision, in Section 21, Township 46 North, Range 12 East of the Third Principal Meridian;

That affiant objected to the sale of said property to these parties, or to either of them;

That in the conversation passing between said Bellows and said Fabry with this affiant and with said Susanna D. Hill, mention was made of the restrictions contained in the lease, which the said Susanna D. Hill held for said lot; and also in the course of said conversation the fact was brought out that all the other portions of Zion City property were under similar restrictions;

That said Bellows stated he was not going to violate any restrictions, but that if he got the lot in question he would build a large residence building, or flat building upon it, and start a place where travelers and others could get something to eat and have lodging;

That this affiant was so persistent in her objections to said sale that said Bellows asked said Susanna D. Hill: "What is the matter

with that woman? Is she nervous?" and then went on to repeat that he was not going to violate any Zion City restrictions.

Affiant further states that in that conversation the fact was brought out that one, J. L. Vinnedge, had, on a previous occasion, wanted to rent a portion of said lot for the purpose of erecting thereon a barber shop for himself, but that Receiver Hatelly would not allow the property to be used for anything other than residential purposes; and at another time when said Vinnedge repeated his efforts to secure a part of said lot for a barber shop, Receiver Gus D. Thomas also objected and insisted that the restrictions in the leases must be maintained.

It was also brought out in said conversation that Mr. James Goudie had also wanted to put up a carpenter shop on the said lot, but was denied the permission by the said Receivers for the same reason;

That at said interview said Duncan G. Bellows and William H. Fabry discussed quite freely the restrictions existing on all property in Zion City.

Affiant says that she was not present when the money for the assignment of said lot was actually paid, but that the papers for said assignment were made out and signed in the house of affiant, and she understood at that time that Duncan G. Bellows was the actual buyer of said lot and that the assignment was for him, although said William H. Fabry transacted the business.

(Signed) FLORENCE J. DEAN.

Subscribed and sworn to before me this 3d day of May, A. D., 1915.

(SEAL)

(Signed) H. C. Taylor,
Notary Public.

AFFIDAVIT OF HENRY W. SCHLETER

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

HENRY W. SCHLETER, being first duly sworn on oath, deposes and says that he is the Henry W. Schleter who did on the fifteenth day of February, A. D. 1907, enter into a contract in writing with John C. Hatelly, Receiver of Zion Institutions and Industries, wherein and whereby the said John C. Hatelly, Receiver, agreed with said Schleter, and said Will and Stow, in consideration of Twelve Hundred Dollars (\$1200.00) to sell a leasehold estate in Block Fifty (50) of Zion City Subdivision in Section Twenty (20), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, subject to all taxes and assessments levied after the year 1906;

That at the time said parties entered into said agreement with said Hatelly, said Hatelly stated to them that said Schleter, Will and Stow might do anything on said premises they desired; that they could erect a factory on the same, or other kind of business, and that the said premises would be freed of all restrictions;

That before the expiration of the time stated in said contract to make the final payments, and when the parties had made their first payments, said Hatelly and W. G. Nash (who was acting as Manager of the Zion Land and Investment Association, holding said position under and by authority of said Receiver Hatelly, etc.) stated that they would be obliged to give said parties the option either to cancel said contract, or to take their lease for the same subject to all the conditions usually made and imposed by the customary Zion City lease, and said Hatelly and said Nash offered to repay to said Schleter, Will and Stow the moneys which they had already paid toward the purchase price; that said George W. Stow upon being informed by said Hatelly and said Nash of the conditions upon which said conveyance would be completed, declined on his part to proceed further to pay his share toward said purchase money, and thereupon said Schleter and said Will agreed that they would complete the transaction and take a Zion City lease, and acting upon such agreement and understanding between parties, said Stow assigned his interests in and to the written contract and the premises therein described to said Will and Schleter; that said Hatelly thereupon executed the usual form of Zion City lease in favor of said Will and said Schleter.

(Signed) HENRY W. SCHLETER.

Subscribed and sworn to before me
this 1st day of May, A. D. 1915.
(Signed) H. C. Taylor,
Notary Public.

(SEAL)

AFFIDAVIT OF C. L. HENDRICKS

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

C. L. HENDRICKS, being first duly sworn on his oath, deposes and says:

That he is a citizen of the aforesaid County and State, and resides at Zion City therein;

That prior to the year 1898 affiant was Foreman of the Printing and Binding Department of Zion Printing & Publishing House owned and operated by John Alex. Dowie in the City of Chicago, and continued to work for said Dowie to the year 1906;

That said John Alex. Dowie was the Editor and Publisher during said year 1898 and forward, to affiant's personal knowledge until some time in the year 1906 of the LEAVES OF HEALING;

That affiant received his appointment as Foreman aforesaid from said John Alex. Dowie;

That during the year 1898 affiant as said Foreman supervised the printing of said LEAVES OF HEALING, and that said printing plant never printed less than 5,000 copies thereof each week;

That during the year 1899 said printing plant printed from 10,000 to 15,000 copies a week of said LEAVES OF HEALING;

That during the year 1900 said printing plant printed from 16,000 to 22,000 copies a week, and that some issues of said paper were as many as 50,000 copies;

That in the year 1900, in June, said John Alex. Dowie began the publication of a fortnightly magazine called, "THE COMING CITY," which publication was printed for thirteen (13) numbers, and had a circulation of never less than 2,500 copies, and from that up to 5,000 copies;

That Volume 1, Number 1, of said THE COMING CITY had a circulation of 5,000 copies;

That in May, 1901, said John Alex. Dowie commenced the publication of a paper in magazine form known as "THE ZION BANNER;"

That the first issue of said paper, Volume 1, Number 1, had a circulation of 25,000 copies;

That of said Volume 1 said printing plant turned out never less than 5,000 copies, and some issues reached a larger circulation;

That about the time said John Alex. Dowie began the publication of said THE COMING CITY and THE ZION BANNER said Dowie increased the capacity of his said printing plant by placing therein four large printing presses in order to handle the circulation of said LEAVES OF HEALING, THE COMING CITY and THE ZION BANNER.

(Signed) C. L. Hendricks.

Subscribed and sworn to before me this 3d day of May, A. D., 1915.

(SEAL)

(Signed) H. C. Taylor,
Notary Public.

AFFIDAVIT OF MATTHEW N. PRICE

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

MATTHEW N. PRICE, being first duly sworn on his oath, deposes and says:

That from April, 1901, until well into the year 1906 he was Superintendent of the Printing Department of Zion Printing & Publishing House owned and operated by John Alex. Dowie;

That as such Superintendent he had his appointment from said John Alex. Dowie;

That amongst the printing done in said Establishment was the printing of the publications called LEAVES OF HEALING and THE ZION BANNER, each of said publications being edited and published by the said John Alex. Dowie;

That early in the year 1901 the said John Alex. Dowie started the publication of THE ZION BANNER, which publication was regularly issued from 1901 forward thence and until some time in the year 1905;

That there were regularly printed of the said THE ZION BANNER from 2,500 to 5,000 copies each week;

That said LEAVES OF HEALING was being printed and published in said Publishing House when this affiant became Superintendent as aforesaid;

That there were regularly printed of said publication from

16,000 to 20,000 copies a week, and some special issues of said paper reached a circulation of 75,000 copies;

That affiant of his own knowledge knows that said John Alex. Dowie was the Editor and Publisher of the aforesaid publications;

THAT so great was the circulation of said LEAVES OF HEALING that it was the custom of the Postoffice Department in Zion City on mailing days to order a mail car on the sidetrack adjacent to said Publishing House to receive the mail sacks containing the LEAVES OF HEALING so published as aforesaid by said John Alex. Dowie.

(Signed) Matthew N. Price.

Subscribed and sworn to before me this 3d day of May, A. D., 1915.

(Signed) H. C. Taylor,
Notary Public.

(SEAL)

AFFIDAVIT OF E. E. BRUNKHORST

STATE OF ILLINOIS }
COUNTY OF LAKE } ss.

E. E. BRUNKHORST being first duly sworn on his oath, deposes and says:

That he resides in Zion City in the aforesaid County and State;

That he was Shipping Clerk in the Zion Printing & Publishing House owned and operated by John Alex. Dowie;

That he became connected with said establishment in the year 1904;

That he knows of his own knowledge that said John Alex. Dowie was the Editor and Publisher of LEAVES OF HEALING and THE ZION BANNER;

That said THE ZION BANNER had a circulation regularly of 2,500 copies and upwards a week;

That there were regularly printed of LEAVES OF HEALING from 10,000 to 15,000 copies each week, and that of some numbers of said publication there were printed from 50,000 to 75,000 copies;

That affiant very frequently saw the copy for said publication in the handwriting of said John Alex. Dowie, and that affiant on many occasions has delivered proof to the said John Alex. Dowie and has received copy from him, and that it was the standing custom of affiant to deliver the first copy of each issue of LEAVES OF HEALING off the press to the said John Alex. Dowie.

(Signed) E. E. BRUNKHORST.

Subscribed and sworn to before me this 3d day of May, A. D., 1915.

(SEAL) H. C. Taylor,
Notary Public.

AFFIDAVIT OF ISAAC E. MILL

STATE OF ILLINOIS }
COUNTY OF LAKE } ss.

ISAAC E. MILL being first duly sworn on his oath, deposes and says:

That he is a resident of the City of Zion, in the aforesaid County and State;

That on the 13th day of August, 1910, he, with a number of others as lessees of lots in Zion City under leases from John Alexander Dowie, signed a notice addressed to B. E. Simmons and.....Fuller, a copy of which said notice marked "Exhibit A" is attached, and notified said named parties to cease the use of Lot Thirty-five (35), in Block Sixty-one (61), in Zion City Subdivision, in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, in Lake County, Illinois, for purposes contrary to the terms, conditions and easements conferred by said leases;

Also on said day affiant, with others, signed a notice, a copy of which is attached hereto as "Exhibit B," directed to B. E. Simmons and A. O. Bolund, demanding that said named parties cease to use Lot Eighteen (18), in Block Seventy-one (71), in Zion City Subdivision, in Section Twenty-one (21), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, in Lake County, State of Illinois, for purposes contrary to the terms, conditions and easements conferred

by leases from John Alexander Dowie, for lands in said Zion City, and that the easements so originated by the said original leases from said John Alexander Dowie conferred said rights upon affiant and others similarly situated as to the character and use of the properties conveyed by the lease or leases underlying the claim of title of said Simmons, Bolund and Fuller to the aforesaid lots occupied by them.

(Signed) ISAAC E. MILL.

Subscribed and sworn to before me this 4th day of May, A. D. 1915.

(Signed) N. T. Kesler,
Notary Public.

(SEAL)

"EXHIBIT A"

State of Illinois }
County of Lake } ss.

A. A. Walker, being first duly sworn, on oath deposes and says that he is a resident of the said County and State over twenty-one years of age; that he duly served the hereto attached Notice upon B. E. Simmons personally, by delivering a true copy thereof to him, in said County, on the 17th day of August, A. D. 1910; and that he also served a true copy of said Notice upon said.....Fuller by delivering a copy of said Notice to Florence Fuller, wife of said Fuller, at his residence, in said County, on the 16th day of August, A. D. 1910.

A. A. WALKER

Subscribed and Sworn to before me this 17th day of August, A. D. 1910.

(SEAL) F. W. PULASKI
Notary Public

To

B. E. SIMMONS, FULLER:

YOU AND EACH OF YOU ARE HEREBY NOTIFIED that the undersigned, being the owners of leasehold interests in Lots in Zion City, Lake County, Illinois, by virtue of leases made and entered into with John Alexander Dowie, and the rights, privileges, interests and powers thereby conferred, demand that you, and each of you, your agents, employees, lessees or tenants, cease the use of Lot 35 in Block 61 of a part of Zion City Subdivision in Section 22, Tp. 46 N. R. 12 E. 3 P. M. (Benton Tp.), Lake County, State of Illinois, for purposes contrary to the terms, conditions and easements of the original leases made and entered into with said John Alexander Dowie, and the easements originated by said original leases conferring certain rights upon the undersigned, and others similarly situated, as to the character of the use of the properties conveyed by the lease or leases underlying your claim of title to the lot or lots above mentioned.

AND YOU AND EACH OF YOU ARE FURTHER NOTIFIED That if there be a failure to comply with the terms and conditions of this Notice, the undersigned will seek to enjoin you, and each of you, from so further proceeding, and to that end will file a bill in the Circuit Court of Lake County, State of Illinois, praying for a permanent injunction.

Dated at Zion City, Illinois, August 13, 1910.

HARRIET L. DEAN
ISAAC E. MILL.
E. J. HAMPSON
LOUISA J. MEITZ
LETITIA D. PUGH

State of Illinois }
County of Lake } ss.

"EXHIBIT B"

A. W. Walker being first duly sworn on his oath aforesaid, over the age of twenty-one years; that he duly served deposes and says that he is a resident of the County and State

the hereto attached notice upon B. F. Simmons personally, by delivering a true and correct copy thereof to him, in said County and State on the 17th day of August; and that he also delivered a true and correct copy of said notice to A. O. Bolund, in said County and State on the 16th day of August, A. D. 1910.

A. A. WALKER

(SEAL)

Subscribed and Sworn to before me
this 17th day of August,
A. D. 1910
F. W. PULASKI
Notary Public.

To B. E. SIMMONS, A. O. BOLUND:

YOU AND EACH OF YOU ARE HEREBY NOTIFIED that the undersigned, being the owners of leasehold interests in Lots in Zion City, Lake County, Illinois, by virtue of leases made and entered into with John Alexander Dowie, and the rights, privileges, interests and powers thereby conferred, demand that you, and each of you, your agents, employees, lessees or tenants, cease the use of Lot 18 in Block 71 of a part of Zion City Subdivision in Section 21, Tp. 46 N. R. 12 E. 3 P. M., in Lake County, State of Illinois, for purposes contrary to the terms, conditions, purposes and easements conferred by said leases; and that you, and each of you, and they, cease the using of said premises in a manner contrary to the terms, conditions and purposes of the original leases made and entered into with said John Alexander Dowie, and the easements originated by said original leases conferring certain rights upon the undersigned, and others similarly situated, as to the character of the use of the properties conveyed by the lease or leases underlying your claim of title to the lot or lots above mentioned.

AND YOU AND EACH OF YOU ARE FURTHER NOTIFIED That if there be a failure to comply with the terms and conditions of this Notice, the undersigned will seek to enjoin you and each of you from so further proceeding, and to that end will file a bill in the Circuit Court of Lake County, State of Illinois, praying for a permanent injunction.

Dated at Zion City, Illinois, August 13th, 1910.

HARRIET L. DEAN
ISAAC E. MILL
E. J. HAMPSON
LOUISA J. MEITZ
LETITIA D. PUGH

AFFIDAVIT OF MRS. WINNIE JOHNSON

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

MRS. WINNIE JOHNSON, being first duly sworn on oath, deposes and says:

That she is a resident of the aforesaid County and State, and resides at Zion City therein;

That on March 1, 1915, she visited the Drug Store located on the West Ninety (90) Feet of Lot Twenty-two (22), in Block Sixty-one (61), in Zion City Subdivision in Section Twenty-two (22), in Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, near the Northeast corner of Elijah avenue and Twenty-seventh Street, in the City of Zion, known as the "Rexall Drug Store," run by Wm. H. Fabry, and that she purchased from the attendant behind the counter in said Drug Store (whom she is informed and believes was one, A. G. Fraser) one dozen 5-grain aspirin wafers;

That said wafers were placed in a small envelope by the said druggist attendant, and by him marked, on the outside of said envelope, "Aspirin—5-gr."

Affiant further says that at said time she also purchased from the same attendant in the said Drug Store two cigars, ostensibly for her husband.

(Signed) MRS. WINNIE JOHNSON.

Subscribed and sworn to before me
this 3d day of May, A. D., 1915.
(Signed) H. C. Taylor,
Notary Public.

(SEAL)

AFFIDAVIT OF CHARLES FREDERICK ORTWIG

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

CHARLES FREDERICK ORTWIG, first being duly sworn on his oath, deposes and says:

That he is a resident of the City of Zion, County and State aforesaid;

That on Monday evening, April 26th, 1915, between eight and nine o'clock during said evening he went to the drug store located on the West Ninety (90) feet of Lot Twenty-two (22), in Zion City Subdivision in Block Sixty-one (61), in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, and that the object of his going was to purchase the articles and things as hereinafter stated;

That upon entering said drug store he approached the counter, and the attendant, (whom affiant is informed and believes goes by the name of M. F. Ellis), asked him what he desired;

That affiant told the said druggist attendant he wanted some Bichloride of Mercury to kill bedbugs, and that said attendant thereupon mixed the preparation and put the same in a long-neck bottle which this affiant discovered when he opened the package, was a beer bottle bearing the label of the Waukegan Brewing Company, Waukegan, Illinois;

That said druggist also put a paster on said bottle printed in red with the picture of a skull and cross-bones, and the word "Poison" underneath which picture and word were also the words, "Rexall Drug Store, A. G. Fraser, R. Ph., Zion City, Illinois."

That said attendant druggist also wrote on said label in ink the words, "For Bed Bugs;"

That affiant also purchased from said attendant druggist a package of headache powders;

That said attendant asked affiant what kind of headache powders he desired, and affiant answered, "The very best you have;"

That said package of headache powders contained twelve (12) little packets containing a preparation, the outside package describing same as "Rexall Headache Powders, No.-D-160; Each powder contains acetphenetidin (acetanilid derivative) 2½ grains; 1 oz. of the powder contains 137 grains;"

That affiant also purchased from said registered attendant a small 1 oz. bottle of Tincture of Belladonna, written upon the label of which was "1 drop for eyes; The Rexall Drug Store, A. G. Fraser, R. Ph., Zion City, Illinois;"

That this affiant during said evening called a second time at said drug store;

That he asked for some "Tincture of Cantharides," and asked the druggist how they sold it, and was informed that it was not sold in quantities of less than 25 cents worth;

That affiant thereupon ordered 25 cents worth of said Tincture of Cantharides, and said druggist attendant measured out two ounces and put the same in a 2-oz. bottle and handed the same to this affiant;

That on the label upon said bottle were the words in lead pencil writing, "Tr. Cantharides," and printed, the words, "The Rexall Drug Store, A. G. Fraser, R. Ph., Zion City Illinois;"

That affiant also asked said registered attendant if he could sell him a ———— and thereupon said registered attendant opened a drawer and took out one, put it in a piece of paper and handed the same to affiant;

That affiant paid for each of the aforesaid articles mentioned at the two visits to said drug store, 25 cents for each article.

Affiant further says that while he was in said drug store he saw William H. Fabry come from behind the rear partition in said drug store and sell to a customer a plug of tobacco.

Affiant also says that while he was in said drug store on one of said visits, a woman called and purchased some drug article, the name of which affiant does not remember.

Affiant further says that at one of said calls at said drug store a number of persons, judging from their voices, were behind the partition in the said drug store smoking.

(Signed) CHARLES F. ORTWIG.

Subscribed and sworn to before me this 3d day of May, A. D., 1915.

(SEAL)

(Signed) H. C. Taylor,
Notary Public.

AFFIDAVIT OF CYRUS RICHARDS

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

CYRUS RICHARDS, being first duly sworn on his oath, deposes and says that he is a citizen of the State of Illinois, and County of Lake, and resides at Zion City therein;

That on the 27th day of April, 1915, affiant went into the drug store located upon the West Ninety (90) feet of Lot Twenty-two (22), in Block Sixty-one (61), in Zion City Subdivision, in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, and asked the druggist attendant for some medicine to regulate a _____, and that the said druggist attendant (whom affiant is informed goes by the name of M. F. Ellis) went into the back end of the drug store and put some element in a bottle and delivered it to affiant;

That on the label of said bottle was written the words, "Teaspoonful 3 times daily after meals," and printed thereon, "The Rexall Drug Store, A. G. Fraser, R. Ph., Zion City, Illinois;"

That at said call at said drug store affiant also purchased from the said attendant five (5) cigars;

That affiant paid for said bottle of _____ 35 cents, and for said cigars a quarter;

Affiant further says that he asked said druggist attendant if he had something to _____;

That said druggist replied "Yes," he had it, but he had it at home, and that he could bring it the next day. Affiant said he would call the next day or the day following. Affiant called on the 28th of April, 1915, and said druggist attendant handed to affiant a box containing some cone shaped waxy, soap colored elements about an inch in length, and about 3/8 inch in diameter at the base and tapering to a point something like a bullet in a cartridge;

That the box containing said cones was labeled "Rex Alba Balm; Antiseptic Cones."

Affiant says that said druggist attendant stated that to _____

That affiant paid said druggist attendant \$1.00 for said package of "cones."

Affiant further says that when he bought the bottle of _____ above referred to said druggist attendant stated it was not absolutely guaranteed, but was better than the powders that were put up, and he thought the element he gave to affiant would be all right.

(Signed) CYRUS RICHARDS.

Subscribed and sworn to before me this 3d day of May, A. D., 1915.

(Signed) H. C. Taylor,
Notary Public.

(SEAL)

AFFIDAVIT OF SIMON E. BURKEY

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

SIMON E. BURKEY, being first duly sworn on his oath, deposes and says:

That he is a resident of the City of Zion, in the aforesaid County and State;

That on March 23, 1915, he visited the Rexall Drug Store, run by Wm. H. Fabry, near the northeast corner of Elijah avenue and Twenty-seventh Street, in the City of Zion, located on the West Ninety (90) Feet of Lot Twenty-two (22), in Block Sixty-one (61), Zion City Subdivision in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third Principal Meridian, and purchased a small vial of nitric acid from the druggist attendant (whom affiant is informed and believes went by the name of A. G. Fraser);

That on said vial the said druggist put a label, upon which he wrote the words, "Nitric Acid," on which label was printed a picture of a skull and cross-bones, and the word, "Poison," and the words, "The Rexall Drug Store, A. G. Fraser, R. Ph., Zion City Illinois."

(Signed) SIMON E. BURKEY.

Subscribed and sworn to before me this 3d day of May, A. D., 1915.

(Signed) H. C. Taylor,
Notary Public.

(SEAL)

AFFIDAVIT OF GAYLORD BEALL

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

GAYLORD BEALL, first being duly sworn on his oath, deposes and says:

That he is a resident of the aforesaid County and State and lives at Zion City therein;

That at about 11:30 a. m. on Tuesday, April 27, 1915, he went into the drug store located on the West Ninety (90) feet of Lot Twenty-two (22), Block Sixty-one (61), in Zion City Subdivision in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, and purchased from the druggist attendant (whom affiant is informed is named M. F. Ellis) a bottle containing Bichloride of Mercury, a package of Aspirin powders, and a small package of Arsenic;

That the Bichloride of Mercury was marked in ink on the label, "Bed Bugs;"

That the said label was printed in red and contained a picture of a skull and cross-bones, and also contained the word "Poison" and the printed signature, "The Rexall Drug Store, A. G. Fraser, R. Ph., Zion City, Illinois;"

That said package of Arsenic also bore a label, written upon which was the word "Arsenic," and printed in red the word "Poison," and the picture of a skull and cross-bones, and the printed signature, "The Rexall Drug Store, A. G. Fraser, R. Ph., Zion City, Illinois;"

That said package marked "5 gr. Aspirin Tablets" did not contain any printed label.

Affiant further says that the bottle containing the Bichloride of Mercury, or bedbug poison, also bore a label upon which were printed the words, "October Brand; Pure Apple Cider; Made From all Sound Ripe Apples. Manufactured by Puritan Food Products Co. Inc., Fredonia, N. Y. 2 pounds net;"

That affiant paid for the three articles so purchased by him at said Rexall Drug Store the sum of 65 cents.

(Signed) GAYLORD BEALL.

Subscribed and sworn to before me this 3d day of May, A. D., 1915.

(Signed) H. C. Taylor,
Notary Public.

(SEAL)

AFFIDAVIT OF AUSTIN McKERLIE

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

AUSTIN McKERLIE, being first duly sworn, on his oath deposes and says:

That he is a resident of the City of Zion in the aforesaid County and State;

That on March 23, 1915, he visited the Rexall Drug Store, run by Wm. H. Fabry, located near the northeast corner of Elijah avenue and Twenty-seventh street, in the City of Zion, on the West Ninety (90) Feet of Lot Twenty-two (22), in Block Sixty-one (61), Zion City Subdivision in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, and purchased from the druggist attendant (whom he is informed is named A. G. Fraser) a package containing arsenic, and that he was required by said druggist to register his name in a book, which affiant says that he did do;

and that said attendant druggist thereupon delivered to him said package of arsenic, for which he paid the sum of 10 cents.

(Signed) AUSTIN McKERLIE.

Subscribed and sworn to before me
this 3d day of May, A. D., 1915.

(Signed) H. C. Taylor.

(SEAL) Notary Public.

AFFIDAVIT OF HAROLD BULLARD

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

HAROLD BULLARD being first duly sworn on his oath, deposes and says:

That he resides in the City of Zion, County and State aforesaid;

That on Tuesday, the 27th day of April, 1915, he called at the drug store located on the West Ninety (90) feet of Lot Twenty-two (22), Block Sixty-one (61), in Zion City Subdivision in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, and purchased from the attendant druggist a plug of Navy tobacco, and two (2) cigars, and a bottle of "Mother Kroh's Colic Remedy for Babies and Children, No. D-186;"

That he also purchased a package of Rexall Headache Powders, No. D-159;

That he also purchased two (2) _____,

That he asked said druggist attendant (whom affiant is informed is named M. F. Ellis) if he had any _____ that said druggist attendant Ellis replied that they had them. Affiant ordered two (2) and said druggist attendant Ellis put two in a small envelope and handed them to affiant;

That affiant paid for the plug of tobacco 10 cents; for the cigars 5 cents; for the Headache Powders 10 cents; for the Colic Remedy 25 cents; and for the two _____ 50 cents, or a total of \$1.05.

(Signed) HAROLD BULLARD.

Subscribed and sworn to before me this 3d day of May, A. D. 1915.

(Signed) H. C. Taylor,
Notary Public.

(SEAL)

AFFIDAVIT OF AXEL JOHNSON

STATE OF ILLINOIS }
COUNTY OF LAKE } SS.

AXEL JOHNSON, being first duly sworn on oath, deposes and says:

That he is a resident of Zion City in the aforesaid County and State;

That on March 8, 1915, he visited the Rexall Drug Store, run by Wm. H. Fabry, located near the northeast corner of Elijah avenue and Twenty-seventh street, in the City of Zion, on the West Ninety (90) feet of Lot Twenty-two (22), in Block Sixty-one (61), in Zion City Subdivision in Section Twenty-two (22), Township Forty-six (46) North, Range Twelve (12) East of the Third (3d) Principal Meridian, and there purchased from the attendant (whom he is informed and believes went by the name of A. G. Fraser) a bottle containing a substance called "Rexall Quick Relief, No. D-202," the label on the said bottle saying that it contained "80 per cent. of alcohol. Each fluid ounce contains opium, 1/2 grain; ether, 6 minims;"

That affiant paid for said bottle of Rexall Quick Relief the sum of 25 cents.

(Signed) AXEL E. JOHNSON.

Subscribed and sworn to before me
this 3d day of May, A. D., 1915.

(Signed) H. C. Taylor,
Notary Public.

(SEAL)

BRIEF IN SUPPORT OF COMPLAINANTS' BILL FOR INJUNCTION

BY

SAMUEL W. PACKARD, COUNSEL
FOR COMPLAINANTS.

1439 N. Los Robles Avenue,
Pasadena, California, December 18th, 1914.

REV. WILBUR GLENN VOLIVA,
General Overseer,
Zion City, Illinois,

Dear Sir:

In reply to your request for my opinion on the enforceability of the following restrictive covenants contained in the Zion leases, to wit:

"The lessee further covenants, promises and agrees with said lessor, on behalf of such lessee and the heirs, executors, administrators, lessees, successors and assigns of the lessee, and this lease is made upon the express condition, that said premises and each and every part and portion thereof, and all buildings, improvements, or anything else that may ever be upon said premises, shall never be used or occupied by the lessee, or by the heirs, executors, administrators, lessees, successors or assigns of the lessee, or by anyone else, at any time during the term of this lease, as or for a slaughter house, distillery, tannery, soap factory, glue factory, gun powder factory, or bone-boiling establishment; or a saloon or beer garden; or a place for the manufacture, sale, or use of spirituous, vinous, malt or other alcoholic or intoxicating drinks or beverages of any kind; or a cigarette, cigar, or tobacco store; or a place for the manufacture, or sale of tobacco in any form or manner; or an opium joint; or theater, or opera house; or gambling establishment; or dance hall; or circus; or house of ill-fame or assignation; or a pharmacy, apothecary's shop, or drug store; or a place for the manufacture or sale of drugs or medicines of any kind; or the office or residence of a practising physician, surgeon, or other person actually engaged in the practice of medicine or surgery; or a place for the raising, keeping, slaughtering or selling of swine; or a place for the sale of pork, lard, lard oil, or other products of swine; or a place for the keeping or selling, for human food, of anything forbidden by God to be eaten in the 7th to the 19th verses of the 14th chapter of Deuteronomy; or a place for holding meetings or assemblies of any oath-bound secret societies; or any immoral, noxious, noisome or dangerous purposes whatsoever; or any purpose or use in violation of any of the laws of the United States or the State of Illinois, or of the ordinances of any municipality having jurisdiction over said premises,"

I wish to say that I have examined into the law of the matter very thoroughly, in view of the fact that you have had an adverse opinion given you by your attorney, and I am very clearly and positively of the opinion that said restrictive covenants can be enforced not only against the lessees and their assigns, but also against those who purchased property constituting part of the Zion City Site from the receiver of John Alexander Dowie, provided they had notice of these restrictive covenants covering the tract of land constituting the Zion City Site.

WERE THE RESTRICTIONS DESIGNED FOR THE MERE PERSONAL BENEFIT OF THE LESSOR?

I will first take up and consider the question of whether or not these restrictive provisions were designed for the benefit of the lessor—John Alexander Dowie—personally, as your attorney bases his opinion of the non-enforceability of the restrictions upon the ground that the same were for the personal benefit of the lessor, and hence cannot be enforced by his lessees. The clause in the lease which your attorney seems chiefly to rely upon in support of his opinion reads as follows:

"It is expressly admitted by said lessee, on behalf of such lessee, and the heirs, executors, administrators, lessees, successors and assigns of such lessee, that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the full and complete protection of said lessor, his heirs, executors, successors and assigns, so that he and they may enjoy all the benefits which this lease is designed to give to them."

In my opinion, this clause, instead of establishing that the restrictions were for the benefit of John Alexander Dowie personally, shows the contrary.

It is true, as your attorney asserts, that in determining this question the intention of the parties must be sought, and when found is controlling.

EASEMENTS ARE EITHER APPURTENANT OR IN GROSS.

Easements are divided into easements appurtenant, and easements in gross. In 14 Cyc., p. 1140, the author says:

"There is a class of rights which one may have in another's land without their being exercised in connection with the occupancy of other lands, and they are, therefore, rights of easement in gross. In such cases, the burden rests upon one piece of land in favor of a person or an individual. The principal distinction between an easement proper (an easement appurtenant) and a right in gross is found in the fact that in the first there is and in the second there is not a dominant tenement. Further, however, only easements appurtenant can be assigned, and an easement in gross cannot ordinarily be assigned or transmitted by descent."

In 10 *Am-Eng. Encyclo.*, 2nd ed. pages 403-404, it is said:

"An easement in gross is, according to the weight of authority, a mere personal right in the land of another, and is not assignable or inheritable. In some jurisdictions of the United States, however, it is held that an easement in gross may be inheritable or assignable, and this is the universal holding where the right in gross is a *profit a prendre*, for such a right is an interest in land."

In *Salem Capital Flour Mills Co. v. Staten Water Ditch Co.*, 33 Fed. Rep. 146, on page 154, Deady, Judge, said in delivering the opinion of the Court in that case:

"It is common learning that a right or easement in or upon the land of another, to be used by the grantee generally, and not in connection with or dependent upon any other land or estate, is not assignable. It is called a right in gross—in bulk; it belongs to the person and dies with him."

In *Cadwalader v. Bailey*, 17 R. I. Rep. 495, the syllabus states the decision thus:

"Easements in gross, not profits *a prendre*, are neither assignable nor inheritable."

In this case, an easement in gross ran to the grantee, "his heirs and assigns," and the Court held it was limited to the person of the grantee, and was extinguished at his death. The easement was a negative easement of right to prevent buildings of a certain character from being erected upon the property owned by the defendant. The Court said, on page 499:

"An easement in gross is a mere personal interest in the real estate of another and is not assignable or inheritable. (Washb. on Eas. 4th ed. 12.) Chancellor Kent, in speaking of such an easement says: 'It dies with the person * * *. (3 Kent's Com. 420).'"

In *L. & N. R. R. Co. v. Koelle*, 104 Ill. Rep. 455, the Illinois Supreme Court decided that an easement in gross was not assignable, though the deed creating it expressly provided that it should "remain the property of said grantee, her heirs and assigns, forever."

The Court said on page 460:

"If the grant of the right of way was to Knecht and Boling in gross, it would be a right personal to them, and incapable of assignment, and Lenz (the assignee) would take nothing by the conveyance from Boling to him. (*Garrison v. Rudd*, 19 Ill. 558 and authorities there cited; *Koelle v. Knecht*, 99 Ill. 396.)

In the latter case the Court said on page 403, in speaking of an easement in gross, "That is incapable of alienation or transfer."

See also the case of *Schmidt v. Brown*, 226 Ill. 602-603, where the Illinois Supreme Court also recognizes an easement in gross as non-assignable or inheritable, and *Kuecken v. Voltz*, 110 Ill. 268.

THE ZION LEASES CREATED EASEMENTS FOR THE BENEFIT OF THE WHOLE ZION CITY SITE.

If these restrictive covenants were intended for the benefit of John Alexander Dowie, the lessor, personally, then they were in gross and could not be transferred by him to any other party, and were extinguished or perished upon his decease.

Is it reasonable to suppose that the parties to the leases intended that these restrictive covenants should become abortive and terminate upon the death or alienation of John Alexander Dowie, the lessor? The restrictive covenant above quoted expressly provides that the premises, and "each and every part of portion thereof, and all buildings, improvements or anything else that may ever be upon said premises, shall never be used or occupied by the lessee or by his heirs, executors, administrators, lessees, successors or assigns, or by anyone else at any time during the term of this lease," for the prohibited purposes. The leases ran for nearly eleven hundred years. Is it a fair construction of these provisions to suppose that the parties in one place expressly provided that the restrictive covenants should remain in force for the whole term of the lease, and in another provided that they should terminate and cease to exist upon the death or alienation of the lessor?

In another portion of the lease, it is further expressly provided as follows:

"It is mutually understood, covenanted and agreed by and between the parties hereto, that each of the expressions, phrases, terms, conditions, provisions, stipulations, admissions, promises, agreements, requirements and obligations of this lease shall extend to, bind and inure to the benefit of (as the case may require), not only the parties hereto, but each and every of the heirs, executors, administrators, successors, lessees and assigns of the respective parties of the first and second part hereto; and whenever in this lease a reference to either of the parties is made, such reference shall be deemed to include, wherever applicable, also a reference to the heirs, legal representatives, successors, lessees, and assigns of such party, the same as if in every case expressed; and all the conditions and covenants contained in this lease shall be construed as covenants running with the land and binding upon every party who shall at any time during the term of this lease acquire possession of, or right title, or interest in or to said demised premises or any part thereof."

Here we find that the parties have expressly provided that the "admissions, promises, agreements, requirements and obligations in this lease shall extend to, bind and inure to the benefit of (as the case may require), not only the parties hereto, but each and every of the heirs, executors, administrators, successors, lessees and assigns of the respective parties of the first and second part hereto." There is only one place in the lease where there is a clause which is stated to be an "admission." That is the clause which is relied upon by your attorney to establish his contention that the restrictive covenants were for the personal benefit of the lessor. The clause I have just quoted states expressly that the "admissions" as well as the obligations of the lease should inure to the benefit of "each and every of the heirs, executors, administrators, successors, lessees and assigns" of the lessor, John Alexander Dowie. How could the lessor's heirs, executors, administrators, successors, lessees and assigns have the benefit of the "admissions" and requirements contained in the lease if the obligation not to use the premises for the prohibited purposes terminated and expired with the alienation or death of the lessor?

Another provision in the lease expressly provides that the leasehold estate may be sold, mortgaged, leased or assigned by the lessee without the lessor's assent, and that upon a transfer of the lease a new lease to the party or parties so succeeding to the ownership of the leasehold estate should be issued. This the lessor agrees to "on behalf of himself, his heirs, executors, successors and assigns." The provision further states, "Said new lease shall contain the same restrictions, covenants and conditions as are contained in this lease (except the covenant for the payment of the deferred rent and other covenants which shall then be fully performed, shall be omitted)." Why was it necessary to provide that the new lease issued by the lessor's heirs, successors or assigns should contain the same restrictions if their benefit was to be limited to John Alexander Dowie personally?

AN EASEMENT IS PRESUMED TO BE APPURTENANT AND NOT IN GROSS.

In *Goodwillie v. Commonwealth Co.*, 241 Ill. 74, the Illinois Supreme Court said:

"An easement will not be held to be in gross if it can fairly be held to be appurtenant."

Again, in *Oswald v. Wolf*, 126 Ill. 543, one of the syllabi states the decision thus:

"It will never be presumed that the grant of a right of way, or easement, is in gross, when it can fairly be construed to be appurtenant to some other estate."

To the same effect see 10 Encyc. of Law, 2nd ed., page 405; Jones on Easements, sec. 47, page 36.

IF THE EASEMENT RUNS IN FAVOR OF THE HEIRS AND ASSIGNS OF THE GRANTOR THIS SHOWS THAT IT IS NOT IN GROSS: NEED NOT BE EXPRESSED IN THE DEED.

In *French v. Williams*, 82 Va. Rep. 462, the question arose as to whether an easement reserved in a deed was in gross or appurtenant. The court held that it was an easement appurtenant because the covenant ran in favor of the "heirs and assigns" of the grantor, saying on page 468 that it was "language which strongly tends to preclude the idea of a reservation in gross." See also *Manners v. Johnson*, L. R. 1 Ch. Div. 673, p. 681, where the court said "Mr. B. (a subsequent grantee of other property) is an 'assign' of the covenants."

In *Ball v. Milliken*, 31 R. I. Rep. 36; 37 L. R. A. (N. S.) 623, the deed under which the defendant held title contained a restriction against the use of the land for general merchandising. The grantor of the property was at the time of the making of the deed running a general merchandise business upon a part of the land retained by him. This land he subsequently sold to the complainant and also devised to him his remaining interest in the property sold to the defendant's predecessor in title. It was shown that the complainant at the time of the making of the deed was himself using a part of his remaining land for running a general merchandise business, and that the deed containing the restrictive covenant provided that in case of violation the grantee, for himself, his heirs and assigns, promised to reconvey said estate "to said grantor, his heirs, executors and assigns."

The Court held that this latter language, as well as the fact that the grantor was himself running a general merchandise business on his remaining land, showed clearly that the covenant was not designed to be for the personal benefit of the grantor, but one appurtenant to his other land. The Court said, in delivering the opinion, on pages 635-636: (P. 49-50 of 31 R. I. Rep.)

"In the case at bar we cannot consider the provision in the deed of Hooper as a form of idle words. It had some purpose: It was intended either for the benefit of the adjoining land, or for the benefit of Nicholas Ball personally. If upon a reading of the provision by one unacquainted with the circumstances, the advantage sought for the adjoining land is not very clearly shown, the benefit to be derived from the provision by Mr. Ball personally, unconnected with his ownership of the adjoining land, is incomprehensible. The necessary and reasonable presumption in this, as in all such cases, is that the restriction is for the benefit of the remaining land, and courts will never hold it to be for the personal benefit of the grantor in the absence of circumstances indicating it. In addition to the natural presumption that the restriction was not for the personal benefit of Nicholas Ball, we have the assistance of the language of the provision.*** 'The said grantee for himself and his heirs and assigns promises to reconvey said estate to said grantor, his heirs, executors and assigns, in case of any violation of the foregoing promises in this deed.' Clearly inapt language to impose a restriction for the grantor's personal benefit during his life. And if the provision was not for the benefit of Mr. Ball, it must have been for the benefit of the remaining land. It appears in testimony that on the remaining land was a general store, conducted by Nicholas Ball, and later by this complainant. ****

"The restriction would prevent the use of said land for the purpose of a general store in competition with the general store situated on the remaining land, and the restriction in that way was for the benefit of the remainder of the tract. All the surrounding circumstances fail to show any possible benefit to Nicholas Ball, except as owner of the land, and the restriction is clearly in some respects of benefit to the adjoining land. It is unreasonable to object that it does not appear by express language that the restriction is for the benefit of the land. Such language is unusual. In a large number of cases appearing in the reports where injunctions have been granted, no such language has been incorporated in the deed. **

Again on page 637 and 638, (53-54 of 31 R. I. Rep.) the Court says:

"A case in point is *Post v. Weil*, 115 N. Y. 361; 5 L. R. A. 422; 12 Am. St. Rep. 809; 22 N. E. 145: 'One Hogan was the owner and occupier of two estates—one "Monte Alta" and the other "Cleremont," in upper New York City.' In 1811 Hogan and his wife deeded the two estates to trustees. In a few months thereafter Monte Alta was conveyed to one Mark by deed, in which were joined Hogan and wife and the trustees as grantors. The deed, which was a warranty deed, contained in the *habendum* clause the following provisions, viz: 'Provided always, and these covenants are upon this express condition, that the aforesaid premises shall not nor shall any part thereof, or any building or buildings thereon, erected or to be erected, be at any time hereafter used or occupied as a tavern or public house of any kind.' The Court said, on page 371 (of 115 N. Y.) 'If we can consider this clause as an obligation to abstain from doing the thing described, which, by acceptance of the deed, becomes binding upon the grantees as an agreement, enforceable in behalf of any interest entitled to its protection, I think we are in conscience bound to give that construction.' And the Court further said: 'Now the obvious and only purpose which Hogan could have had in view when the contract was made, was to protect the adjacent property, which he then owned, from being injured by the vicinity of an undesirable structure or business. I think we all will agree that the presumption here, as in every other case when a restriction is inserted in a deed against undesirable structures or trades, is that the insertion was for the purpose of protecting rights which the grantor had in adjacent property. In this case the clause obviously was for the benefit of the Cleremont estate.' ****

"In *Clark v. Martin*, 49 Pa. St. 289, the defendant at the time of filing the bill, was the owner of building and lot immediately adjoining to the south. Both lots were formerly parts of a large lot which before 1814 was held by one Henry and wife. In 1814 Henry and wife conveyed the lot which, at the time of filing the bill, belonged to the defendant, upon the express conditions that the grantees, their heirs and assigns, should not build any buildings except outbuildings, for the accommodation of the dwelling house, exceeding the height of ten feet from the level of the ground. The defendant's lot passed to him by mesne conveyance, and the other lot passed by conveyance to the complainant. The bill alleged that it was the intention of the defendant to build on the corner lot, without regard to the restriction, under pretence of a right so to do, and prayed an injunction to restrain the defendant. The Court said:

"Here the duty of the defendant is so plain that one may read it running; it is clearly inscribed on every link of the chain of his title to the lot. He took his title expressly on the terms already briefly mentioned. He was not to erect on the back part of his lot any buildings higher than ten feet, afterwards changed to eleven feet. To whom then did he owe the duty? No one doubts that it is to the grantor who received or imposed the duty, and to his heirs and assigns. But did the grantor reserve this duty to himself, his heirs and assigns, as a mere personal duty, and thus retain in himself or them the vain right of saying that lot is not mine, but the owner is subject to my pleasure in the mode of building upon it? Common sense forbids this, and the law would not allow itself to be troubled with such vain engagements. *** We have no other resource, therefore, than to attribute the restriction to the purpose of benefiting the adjoining lot then owned by Henry. Common sense cannot doubt its purpose, and thus it becomes plain that the duty created by the condition and restriction is a duty to the owner of the adjoining lot, whoever he might be."

BENEFIT OF OTHER LAND—WHEN OPERATES TO ENHANCE ITS VALUE, IS APPURTENANT.

"That a reservation naturally operates to enhance the value of the grantor's other lands is a strong indication of his intention that it should be appurtenant to his estate, and not merely personal to himself."

Jones on Easements, sec. 94 p. 76.

In 5 Am & Eng. Encl. 2nd, ed. p. 13, it is said:

"The conclusion that the restriction was intended for

the benefit of a particular lot is not negated by the fact that the purpose is not expressed in the deed by which it was conveyed, or that the deed contains no reciprocal covenant on the part of the grantor to observe a like restriction in respect to lands retained by him."

In 21 Am. St. Rep. 489, in the notes, it is said:

"If from the situation of the land retained with reference to that conveyed, or from other attending circumstances, it becomes clear that it was the intention of the parties to grant a negative easement in the land sold for the benefit of the land retained, it does not make any difference whatever that this purpose is not expressed in the deed; and indeed in most of the cases where equitable relief has been granted, the purpose was not so expressed." (Citing *Mann v. Stephens*, 15 Sim. 379; *Patching v. Dubbins*, Kay 1; 2 Week Rep. 2; *McLean v. McCay*, 21 Week Rep. 798; *Peck v. Conway*, 119 Mass. 546; *Green v. Creighton*, 7 R. I. 1; *Barrow v. Richard*, 8 Paige, 351; 35 Am. Dec. 713; *St. Andrews Church Appeal*, 67 Pa. St. 512; *Clark v. Martin*, 49 Pa. St. 289.)

The fact that the provision relied upon by your attorney, above quoted, expressly admits that the restrictions are "reasonable and necessary for the full and complete protection of the lessor, his heirs, executors, successors and assigns, so that he and they may enjoy all the benefits which this lease is designed to give them," necessarily includes the lessees of the lessor under the word "assigns." The lease elsewhere provides, as we have shown, that the lessees are always intended to be included, although not expressly named; but if this provision was not in the lease, the fact that the restrictive covenants are expressly stated to be for the benefit of not only the lessor but his "assigns," shows that the lessees of John Alexander Dowie, the lessor, are to have the benefit of the restrictive covenants.

EVERY WORD MUST BE GIVEN SOME EFFECT IF POSSIBLE.

It is a well settled rule of construction that every word and sentence must have some meaning given to it if possible, and if one construction can be given to an instrument which will show some meaning and effect in a certain word or words therein; and another construction would not give such words any meaning, the construction will be adopted which gives some meaning or effect to the word or words.

17 Am. & Eng. Encyc. of Law, 2nd ed., p. 7, and large number of authorities there cited;

Riggin v. Love, 72 Ill., on p. 556;

City of Alton v. Ill. Transp. Co., 12 Ill. 37 on p. 56, where the Court quotes approvingly from Cruise's Digest as follows:

"Every part of a deed ought, if possible, to take effect, and every word to operate."

In *Mittell v. Karl*, 133 Ill. 65, 68-69, the Illinois Supreme Court says:

"In arriving at the intention, effect must be given to each clause, word or term employed by the parties, rejecting none as meaningless or surplusage."

In this case, the word "assigns," in referring to who should receive the benefit of the restrictive covenants, could not possibly refer to the assignment of the reversionary estate which was in the lessor, making the property revert to him upon the termination of the leasehold estate.

The leasehold estate ran for about eleven hundred years, and the reversionary estate could not possibly take effect until the termination of the leasehold estate.

The restrictive covenants were necessarily limited to the life of the leasehold estate, and could not be of any possible use or benefit to the reversionary estate, because that estate did not come into existence until the restrictive covenants had expired by limitation. So there is no possible chance to construe the word "assigns" as referring to the assignment or transfer by the lessor of his reversionary estate in the leased premises.

If the restrictions in the Zion leases were intended by the parties to be for the personal benefit of the lessor, John Alexander Dowie, then the words, "his heirs, executors, successors and assigns" in the clause stating for whose benefit the covenants are inserted, are meaningless. But if the opposite construction is given to the instrument, then these words are given some meaning and significance.

REPRESENTATIONS WERE MADE BEFORE LOTS WERE SOLD THAT THE RESTRICTIONS WERE FOR THE BENEFIT OF ZION LESSEES.

In *Stevenson v. Lewis*, 244 Ill. 147, on page 152, the Supreme Court says, in reference to the Zion leases:

"About the time the plat was made, a public meeting was held, attended by 1500 people, at which explanations were given in regard to the disposition of the lots. Those present were directed to go over the land and choose their lots, if they wanted any. *Fac-similes* of the plat were distributed at this meeting, and from that time, for several years, these maps, or maps substantially similar, were sent out to prospective purchasers, or delivered to them when they came to make personal inquiries about the lots. These maps were used by those engaged in disposing of the lots, and they pointed out on them to purchasers the location of public buildings, and the parks and the other points of interest and attractive features of the city, and the values of the different lots were fixed with reference to their location**. The issue involves the construction of the acts of the grantor in connection with the plat, and its vacation."

At this meeting referred to by the Court, the attorney for John Alexander Dowie, in his presence and by his authority and approval, stated publicly to the parties who were expected to purchase lots on the Zion site, after it had been thoroughly explained that none of the lots in the tract were to be sold and all of the property has to be disposed of under leases with restrictive covenants which would restrict the use of the Zion City Site from use for purposes which were considered detrimental or objectionable:

"Nearly nine-tenths of what is in this lease was put there simply and wholly for the purpose of protecting those restrictive covenants, for your benefit. Remember, they are put in there for your benefit."

PAROL EVIDENCE ADMISSIBLE TO SHOW EASEMENT WAS DESIGNED FOR BENEFIT OF LAND CONVEYED.

In *Brockmeyer v. San. Dist. of Chicago*, 118 Ill. App. 49, a lessee of land was allowed to enforce a covenant made to his lessor contained in a deed made by his lessor conveying other land; parol evidence was admitted to show that the covenant was designed to benefit the land leased to the plaintiff. Mr. Justice Adams, in delivering the opinion of the Court, said, on page 59:

"In interpreting a contract, the thing to be ascertained is the intention of the parties, and the court in endeavoring to ascertain such intention, will place itself as nearly as possible in the situation of the parties and in possession of their knowledge of the circumstances under which the contract was made, and for this purpose will, when necessary, call to its aid evidence *de hors* the contract. Thus, in *Batavia Mfg. Co. v. Newton Wagon Co.*, 91 Ill. 230, 239, the Court says: 'What was the intention of the parties in using the language with reference to water power found in the deed of the Batavia Mfg. Co. to Levi Newton? For if that intention can be ascertained, as well from the attendant circumstances, the situation of the parties and the state of the thing granted, as from the language employed in the deed, effect must be given to it.'

"The following cases are authority for the admission of parol evidence explanatory of the intention of the parties to a contract: *Doyle v. Teas*, 4 Scam. 202, 255; *Barrett v. Stow*, 15 Ill. 423; *Hadden v. Shoutz*, 15 Ill. 581; *Sigsworth v. McIntyre*, 18 Ill. 127, 128; *Thomas v. Wiggers*, 41 Ill. 470, 478-80; *Kuecken v. Voltz*, 110 Ill. 264, 269. See particularly *Hadden v. Shoutz*, supra.

"The rule is a familiar one and is supported by numerous authorities."

See also to same effect:

C. & E. I. R. R. Co. v. Shelby, 42 Ill. App. 340, 351-355. Same case on appeal, 143 Ill. 386, 400-401.

If we then consider the attendant circumstances, as well as the leases, we find that direct, positive assurances were made to the prospective lessees, that these restriction were designed for their benefit. This ought to settle the matter beyond all dispute.

The Court in the above cases held expressly that parol evidence might be introduced to show that the parties intended the easement to be for the benefit of other property. With the

aid, then, of this parol evidence, can there be any possible doubt on the question of whether those restrictions were or were not for John Alexander Dowie's personal benefit?

The lessees, before the leases were made, were told positively that they were for their benefit by the attorney for John Alexander Dowie, in his presence and by his authority; and he did not deny or dispute it.

Again, on the question of any doubt existing as to the proper construction, your attorney claims that in such case it must be resolved in favor of his construction, and not in favor of making the restrictions appurtenant.

It is true that when property is conveyed *in fee*, all doubts as to the existence of a restriction clogging the fee simple title, are resolved against the restriction.

But this is not such a case. Here the question is not as to the existence of a restriction. That is too plain and clear in the express language of the restrictive covenants in the leases, to admit of any question.

The lease in emphatic, clear, unambiguous terms, expressly says, that the premises demised shall never be used during the term of the lease, for a "pharmacy or apothecary's shop, or drug store, or a place for the manufacture or sale of drugs or medicines of any kind."

Your attorney does not dispute this. He impliedly admits that the restrictive covenants is clear, plain and unambiguous, and in fact actually came into existence when the leases were executed. But he insists that they were intended to be for the personal benefit of John Alexander Dowie, and hence cannot be enforced by his assigns or his lessees; and he claims that if there be any doubt on the question of whether or not they were for the personal benefit of John Alexander Dowie, then that doubt is fatal to the lessees' claim of a right to enforce the restrictions.

In other words, he says a doubt on the question of whether the easements are in gross or appurtenant, must be resolved in favor of their being in gross, and not appurtenant.

In this claim it will be noticed, he directly differs from the Illinois Supreme Court, as shown in the two cases cited: *Oswald v. Wolf*, and *Goodwillie v. Commonwealth*, as well as from the opinions of other courts in the other cases cited.

RESTRICTIONS FOR COMMON BENEFIT—ASSIGNS.

In *Hall v. Westter*, 7 Mo. App. 56, there was nothing to show from the deeds themselves that they were made for the benefit of the grantor's other property, or for the benefit of the entire tract, but the pleadings showed that "it was proclaimed at the sale that the same would be made in consideration of restrictions to be contained in the deed for each lot sold," (p. 58), and that this was done. The Court in upholding the right of one lot owner to restrain another from using his lot for a prohibited purpose, said on page 62:

"The effect of such restrictions inserted in contemporaneous conveyances, under the circumstances set forth in these pleadings, confers a right, in the nature of an easement, in all the lots in the tract on each person acquiring by such deeds, and enters into the consideration by increasing the price of some lots and diminishing, perhaps, that of other lots in the same tract." (citing authority).

In *McNeal v. Gary*, 40 App. Cas. (D. C.) 397, the deeds contained nothing on their face to show that they were designed for the benefit of other property or the entire tract, but ran in favor of the grantors, "their heirs and assigns," yet, as there was a general improvement scheme and all deeds in the subdivision contained the restrictive covenants, the Court held that they were for the common benefit of the entire tract and allowed prior purchasers to enforce the restrictions against a subsequent purchaser, saying, on pages 399 and 400:

"Since all deeds from Saul and others (the original owners and subdividers) to lots in this subdivision contained the same restrictive covenants, it is apparent, we think, that those covenants were intended to inure, and in fact did inure, to the benefit of the several purchasers of said lots and subsequent owners thereof. As suggested in the bill, these restrictions were designed to carry out the general scheme of improvement of this subdivision. Each purchaser bought his lot with notice of this scheme and, of course, with knowledge that every other purchaser would be influenced by it. In other words, the common understanding evidenced by the restrictive covenants induced each purchase. Under

such circumstances, it is plain that one owner has a standing in equity to compel another to comply with the terms of his grant.

"Equity enforces contracts and covenants in regard to property entered into between prior grantors and grantees, in regard to the use of property especially of common property or property descending from a common source, against subsequent owners affected with actual or constructive notice of such contracts and covenants."***

"While doubts must be resolved in favor of natural rights and the free use of property, they must be founded on reason."

In *Taite v. Gosling*, L. R. 11 Ch. Div. 273, (1879) a lessee for ninety-nine years was allowed to enforce a restrictive covenant against using property for the retailing of wine, spirits, or beer. The complainant was the lessee of the party to whom the restrictive covenant ran, but it also ran in favor of the "heirs and assigns" of the covenantee. This the Court held included under the word "assigns" a lessee of the covenantee, and so the covenant was held to be for his benefit, the Court saying on page 277:

"The word 'assign' used in such a case as this, includes a lessee in ordinary legal language."

In *Holloway Bros. v. Hill*, L. R. (1902), 2 Ch. Div. 612-616-619, it was held that the covenant of the lessor of certain property not to use the remaining property which he retained for certain purposes, was binding upon his lessee of some of that property because such lessee was the "assign" of the lessor. The covenant was made by the lessor, "his heirs, executors, administrators and assigns," and defendant urged that because the word "lessees" was not mentioned and the word "assigns" was mentioned, that the covenant could not have been designed for the benefit of the lessee. But the Court overruled this contention and held that the lessee was included in the word "assigns."

In *Koelle v. Knecht*, 99 Ill. 397, on page 403, the Court by Justice Walker, said in speaking of an easement:

"When appurtenant, it is attached to, and is an incident to, the land, and passes with it, whether the land be conveyed for a term of years, for life, or in fee."

In *Brockmeyer v. San. Dist. of Chicago* (supra), on page 57, Mr. Justice Adams says:

"The plaintiff being lessee of the land, is an assignee within the meaning of the law."

Hence the Court allowed the lessee to enforce a covenant in favor of the lessor contained in a deed to other land.

See also on the point, *Kerkeler v. Aulbach*, 51 App. Div. 591: 64 N. Y. Supp. 908.

In 1 *Jones on Real Property*, page 791, it is said:

"The meaning of the covenantee's heir and assigns is of importance as showing an intention that the covenant should run with the land."*****

"It could not pass to assigns as an independent contract, but, by its connection with an estate in land, became transmissible with it."

In *Henderson v. Champion*, 91 Atl. Rep. 332 (a very late case), decided in July, 1914, the Court held, in disposing of the question of whether the restrictive covenant was for the benefit of the grantor personally or for the benefit of all who as purchasers of lots participated in the project, that the fact that the covenants ran to the "successors and assigns" of the grantor established the fact that they were not personal to the grantor but were designed for the benefit of the purchasers of the lots, saying, in reference to the words, "successors and assigns"—near bottom of page 333:

"This embraces the complainants. They and all other purchasers of lots are assigns in the true sense of the word. No one other than grantees of the Gardens Company (the common grantor) comes within that category. So, we have in expressed terms the defendant's agreement that his undertakings should vest beneficially in the complainants."

The Court further said, on page 333:

"The principle that uniform restrictive covenants regarding improvements as a part of a community scheme are made for the benefit of all who as lot owners participate in the project, has been so firmly established by numerous authorities, both in this country and in England, that in this day it is not open to serious discussion."

In *Nalder & Collyer's Brewing Co. v. Harmon*, 83 Law Times Rep. 257, affirmed by the Court of Appeal in 83 Law Times Rep. 594, the purchaser of one of the lots owned by the common grantor was held entitled to enforce a restrictive covenant contained in an earlier deed, which bound the grantee to refrain from using the property for the sale of beer, wines or spirits. The Court held that the plaintiff as the purchaser of such lot, was the "assign" of the common grantor, and as the restrictive covenant in the deed to the first purchaser ran in favor of the common grantor, "his heirs and assigns," the subsequent purchaser of another lot was entitled to enforce the restrictive covenant, and this the Court held he could do notwithstanding the fact that the plaintiff's deed contained a provision that he was not entitled to see that the restrictive covenant, (which was similar to that in the defendant's deed) was also inserted in the deeds to all other lots.

The plaintiff's deed also did not contain any express mention of the assignment to him of this easement or benefit. The Court held that there was evidence of a general building scheme under which the whole tract was put under similar restrictions, and hence this of itself showed that the plaintiff was entitled to be benefited and the right passed to him by the deed without any express mention.

THE FACT THAT JOHN ALEX. DOWIE HELD THE ZION CITY SITE AS TRUSTEE IS FURTHER EVIDENCE THAT THE RESTRICTIONS WERE NOT DESIGNED TO BE APPURTENANT TO THE LAND.

In *DeGray v. Monmouth Club House Co.*, 50 N. J. Eq. 329, the title to the whole tract of land was vested in two persons as trustees for the owners, who made all the deeds, which contained restrictive covenants against the use of the land for certain purposes; which covenants ran to the grantors, "their heirs, executors, and administrators," but not to their assigns.

It was held by the Court that these restrictive covenants were not personal covenants for the benefit of the grantors, because they were trustees simply and hence they must have designed the restrictive covenants for the benefit of the land, saying on page 342:

"The trustees had no other interest in the title than as holding it for sale. The case does not admit of the idea that the covenant was only for the advantage or benefit of the grantors, or that it was not other than for the benefit of all the lands and each purchaser.

"These considerations make the right of the complainant (who was a mere purchaser of the lots) to maintain this action clear."

The action was brought to enforce some of the restrictive covenants by some of the purchasers of lots, and the question arose as to whether the covenants were personal to the grantors or were designed for the benefit of the persons purchasing lots in the tract.

Now, it will be remembered that the ground upon which the Federal Court required John Alexander Dowie to convey the Zion property remaining unsold, as well as his reversionary fee in the property which had been leased, was because the Court held him to be a trustee; that he held the property in trust for those who had furnished the money. If, then, John Alexander Dowie held this Zion City Site as trustee, this fact of itself clearly shows, upon the authority of this New Jersey decision (which is a leading case and is referred to by your attorney in his opinion), that it does not admit of the idea that the covenants were only for the advantage or benefit of the grantor, or that they were other than for the benefit of all lands which belonged to the Site and each purchaser, and makes it "clear" that *each lot holder in Zion City has a right to maintain an action against anyone who violates any of the restrictive covenants.*

The Receiver's leases demonstrate that the restrictions in those leases were not in gross because those leases expressly state that they "are reasonable and necessary for the protection of the lessor, and other residents of Zion City Site."

These leases contained all the permanent restrictions put into the Dowie leases, and this clause in the Receiver's leases shows the interpretation put upon the restrictions by the receivers.

WHY LEASES INSTEAD OF DEEDS.

At the meeting before the lots were put on the market, at

which the method of disposing of the Zion property was explained to the prospective purchasers, this statement was made by the attorney for John Alexander Dowie in his presence and with his approval:

"I may say, in reference to this lease, copies of which I think can be given to you now, if it were not for these restrictions which I put into it with reference to use of property, the lease would be no longer than an ordinary warranty deed. It is substantially a warranty deed in all its essential particulars. It warrants a title to you the same as a warranty deed does, but only provides certain restrictions. There never was, as far as I know, a city founded anywhere that will be so impregnable to attacks of vice and immorality and Godlessness as Zion City under this lease.* * * * You want to live in a clean, moral city. The only way that such an end can be accomplished, in my opinion, is by having you hold these titles by a leasehold estate, rather than by a fee simple title. The law is adjudicated in a long line of decisions in the English courts away down to the present day, that it is against the policy of the law to permit restrictions with a penalty on alienation upon a fee simple title. Therefore, if I had attempted to give you a document which conveyed to you a fee simple title, and then clogged it with these restrictions and conditions, the enemy would have in a short time overturned all of these restrictions and had full sway in Zion. The Courts have also maintained that the lessor who leases his property out by the lease, can put in these restrictions. He can provide that it shall only be used for certain purposes. The law holds that to be a good restriction. Therefore, I recommended that the General Overseer should get this form of conveyance of this property. Nearly nine-tenths of what is in this lease was put there simply and wholly for the purpose of protecting those restrictive covenants. *They are for your benefit. Remember they are put in there for your benefit.*" (Reported in Zion Banner, Vol. 1, No. 10, July 24, 1901.)

In 22 Cyc., on p. 862, 863, in speaking of restrictive covenants contained in deeds conveying the fee simple title to the land, the author explains that such covenants strictly speaking are not of such a nature as to run with the land, and says, on p. 863:

"It follows, therefore, that a bona fide purchaser, without notice of a restrictive covenant not running with the land, will not be enjoined from acting contrary to its terms."

In *Eighth Encl. of Law*, 2nd Ed., on p. 140, the author, in speaking of restrictive covenants, says:—

"Restrictive Covenants—Where the necessary privity of estate exists between a covenantor and a covenantee, as in case of landlord and tenant, or where only a subordinate estate in the land is conveyed, *covenants restricting the use of the premises for trade or building purposes run with the land so as to bind an assignee of the covenantor.*"

The lease itself shows in many of its provisions that it was designed to make these restrictive covenants *permanently* binding upon whoever should at any time become the owner or occupant of the land, so that the scheme contemplated, of keeping the entire Zion City Site from occupation or use for immoral and undesirable purposes, might be maintained.

In order to show this, I will quote another clause:—

"It is mutually understood, covenanted and agreed by and between the parties hereto, that each of the expressions, phrases, terms, conditions, provisions, stipulations, admissions, promises, agreements, requirements and obligations of this lease shall extend to, bind and inure to the benefit of, (as the case may require), not only the parties hereto, but each and every of the heirs, executors, administrators, successors, lessees and assigns of the respective parties, of the first and second part hereto; and whenever in this lease a reference to either of the parties is made, such reference shall be deemed to include, wherever applicable, also a reference to the heirs, legal representatives, successors, lessees and assigns of such party, the same as if in every case expressed; and all the conditions and covenants contained in this lease shall be construed as covenants running with the land and binding upon every party who shall at any time during the term of the lease acquire possession of or any right, title or interest in or to said demised premises, or any

part thereof: and the very fact that any party claims or asserts any right, title or interest in or to said premises or any part thereof, under, through or by virtue of this lease, shall be deemed and taken as a conclusive and binding admission on the part of such party that he, she, it or they have, for a valuable consideration, deliberately elected to assume, conform to and be bound by all the restrictions, covenants and conditions in this lease contained, made on behalf of the lessee thereof."

The above clause in the lease provides that all these restrictive covenants should run with the land, and hence any subsequent purchaser or mortgagee from the lessees would take the estate or interest subject to the restrictions, whether he had actual notice of the same or not.

If the property had been conveyed by simple warranty deed containing these restrictions, a subsequent purchaser or mortgagee from one of the original grantees might acquire an interest in the property free from the restrictive covenants, because they were not of such a character as to run with the land.

Of course, if such a purchaser had actual notice of the restrictive covenants, he would be bound by them, but if he did not have actual notice thereof then the fact that they were contained in one of the deeds in his chain of title would not give him constructive notice of the same.

It is otherwise with covenants contained in leases which run with the land. Such covenants are constructive notice to any other person who subsequently acquires an interest in the estate demised, and he cannot say that he is a purchaser without notice, whether he had actual notice or not. This consideration, as stated to the prospective lessees, was one reason why the form of disposing of the property by leases instead of by deeds was adopted.

This fact also furnishes cogent and additional proof that the restrictive covenants were designed to be permanent in their character, so as to be enforceable against anyone who acquired an interest in the property during the 1100-year term of the leases.

THE ZION CITY SITE WAS DEDICATED OR DEVOTED TO A CERTAIN USE

There can be no doubt about the proposition that John Alexander Dowie, the lessor in the Zion leases, purchased the Zion property, subdivided it into lots, blocks, streets, parks, etc., and designed to found a city where the inhabitants would not be contaminated, tempted or annoyed by many things which exist in the ordinary city, such as saloons, gambling establishments, places for immoral resort, theaters, etc., etc.

In carrying out this project, under the advice of his attorney, he adopted a plan of disposing of the property by leases running for about eleven hundred years, in place of selling the property outright. A form of lease was prepared and printed, which contained agreements and restrictions against the use of the property for purposes objectionable to him and to the religious community which the lessor gathered about him, although some of them might not be objectionable to the great majority of people. These leases were printed, exhibited and explained to the prospective lessees and to the public before any lots were leased or disposed of. It was distinctly explained, published and understood by all parties that these restrictions were to be permanent and that they covered the whole of the Zion City Site then belonging to John Alexander Dowie.

This plan or scheme of dedicating or devoting the Zion City Site to restricted uses, was publicly and privately declared and consistently carried out by John Alexander Dowie during all the time that he owned the property, up to the time when he was compelled to transfer his title and the unleased property to a receiver appointed by the Federal Court. This dedication or devotion of the property, owned by him to certain restricted uses was clearly within his power, as owner, and when carried into effect by the leasing of lots to purchasers relying upon such plan or scheme for the use of the property, became irrevocable by the owner, without the consent of all the lessees.

Before he made any leases, and after this plan had been formulated and promulgated, it was within his power to revoke and recall the same; but after he had induced third parties to accept leases of some of the property and pay their money to him for the same, this quasi dedication became irrevocable. Vested rights then existed which debarred the lessor from recalling the quasi dedication.

The principles which govern such a quasi dedication or devotion of property to restricted use are similar to the principles which govern the dedication of property by an owner to a public or quasi public use. In such cases the owner is estopped from recalling his dedication after private or public rights have become vested. The dedicator may make a valid dedication by oral representations and declarations, and if they are acted upon by private individuals in purchasing lots, relying upon such declarations or representations, or if the public accept the offer of dedication, the owner is then estopped from disputing it, although the whole matter rested in parol.

As a dedication to the public use may be made by parol, and when acted upon and accepted, estop the owner from disputing it, so a dedication or devotion of property to a quasi public or private use, may be made by parol, and if the owner induces persons to purchase some part of the property, so devoted to a special or restricted use, relying upon his representations, oral or written, the devotion of the property to such use or purpose becomes binding upon the owner by estoppel.

In *Herman on Estoppel and Res Judicata*, Vol. 2, pp. 1278 et seq., it is said:

Par. 1141. "Dedication is the act of devoting or giving property for some proper use, and in such a manner as to conclude the owner. It does not operate as a grant, but is in the nature of an estoppel *in pais*, which debars the owner from recovering it back."

Par. 1144. "A dedication may be made by parol, without any deed or other written evidence; the mere oral declarations and acts of the owner will warrant the presumption of a dedication, though followed by public enjoyment for ever so short a time."****

"The rule as to dedication at common law is but an application of the doctrine of estoppel *in pais*. A dedication to the public use does not operate as a grant, but as an estoppel *in pais* of the owner of the servient estate from asserting a right of possession inconsistent with the uses and purposes for which the dedication was made."

1 *Elliott on Roads and Streets*, 3rd ed. page 159, sec. 137, says:

"Implied Dedication: An implied dedication is one arising by operation of law, from the acts of the owner. It may exist without any express grant, and need not be evidenced by any writing, nor, indeed, by any form of words, oral or written. It is not founded on a grant, nor does it necessarily presuppose one, but it is founded on the doctrine of equitable estoppel. As said by the Supreme Court of the United States: 'The law considers it in the nature of an estoppel *in pais*, and holds it irrevocable.'"

In 13 Cyc., on page 472, it is said:

"Admissibility—Parol Evidence—To Show Intent—Declarations of Dedicator. To show the intention of the alleged dedicator with reference to acts of dedication, either for or against the dedication, his declarations made at the time of the acts, or so near that time as to be a part of the transaction, are admissible in evidence as a part of the *res gesta*."

In 9th Encl. of L., 2nd ed. pp. 22-23, it is said (p. 22):

"Statute of Frauds—To establish a dedication no formalities are necessary. Though an interest in the land passes, it is not within the Statute of Frauds, and need not be evidenced by writing, nor by any particular form of words, either oral or written."

(p. 23) "The term 'dedication' properly applies only to gifts or appropriations of lands for the use and benefit of the public generally.****

"The principle of dedication has been asserted most frequently for the purpose of supporting dedications to uses strictly public; but it is by no means necessary that such a use should be created."

IT IS A RULE WELL RECOGNIZED BY COURTS OF EQUITY THAT COMMUNITY OF INTEREST NECESSARILY CREATES AND IMPORTS RECIPROCITY OF DUTIES AND OBLIGATIONS.

This principle is made the basis of equitable relief by one lot owner against another to enforce restrictive covenants of a uniform character in all deeds by a common grantor to a certain tract of land, in the following cases:

Spicer v. Martin (1889) L. R. 14 App. Cas., per Lord Macnaghton, on page 25;

Also in the case of *Ellison v. Reacher* (1908) L. R. 2 Ch. Div. 375, on page 385;

See also *Winfield v. Henning*, 21 N. J. Eq. 188, on page 190.

Where several purchasers from a common grantor acquire similar easements or are subjected to similar burdens upon the property purchased by them, the law implies a reciprocity of obligation.

The grantee who covenants by his deed, as a part of a general scheme to keep the entire tract free from prohibited uses, to refrain from using his own property for such prohibited uses, thereby imposes a burden upon the estate received by him.

The law implies that when a common grantor receives the benefit of such a restrictive covenant from his grantees, or lessees, in aid of a common scheme to restrict an entire tract of land from certain uses, the benefit so given to the common grantor, should carry with it necessarily the burden of a like obligation on his part, to carry out the common scheme. This is in accordance with the very well known maxim of the common law:

"Qui sentit commodum, sentire debet et onus"—

(He who derives a benefit from a thing, ought to bear the disadvantages attending it.)

In this case, all the leases running to John Alexander Dowie, the lessor, gave him the benefit of the restrictive covenants against his lessees and their assigns for the purpose of carrying out a common scheme to keep the Zion City Site free from certain objectionable uses.

This benefit the lessor, John Alexander Dowie, could not receive except he received the same burdened with the like obligation to carry out the scheme, which was a community scheme.

And as the benefit received by John Alexander Dowie was one for the benefit of the land and not a mere personal benefit—or easement in gross—it necessarily was an easement appurtenant. This caused it to attach to all other land leased by him to other tenants. It was not necessary that this easement or equitable right or benefit, should be expressly named in the leases, in order to pass on the right to the lessees.

But, as a matter of fact, the leases were so drawn that his lessees were especially given this and all other "rights, privileges, easements and appurtenances" attached and belonging to the premises demised to them.

See the *habendum* clause of the leases, which reads as follows:

"TO HAVE AND TO HOLD the above described premises, with the rights, privileges, easements and appurtenances thereunto attaching and belonging, unto the said lessee, and the heirs, executors, administrators, lessees, successors, and assigns of the lessee,"

from the date of the lease until its termination, January 1st, A. D. 3000.

The above principle was expressly recognized in the case of *Norfleet v. Cromwell*, 70 N. C. Rep. 634, on page 641, where the Court allowed one grantee to enforce a restrictive covenant against another, upon that principle, saying, per Rodman, J.:

"The principle is generally conceded, and it is certainly equitable, that when the benefit and burden of a contract are inseparably connected, both must go together, and liability to the burden is a necessary incident to the right to the benefit. *Qui sentit commodum, sentire debet et onus*; Notes to *Spencer's Case*, 1 Smith L. C. 143."

So, also, the lessees or grantees of a common restrictive covenant designed to keep a certain tract of land free from certain uses, by assuming in their deeds, or leases, the burden of the covenant, are necessarily entitled to the benefit of the restriction. This is also established by the well known common law maxim which is as follows:

"Qui sentit onus, sentire debet et commodum"

—(He who bears the burden ought also to derive the benefit.)

In *Sanders v. Dixon*, 114 Mo. App. R. 230, the Court issued a mandatory injunction requiring the defendant to remove a building which he had erected on his lot in violation of a restrictive covenant in his deed, at the suit of other land owners in the tract, though the deeds did not show that the covenant was made for the

benefit of any one but the common grantor. The Court stated that because the plaintiffs and defendant both (p. 247)

"derived their titles from a common source and are mutually subject to the restrictive covenants alleged, relieves us from the task of inquiring whether or not the burden of the covenants ran with the land, or if not, whether the different conveyances were so drawn as to make the covenants available to the plaintiffs as grantees of the original owners who imposed the restrictions. The courts incline to construe negative easements as continuing in favor of the grantor and all grantees holding under him. This is on equitable grounds rather than according to strict common law rules concerning covenants." (Citing authorities.)

This principle has also been recognized by the highest court in Illinois in a case where a common grantor had dedicated or devoted certain property for the common benefit of his grantees of the land; and it was held that one grantee deriving a benefit in the nature of an easement in respect to certain property constituting part of the tract, also received his benefit burdened with the obligation not to injure or destroy the benefit which was designed to be common to all owning property in any part of the whole tract.

See the case of *Corning v. Woolner*, 206 Ill. 199, where the Court on pages 199-200, said, in quoting from the opinion of the same court in the case of *Clark v. McCormick*, 174 Ill. 164, on page 174:

"The arrangement of streets and ways formed a part of the consideration for the purchase of each block or part thereof, not only as between the original proprietor of the plat and those who purchased from him, but also as between all subsequent vendors and vendees. The original proprietor sold to his vendee the rights and privileges of the streets, and each subsequent vendor passed such rights to his vendee. *The law implies mutual agreements between all such parties, that the streets shall always remain open for use as platted.*"

DEDICATION—ESTOPPEL.

In addition to the authorities that I have before cited upon the question of the creation of easements or rights in the grantee of a part of a tract of land by representation or conduct of the owner prior to or at the time of the conveyance, I wish to call attention to some further cases:

In 8 *Am. and Eng. Encl. of L. 2nd. Ed. P. 64*; it is said:

"*The doctrine of Estoppel Applied*—Thus, if the grantor owns the fee to the strip of land described as a street or way, he will be estopped by his deed from denying to the grantee the use of it as such, and may be sued in trespass for its obstruction. But this is the full limit of the principle, for, if the grantor have no interest in the land so described, no liability is created by the description. So, if the street or way be a public one he cannot be held to have covenanted that it will never be discontinued."

"Even when the fee is in the grantor, the deed merely operates by estoppel to vest in the grantee a right of way, and the grantor cannot be compelled at the suit of the grantee to grade and make the strip into a street fit for travel."

In *Briggs v. Sea Gate Assn.*, 211 N. Y. Rep. at p. 487, the Court says:

"The lots were sold with reference to a uniform plan of improvement, and the representation that water and sewer systems had been completed, and purchasers of lots would not be assessed for the same, necessarily implied an agreement that such purchasers should have the right to make connections, and the case is the same as though the connection had already been made, and is in principle analogous to cases in which it is held that reciprocal rights and burdens are created by the sale of lots with reference to a map showing streets, or to a uniform plan of improvement. *Tallmadge v. East River Bank*, 26 N. Y. 105; *Trustees of Columbia College v. Lynch*, 70 N. Y. 440; *Lord v. Atkins*, 138 N. Y. 184; *Thousand Island Park Assn. v. Tucker*, 173 N. Y. 203; *Reis v. City of New York*, 188 N. Y. 58; *Matter of Mayor* etc. N. Y. id. 581, decided in June, 1914."

LEASE OF A BUILDING ESTATE.

In *Brown on Covenants with the land*, pp. 88, 89, the author says:

"If a lessor puts his estate on the market as bound by restrictive covenants, which are meant by the lessor and understood by the lessee to be for the common advantage of lessees of the estate, the lessees and their assigns can enforce the restrictions against each other and against the lessor though he has not expressly covenanted to observe them." *Spicer v. Martin*, (1889) 14 App. Cas. 12. * * *

"If a man makes a representation that property is subject to covenants affecting it permanently and he does so in order to induce a person to buy part of such property and the person buys on the faith of such representation, the representation amounts to a contract by the vendor that he will not do anything to prevent the property from continuing what he has represented it to be." Per Lindley, L. J. *Martin v. Spicer* (1886) 34 Ch. D. 12; *Piggott v. Stratton* (1859) 1 DeG. F. & J. 33.

"TENANCIES OF FLATS."

"The principles laid down in *Spicer v. Martin* (1888) 14 App. Case 12, have been applied to tenancies of flats. If the landlord makes use of a form of agreement, binding tenants of flats in a building to rules which constitute a scheme for the general management of the building, the tenants can restrain the landlord from departing from the scheme. Thus where the agreement bound the tenants to rules suitable for tenancies of residential flats, a landlord has been restrained from using part of the building for a club (a), hotel (b), or public office (c).

(a) *Hudson v. Cripps* (1896) 1 Ch. 265;

(b) *Alexander v. Mansions Proprietary, Limited* (1900) 16 Times Rep. 431;

(c) *Gedge v. Bartlett*, 17 Times Rep. 43."

In *Levine v. Carroll*, 121 Ill. App. 105:

The Court held that an easement was created by the sale and conveyance of one of two lots owned by the grantor where a part of the wall supporting the building on the lot conveyed rested on a portion of the lot retained by the grantor, although no express mention of such easement was made in the deed, and the Court permitted parol evidence to be introduced of an agreement by the vendee to pay for such easement a certain sum per month, saying, at p. 110:

"The contract for the sale of the lot was made before the deed, not in or by the deed. So far as appears that contract was verbal and oral evidence that as a part of the consideration Carroll (Grantee) agreed to pay Levine (Grantor) \$5.00 per month for the easement in Lot 2, created by the deed, so long as he should use and enjoy that easement, was admissible." (Citing *Ludeke v. Sutherland*, 87 Ill. 481; *Loyd v. Sandusky*, 203 Ill. 621; *Brosseau v. Lowy*, 209 Ill. 405; *Collins v. Tillou*, 26 Conn. 368; *Greedy v. McGee*, 55 Ia. 759).

In *Swedish Evan. Church v. Jackson*, 229 Ill. Rep. 506, on pp. 510-511 the Court say:

"The purchaser of a lot from an owner of land who has made and exhibited a plat thereof showing streets and alleys, acquires a right not only to the use of the streets and alleys, but that such streets and alleys shall remain open to the use of the public. The sale and conveyance according to the plat imply a grant or covenant to the purchasers of lots and their grantees that the public streets indicated upon the plat shall be forever open as public highways, free from all claim of the proprietor, or those claiming under him, inconsistent with their use as such public highways. In such case the acceptance by the public is unimportant, for the question involved is simply one of private right. (*Zearing v. Raber*, 74 Ill. 409; *Earll v. City of Chicago* 136 id. 277). The easement which was appurtenant to each lot by reason of the existence of the plat and the sales with reference to it was private property."

In *Zearing v. Raber*, 74 Ill., Rep. 409, on pp. 411-412, the Court say:

"It is unimportant whether the public have so far accepted the dedication as to be bound to keep the street in repair, since the question involved is simply one of private right. * * *

"If appellee is entitled to have the street kept open for use, it will be sufficient."

"That appellant is, under the facts given, estopped from denying the existence of the street, can hardly admit of controversy."

Jones on Easements, p. 196, Sec. 235:

"So far as a purchaser is concerned a dedication of land for use as streets or public squares may be made by parol representations of the grantor, or by his acts in pais, that the land in question shall be devoted to a public use and remain unoccupied."

"Thus where an auctioneer in selling lots adjacent to a certain block declared that although this was platted into lots, it should not be sold, but should be forever reserved as a common, it was held that this was a dedication of the block by parol, not as to the public, so that they could enforce any rights, but as to the purchasers of adjacent lots who bought with a view that this land should remain open as a common."

See also dedication of land to private uses by parol so as to be effective by estoppel.

Shirtzer v. Hillman, 100 Pac. Rep. 982-3; *Bridgewater v. Ocean City R. R.* 62 N. J. Eq. 276; *Fisher v. Beard*, 32 Ia. 346, and cases cited on 356.

In 14 Cyc. p. 1169, it is said:

"If the owner of land makes an artificial open ditch across it, for the purpose of drainage, and afterwards sells either the upper or lower portion of the land without reference to the ditch, neither he nor his grantee can afterwards stop up the drain, and an attempt to do so by the occupant of the lower tenement is ground for injunctive relief."

In 15 *Am & Eng. Encl. of Law*, 2nd ed. p. 1078, it is said:

"Contracts implied in fact.—The first class of contracts arises under circumstances which according to the ordinary course of dealing and the common understanding of man show a mutual intent to contract. It follows, then, that the only distinction between these species of contract and express contracts, is in the mode of proof. There is none in the nature of the understanding. Both express contracts and contracts implied in fact are founded upon the actual agreement of the parties. The one class is proved by direct, the other by indirect evidence; in other words, the one must be proved by an actual agreement while in the case of the other it will be implied that the party did make such agreement as under the circumstances disclosed he ought in fairness to have made. The implication of course must be a reasonable deduction from all the circumstances and relation of the parties."

It is not always necessary that the owner should make representations concerning the easements; if they are of such a character as to be obvious and permanent they will pass by implication in the deed the same as though they had been explicitly represented to exist by the owner at the time of sale.

In *Martin v. Murphy*, 221 Ill. Rep. 632:

Syl. "EASEMENTS—What creates an easement of passage. Where the owner of several lots having no alley at the rear built a walk making a passageway from the inside lot across the others, upon the conveyance, by such owner, of one of the lots without reference to the passageway across it being in the deed, an easement of passage becomes at once appurtenant to the other lots if the marks of the burden be open and visible, and passes with such lots whether mentioned in the deeds of conveyance or not, and each subsequent purchaser takes subject to the easement in favor of the other lots, as it is apparent from an inspection of the premises at the time of the purchase."

Pp. 638-39: "This Court has in a number of cases announced the principles of law applicable to cases of this character. In *Ingals v. Plamondon*, 75 Ill. 118, it is said (p.123): "The rule of the common law upon the subject is, that where the owner of two heritages, or of one heritage consisting of several parts, has arranged and adapted these so that one derives a benefit or advantage from the other of a continuous and obvious character, and he sells one of them without making mention of those incidental advantages or burdens of one in respect to the other, there is in the silence of the parties an implied understanding and agreement that these advan-

tages and burdens, respectively, shall continue as before the separation of the title.

To the same effect are *Cihak v. Klekr*, 117 Ill. 643, and *Newell v. Sass*, 142 id. 104. Again in *Morrison v. King*, 62 Ill. 30, it is held that an easement may be created by the disposition made of premises by the owner of the estate, and that upon a severance of the title the owners will take their respective shares as they existed in the hands of the former owner, and in this connection it is said (p. 35): "The foundation of the doctrine of easement in this and similar classes of cases is a disposition and arrangement of the premises as to the uses of the different parts, by him having the unity of seizin, and then a severance. It being a general principle in relation to grants that every grant of a thing naturally and necessarily imports a grant of it as it actually exists, unless the contrary is provided for it would seem to follow that each portion of the severed premises should pass subject to all the burdens and advantages imposed or conferred by the proper owner." (The same language is found in *Clarke v. Gaffney*, 116 Ill. 362).

EASEMENTS PASSED TO LESSEES FROM JOHN ALEX. DOWIE.

It follows from this doctrine that when John Alexander Dowie leased any of the Zion City Site after he had dedicated or devoted it to certain restricted uses, these easements and servitudes passed to his lessees.

So with the property conveyed to the receiver and by him conveyed to the defendant. Each took the property in the condition, "it actually was unless the contrary is provided for."

THE PROPERTY COULD NOT BE CONVEYED FREE FROM THE EQUITABLE SERVITUDE ATTACHING TO IT ANY MORE THAN IT COULD HAVE BEEN CONVEYED AWAY FREE FROM A MORTGAGE LIEN RESTING ON THE PROPERTY

Where property is subject to a recorded mortgage lien, this lien will still adhere to and go with a conveyance of the property, although both the grantor and grantees *INTENDED* that the conveyance should pass the title to the grantee free from the lien.

The lien existed for the *BENEFIT OF A THIRD PARTY* or parties, and so it was not in the *POWER* of the grantor or grantee to convey the property free from the lien.

So if the mortgage was not recorded, yet if the parties to the conveyance had notice of it, or of facts which ought to have put them upon inquiry leading to knowledge, then the lien would still attach to the property after the conveyance, though both grantor and grantee *intended* the title to pass free from the lien.

In accordance with similar principles, a servitude or equitable restrictions upon the use of certain property, existing for the benefit of a third party or parties, will still adhere to and go with the conveyance of that property, whether the grantor and grantee intend it should or not.

VanSant v. Rose, 260 Ill. 401, p. 404.

In this case, a conveyance was made by a husband through an intermediary to his wife, for the evident purpose of trying to free the property from a restriction against a certain use of the property. The wife as grantee claimed to hold the property free from the servitude or restriction. The court said, on Page 404: "The deed to her husband containing the covenants was on record, and she had notice of them. She is in no better position to resist the enforcement of the covenants than her husband would have been," and the court sustained an injunction against her from using the property in violation of the restriction.

See also:

Fitch v. Johnson, 104 Ill. 112, 117, and on Page 121.

Clarke v. Gaffney, 116 Ill. 362, 369, 370.

In this case, a strip of land between two tiers of lots was left blank upon the plat, but the owners represented to the purchasers that the strip would be left open for a passageway.

The court said, in reference to the grantee's rights; at p. 369:

"Each lot passed with the advantages conferred as well as subject to all the burdens imposed by the original owners."***

"It was not necessary that such right of way should have been specifically mentioned in the conveyances."

See also:

In *Martin v. Murphy*, 221 Ill. 637, an easement for a private passageway in the rear part of lots was held to pass by conveyances, though not referred to; the court saying, on Page 641:

"Each subsequent conveyance of Lots 2 and 3 carried with it the easement, whether mentioned in the deed or not, (*Tinker v. Forbes*, 136 Ill. 221), and each subsequent purchaser of Lot 1 (the servient lot nearest the outlet) took that lot subject to the easement."

On Page 639 the court quote from *Lampman v. Milke*, 21 N. Y. 505, approvingly, as follows:

"This is not a rule for the benefit of purchasers only, but is entirely reciprocal. Hence, if instead of a benefit conferred, a burden has been imposed upon the portion sold, the purchaser *** takes the property with the servitude upon it."

See also:

Allen v. Detroit, 167 Mich. 464

Knapp v. Hall, 20 N. Y. Supp. 42

Tallmadge v. East River Bk., 26 N. Y. 105, 109

2 Pomeroy Eq. Jurisp., 3d Ed., Sec. 688

Morris v. Tuscaloosa Mfg. Co., 83 Ala. Rep. 565, 571, and 574

5 Ency., 2d Ed. 14, 16

McNeal v. Gary, 40 App. Cas. (D. C.) 397, 399-400

In *People v. Ricketts*, 248 Ill. 428, the question arose as to whether a certain park and tennis court was public property, or had been dedicated or devoted by the owner to the use of the lot owners in the tract and which was owned by the dedicator at the time of the dedication and sale of lots. The question in this case arose between the purchasers of lots, having easements in the park and tennis court on account of their purchase, and the public authorities who sought to impose a tax upon the park and tennis court as public property. The owner of the tract has stated upon his recorded plat of the subdivision, the following: "I do hereby dedicate the park and tennis ground for and to the use of the occupants of said subdivision, the park for a park, and the tennis ground for a playground."

The Court say, on p. 430:—

"So far as the park and tennis court are concerned, the plat and certificate are restricted, and are entirely consistent with the strictly private use of these tracts by the residents of the addition. If the occupants of these lots see fit, there is nothing to prevent their fencing the park and tennis court, excluding the public entirely, and devoting the ground to their own private purposes."

Again, on p. 431, the court said:

"In the dedication of land for a park, the dedication may restrict the use either as to its character, or as to the person who may use it. A park dedicated for the benefit of other property, and restricted to the use of the owners of such property or residents therein, is not dedicated for a public use, but remains private property."

In the *City of Chicago v. Drexel*, 141 Ill. Rep. on p. 106 the Court say:

"There is no rule of law which forbids the subdivision of land by the owner in such way as to establish over it only private ways for the sole benefit of those who may become owners of lots in the subdivision, and in which the public, as such, will have no interest and over which it will have no control."***

"It may be admitted that owners of lots in said subdivision who have purchased by the plat, are entitled to certain easements in and over the grounds laid off on said plat as ways, but their right to such easements has no tendency to establish the title of the city to said ways as public streets or highways."

Trueheart v. Price, 2 Munford's Rep. (16 Va.), p. 468.

Syllabus: "If the vendor of land in a town assures the vendee (though not in writing), that a piece of ground adjoining thereto is always to be kept open as an alley, by which assurance the vendee is induced to make the purchase, or to give a higher price for the property, a Court of Equity will perpetually enjoin the vendor from shutting up such alley."

In *Powers v. Heffernan*, 233 Ill. Rep. 597:

Syl. "When the use of a stairway and hall is an easement—Where the owner of a building, upon erecting a new building on an adjoining lot, uses the stairway and hall of the old building for many years as the only means of access to the second floor of the new building, such use becomes an easement upon a sale by him of the old building, even though the only reservation in his deed was the right to one-half the party wall between the buildings."

13 Cyc. of L. & P. pp. 438-9-40, 453-4, 454-5, 472:

Pp. 438-9: "While the doctrine of dedication is based upon good faith, and is thus analogous to the doctrine of estoppel and while many decisions refer to dedications as operating on the principle of an estoppel the technical requirements of an estoppel need not exist to make a good dedication; and the true view seems to be that dedication is a common law doctrine of itself based upon analogous principles. There are cases, however, in which a dedication may properly arise through a technical estoppel."

Pp. 454-5: "Implied dedication—In general—Implied or presumptive dedications are of two kinds. One kind includes dedications arising by estoppel."

"Therefore the dedications which may be truly said to be implied are those which depend upon various circumstances or upon indirect evidence."

In *Lamar Co. v. Clements*, 49 Tex. Rep. 347.

On p. 348—Syl. "Reservation * * If the owner of land laid out in town lots indicated by a map or by other unequivocal acts or declarations that a particular lot or square is to be reserved or applied to a particular or specific use of a quasi public character; and such as to induce purchasers of contiguous lots to give a higher price than they otherwise would, the use to which such lot was to be appropriated would no doubt be a reservation, and not, strictly speaking, a public use. But the difference, so far as the owners of the lots purchased on the faith of such reservation are concerned, is merely nominal, the owner being estopped from appropriating such lot to a purpose inconsistent with that to which it was reserved."

In *Prescott v. Edwards*, 117 Cal. Rep. 298, at pages 303 and 304, the Court say:—

"By the deeds the lands were described by metes and bounds, and no reference is found therein to any street, but at the time of sale the defendant pointed out these strips of land as streets, and the land sold bordered on such strips. * *

"In the present case these strips were outlined upon the ground, and at the date of the purchase were declared by the owner to be streets. The right to use them as such formed part of the consideration moving to the vendee for the purchase, and such right of use became appurtenant to the land granted. The owner declared to the purchasers that the parcels were streets, the purchasers acted upon such declarations, and as to such purchasers these parcels are streets."

See also: *Marsh v. Village of Fairbury*, 163 Ill. 402, pp. 406-407.

In *Mann v. Bergmann*, 203 Ill. Rep. p. 406:

Syl. "Estoppel—When owner is estopped to replot land—If a grantor upon selling land, exhibits a plat to his grantee showing the land to be subdivided as described in the deed, and represents that such plat will be recorded, he is estopped to subsequently re-plot the land and deprive the grantor of the use of the streets shown upon the plat exhibited to him."

On p. 409 the Court say:—

"In such case an implied dedication arises by operation of law, founded upon the doctrine of equitable estoppel. (Elliott on Roads and Streets, 2d. Ed.—Sec. 123). The premises were vacant at the time they were purchased by appellee, and the deed clearly refers to a plat, as the property is described as being bounded upon the south and east by a sixteen-foot alley, and it was proper to identify by parol evidence the plat referred to, and to show the purchase was made with reference thereto, not with a view to change the deed, but to show the circumstances under which the property was purchased, and that the conduct of the appellant was such at that time as to estop him from afterwards saying

that said street was not dedicated to the use of appellee's property and the public. (*Zearing v. Raber* 74 Ill. 409.) The dedication of a street is not within the Statute of Frauds. It may be evinced by acts and declarations without any writing. *Alden Coal Co. v. Challis*, 200 Ill. 222."

In *Clarke et al. v. Gaffney*, 116 Ill. 362:

Syl. 2 "In this case, the owners of a tract of land subdivided the same into lots, according to a plat made by them, which was recorded. By the plat there appeared to be two tiers of the lots, separated by a strip of ground extending along the entire plat. Subsequently the owners offered the lots for sale at public auction, announcing at the time that the strip of land separating the lots as mentioned had been laid out as a road for the use and benefit of those buying the lots, so that they could thereby have access to a public highway already established, and without which there would be no convenient means of access to or egress from the lots which lay remote from the public road. It was this announcement that induced persons to buy. The lots were sold and conveyed to various purchasers." * * * *

"It was held, the easement or right of way over that strip of land passed to the purchasers of the lots by their purchase and deeds of conveyance. The title to each lot passed to the purchaser, with the advantages conferred upon the property by the former owner, as well as subject to any burden imposed thereon. So no rights passed to the purchasers from the heirs, inconsistent with the right of easement in the lot owners."

This case is cited approvingly in *Powers v. Heffernan*, 233 Ill. 599, and *Levine v. Carroll*, 121 Ill. App. 110.

In *Washburn on Easements and Servitudes*, 4th edition, it is said on pages 115, 116:

"It is now generally held that when land is divided up by the owner into numerous lots and sold and in every deed a condition or restriction is inserted, which is shown either by its nature or the position of the property, or the words of the deed, or other evidence, to be inserted for the benefit of the other lots, there is created a perpetual servitude upon the land in favor of the other lots."

In *Lennig v. Ocean City Assn.*, 56 Am. Rep. pp. 16, 18, 19,

20.

P. 16, Syl. "The defendant, a religious camp meeting association, having laid out and mapped seaside property into lots, reserving a tier of blocks extending from the ocean westward, as a "camp ground," for religious service and tenting purposes, and having sold to the complainant lots by this map fronting on the blocks so reserved, whereon he erected a summer residence, held, that the Association had no right to divide these blocks into lots for the purpose of leasing them with the privilege of erecting permanent cottages."

Pp. 18-19. The Court say: "Whenever the owner of a tract of land lays it out into blocks and lots upon a map, and on that map designates certain portions of the land to be used as streets, parks, squares or in other modes of a general nature, calculated to give additional value to the lots delineated thereon, and then conveys those lots by reference to the map, he becomes bound to the grantees not to use the portions so devoted to the common advantage otherwise than in the manner indicated."

"This principle has been asserted most frequently for the purpose of supporting dedications to uses strictly public, but it is by no means necessary that such a use should be created." * * * *

"The private rights of grantees precede the public right, and are the source from which the public right springs. By such conveyances the grantees are regarded as purchasers by implied covenant of the right to the use of the street as a means of passage to and from their premises, as appurtenant to the premises granted, and this private right of way in the grantees is wholly distinct from, and independent of the right of passage to be acquired by the public." * * * *

"Taking into view also the plan circulated at the sale in May 1880, and the published reports of the Association, it further appears that these blocks and squares were to form

the camp ground reserved for religious services and tenting purposes."

EASEMENTS MAY BE CREATED BY PAROL REPRESENTATIONS

In *Weynand v. Lutz*, 29 S. W. Rep. 1097, one lot owner from a common grantor was allowed to enforce in equity against two other purchasers an easement or right to use the waters of a certain creek which the defendants had fenced up, on the ground that the original owner had given easements in the creek by a general plan or scheme, representing that the purchasers of lots should all be allowed to get water from this creek.

On p. 1099 the Court said:

"If this reservation was made only by parol agreement or representation, which had been acted on by appellants, an easement in the water was created, and appellee would have no right or authority to fence it, and preclude appellants from the use of it. Although there may have been no agreement that created a legal obligation, if the original tract of land was divided into lots, and the plot showed a reservation of the creek from sale, and appellants acted upon it, and made their improvements with a view thereto, they have a substantial right in the water, which a Court of Equity will enforce."

In *McDougall v. Schneider*, 134 App. Div. 208, 118 N. Y. Supp. 861.

The owner of a large tract of land divided it into blocks and lots and caused a map of it to be recorded, printed copies of the map containing these words: "This property when sold is restricted, that making it a first class residential locality," thereafter sold the entire tract in separate parcels to various persons. Each of the deeds, except those on a certain avenue, containing uniform restrictions and providing that the covenants should run with the land until a certain date. It was held that the covenants were "entered into with a design to carry out a general scheme for the improvements or developments of real property," because of the statement in the printed copies of the maps and because of express provisions in each deed, making the covenants applicable to all of the property shown on the map, whether they were included in the particular conveyance or not and because of the declaration with reference to the continuance of the covenant. It was also held that the covenant could be enforced by any of the owners of the land shown on the map upon the theory that there was a mutuality of covenants and consideration, which bound each and gave to each the appropriate remedy.

In *Trustee v. Lynch*, 70 N. Y. Rep., p. 441. On pages 450-451 the Court says:

"The language of Courts and of Judges has been very uniform and very decided upon this subject, and all agree that whoever purchases lands upon which the owner has imposed an easement of any kind, or created a charge which would be enforced in equity against him, takes the title subject to all easements, equities and charges, however created, of which he has notice. (*Parker v. Nightingale*, 6 Allen, 341; *Catt v. Tourle*, L. R. 4, Ch. App. 654; *Carter v. Williams*, 18 W. R. 593, before V. C. James; *Wolfe v. Frost*, 4 Sandf. Chy. R. 72; *Tulk v. Moxhay*, supra [2 Phil. 774]; *Whiting v. Union R. Co.*, 11 Gray 359; *Gilbert v. Peterler*, supra; [38 Barb. 488]; *Barrow v. Richard*, supra [8 Paige 351]; *Green v. Creighton*, 7 R. I., 1; *Bonner v. Jones*, 23 Barb. 153)."

In *Harrison v. Boring*, 44 Tex. Rep. 256 Syl. it was decided that:

"The owner of land may create an easement by parol agreement or representation which has been so acted on by others as to create an estoppel *in pais*, as when one, trusting the agreement or representation, has, on the faith thereof, expended moneys which would be lost if the right to enjoy the easement could be revoked."

On page 266, in the opinion, the Court said:

"The important question is, was the space occupied on the plat of said town by Lot 6 reserved from sale and permanently set apart as a space to be kept for depot purposes, upon the faith of which lots adjoining thereto (one of which was No. 7) were purchased and built upon, by which an easement was attached to said lot No. 7, entitling its owner or owners to a servitude on lot 6 as open space, or to be

afterwards appropriated alone to depot purposes, and not to private use, as attempted by the defendants, Boring and Kenard, in building a business house upon it adjoining that part of Lot 7 owned by plaintiffs."

And on Page 267:

"The owner of land may create an easement by parol agreement or representation which has been so acted on by others as to create an estoppel *in pais*. As 'where he has by parol agreement granted a right to such easement in his land, upon the faith of which the other party has expended moneys which will be lost and valueless if the right to enjoy such easement is revoked, equity has enjoined the owner of the first estate from preventing the use of it.' (*Wash. on Eas. and Serv.* 97, and numerous cases cited.)"

"While the uses and purposes for which a proper dedication may be made are public in their nature, such as ways, landing places, public parks, commons, pleasure grounds, cemeteries, churches, court houses, and the like, and to constitute a technical dedication it must be to the public for a public use. There is a somewhat numerous class of cases where the subject matter is a way or an open area, like a public square, and an act has been done by the owner which creates for individuals rights therein in most or all respects like those which they would have by a proper technical dedication, while the easement is a private and not a public one. *Wash. on Eas. and Serv.* 220."***

"Where, also, the owner of the block of land sold lots to divers persons, representing to each one separately in selling that a strip of eight feet front on the lots was to be left open, though no such reservation was made in the several deeds, and houses were built back of and leaving open said strip in front in pursuance of said representation, equity, at the instance of those who had so built, enjoined and restrained a purchaser of one of the lots who had commenced to build on the reserved strip. Although there was no agreement that constituted a legal obligation, the representation that such was to be the plan of building on said block, made to each one in the sale of the lots, and acted on by some of them who had built in accordance with it, and upon the faith of its observance by the rest, conferred upon those who had thus built an easement upon each of their lots in reference to the said strip fronting on all of the said lots that a court of equity would recognize and enforce as a substantial right. (*Tallmadge v. East River Bank*, 26 N. Y. Rep. 105; see other cases of same class in *Wash. on Eas. and Serv.*, 97, 106.)***

"Now to apply these principles of law to the case before us. It is stated by all of the witnesses that were present that Hall, who was the authorized agent of the company in laying off and selling the lots of the Town of Longview, publicly announced at the sale that lots 6 and 5 in block 21 would not be sold, and that lots 8 and 7 were the first lots sold, and brought the highest price of any lots that were then sold. The important question is. Were his conduct and expressions then such as to reasonably produce the inference on the part of Holt & Gilchrist, the purchasers of lots 8 and 7, and others then present that lots 6 and 5 were to be reserved permanently from sale and to be appropriated to depot purposes alone, and not afterwards to be sold to other persons and used as private property, so as to prevent lot 7 from being contiguous and next adjoining to the grounds so reserved for depot purposes alone, and did Holt & Gilchrist first, and plaintiffs afterwards, act upon and invest their means in purchasing and in making valuable improvements by reason of and in reliance upon such reasonable inference? If so, the company was estopped from afterwards selling part of lot 6 to the defendants, to be devoted to their own private use, and the injunction against them should have been sustained."

In *Morgan v. Railroad Co.* 96 U. S. 716, the U. S. Supreme Court sustained an easement claimed by a railroad in a strip of land upon the ground of estoppel *in pais*, saying, on page 720: "The appellee insists that the record discloses a case of estoppel *in pais*, and that the appellant is thereby barred from maintaining the claim which he seeks to enforce in this litigation. The principle is an important one in the admin-

istration of the law. It not infrequently gives triumph to right and justice where nothing else could save them from defeat."***

"He is not permitted to deny a state of things which by his culpable silence or misrepresentations he had led another to believe existed, and who has acted accordingly upon that belief. The doctrine always presupposes error on one side and fault or fraud upon the other and some defect of which it would be equitable for the party against whom the doctrine is asserted to take advantage.

Merchants Banks v. State Bank 10 Wall. 604:"

"The rule has been settled in Illinois, where this case arose, in accordance with these views. In *Baker v. Pratt*, (15 Ill. 568) the Court said:

"A verbal statement is sufficient, where the party has made an admission which is clearly inconsistent with the evidence he proposes to give or the title or claim which he proposes to set up, and the other party has acted upon the admission and will be injured by allowing the truth of the admission to be disproved."

See also *Smith v. Town of Flora*, 64 Ill. 94, 95; *Gridley v. Hopkins*, 85 Ill. 531, 532.

In *Lowrence et al v. Woods*, 54 Tex. Civ. App. 233; pp. 233 and 235:—

*Syl. "Injunction—Deed—Restriction upon Use—*A certain block in a town was set apart and designated by the owner as residence property exclusively. In a deed to W—for several lots in the block, it was stipulated that said lots should not be used as a feed or wagon yard. Afterwards several lots in the same block were conveyed to L. This deed contained no restrictions upon the use to which the lots might be put, but L had notice at the time of his purchase that the block was dedicated to residence purposes only, and agreed with the vendor not to establish a wagon or feed yard on said lots. W. afterwards built and made his home upon the lots purchased by him. Held, said facts authorized an injunction restraining L. from establishing a feed and wagon yard on his lots.

P. 235. "The Rotan Town Site Company, as a part of the general scheme of platting and laying out and sale of the property belonging to it, designated and set apart Block 53, in which the property of plaintiff and defendant is situated, as residence property exclusively, and W. J. Lowrance and John W. Woods each purchased their respective properties with knowledge of that fact, and when Lowrance purchased lots 9 and 10 he agreed with the Town Site Company not to erect a wagon or feed yard thereon. Woods has erected his dwelling on the property so purchased by him, and Lowrance and Hardin own a wagon yard established on the adjoining property, which was erected after Woods erected his dwelling and which defendants are threatening to operate as a wagon yard and feed yard. These findings we think authorize and require the rendition of the judgment perpetuating the injunction. The effect of such a dedication of block 53 by the Town Site Company, as was found by the Jury, was equivalent to a covenant with Wood in the purchase of his property that the company would limit the use of all other lots owned by it in that block, to residence purposes, and this covenant was binding upon Lowrance, who had knowledge of said dedication when he purchased the property now proposed to be used as a wagon and feed yard. (*Lamar Co. v. Clements*, 49 Texas, 354; *Weynard v. Lutz*, (Lamar Co. v. Clements, 49 Texas, 354; *Weynard v. Lutz*, 29 S. W. 1097; *Corsicana v. White*, 57 Tex. 383; *State v. Travis Co.*, 85 Tex. 441; *Wolf v. Brass*, 72 Tex. 136; *Lewis v. Galmar*, 26 Am. St. Rep. 516, 22 Cyc. 862; *Anderson v. Howland*, 18 Tex. Civ. App. 460, and other authorities there cited; also *Temple v. Sanborn*, 41 Tex., Civ. App. 65 and *Tallmadge v. East River Bank*, 26 N. Y. 105.")

In *Doerr v. Cobbs*, 146 Mo. App. Rep. 343; on page 353 the Court say:

"More frequently a purpose to make a restriction reciprocal and binding upon all persons who should buy lots in the vicinity from the vendor, is inferred from the circumstance that a building plan had been devised and declared by him on a recorded plat of the tract, or publicly announced when lots in the tract were sold at auction, or made known to a private buyer. (*De Gray v. Monmouth*, etc.

Co. 50 N. J. Eq. 329; 24 Atl. 388; Mann v. Stephens, 15 Sim. 377, *Western v. MacDermott*, L. R. 2 Ch. 72; *Coles v. Sims*, Kay 56; *Renals v. Cowlshaw*, 11 Ch. D. 866; *Nottingham, etc. Co. v. Butler*, L. R. 15 Ch. Div. 261; *Tallmadge v. Bank*, 26 N. Y. 105.) Of course the purpose and notice of it may be proved by other facts, by any which fairly tend to prove it."

Same Page 354: "And the fact that a general building plan had been arranged and lots in the tract sold pursuant to it, is quite conclusive in favor of the reciprocal character of the covenant."

In *Peabody Heights Co. v. Willson*, 82 Maryland, 186, pp. 216 and 217-18:—

"Sometimes the contract is implied from circumstances, as was done in *Nottingham Patent Co. etc. v. Butler*, L. R. 15 Queen's Bench, Div. 261. In this last case a body of land containing about 42 acres was offered for sale by auction in thirteen lots, with certain conditions of sale; one of the conditions was that no part of the land should be used as a brickyard or for the making of bricks, except Lot No. 13. All of lots except No. 13 were sold, either by auction or at private sale, subject to the restrictions."***

"The learned Judge who decided the case, in delivering his opinion said:***"When the owner divides his land into lots and offers them for sale, and makes it a condition of the sale that none of the lots shall be used in a particular way, as soon as one of the lots is sold, a contract with the purchaser springs into existence. He acquires a right over all the land offered for sale, which enables him to prevent it from being used in the forbidden way; and also the vendor has a right of the same kind over the lot which he has purchased; (sold?) that is to say, reciprocal servitudes have been created. When another lot is sold, the purchaser, with knowledge of the terms on which the first was sold, takes his lot bound by the servitude, and so on, as the lots are successively sold. In this way it occurs that each purchaser can maintain the servitude over the whole body of land, whether it be in the ownership of the original vendor, or whether it be in the hands of a purchaser from him with notice."

In *Robinson et al., v. Edgell et al*, 57 West Va. 157, on pages 160-61, the Court says:—

"The most frequent illustrations of the application of the principle are found in cases involving the rights of parties holding by conveyance town lots, as subdivisions of a tract of land, the use of which had been limited by like, or similar, clauses inserted in all the deeds for the purpose of impressing upon all the property a certain character or quality, such as residence property. To the end that such property may be the more readily and advantageously sold, the use of each lot for trade, manufacturing, commercial or business purposes, is prohibited. Although the clause is not a covenant to do a beneficial act upon the property of the grantor so as to directly annex to that property a benefit, but, on the contrary, binds the grantee to abstain from the doing, upon his own lot, of a certain act, a Court of Equity looks to the whole scheme as one intended to confer a benefit upon the property remaining in the hands of the grantor after the sale of each lot and passing by subsequent conveyances to the grantees of other lots, as beneficial interests, or rights attached to their lots, and therefore enforces observance of the provisions and restrictions, as readily as a Court of Law would award damages for the breach of a covenant annexed to real property in such a manner as to make it a covenant running with the land.

"Beach on Inj. sec. 474; *Whitney v. Union Ry.* 11 Gray (Mass) 359; 71 Am. Dec. 715; *Parker v. Nightingale* 6 Allen (Mass) 341; 83 Am. Dec. 632; *Peck v. Conway*, 199 Mass. 546; *Smith v. Barry*, 36 Mich. 314; *Watrous v. Allen*, 37 Mich. 262; *Hodge v. Sloan*, 107 N. Y. 244."

In *Stevenson v. Lewis*, 244 Ill. 154, the Court held that the Zion lessees were entitled to an easement in all the parks located on the Zion City site by implied covenant in their leases, upon the principle of an equitable estoppel. The Court after admitting that the plat of Shiloh Park, not having been accepted by the public, did not become a public park, yet held that private ease-

ments therein were created in favor of the lessees, which entitled them to bring suit in equity to protect them; and in that case an assignee (i. e., a mortgagee) of the lessor was restrained from interfering with the easement. On page 155 the Court said:

"The owner is estopped to deny the existence of the dedication whenever private rights intervene."***

"In such case, it is immaterial whether the dedication is statutory or at common law. Where the owner has by deed created interests in the land, which depend for their value upon the continued existence of the conditions shown by the plat, there will be implied a covenant that the owner will not destroy those conditions."

The court in arriving at the conclusion that the parks were designed for the benefit of the Zion City Lessees, referred to the public meeting "attended by 1500 people, at which explanations were given in regard to the disposition of the lots."

On p. 153 the court said:

"The issue involves the construction of the acts of the grantor in connection with the plat, and its vacation."

On Page 156

"The cases cited involved sales of lots. There is, however, no difference, in principle, between sales and leases. The case rests upon the doctrine of estoppel, which precludes a person from taking a position injurious to another and inconsistent with his previous conduct upon which such other has relied and acted. In the case of *Alden Coal Co. v. Challis*, 200 Ill., 222, there was no plat. The Coal Company staked out a town site, and an unincorporated town of five hundred or six hundred inhabitants grew up there, built upon streets and cross-streets, and similar to other unincorporated towns. The title to all the real estate, including the streets, was in the Coal Company, subject to short-time leases (none of them exceeding ten years), of the houses built by the Company and of lots upon which others had built houses. It was held that the Company having staked out the town, built houses and leased them for residence and business purposes with reference to the streets, and thereby induced persons to establish homes and business in reliance upon the existence of the streets and public places in the town, was estopped by its conduct from denying the dedication of the streets to the use not only of the inhabitants of the town but of the general public, and that the fact that the lots were leased for terms of years instead of conveyed in fee did not change the principle."

In *Corning v. Woolner*, 206 Ill. 190, the Court allowed one lot owner to restrain another lot owner from impairing or destroying the easement which both derived from the common grantor by implied covenant in their deeds. This was permitted, although the strip of land which was used as a street had not been at the time legally dedicated and hence only private rights were involved. It was the same as though the owner had devoted the tract to private uses for the benefit of the purchasers of lots in the tract. The court allowed a lot holder to enforce the benefit derived from his implied easement upon the principle of estoppel—saying, on page 201:

"The principle here applied is only in conformity with all other transactions where one who takes a certain position and causes others to act thereon is estopped from afterwards denying or receding from such position to the injury of those whom he has led to act upon the faith of his position."

The foregoing authorities show that the courts make no difference between devotion of property to public and quasi public or private uses. The principles applied by the courts in all such cases are the same. They rest upon the doctrine of estoppel.

And the private rights of the purchasers of lots in a tract of land devoted to private purposes, beneficial or detrimental to the property in the tract through acts or declarations of the owner which are made known to the purchasers at the time of their purchase, and are understood and relied upon by such purchasers, create rights, interests and easements, or servitudes, of the same character as though there had been an attempt by the owner to make a public dedication of a part of the tract to a public use; and one property owner is entitled to sue another for the protection of such rights, benefits, and easements.

The right to sue each other is placed on the ground of reciprocal

rights and obligations, arising from a community of interests.

DEDICATION OR DEVOTION OF LAND TO THE BENEFIT OF PURCHASERS OF LOTS IN THE TRACT MAY BE MADE FOR OTHER THAN PUBLIC USES, SO THAT PURCHASERS CAN ENFORCE SAME ON AN IMPLIED COVENANT.

"Where a general scheme of land improvement is announced to invited purchasers of lots, and part of the promulgated scheme is the declaration that a named portion of the lands within the general plan shall be devoted to special purposes, which are held out to be advantages to all the lots to be sold, an implied covenant is thereby entered into by the owner with the lot purchasers, that the named portion shall be devoted to the announced uses. Each purchaser of a lot and his grantees may enforce this covenant against the grantor or his grantees who purchased with notice of this implied covenant."

Bridgewater v. Ocean City R. R. Co., 82 N. J. Eq. 276 (Syll.)

See also *Chapin v. Dougherty*, 165 Ill. App. 426.

In *Spicer v. Martin*, L. R. 14, App. Cases 12, Lord Macnaghton, in speaking of the rights and obligations of purchasers of parts of a tract of land devoted to certain restricted uses under what in England is usually called "A building scheme" and in the United States "A general plan" for the improvement or use of the property, said: The public were "invited to come in and take a portion of an estate WHICH WAS BOUND BY ONE GENERAL LAW"—referring to the uniform restrictions covering the whole tract of land.

In *Shelby v. C. & E. I. R. R. Co.*, 143 Ill. 386 (Syll.):

"ESTOPPEL—of grantor or heir—to deny grantor's construction put on his deed or contract. A party negotiating the sale of a part of an island, which was valuable for a pleasure ground by reason of two dams on the vendor's other lands, which thereby formed a pond for boating excursions, submitted to the purchaser a copy of a lease to which the grant was to be subject, and a draft of certain clauses he desired to have inserted in his deed; and when the question was raised by the purchaser, whether under such deed the dams would be maintained, he replied that the dams should never be so lowered as to interfere with the free use of the pond for boating purposes, and upon this assurance the contract of sale was concluded, and the grounds fitted up, at great expense, as a pleasure resort: Held, that it would be grossly inequitable to allow the vendor or his heir to recede from the construction he thus placed on the deed he was to, and did afterward, execute."

On Page 398, the Court say:

"If it was not in the nature of an easement appurtenant to the land, it was a collateral right secured by the contract, and, not being covered by the deed, was not affected by it."

In the same case in the Appellate Court (*C. & E. I. R. R. Co. v. Shelby*, 42 Ill. App. 351-54), the court said, Pages 353-354, in reference to the creation of a private easement:

"Having made this representation, equity would seem to dictate that Cass and his heirs were estopped from having that condition in the lease enforced. It is apparent from the evidence that appellant paid \$5,000 and accepted the deed, solely upon the faith that such condition would not be enforced. Specially interrogated about it, as Cass was, he and his heirs were bound by the declaration then made, and which induced the purchase. The law requires of every man good faith when he makes declarations upon which he knows others may act to their prejudice. *Knoebel v. Kirch-Vandolah*, 57 Ill. 520; *Kinnear v. Mackey*, 85 Ill. 96; *Hill v. Blackwelder*, 113 Ill. 283; *Schmohl v. Fiddick*, 34 Ill. App. 190."

In *Smith v. Heath*, 102 Ill. Pages 143, 144, and 145:

PAGES 143-144: "Considering all the facts, this would seem to be a case for the application of the doctrine of estoppel in pais. It is the assertion of no new principle, but

the practical application of a doctrine often resorted to by courts in the maintenance of right and justice, and to defeat the assertion of claims it would be inequitable to allow. Such a defence arises out of matter *in pais*, and may consist of acts or declarations, or both, of the party against whom the doctrine is invoked. It will be seen the claim now put forth to a mortgage lien on the premises in controversy is at variance with the acts of complainant concerning it, and which induced the action of other parties, who would be injuriously affected if he is allowed to maintain his demand. A concise statement of facts will show how clearly the case comes within the rule stated. *It is admitted complainant knew 'Aldine Square,' although marked 'private' on the plat, was to be improved and ornamented, as is usual in the case of a public park. That would have been a useless expenditure of money had it not been intended as an easement and pleasure grounds in front of the dwellings to be erected on the lots of the subdivision.*"

Page 145:

"Neither complainant nor any one else was ignorant of the fact that *unless the square was kept open as a park, the lots fronting on it would not be so desirable as places for residences.* As complainant did not then make known the claim he now insists upon, *since others have invested large sums of money in the lots, under the confident belief his silence indicated that the square would be forever kept open as an easement and park for their benefit, he ought not now to be permitted to assert he has a mortgage lien on the square that would require the outlay of a large sum of money to remove.*"

In *Prouty v. Tilden*, 164 Ill. 163 (syll. No. 2):

"DEDICATION—*effect of exhibiting plat showing streets.* The exhibition by the owner of land, to a purchaser, of a plat showing the land as bounded by a street, is a declaration that the land is so bounded, and the purchaser is entitled to have the street kept open free from the vendor's interference."

On Page 169, the Court said:

"By the plat which it is apparent came from Abbey, and the other circumstances, it is clear *he sold with reference to that plat, and the purchaser and his grantees would have a right to have the streets and alleys so shown remain open forever, free from all claim or interference of the vendor, or those claiming under him. The exhibition of a plat which shows a tract of land to be bounded by certain streets and alleys is, in fact, a declaration it is so bounded. It is an act coupled with a fact shown on its face. It amounts to a declaration that the property is bounded as shown by that plat. The distances marked, showing they would carry the boundary to the street, are equivalent to a declaration that the street is the boundary.*"

In *Smith v. Town of Flora*, 64 Ill. 94, Syllabus:

"CHANCERY—*bill to quiet title and declare a dedication.* Where the acts of proprietors, in laying off a town, as well as subsequent acts, *showing a dedication of ground between lots laid off and the right-of-way of a railroad company, which had been accepted; and where the grantees of the original proprietors afterwards asserted a claim of title to the land so dedicated, by bringing various actions of trespass against those using the same: Held, that a bill to quiet title and establish the dedication, brought by the town after its incorporation, the railroad company and others, would lie.*"

In *Wormley v. Wormley*, 207 Ill. 416:

"*Staking off ground as a cemetery and allowing burials therein amounts to a dedication.* An express setting apart of land for such a purpose by the owner may constitute a dedication of the land as a burial ground or cemetery. (5 Am. & Eng. Ency. of Law, 2d ed., Page 784; 9 id. Page 28; *Hagamen v. Dittmar*, 24 Kan. 42; *Hayes v. Houke* 45 id. 466)."

In *Davidson v. Reed*, 111 Ill. 168, Syllabus:

"*Dedication of ground for burial purposes—whether established.* Where the owner of a quarter section of land

as early as 1844 buried a child in a corner thereof, since which time the same has always been used by the people of the neighborhood as a public burying place, and the declarations of such owner showed an intent to devote the land to such use, and the subsequent owners of the quarter section of land made no objection to such use, but recognized the same as a public burial place, it was held that these facts were sufficient to show a dedication of the land so used, to the public, for a place for the interment of the dead."

On Page 169, the Court said:

"In *Hunter v. Trustees of Sandy Hill*, 6 Hill, 407, it was held that 'dedication' is the act of devoting or giving property for some proper object, and in such manner as to conclude the owner.' It was also held that lands may be dedicated to persons and charitable purposes, as well as for public ways, commons, and other easements in the nature of ways, so as to conclude the owner who makes the dedication."

On Page 170, the Court said:

"The only conclusion to be reached from all the evidence is, that McKnight, when he owned the land, established a graveyard, and intended to dedicate to the public the particular tract in question, to be used as a place for the burial of the dead. It is true that when he sold the land no reservation was made in the deed, but the subsequent purchasers all had notice of the existence of the burying ground, and purchased subject to the rights the public had acquired in and to the property."

In *Trustees v. Walsh*, 57 Ill., Pages 369-370, the Court said:

"****Hunter v. The Trustees of Sandy Hill*, 6 Hill, 413, 414. It operates immediately in the nature of an estoppel, upon the principle that to retract the promise implied by such conduct, and upon which the purchaser acted, would disappoint his just expectations. In that case, the question was one of private right between individuals."

In *Chapin v. Dougherty*, 165 Ill. App. 426, the Syllabus is as follows:

"Where the proprietors of lots establish a plan or scheme to create a desirable residence district and to that end adopt certain building restrictions, such restrictions will be enforced as against a purchaser with notice in favor of a purchaser who was induced to acquire his property by reason of such restrictions."

In the Opinion, the Court said, page 429:

"While the restrictions alleged were incorporated in the deeds to appellants, no restrictions were contained in the deed to appellee nor in the plat of the premises. By the averments of the bill there was a general plan or scheme adopted by the proprietors whereby the property was to be devoted exclusively to residence purposes."

PAGE 431:

"It is immaterial there were no restrictions in appellee's deed if he had the notice averred. It is alleged the plan or scheme was the inducement to appellants to purchase for residence purposes at a higher price than they would have otherwise paid, and that each of them has observed the restrictions in their deeds. By the facts alleged the proprietors of the lots when they so sold to appellants and made severance of them impressed the servient estate of which they remained the owners, with a servitude for the benefit of the appellants who became the owners of the dominant heritage, and the lot purchased by appellee with notice of such alleged facts came to him impressed with the said easement or servitude that was upon it in the ownership of his grantors."

PAROL EVIDENCE AND STATUTE OF FRAUDS

Parol evidence may be introduced to show a dedication of certain property for a public purpose, and thereby establish a private easement therein in favor of the grantee, though no mention of such easement is found in the deed; the easement in such a case passes to the grantee by an implied covenant.

If the grantor's conduct or representations have been relied

upon by the grantee, and he has altered his condition thereby by making a purchase of some of the land in reliance upon the alleged dedication, the owner will be estopped from disputing the dedication so far as it relates to the private rights of the grantee, and the Statute of Frauds will not apply.

It is equally true that parol evidence may be introduced to show a quasi-dedication or devotion by the owner of a part of his property to the use or benefit of his whole tract or subdivision, although in the deed or deeds to his grantees no mention is made of the easement.

But a private easement will be created in such cases if the purchaser, in making his purchase, relied upon the representations of the owner or his agents; and the Statute of Frauds will not apply because the owner by his conduct is held estopped from disputing the existence of the easement so created. The easements in such cases also pass as an implied covenant in the deed to the grantee.

So, if the owner of a tract of land adopts a plan or scheme to devote the whole tract to certain restricted uses which will affect the whole tract if carried out, and he sells lots to purchasers who rely upon the representations made by him or his agents, of the existence of such plan or scheme, the purchaser will acquire an easement or equitable right to the enjoyment of the benefits, privileges and advantages flowing from such a general plan or scheme, notwithstanding no mention of the same is made in the deed to him; and if he has relied upon such representations in making his purchase, the owner will be estopped from disputing the existence thereof, and the Statute of Frauds will not apply.

The easement or equitable right so created in favor of the grantee, will pass by the deed to him as an implied covenant, although not mentioned in the deed.

PAROL EVIDENCE OF COLLATERAL CONTRACT

Parol evidence can always be introduced to show the existence of a collateral contract, whether oral or written, made at or before the execution of the deed, where it establishes some easement, right or privilege not shown to exist by the deed, but not inconsistent therewith.

In *Jones on Real Property*, Vol. 1, Sec. 44, it is said:

"An agreement restricting the use of the land conveyed may be proved by parol. The office of a deed is not to express the terms of the contract of sale, but to pass the title pursuant to the contract. An agreement which was a part of the consideration for the sale, restricting the use of the property, is not merged in the deed, and does not qualify or in anyway affect the title to the land, and the admission of parol evidence to prove such an agreement is not infringement of the rule that parol evidence is not admissible to contradict, vary or explain a written instrument. Thus evidence is admissible of a parol agreement that no part of the property should be used for the sale of intoxicating liquors, and upon proof of the agreement the grantee may be restrained from using the property for such purpose."

"An agreement not to use certain land conveyed for a particular purpose, is not an agreement for the sale of an interest in or concerning such land, which is void under the Statute of Frauds if not in writing."

In 3 *Jones on Evidence*, sec. 439, p. 174, it is said:

"Proof of Independent or Collateral Contracts—Subject Matter Thereof—The general rule under discussion is not violated by allowing parol evidence to be given of the contents of a distinct, valid, contemporaneous agreement between the parties, which was not reduced to writing, when the same is not in conflict with the provisions of the written agreement."

Again, on pp. 178-179:

"The admission of the evidence is not affected by the fact that the writing contains no reference to it. The proffered parol agreement must not be inconsistent with the writing. The law is that agreements, or representations made prior to the written contract under which the party was induced to sign the contract may be shown; in other words, where a parol contemporaneous agreement was the inducing and moving cause of the written contract, or where the parol agreement forms part of the consideration for a written contract, and where the written contract was executed

upon the faith of the parol contract or representations, such evidence is admissible."

See Also *Durham v. Lathrop*, 95 Ill. App. 429, 433.

In 29 *Am. & Eng. Encyc. of Law*, 2nd ed., p. 286, it is said: "Collateral Contract—The Admission of parol evidence to show an agreement collateral to a written contract, is not in contravention of the Statute of Frauds when such agreement forms part of the consideration for entering into the contract."

In *Hayward Tract Ass'n. v. Miller*, 26 N. Y. Supp. 1091; 6 Misc. Rep. 254, the Court permitted parol evidence to be introduced to show that there had been a verbal agreement made between the owner of the tract and the purchaser of lots therein, concerning the manner in which the property should be used, and this evidence was permitted after the Court had decided that the deed on its face only restricted the defendant so far as building upon one certain street was concerned; but after this verbal agreement as to the general plan was shown, and that the defendant had notice of it before he accepted his deed, the Court restrained him from its violation, and issued a mandatory injunction commanding him to remove the building which he had partially erected in violation of the restriction. The court said, on pages 1092 and 1093:

"That such an agreement may be made between the owners of property, having in view the enhancement of its value, and making the property more agreeable for resident purposes, has long been settled law. The agreement need not necessarily be made by any covenants contained in a deed, nor by written contract between the parties, but it may be made by parol. (*Tallmadge v. Bank*, 26 N. Y. 105; *Trustee v. Lynch*, 70 N. Y. 440, 447). When such a contract has been made by parol, any person who receives a conveyance of lots which are included within it, and subject to it, with full notice of the extent and nature of the restrictions, takes the land subject to those restrictions, and is bound by them. Whenever a question is raised as to his liability to conform to the restrictions, the question is whether he had notice of them; and if he did, whether he shall be permitted to use the land inconsistently with the contract entered into by his vendor, and with notice of which he purchased. The rule is that if an equity is attached to the property by the owner, no one purchasing with notice of that equity can stand in a different situation from the party from whom he purchased. (*Tulk v. Moxhay*, 11 Beav. 571, 2 Phl. Ch. 774). The case just cited is a leading case upon that point, and, so far as I can discover, it has been followed by the courts of England and of this country, not only without objection but with unqualified approval. (*Coles v. Sims*, 5 De Gex M. and G. 1; 3 Pom. Eq. Jur. sec. 1295, and notes; *Tallmadge v. Bank*, 26 N. Y. 105; *Hodge v. Sloan*, 107 N. Y. 244, 17 N. E. 335.) In the above cases and authorities cited there will be found referred to a large number of other cases laying down the same principles and citing the same cases. It is unnecessary therefore to indulge here in any long discussion upon the subject, because the law is so thoroughly settled.***

"There can be no question that he was given to understand what the nature and the extent of the restrictions were, and that he knew all about it before he took his deed. That being so, it would be a clear violation of the equitable rights of the other owners of this tract to permit him to break the rule which all of them have made for their joint advantage."

In *Hall v. Solomon*, 61 Conn. Rep. 476, 482, 484, the Court sustained an injunction obtained by one of the grantors and a number of lot owners against another lot owner to restrain him from using his property for saloon purposes; the deed did not contain any restriction on the use of the land, but parol evidence was permitted to show the agreement. The Court said, on pages 482-483:

Page 483. "An agreement not to carry on a particular kind of business on certain premises is not an agreement for the sale of an interest in or concerning said premises.

"In 1809 this court said:

"The agreement not to use his mill after a certain day is not within the Statute of Frauds and Perjuries; for this

statute contemplates only a transfer of lands, or some interest in them." *Bostwick v. Leach*, 3 Day [Conn.] 476. "That is as sound law today as it was eighty years ago. See also Encl. of Law, Vol. 8, pp. 701, 703."

Page 482 "Therefore a parol agreement being a part of the consideration for the sale restricting the use of the premises in one particular for a limited period, is not merged in the deed, and does not qualify, or in any way affect the title to the land, and the admission of parol evidence to prove such an agreement is no infringement of the rule that parol evidence is not admissible to contradict, vary or explain a written instrument. *Collins v. Tillou*, 26 Conn. 368; *Pierce v. Woodward*, 6 Pick. 206; *Willis v. Halbert*, 117 Mass. 151; *Tallmadge v. East River Bank*, 26 N. Y. 105."

In *Pierce v. Woodward*, 6 Pickering 206, [Mass.], the deed of the property did not contain any agreement on the part of the grantor not to carry on a grocery business within certain limits of the property sold, and yet evidence of such a verbal agreement made at the time, was admitted and upheld.

The Court held, "it was an inducement for the plaintiff (the grantee) to make the purchase," and though the consideration in the deed was stated to be \$2500 in money, the Court held this collateral verbal agreement was not "inconsistent with the deed."

In *Equitable Life Assurance Soc. v. Brennan*, 148 N. Y. Rep. 661, on page 672 the Court said:

"There are many cases in this country and England which uphold the doctrine laid down in *Tallmadge v. East River Bank* (26 N. Y. 105), to the effect that, although the legal title be absolute and unrestricted, yet the owner may, by parol, contract with the purchasers of successive parcels in respect to the manner of its improvement and occupation affect the remaining parcels with an equity requiring them also to be occupied in conformity to the general plan which is binding upon a subsequent purchaser with notice."

In *Miller's Nat. Ins. Co. v. Kinneard*, 35 Ill. App. Ct. Rep. 105 (Syl.) it is said:

"The rule that parol testimony cannot be received to contradict, vary, add to or subtract from the terms of a valid written instrument, is not infringed by proof of any collateral, parol agreement which does not interfere with the terms of the written contract, though it may relate to the same subject matter."

See also: *Town of Kane v. Farrelly*, 192 Ill. 525; *C. & E. I. R. Co. v. Shelby*, 42 Ill. App. 340, 351-355, affirmed in 143 Ill. 386, (See pp. 398, 400).

In *Leinau v. Smart*, 30 Humph. Rep. [Tenn.] Vol. 11, 308, on pages 308, 309-310; it is said: (Syl.)

"Leinau the owner of two tavern houses in McMinnville, sold and conveyed one of them to Smart with a verbal agreement, made at the same time, that the other house should not be used as a tavern. Leinau disregarded the verbal stipulation, and Smart brought an action for damages.

1. "The agreement for the plaintiff in error assumes, that because the stipulation in relation to the 'Jewel House' was not reduced to writing and inserted in the deed of conveyance, parol evidence of such agreement was wholly inadmissible. The argument is fallacious. It is very clear that parol testimony cannot be admitted to add to a written agreement a term or stipulation agreed upon between the parties before or at the time the agreement was reduced to writing to be part of the written instrument, but not introduced therein, for this would be in effect to alter such agreement. Chitty on Con. 107, (ed. of 1848) Stark Ev. 559. But it is no less clear that this principle does not apply to a case like the present. Here the original agreement between the parties, no part of which was reduced to writing, was a matter altogether distinct from the deed of conveyance subsequently executed, pursuant to one of the stipulations of said agreement; and the stipulation in respect to the 'Jewel House' upon which this action is founded, was entirely collateral to and independent of the stipulation for the sale and conveyance of the 'Cain House.' The deed for the latter property is in no sense in question in this suit, nor does the parol evidence adduced to support the present action in the slightest degree affect, much less vary or con-

tradict any of its terms. But it is well settled upon authority, that at common law, in cases where the contract is not affected by the Statute of Frauds, additional terms may be established by parol testimony, and shall not be excluded by the existence of a written agreement as where the additional terms amount to a substantial collateral agreement. Chitty on Con. 208; 2 Stark Ev. 551, 555."

2. "It is too obvious to admit of discussion, that the agreement of the plaintiff in error, that the 'Jewel House' should not be used as a tavern, is not affected by any provision of the first section of the Statute of Frauds (1801 Ch. 25); that portion of the section in relation to agreements which are not to be performed within the space of one year from the making thereof has been supposed to be applicable. This enactment extends only to contracts which are not to be carried into full, effective and complete execution within a year from the making thereof, or, in other words, to cases in which by the express appointment or understanding of the parties, the thing is not to be performed within a year. Chitty on Con. 67-68. Of necessity it can be applicable only to affirmative contracts, for how can it be held to apply to a negative contract or stipulation—to a thing not only not to be done within a year, but not to be done at all at any time."

PART PERFORMANCE—ESTOPPEL

In 26 Am. & Eng. Encyc. of Law, 2nd. ed., it is said: (page 50)

"*Doctrine of Part Performance—In General—Interest in Land*—Although a contract for the sale or transfer of an interest in real estate is in parol, when a writing is required by the Statute of Frauds, it may yet be enforced in equity where there has been partial performance of the nature hereinafter described, by the party seeking the aid of the court.

"*Theory of the Cases*—While the courts in their decisions of the doctrine of part performance as an exception to the general rule that a contract void by the Statute of Frauds will not be enforced, do not agree in the precise language used, nor even always in stating the incidental considerations justifying or explaining the subject, the general consensus of opinion seems to be that there must have been such part performance by the party asking for a decree as that the parties cannot be restored to their original relative positions; and further, the situation must be such that to permit the defendant to invoke the Statute intended to prevent fraud would be, in effect, to make the Statute itself an engine of fraud.

(Page 53-54)

"*Performance must have been on Faith of Contract*—The act of plaintiff alleged to constitute part performance must have been performed in good faith, in reliance upon the parol contract sought to be enforced, and must, it has been said, refer to, result from, or be made in pursuance of the agreement proved, and be of such a nature that but for the contract they would not have been performed. The acts relied on must furthermore be such as could be done with no other view or design than to perform the agreement, and not such as are merely introductory and ancillary to it.

"*Whether all the acts done called for by the contract or prove it*—But according to the better doctrine, not all the acts relied on need be required by the contract or a part of it, as where a vendee, or lessee, who has gone into possession, erects valuable and permanent improvements on the property, independent of any stipulation in the contract. Nor need such acts, it has been held, be of such a nature as to prove the contract, it being sufficient that they are consistent with, and difficult of explanation in the absence of the existence of a contract such as is sought to be established by parol proof. The language of some of the cases, however, seems to require that the act or acts relied on must be part and parcel of the contract, and also of such a nature as to be evidence of the agreement. But while all the acts relied on must, as already stated, be consistent with the agreement sought to be proved, it is believed that they need not be more than this, nor need they be performed pursuant to the agreement itself. For example, it can in general scarcely be said

to be a part of a vendee's contract with his vendor that the former shall take possession of the property, and still less that he shall improve it, and yet it is well settled, as shown elsewhere, that the taking of possession of real property under a contract of sale, and the erection of valuable improvements thereon, entitles a vendee, as against his vendor, to specific performance."

In 29 *Am. & Eng. Encyc. of Law*, 2nd ed., page 847, it is said:

"Part Performance of Contract by One Party—Where one party to a verbal contract has, in reliance thereon, so far performed his part of the agreement that it would be perpetuating a fraud upon him to allow the other party to repudiate the contract, and to set up the Statute of Frauds in justification thereof, equity will regard the case as being removed from the operation of the Statute and will decree specific performance of the contract."

In *Reed on the Statute of Frauds*, Vol. 2, pp. 163, 164 (Sec. 542), it is said:

(Page 163)

"One of the most conspicuous exceptions which courts have ever made to the positive directions of a Statute, is that by which a contract, involved under the Statute of Frauds, is enforced in equity when partially performed."

(Page 164)

"Lord Chancellor Cowper said that 'whenever a parol agreement is begun to be put in execution, and intended to be continued,' it would be enforced in equity; and that the remedy at law was forbidden by the Statute, was an additional reason for giving relief in Chancery."

In *Ashelford v. Willis*, 194 Ill. 492, on pp. 502-503, the Court said:

"While at law, in order to constitute a valid conveyance of real estate or any interest in land, it must be by deed having a seal and attended with certain formalities, yet in equity a good and indefeasible title may be conveyed without any writing whatever. The rights of the parties depend upon the character and extent of performance and the effect upon the donee by allowing repudiation. Practically all the writers on equity jurisprudence are agreed that contracts not under seal, and even contracts not in writing affecting or concerning an interest in land, are recognized in equity, if they have been so far performed that to permit a party to repudiate them would of itself be a fraud, and this Court is committed to that doctrine. (*Martin v. Martin*, 170 Ill. 639; *Morrison v. Herrick*, 130 id. 631; *Fitzsimmons v. Allen's Admr.*, 39 id. 440; *Ramsey v. Liston*, 25 id. 114).****

"As has been aptly said by expounders of the law: 'But equity will not allow a statute designed to prevent frauds to be made an instrument for committing them, and it will give relief where a wrongful advantage has been obtained by means of the statute.'"

In *Cross v. Weare Com. Co.*, 153 Ill. 500, at page 515, in opinion, the Court said:

"A court of equity has power to establish a title to real estate by estoppel against the former owner, who, by his acts and representations, has induced another to purchase or take a mortgage from one holding a defective or partial title (*Hill v. Blackwelder*, 113 Ill. 283; *Mills v. Graves*, 38 id. 455; *Wade v. Bunn*, 84 id. 117; *Robbins v. Moore*, 129 id. 30)."

Contracts not in writing, concerning land, are recognized in equity if they have been so performed that to permit the party to repudiate them would of itself be a fraud.

Martin v. Martin, 170 Ill. 639, 643;

Morrison v. Herrick, 130 Ill. 631;

Ashelford v. Willis, 194 Ill. 492, on page 502.

Pasquay v. Pasquay, 235 Ill. 56.

Part performance of a verbal contract concerning land by a party who relies upon the verbal promise, will prevent the Statute of Frauds from applying.

Smith v. Yocum, 110 Ill. 142, p. 145, and cases cited:

Bohnan v. Bohnan, 59 Ill. 335;

Warren v. Warren, 105 Ill. 569, 576.

A permanent easement may be created in land by parol, which the owner and his grantees with notice will be estopped from disputing after the owner of the estate benefited by the easement has changed his conduct in reliance upon the verbal promise.

Russel v. Hubbard, 59 Ill. 336, 341;

Clarke v. Gaffney, 116 Ill. 362, 369.

Smith v. Heath, 102 Ill. 142, on pp. 143-145.

The Statute of Frauds has also been held not to apply to an agreement simply concerning the use of land. It is held that such an agreement does not constitute an interest in the land within the Statute of Frauds, so as to require the agreement creating the same to be in writing.

In *Brown on Statute of Frauds*, 5th ed., sec. 269, pp. 356-57, it is said:

"It is undoubtedly the meaning of this branch of the Statute that only those agreements which bind the parties to a change in some respect in the title to the land, are required to be in writing. Thus, as we had occasion to see in a former part of this book, under the head of 'Conveyance,' a verbal agreement for the settlement of an uncertain boundary is binding between the parties, as no title of either is affected thereby; neither could be said to own the disputed tract as neither had any evidence whatever of title in it; and the same is true of an agreement which merely restricts the purchaser of land as to the manner in which, or the purposes for which he shall use the land, while at the same time his title to it is not impaired, as, for instance, stipulations that he shall not carry on a certain trade, or use certain buildings upon the premises, or the like. Note 2, *Bostwick v. Leach*, 3 Day (Conn.) 476; *Leinau v. Smart*, 11 Humph. (Tenn.) 308; *Fleming v. Ramsey*, 46 Pa. St. 252."

In 3 Day (Conn.) 476, on page 484, the Court says:

"The agreement not to use his mill after a certain day, is not within the Statute of Frauds and Perjuries; for this Statute contemplates only a transfer of lands, or some interest in them. In this case there was no transfer of any right, but only an agreement not to exercise a right. He parts with no interest to any person. There is no conveyance of the stream, or indeed, of any interest whatever. Thus, it differs nothing in principle from the case where a man has carried on a trade in his house, or shop, and agrees, for a valuable consideration, not to carry on his business at that particular stand; and yet such contract has never been held to be within the Statute."

In 29 *Am. & Eng. Encyc. of Law*, 2nd ed., on pages 880, 881, it is said:

"Agreement Concerning Use of Property —

****An agreement to use or not to use premises in a certain way is not an agreement within the Statute."

A verbal agreement not to use certain land for the purpose of boring for oil on it, is not within the Statute, and will be enforced by injunction if violated.

Ware v. Langmade, 9 Ohio C. C. 85, p. 89. (6 Ohio Cir. Dec. 43.)

So, also, verbal agreements as to fences on land are upheld. *Fleming v. Ramsey*, 46 Penn. St. 252;

See also *Leinau v. Smart* (Tenn.) 30 Humph. Rep. p. 308, before cited.

The receivers sold lots in Zion City with the same restrictive covenants. It was stated in these leases as follows:

"It is expressly admitted by the lessee that each and every one of the restrictions contained in this lease against the use of said premises, or any part thereof, for any prohibited use or purpose during the term of this lease, are reasonable and necessary for the protection of the lessor and other residents of Zion City Site."

This statement in the leases to the different purchasers from the receivers was similar in effect to the statement in the Dowie leases, and was tantamount to the representation made by John Alex. Dowie and his agents on their sale of lots, to the effect that the restrictive covenants were for the benefit of the purchasers. If the restrictive covenants were reasonable and necessary for the protection of the residents of Zion City Site, then it was absolutely necessary that the remainder of the property held by the receivers should be held under like restrictions else there would be no protection to these lessees. If the receivers could

locate a saloon or a pig-sty upon a lot next door to a lot adjoining one he had just sold under such a provision, then such lessee would have no protection from the restrictive covenants. It therefore necessarily follows that the receivers impliedly covenanted by these leases that the restrictions should cover the whole of the remaining property held by him. This is true under the principles upon which the restrictive covenants have been enforced by courts of equity, as shown by all the decisions.

This gives special ground of equitable jurisdiction in this case to those lessees who purchased lots from one of the receivers, under leases which expressly stated that the restrictions were necessary for their protection and the protection of the other residents of Zion City Site.

The *Statute of Frauds*, Section 2, Chapter 59, has this exception to it:

"This section shall not apply to sales upon executions, or by any officer or person pursuant to a decree or order of any court of record in this State."

Judicial Sales are therefore not included in the *Statute of Frauds*.

Chandler v. Morey, 195 Ill. 596.

In this case, therefore, the purchasers of lots from the receiver with restrictive covenants in their leases are not precluded by the *Statute of Frauds* from showing any verbal representation which the receiver made impliedly or expressly to the effect that the restrictions were put in the leases for the benefit of the purchasers, or that the remaining portion of the Zion Estate would be put under restrictions.

The stockholders in the Zion Land & Investment Association had a written contract signed by the party to be charged, i. e., John Alex. Dowie, the lessor, which provided that said John Alex. Dowie should purchase a large tract of land near Chicago, and locate thereon a city to be known as Zion City; and that he should have full authority to manage, subdivide, protect, lease, sell, and convey, from time to time, the real estate so acquired in such parcels, for such consideration and upon such terms, and with or without restrictions and easements, as he should deem best. The stockholders of the Association were given the right under the agreement to exchange their stock for real estate in this Zion City. Some of the complainants were stockholders in the Association, and upon the representation of said John Alex. Dowie, and his authorized agents, that the land would be protected by restrictions against the use of the same for saloons, tobacco stores, drug stores, etc., purchased some of the property in exchange for their stock, and built valuable and lasting improvements upon the property so purchased in reliance upon such representations.

John Alex. Dowie, with authority under the Land Association agreement to protect the property and sell it with or without restrictions, having elected to protect it by selling it with restrictions in all leases, upon which these complainants relied and changed their portion, is now estopped from asserting or claiming that all the property in Zion City Site is not protected by these restrictions; and if this estoppel is good as to him, it is binding upon his privies in estate. See cases hereafter cited.

If John Alex. Dowie, or one of the receivers, had violated the agreement with the Land Association stockholders by electing to change the location of the Zion City Site to some other locality, and then dispose of the unsold portion of the present Zion City Site for a cemetery, or for a stock farm for raising hogs, no one would dispute the right of such stockholders, who had bought lots in reliance upon the selection of the present Site as the location for Zion City, to relief in a court of equity; yet the change in respect to selling lots *without* restrictions, after the election had been once made, under the agreement to sell *with* restrictions, is just the same kind of a breach of the Land Association agreement.

The option was given to John Alex. Dowie to select the present Site, or some other site, and an option was given him to sell with or without restrictions. When either option was once exercised, and the stockholders changed their positions in reliance upon it, the determination or decision could not be changed and a new location selected, or the option to sell with restrictions be changed to one to sell the land without restrictions.

Under the Articles of Agreement creating the Zion Land and Investment Association, John Alex. Dowie appointed by said instrument, which was signed by him, H. Worthington Judd as Secretary and General Manager of said Association, under the

supervision and control of said John Alex. Dowie. This agent so authorized, in writing, by John Alex. Dowie, the owner of the land, represented, in writing, in articles published in the *LEAVES OF HEALING* and the *ZION BANNER*, that no saloons, tobacco stores, drug stores, etc., would be permitted on the land, and these articles were signed with his printed signature.

This was a representation in writing forming part of the contract which was entered into between the shareholders in the Zion Land & Investment Association, which induced them to surrender their stock and take real estate in payment for the same, and being made in writing by an agent thereunto authorized in writing, is strictly within the requirements of the *Statute of Frauds*. (Chapter 59, Section 2.)

A PRINTED SIGNATURE IS A SUFFICIENT
COMPLIANCE WITH THE STATUTE
OF FRAUDS.

In 1 *Reed on the Statute of Frauds*, Section 386, under title, "The Execution of the Memorandum," it is said:

"A printed signature is good. Any mode of writing or printing a signature is sufficient, if adopted as such."

To same effect, see:

Weston v. Meyers, 33 Ill. 424, 432-433.

Commonwealth v. Ray, 3 Gray 447.

Drury et al., v. Young, 58 Md. 546, 553-554.

20 *Cyc.* 274-275.

29 *Ency. of Law*, 2d ed., 856-857.

Offer or proposal to dispose of land on certain terms, if accepted before the offer is withdrawn, is binding on the owner.

Perkins v. Hadsell, 50 Ill. 216, 219.

The clause in the Zion leases which says, "With the rights, privileges, easements, and appurtenances thereunto attaching and belonging" is an express grant of the equitable easements which we contend for.

"Extrinsic proof is always competent to identify the subject matter of a contract if necessary, and to admit it in no way violates the rule that parol testimony is never admissible to contradict or vary the terms of a written contract."

See *Marske v. Willard*, 169 Ill. 282, 283, and to the same effect:

Clarke v. Powers, 45 Ill. 253.

1 *Warvelle on Vendors*, 2d ed. sec. 132, 135.

Prettyman v. Walston, 34 Ill. 188.

Evans v. Gerry, 174 Ill. 601, 602.

Chicago Dock & Canal Co. v. Kinzie, 93 Ill. 415.

Brown v. Auburn State Bank, 72 Ill. App. 587.

Colcord v. Alexander, 67 Ill. 583.

Hull v. Croft, 132 Ill. App. 511, 512.

Bulkley v. Devine, 127 Ill. 407, 409, 410.

Dougherty v. Purdy, 18 Ill. 208.

Bradish v. Yocum, 130 Ill. 392.

Halliday v. Hess, 147 Ill. 591.

Parol testimony is proper in order to explain what was designed to be granted in an instrument under the expression, "With the rights, privileges, easements, and appurtenances," etc.

See *Parrish v. Vance*, 110 Ill. App. 57, where the court held that the furnishing of electric light without charge to the tenant could be shown by an oral agreement made just prior to the execution of the lease. (See Page 59 in Opinion of Court.) This was admitted in order to show what was granted to the tenant as an appurtenance passing under the terms of the lease. On Page 59, the court say the tenants claimed that "they were expressly informed by appellants (the lessors), just prior to the execution of the present lease, that light, heat, and janitor service would be furnished as before; that rooms occupied by them under the lease were formerly the engine room of the building before being converted into offices, and that without the outside light with low studded ceiling, and surrounded by other offices, it is essential that they be lighted as they have been."

It would seem from this case that where the furnishing of electric light without charge under the lease depended wholly upon the oral testimony as to conversations that took place prior to the execution of the lease, that, from this oral testimony, the court determined that the parties had agreed that the furnishing

of electric light without charge was to become an appurtenance of the premises demised, so that it passed as an appurtenance under the terms of the lease.

See also the cases cited in the Opinion of the court at the bottom of Page 617.

See also *Kirkpatrick v. Brown*, 59 Ga. 450, 452-453.

Lynch v. Hunnke, 19 N. Y. Supp. 718, 720, where oral testimony was allowed to show what the parties understood was to become appurtenant to the demised premises, and to have included under the term "appurtenances" in the lease.

See also *Lambe v. Manning*, 171 Ill. 612, 620-621, where the court allowed oral testimony to show that a license was not an easement appurtenant, and so did not pass by a deed, because of the oral declarations of the grantor, to the effect that he intended the license granted (to take gravel from adjoining land) was to be *personal* to the grantee, and hence did not become an easement appurtenant to the land conveyed.

See also *Slack v. Knox*, 114 Ill. App. 442, in quoting from a case decided by the Supreme Court, where it is said:

"The law must give a common sense construction to grants, and consider the state of things, and the consideration in view of the parties at the time the grant is made, *which moves them to its execution and acceptance.*"

If parol testimony was introduced in this case to show what moved the parties as lessees to the execution and acceptance of the lease, it would establish that one of the considerations was that the Zion lessees were to have the benefit of the restrictions placed upon all the Zion City Site, and if this was the intention of the lessors and the lessees in making the leases, then necessarily an equitable easement was granted by the leases to the respective lessees in all the land constituting the Zion City Site, to enable them to protect and enjoy the benefit so granted to them.

If any species of property, tangible or intangible, capable of identification is referred to in the deed or lease as passing by the grant, it is as much included in the grant as though it has been expressly, specifically, and definitely identified. Parol evidence is allowed to show what was meant to be included and conveyed by these terms.

A court of equity raises an implied contract on the part of the common grantor to restrict the use of his remaining property where he has adopted a scheme or plan for the disposal of a tract of land by putting it under certain restrictions calculated to give the owners a benefit from the restrictions. In such cases, the consideration given by the different purchasers for the benefit of these community restrictions would be taken away from them, or destroyed by the grantor, if he was allowed to use his remaining property for the undersirable purpose. This obligation on the part of the common grantor is *implied* by a court of equity from the *community of interests* existing between him and his grantees. They all have an interest in preserving the property from being used for the undesirable purposes. This creates a reciprocity of obligations and the whole doctrine of the enforceability of restrictive covenants by one grantee against another in such cases rests upon this doctrine of community of interests.

A court of equity holds that where the benefit of such restrictive covenants, designed to cover a whole tract of land, passes to the common grantor by the leases from the tenants, this common grantor takes the benefit *com a onere*, that is, with the burden which is attached to the same. This is under the well-known common law maxim, *Qui sentit commodum, sentire debet onus.*

In *Stott v. Avery*, 156 Mich. 674, on Page 684, the court, in speaking of this kind of a situation said: (Citing from *Tallmadge v. East River Bank*, 26 N. Y. 105.)

"Selling and conveying the lots under such circumstances, and with such assurances, though verbal, bound Davis (the common grantor) in equity and good conscience to use and dispose of the remaining lots so that the assurances upon which Maxwell and others had bought their lots would be kept or fulfilled. This equity attached to the remaining lots so that any one subsequently purchasing from Davis any one or more of the remaining lots with notice of the equity as between Davis and Maxwell and others the prior purchasers would not stand in a different situation from Davis, but would be bound by that equity."

In *Allen v. City of Detroit*, 167 Mich. 464, the court restrained the City of Detroit from building a fire engine house upon a

lot which it had purchased through a deed from the common grantor, containing no restrictions, but with notice that the grantor had made verbal representations which created equitable easements in favor of prior purchasers and entitled them to an equitable servitude upon the whole tract, restricting it to use for residence purposes only.

See also the case of *Deuster v. Alvin* 145, Pac. Rep. (Oreg.) (Feb. 15, 1915) Page 661.

Also:

Hudson v. Cripps, L. R. 1896, 1 Ch. p. 265, 268, 269.

Tiedman on Real Property, sec. 433, Pages 423, 424. (2 ed. Sec. 603, p. 571.)

Sanford v. Keer, 83 Atlantic Rep. 225, 226; Court of Errors and Appeals of N. J.

14 Am. & Eng. Ann. Cases, p. 1021—Note.

Broom's Legal Maxims, 7th ed. page 709, explaining maxim, "*Qui sentit commodum sentire debet et onus.*"

Rogers v. Rosegood, L. R. 1900, 2 Ch. Div. 388.

Reed v. Bickerstaff, L. R. 1909, 2 Ch. Div. 305, 306.

Chapin v. Dougherty, 165 Ill. App. 426.

"Restrictions as to use of property conveyed or demised raises by *implication* a covenant on the part of the grantee or lessee against the use of the property in that way."

8 *Encl. of Law*, 2d ed. page 62.

See also to the same effect:

Sanitary District of Chicago v. Martin, 129 Ill. App. 308, 314.

In 20 Cyc. 282, Paragraph 10-B, it is said, in referring to the Statute of Frauds:

"CONTRACT IMPLIED.

"The statute does not extend to obligations implied by law, and hence they are enforceable, although there is no writing."

NOTE 34: The following illustrations are given:

Urquhart v. Brayton, 12 R. I. 169 (where it appeared that land subject to a mortgage was conveyed to a grantee who assumed the mortgage "as part of the consideration of this deed," and it was held that his promise to pay the mortgage debt was *implied* by law, and not within the statute.)

"Where a contract is made for a year's services, and on the expiration of that time the services are continued in the same way, the statute of frauds does not preclude the *implication* of a contract for services for a second year at the same rate. *Aiken v. Nogle*, 47 Kan. 96, 27 Pac. 825, *Patterson v. Suffolk Mfg. Co.* 106 Mass. 56; *Sines v. Supt. of Poor*, 58 Mich. 503, 25 N. W. 485; *Bennett v. Mohler*, 90 N. Y. App. Div. 22."

In *Bishop on Contracts*, 2d ed. page 98, Section 254, it is said:

"STATUTE OF FRAUDS. Implications created by construction may be added to the words of contract to render it a sufficient writing under the Statute of Frauds."

In Section 309, on Page 23:

"The Statute of Frauds has no relation whatever to contracts created by law among which the equitable estoppel may be included."

In 2 *Story Eq. Jurisp.*, 12th ed., sec. 1218, it is said, in speaking of a vendor's lien:

"Courts of equity have proceeded upon the ground that the trust being raised by implication is not within the purview of that statute (Statute of Frauds), but is excepted from it."

In 9 Cyc. 252, it is said:

"A contract, it may be truly said, includes not only what the party actually wrote down or said, but all those things which the law implies."

To the same effect, see:

1 *Warvelle on Vendors*, 2d ed. p. 148, sec. 111.

See also:

Stevenson v. Lewis, 244 Ill. 155;

Clarke v. Gaffney, 116 Ill. 362, (Quoted from herein);

Schickhaus v. Sanford, 91 Atl. Rep. 878, 879;
Corning v. Woolner, 206 Ill. 199, 200, (quoted herein);
Powers v. Heffernan, 233 Ill. 597, (quoted from herein);
Clarke v. McCormick, 174 Ill. 164, 173-175.

In *Grimley v. Davidson*, 133 Ill. on p. 121, the Court said:

"It is seldom that the whole of the purposes of the parties to a contract are so clearly expressed as to need no aid from inference."

Brown on Covenants, page 116.

"Where a contract as expressed in writing would be futile, and would not carry out the intention of the parties, the law will imply any term obviously intended by the parties which is necessary to make the contract effectual." *Per Bowen, L. J. Oriental Steamship Co. v. Taylor*, (1893) 2 Q. B. p. 527; see also *Leader v. Moody*, (1875) L. R. 20 Eq. 145; *Hudson v. Cripps*, (1896) 1 Ch. 265."

In 2 *Reed on the Statute of Frauds*, sec. 640, pp. 324, 325, it is stated by the author that:

"Promises implied by law are not within the Statute of Frauds."

All of the promise of easements or right which are implied in a deed, come within the general rule above stated.

But it is not necessary in this case to invoke either the doctrine that the easement or right created is not such an interest in land as to be within the Statute of Frauds, or that it is an implied promise created by each lease, and therefore not within the Statute, because it is included in the written instrument by implication.

In this case, the doctrine of estoppel *in pais* is sufficient to support all the claims of the lessees to the quasi easement or equitable right to have the Zion City Site used only for the restricted purposes authorized by the leases.

The lessees relied upon the representations of the owner and his agents that the tract had been so devoted to restricted uses, and made purchases or leases relying upon the same; hence the owner and his privies in estate, are now estopped from denying these rights, which passed to each lessee when he paid his money and obtained his lease.

An estoppel binds privies in estate.

Bispham's Equity Jurisp. sec. 294, p. 438;

Corning v. Woolner, 206 Ill. 190.

Russell v. Hubbard, 59 Ill. 336.

OWNER RESERVING POWER TO WAIVE RESTRICTIONS

Your attorney lays stress upon the claim that John Alexander Dowie, the lessor, reserved the power to waive restrictions, and that, therefore, the restrictive covenants were not designed for the benefit of the property, but were simply intended for the personal benefit of the lessor.

In considering this matter, it must be borne in mind that the lessor in the Zion leases did not reserve the power to waive any of the restrictions contained in the paragraph of the leases which I have first quoted in this opinion. Those restrictions were all designed to be *permanent in character*, as the lease shows, and no provision whatever was made authorizing the lessor or any one else to release or waive one of those permanent restrictions. They were designed to preserve the property from immoral and objectional uses, which no change in the environment would ever make proper or desirable. But there were certain other restrictions contained in a succeeding paragraph of the leases, which were of such a character that a change in the environment might make a release or waiver of these restrictions, either temporarily or permanently perhaps desirable. These restrictions are contained in the following provision:

"And the lessee covenants, promises and agrees that said lessee, on behalf of such lessee, and the heirs, executors, administrators, lessees, successors and assigns of such lessee, and this lease is made upon the further express condition that the said premises shall not, nor shall any portion thereof or any building or structures or anything else now or hereafter located on said premises, ever be used or occupied by the lessee or by the heirs, executors, administrators, lessee, successors or assigns of the lessee, or by any one else at any time during the term of this lease, (without the written consent of the lessor is first obtained) for manufacturing purposes or as or for a junk shop, or a coal, wood, lime, brick, stone or lumber yard."

The other clause in the lease, which your attorney quotes for further evidence in support of his opinion that the parties did not design the restrictive covenants to be for the benefit of the property of the lessor or his lessees, but simply for the personal benefit of the lessor, is as follows:

"It is further understood and agreed, between said lessor and lessee, and their respective heirs, executors, administrators, successors, lessees and assigns, that any consent by the lessor, or by his heirs, executors, successors or assigns to the use of said premises, or any part thereof, by the lessee or by the heirs, executors, administrators, lessees, successors or assigns of the lessee, for any purpose prohibited by this lease, must be in writing, signed by said lessor, or by his heirs, executors, successors or assigns; and any consent or waiver shall not be deemed or construed as a consent to waive succeeding breaches of the same covenant or condition or breaches of any of the other covenants or conditions, of this lease, than those so specifically waived; and if, such consent or waiver is limited or restricted in respect to the time, way, or manner, the said premises, or any part thereof, may be used for a purpose prohibited by this lease, the same shall not be treated or construed as a complete abandonment or discharge of such respective covenant or condition; but, on the contrary, any use of said premises or any part thereof, at any time thereafter, by any party, beyond the time so limited, or in a different way or manner than as authorized by such written consent, shall entitle the lessor to the same rights and remedies for such unauthorized use as though such consent or waiver had not been given; and any waiver by the lessor, or by his heirs, executors, successors or assigns, of any restrictive covenant or condition in respect to the use or occupation of adjacent property, or other property constituting part of Zion City Site, contained in any lease or leases of such property, shall not be considered or treated as a waiver of any of the restrictions contained in this lease."

In a proper construction of this lease, the last clause above cited, must be held to apply simply to the clause in the lease, which (impliedly) gave the lessor the right to waive the restrictions. *The lessor did not have any power reserved to waive the restrictions contained in the first clause of the lease, as they were permanent in character*; hence the provision as to the manner of exercising the right reserved to waive restrictions must necessarily apply only to those restrictions which the lessor had the right to waive. Any other construction would obviously do violence to the intention of the parties.

It seems to me that this paragraph, which put limitations upon the effect to be given to a waiver of any of the restrictions in the lease, instead of showing that the restrictive covenants were not designed for the benefit of the lessees of John Alexander Dowie, clearly show the contrary intention. If the lessees did not have any beneficial interest in the restrictive covenants, then why did the lease make this provision:

"Any waiver by the lessor, or by his heirs, executors, successors or assigns of any restrictive covenant or condition in respect to the use or occupation of adjacent property or other property constituting part of Zion City Site, contained in any lease or leases of such property, shall not be construed or treated as a waiver of restrictions contained in this lease."

This provision demonstrates beyond cavil, that the parties understood in making the lease that restrictive covenants were for the benefit of the lessees as well as for the benefit of the lessor's property, because, otherwise, there would be no necessity of expressly providing that the waiver of a restriction on one lot should not operate as a waiver of the same restriction on another lot. If the restrictions were for the personal benefit of the lessor, John Alexander Dowie, then the fact that he waived the restrictions as to one tenant, would not affect the rights of another tenant, because such other tenant would have no beneficial interest in keeping the Zion City Site covered by the restrictions; but if, on the other hand, the lessee had a beneficial interest in the restrictions because they were designed for the common benefit of all the property constituting Zion City Site, then a release of those restrictions upon any part of the property necessarily affected his rights, unless it was done by his consent and permission. This provision, therefore provided for his consent and permission in advance. If he had no interest, why should his consent be obtained?

In *1 Jones on Real Property*, Sec. 804, it is said:

"If the grantor releases one purchaser from the restriction he cannot himself come into equity to enforce the same restriction against other purchasers, though one purchaser entitled to the benefit of it may enforce it against another who is bound by it. He cannot take away the benefit of his general plan from one purchaser and enjoin a breach of it by another."

And it has been said by one of the learned judges of the Chancery Court in England, that the very fact that the instrument reserved a power in the grantor to waive the restrictions of itself, was evidence that the restrictions were intended to be for the benefit of the purchasers of lots.

See the case of *Elliston v. Reacher*, (1908) L. R. 2 Chan. Div. 375, where the printed form of deeds, used in the sale of all lots contained a covenant by the grantees that the property sold should not be used for a beer house hotels, etc., "without the consent of the vendors, their heirs and assigns;" it was held that this reservation, where no consent had been actually given, did not prevent one purchaser from enforcing by injunction the restriction against the using of one of the lots sold for a hotel, as there was a general scheme or plan adopted and adhered to in the sale of all the lots. The Court said, p. 389:

"It was argued that having regard to this difference, any inference that the restrictions were intended to be for the benefit of the various lots shown on the sale plan was negated by the existence of the dispensing powers" (i. e. the power to consent to waive certain of the restrictions including that of not using the property for a hotel). "Of course the existence of those dispensing powers is a matter for consideration in determining whether the common scheme of restrictions is or is not intended to be for the benefit of the lots offered for sale, but I do not think it is conclusive or even has any great bearing one way or the other. These powers may well have been reserved so as to give the vendors rights which otherwise could not be effectually exercised because of the existence of a scheme for the common benefit of the various lots. *It does not appear to me to be so likely that their insertion is due to a desire to show that there was no such scheme. If there were no such scheme, no dispensing power would be necessary, and though, of course clauses of this nature might be inserted ex cautela, there would be no reason on this hypothesis why the particular dispensing power should be confined to hotels, taverns, public houses, beer-houses and manufactories and should not also have extended to shops and warehouses.*"

The foregoing case was taken up by appeal to the Court of Appeal, and there the judgment of the lower court was affirmed and Judge Farwell's opinion was approved, Lord Cozens-Hardy M. R. saying [on p. 672 of L. R. 2 Ch. Div. (1908)] in reference to the power reserved to waive certain of the restrictions:—

"Out of many building schemes which I have seen, I think I am right in this remark that it is altogether exceptional not to see some power reserved to the vendor to abstract certain property from the scheme. On the face of the scheme, which all the parties were content with, they were told that they entered into this building scheme with the knowledge that vendor's might, if they were so advised on the one hand to give consent to the erection of a public house next door to the man who bought a lot, and on the other hand, release any unsold property from the covenants, I cannot see that that has any real importance in the case."

In *Hamsley v. Marlborough House Co.*, 68 N. J. Eq. 596, it was held that a provision in the conveyance that the restrictions should not be violated without the consent of the grantor or her heirs, does not show that the covenant was a personal one to the grantor.

In *Allen v. Detroit*, 167 Mich. 464; 36 L. R. A. (N. S. 890), the syllabus in L. R. A. states the decision thus:

"That restrictive building covenants were not inserted in deeds to lots in a plat, will not prevent the enforcement of them against the owners, if they were part of a general plan for the tract, and the lots were all sold with the understanding that the conveyances were subject to such restrictions."

In the opinion of the court, on Page 692, it is said:

"Prior to selling any of these lots, he, (the owner), an-

nounced and published his general plan to various persons, subsequently making sales on the express understanding and agreement that they should be used for residential purposes only. It is clearly shown that by written restrictions in most of his conveyances, and by specific contracts written or oral, fully understood, accepted and acted upon by all who purchased, he subjected all the lots which he sold in that district to such general plan of restriction. These complainants, and all others who purchased, accepted the restrictions, conformed to and relied on them, building homes on the lots they bought costing from \$3000 to \$6000. This general plan of a strictly residential district so initiated has never been departed from by any of them. An examination of the testimony convinces us that all the restrictions alleged in complainant's bill, such as the exact style of the residences and building line, are not clearly shown to have been imposed upon and strictly observed by all parties as to all lots in the tract, but it is clearly shown that there was a general plan mutually agreed upon by all parties in interest, *mostly in writing*, and when not in writing entered upon and consistently observed, restricting these eleven lots to residential purposes only.

"The testimony fully justifies the following findings by the learned trial Judge:—'As to these lots, their plan was published by Mr. Post and his authorized agents, in dealings with purchasers and prospective purchasers. The property was so held out to the general public. It was, indeed, this very condition, which was one of the inducing causes of all the conveyances made, saving possibly two as hereinafter noted, in the absence of which limitation the sales would not have been effected.'"

* * * * *

"A failure to clearly establish some of the other allegations in complainant's bill does not militate against the validity and efficiency of this general restriction to a residential district so clearly proven. It is a substantial property right, which the owners can maintain and enforce. The law is well settled that building restrictions of the character shown are in the nature of reciprocal negative easements and may be created upon a division and conveyance in severalty to different grantees of an entire tract. That a portion of the conveyances do not contain the restriction will not defeat the same. Although some of the lots may have written restrictions imposed upon them and others not, if the general plan has been maintained from its inception, if it has been understood, accepted, relied on and acted upon by all in interest, it is binding and enforceable on all *inter se*. It goes with the land and is equally binding upon all purchasers with notice." * * * *

In 18 Cyc. on p. 718 it is said:

"Building restrictions in deeds of platted lots, under a general scheme for plat improvement, will be enforced even though certain lots of the plat have been sold without such restrictions."

In *Velie v. Richardson*, 148 N. W. Rep. 287 (decided July, 1914) the court sustained an injunction by one lot owner against another where there was a general plan to sell the lots subject to certain restrictions, although two lots in the tract were sold without restrictions, and in two more the restrictions were different, the court saying this did not "conclusively prove that the covenants were not inserted in plaintiff's and defendant's deeds pursuant to a general scheme or plan of the owners to establish an exclusively residential district;" citing *Hano v. Bigelow*, 155 Mass. 341; *Cooles v. Cullingfroth*, 147 App. Div. 39, 131 N. Y. Supp. 700; *Frink v. Hughes*, 133 Mich. 63, 49 N. W. 601; *Allen v. City of Detroit*, 167 Mich. 464, 133 N. W. 317, 36 L. R. A. (N. S.) 890."

In *Allen v. Barrett*, 213 Mass. on page 39, the court said, in delivering the opinion:

"As to the other plaintiffs, it is enough to say that the evidence warrants the findings of the trial judge in effect that they were owners of other lots in the Montvale plan, that the restrictions in their deeds from the trustees were similar to those in the Taber deed, and were imposed as part of a general plan for the benefit of the several lots; that they had bought the land and erected residences thereon in compliance therewith, and that they were not guilty of laches. Under such facts the restrictions give to each grantee a right in the nature of an easement which will be enforced in equity

against the grantee of another of the lots, although there is no direct contractual relation between the two grantees. And the fact that the restrictions are not exactly the same in all the deeds does not tend to show that the restriction in question was not intended to apply alike to all. *Hano v. Bigelow*, 155 Mass. 341; *Bacon v. Sandberg*, 179 Mass. 396; *Evans v. Foss*, 194 Mass. 513; *Sayles v. Hall*, 210 Mass. 281; 14 Ann. Cas. 1021—note."

In *Frink v. Hughes*, 133 Mich. pp. 63, 64, the court on page 64, in giving the opinion say:

"The evidence shows that portions of this plat were conveyed by deed not containing restrictive clauses such as those inserted in the deeds of the present parties, but it is fairly to be inferred that the general plan of confining the use of the property to residential purposes was understood by all purchasers."

In *Hisey v. Presbyterian Church*, 130 Mo. App. Rep. 566:—The Court permitted one lot owner to enforce a restrictive covenant contained in most of the deeds in the tract of land, restraining its use for other than residence purposes, etc. The defendant sought to erect a church upon the lot which it had purchased through a deed, which did not contain any restrictions, although the trustees of the church knew at the time of the purchase of the existence of the restrictive covenant which the owners of the tract had agreed to insert in all deeds made by them. It was objected that the restrictive covenants could not be enforced because the company owning the tract in its deeds reserved the right to vary the restrictions, as occasion might require. The Court overruled this objection, and said (on p. 574):

"We can easily see in the progress of time and the varying circumstances that might occur, that it would be to the interest, at least not to the detriment, of the owners of property in the Addition that changes might well be made to suit the changed conditions." * * *

P. 575. "But there was no evidence that such purchasers had contemplated erecting other than residences on the same, excepting the defendant."

In *Bacon v. Sandberg*, 179 Mass., 396, on p. 398, the Court say:

"The fact that as to some lots there are no restrictions simply takes those lots out of the general scheme, and it is not necessary that the restrictions should be exactly the same in all the deeds. *Hano v. Bigelow*, 155 Mass. 341; *Hills v. Metzenroth*, 173 Mass. 423."

In *I Jones on Real Property*, Sec. 812, it is said:—

"Sec. 812. But a breach of a restriction by one purchaser must be such as to substantially defeat the object of the general scheme, in order to make consent to the breach, or acquiescence in it, amount to a release of the restriction as against other purchasers."

In *Straus v. Putta*, 106 N. E. Rep. 437, 439, (265 Ill. 57) decided by the Illinois Supreme Court, October 16, 1914, it was held that the subsequent conduct of the grantor was proper to be considered in construing the intent and meaning of a restrictive covenant creating an easement.

Adopting this rule of construction, we see very clearly that John Alexander Dowie, the Lessor in the leases, never intended that the restrictive covenants contained in the first clause of the lease should be waived or released, as his subsequent conduct during all the years in which he was the holder of the Zion City property clearly shows no such release was ever given by him; and his public and private declarations were always to the effect that these restrictions were permanent, and equally binding upon him as upon the lessees and thereby made Zion City a unique place for residence.

A PURCHASER OF A PART OF A TRACT OF LAND DEDICATED OR DEVOTED TO CERTAIN USES ONLY BY THE OWNER THEREOF, WITH KNOWLEDGE THAT THE WHOLE TRACT HAD BEEN SO DEVOTED TO A RESTRICTED USE, TAKES HIS LAND CHARGED WITH OR SUBJECT TO AN EQUITABLE RIGHT IN FAVOR OF ANY AND ALL OTHER OWNERS OF PROPERTY IN THE RESTRICTED DISTRICT, WHO PURCHASED THEIR PROPERTY IN RELIANCE UPON THE REPRESENTATIONS MADE TO THEM AT THE TIME OF THEIR PURCHASE THAT THE LAND HAD BEEN SO DEVOTED TO A RESTRICTED USE, OR UPON THE FACT ITSELF; AND THIS EQUITABLE RIGHT EXISTING IN FAVOR OF OTHER PROPERTY OWNERS IN THE RESTRICTED DISTRICT MAY BE ENFORCED AGAINST

THE PERSON SO PURCHASING WITH NOTICE OR KNOWLEDGE, ACTUAL OR CONSTRUCTIVE, EVEN THOUGH THE DEED TO SUCH PURCHASER IS FREE ON ITS FACE, FROM ALL RESTRICTIONS WHATEVER.

In this case, John Alexander Dowie, the original owner of the whole of Zion City Site, was compelled, under the order of the Federal Court, to convey all his right, title, interest and estate in the Zion City property to a Receiver appointed by that Court. Of course, his deed to the Receiver did not contain any restrictions upon the use of the property as he was conveying the whole estate just as it stood.

The Receiver was not a purchaser for value, but took only such title as John Alexander Dowie had the right to convey.

John Alexander Dowie had no right to convey the property freed from restrictions. He had made the restrictions himself, and had devoted the property to the restricted use, and was unable to release the restrictions, contained in the first clause of the lease, without the consent of every one to whom he had leased any portion of the property. A stream cannot rise higher than its fountain. An owner of land subject to certain easements, servitudes or equitable rights, cannot convey (except to a purchaser for value and without notice) any better title than he himself has. The Receiver was not a purchaser for value, nor is any other representative of a Court who takes title from one of the parties to the litigation.

In 34 Cyc., p. 191, it is said:

"A Receiver acquires no other, greater or better interest than the debtor had in the property, and to this extent the Receiver has been held to stand in the shoes of the debtor." To same effect:

Gillman v. Neusbaum, 95 Ill. App. 277, on Pp. 280-281 and Cases cited; *Shinkel v. Knoll*, 99 Ill. App. 274.

See also: *Webber v. Clark*, 136 Ill. 256, p. 268; *Chicago T. & T. Co. v. Smith*, 158 Ill. 417, pp. 425, 426.

In *Nix v. Ellis*, 98 Am. St. Rep., Ala. the Court say:—p. 113:

"Assignees, Trustees in Bankruptcy and Receivers are not purchasers for value, and take the estate of the insolvent subject to all set-offs, liens and encumbrances, and in the plight existing at the date to which his title is ultimately referred." (Citing cases.)

THE JUDICIAL SALE DID NOT DIVEST THE EQUITABLE SERVITUDES ON THE LAND.

BUILDING RESTRICTIONS in the nature of easements are a property right which cannot be taken away for the public use, even, without due process of law.

Allen v. City of Detroit, 167 Mich. 464, p. 473.

See also to same effect, *City of Chicago v. Ward*, 169 Ill. 392 (Syllabus 5).

The Court appointing a Receiver has no inherent power to order a sale of the property held by the Receiver free from liens or encumbrances, "and such a sale cannot affect liens in favor of persons not parties to the suit or their right to pursue the property thereafter for the enforcement of the lien."

34 Cyc. 320, title "Receivers."

See also pages 332-333.

To the same effect:

Republic Life Ins. Co. v. Swigert, 135 Ill. 150 (Syl. 4).

United Lines Co. v. Boston Trust Co., 147 U. S. Rep. 431, on p. 448, 24 Cyc. 68.

Rorer on Judicial Sales, 2d ed. Sec. 38.

Lorch v. Aultman, 75 Ind. 163.

Gluck & Becker on Receivers, 2d ed. p. 496.

Bishop v. O'Conner, 69 Ill. 434.

17 Encl. of Law, 2d ed. 1010, 1021, 1033, 1034.

High on Receivers, 4th ed. p. 222-223, Sec. 191; also p. 232, Sec. 199-a.

Beach on Receivers, Sec. 732, p. 664.

DOCTRINE OF CAVEAT EMPTOR

"The doctrines of *caveat emptor* applies in cases of receivers' sales like all other judicial sales, the purchaser being chargeable with knowledge that only the interest of the parties to the suit can be sold by the Receiver, and it is for him to ascertain before purchasing what that interest is."

High on Receivers, 4th ed., sec. 199B, Page 233.

To same effect:

Alderson on Receivers, 817.

Gluck & Becker on Receivers, 2d ed., p. 150.
Reynolds v. Stockton, 140 U. S. Rep. 254.
Ray v. Norseworthy, 23 Wall, 128.
Rorer on Judicial Sales (1878), Sec. 174, p. 77.
17 Encl. of Law, 2d ed. 1010-1011.
Tilley v. Bridges, 105 Ill. 339.
McCully v. Hardy, 13 Ill. App. 633.
Dines v. Drussair, 164 Ill. App. 89, on pages 91-92.
Bassett v. Lockard, 60 Ill. 164.
Warvelle on Abstracts, 3d ed. p. 339, Sec. 271.

In *Swan v. Burlington C. R. & N. R. R.*, 72 Iowa 650, on Pages 651-652, the Court said:

"It would be a very harsh rule that when a railroad is sold at judicial sale under a mortgage foreclosure, all rights of persons granting the right-of-way by oral contract are cut off. Indeed, it would seem that the rights to the crossing and the like attach to the railroad itself, and purchasers at judicial sale acquire the road subject thereto."

"They are in the nature of easements which go with the land, unaffected with the change of title."

"Nor does the fact that the court is regarded as the vendor confer upon him any superior equities."

*** "The purchaser buys presumably with full knowledge of all defects and preexistent liens."

Warvelle on Abstracts, 3d ed., p. 569, sec. 483.

"To constitute a valid adjudication there must be pleading putting the facts in issue and proper parties. There is no better settled rule than this. A decree founded on no pleading is void."

Beatty v. Edgell, 83 S. W. Rep. (Jan 16, 1915), p. 904.

"Parties to a decree, in the eye of the law, are those only who are named as such in the record, and are properly served with process or enter their appearance."

Orthwein v. Thomas, 127 Ill. 555, on p. 571.

"Though a person be served with process in a suit, yet if he is not named or in any manner designated, or brought into the suit by the pleadings, he is not a party and will not be bound by the judgment or decree."

24 Encl. of Law, 2d ed., 735.

To the same effect:

19 Encl. of Pl. & Pr. 573.
Borders v. Murphy, 78 Ill. 85.
Whitney v. Mayo, 15 Ill. 256.
People v. Dunn, 247 Ill. 410, 413, 414.
Glos v. People, 259 Ill. 333, 343-344.
Forrest v. Fey, 218 Ill. 170.

"Every class of interest must be represented by persons before the court with similar interests."

15 Encl. of Pl. & Prac. 628; also p. 630, in Note.

Hawes on Parties, Sec. 19.

Calvert on Parties, 2d ed., p. 44.

"A decree determining the rights of outstanding liens is not binding on a lienholder not a party to the proceeding."

14 Current Law, p. 403.

In *Corbley v. Wilson*, 71 Ill., on p. 211, the court said:

"It is an axiom of the law, that no man should be affected by proceedings to which he was a stranger — to which, if he is a party, he must be bound. He must have been directly interested in the subject matter of the proceedings — with the right to make defence, to adduce testimony, to cross-examine the witnesses on the opposite side, to control, in some degree, the proceedings, and to appeal from the judgment. Persons not having these rights are regarded as strangers to the cause."

In *Ray v. Norseworthy*, 23 Wall. 128, the court said:

"No man is to be condemned without the opportunity of making a defence or to have his property taken from him by a judicial sentence without the privilege of showing if he can, that the pretext for doing it is unfounded. Every person, as this court said in the case of *The Mary*, (9 Cranch 144,) may make himself a party to an admiralty proceeding and appeal from the sentence, but notice of the controversy is necessary in order to enable him to become a party."

"Authorities to the same effect are very numerous, nor is there any well considered case which gives any support to the proposition that the judgment, order, sentence, or decree of a court disposing of property subject to conflicting claims will affect the rights of any one not a party to the proceeding and who was never in any way notified of the pendency of the proceeding." (*Weed v. Weed*, 25 Conn. 337; *Means v. Means*, 42 Ill. 50; *Hill v. Hoover*, 5 Wis. 386; *Wallis v. Thomas, Vesey*, 292; *Walter P. Co. v. Pillsbury Co.*, 60 Me. 427; *Lane v. Wheelless*, 46 Miss. 666; *Hettrick v. Wilson*, 12 Ohio St. 136; *Vallejo v. Green*, 16 Cal. 160.

In *Campbell v. McCahan*, 41 Ill. 46, the Syllabus says:

"Where the decree, without jurisdiction of the person of the defendant, decrees the conveyance of property from the defendants in that proceeding to complainant, and he receives the deed, he thereby acquires no title, nor can he confer any on a grantee, as he is chargeable with notice of the want of jurisdiction."

See also:

Coal Co. v. Coal Co., 111 Ill. 32, 39.

Burr v. Bloemer, 174 Ill. 639.

Chambers v. Jones, 72 Ill. 275.

"A Judgment or decree in effect foreign to the issue or matter involved in the legal controversy is manifestly without legal effect for excess of jurisdiction and nowhere entitled to the least respect or consideration as a judicial sentence."

Kleber on Void Judicial Sales, Sec. 146, p. 141.

"No issue of any kind was raised by the pleadings or otherwise as to the validity of the bonds against the railroad company. No question which was not raised by the pleadings upon which no issue was tendered, in reference to which no evidence was adduced, and upon which the court did not, by the decree pass, is not one which under any of the authorities can be considered *res adjudicata*."

City of Chicago v. Cameron, 22 Ill. App. 105, 106.

Same case, 120 Ill. 447.

To same effect:

Ryan v. Potwin, 62 Ill. App. on p. 134.
Gaffield v. Plumber, 175 Ill. on p. 521.
Smith v. Rountree, 185 Ill. p. 219.
24 Encl. of Law, 2d Ed. 768, 773; also p. 720.
23 Cyc., p. 1067.
Reynolds v. Stockton, 140 U. S. Rep. 254.
Klebers Void Judicial Sales, Sec. 195, p. 178.
Unfried v. Hebrer, 63 Ind. 67 (Approved in 140 U. S. Rep. 269)
Munday v. Vail, 34 N. J. Law 418.
Williams v. Walker, 62 Ill. 517.
Harris v. Cornell, 80 Ill. 54.
Barron v. Mullin, 21 Minn. 374, 376, 377.
Freeman Void Judicial Sales, 4th ed. pp. 22-24.

"A co-owner by whatever species of tenancy he may hold is not bound by a judgment rendered against his companion in interest."

1 Freeman on Judgments, 4th ed., p. 312, sec. 171-A.
24 Encl. of Law, 2d ed. 752-753.

THE ADOPTION AND RATIFICATION BY THE RECEIVER OF THE GENERAL PLAN OR SCHEME OF JOHN ALEX. DOWIE FOR HANDLING, USING AND DISPOSING OF THE PROPERTY, CREATED ANEW MUTUAL RESTRICTIVE COVENANTS BINDING UPON THE RECEIVER'S ESTATE AS WELL AS UPON THE LESSEES RECEIVING LEASES FROM HIM, SO THAT THE RECEIVER'S ESTATE PASSED TO THE DEFENDANTS SUBJECT TO SUCH SERVITUDES.

See *Pagenstecker v. Carlson*, 146 App. Div. (N. Y.) 738, 741, where—

The court in a judicial sale imposed restrictive covenants on the purchasers, though neither the decree, nor the deed, expressly provided that the restrictions should be binding on all the estate, yet the effect of such a general plan was held to create an implied mutual agreement which bound all the property so that one purchaser could enforce the restrictions against another purchaser.

"A purchaser at a judicial sale is in general bound by

and entitled to take advantage of every estoppel that could have been enforced by or against the party whose property is sold."

2 *Herman on Estoppel*, p. 719-720, sec. 586.

See also to same effect:

Morris v. Tuscaloosa Mfg. Co., 83 Ala. Rep. 565, 571, 574.

See also: Where purchaser at judicial sale was held bound. *Winthrop Harbor v. Gurdes*, 257 Ill. 596, 601.

Field v. Carr, 59 Ill. 200.

In *Morrison v. King*, 62 Ill. on p. 36, the court said:

"There can exist no valid reason why easements should not pass as incident to an estate vested by legal proceedings."

QUITCLAIM DEED

The quitclaim deed from the Receiver to Bellows and from Bellows to Fabry, was not an *absolute* quitclaim, conveying and quitclaiming the *property itself*, but was a mere release and quitclaim in statutory form conveying and quitclaiming "*all interest in*" the property.

As the grantors' "interest" in the property was subject to these equitable servitudes, the deeds passed the title subject thereto, being the "interest" of the grantors therein — *and no more*.

"As a general rule the grantee in a quitclaim deed is not accorded the favored position of a *bona fide* purchaser for the reason that the deed purports to convey only whatever title the grantor may have, and thus the terms of the deed itself afford constructive notice of any defects or equities by which the title may be imposed."

23 *Encl. of Law*, 2d ed. 477.

"The rules for constructing deeds are much the same whether the deed be made by a party in his own right or by a fiduciary or officer of the court."

Warvelle on Abstracts, p. 338, sec. 270.

In Illinois under the Act of 1872 (Ch. 30, Sec. 10), a quitclaim deed is a conveyance —

"In full of all the then existing legal or equitable rights of the grantor in and to the premises there described."

In *Hamilton v. Doolittle*, 37 Ill. 473, decided before the present conveyancing act was passed, the court said, on p. 482:

"It is likewise insisted that the terms of Menard's quitclaim deed to Bailey do not embrace the lots in controversy. The language employed is this: 'All lots, blocks, land and fractional blocks, or any interest therein, in the town of Pekin, County of Tazewell, and State of Illinois, that I have; also all my right and interest, or in anywise appertaining, together with the right of ways. This deed is intended to convey all the interest the said Peter Menard has in the town of Pekin, now City, in said County.' The language used clearly manifests the intention of the grantor to limit the operation of the conveyance to such lands as he then owned, and the title to which was still in him. Whilst a quitclaim deed is as effectual to pass title as a deed of bargain and sale, still, it, like all other contracts and agreements, must be expounded and enforced according to the intention of the parties. In this deed, the intention of Menard appears to have been to sell such lands only as had not been conveyed by him to other parties previous to that time.

"In the cases of *Brown v. Jackson*, 3 Wheat, 449, *McConnell v. Reed*, 4 Scam. 117, and *Butterfield v. Smith*, 11 Ill. 485, it was held that quitclaim deeds, in which similar language was used, did not operate to pass the title as against prior unrecorded deeds."

A grantee in a quitclaim deed is not a purchaser for value, without notice, when the adverse equities affecting the title are of such a character as not to be rendered void by the terms of the registry act, because not recorded, being equities which arise by operation of law or from a certain state of facts which cannot be recorded. "As to them it (the quitclaim deed) only has an operation coextensive with its terms of releasing *such rights and interests as the grantor has at the time of the conveyance*. The land in the hands of the purchaser remains subject to such equities."

Hope v. Blair, 105 Mo. 85; 24 Am. State Rep. 366.

Munson v. Ensor, 94 Mo. 504, p. 509.

3 *Devlin on Deeds*, 3d ed., p. 1243, Note.

See also:

Harpham v. Little, 59 Ill. 510, 513, and

Webber v. Clarke, 136 Ill. 256, 269 and 270, where this rule is impliedly recognized.

In *Compton v. Johnson*, 240 Ill. 621, the court said on p. 625:

"The latter knew that Fordham held by tax title and by his quitclaim they took only such title as he had, subject to its existing infirmities."

In *Broom's Legal Maxims*, 7th Ed., p. 709, in speaking of the maxim, "*Qui sentit commodum sentire debet et onus*," it is said:

"If, moreover, a person accepts anything which he knows to be subject to a duty or charge, it is rational to conclude that he means to take such duty or charge upon himself, and the law may very well imply a promise to perform what he has so taken upon himself." * * * "A man will be bound by that which would have bound those under whom he claims *quoad* the subject-matter of the claim; for *qui sentit commodum sentire debet et onus*; and no man can, except in certain cases which are regulated by the statute law and the law merchant, transfer to another a better right than he himself possesses; the grantee shall not be in a better condition than he who made the grant."

NOTICE

"Anything that apprises a purchaser of land * * that a particular person claims the property, or an interest in it, makes it the duty of the former to pursue that notice to its source, and make inquiry of the person claiming such ownership, and failing to do so, he will be chargeable with all he would have learned had he pursued and investigated the matter to the full extent to which it led."

Crawford v. C. B. & Q. R. R., 112 Ill. 314.

Slattery v. Rafferty, 93 Ill. 277.

Phillips v. So. Park, 119 Ill. 626.

"A party having notice of such facts as would put a prudent man upon inquiry, is chargeable with a knowledge of other facts to which by diligent inquiry and investigation he would have been led."

Bent v. Coleman, 89 Ill. 364, on p. 368.

To same effect:

C. & E. I. R. R. v. Wright, 153 Ill. 307.

Russel v. Ransom, 76 Ill. 167.

Watt v. Scofield, 76 Ill. 261.

White v. Kibby, 42 Ill. 510.

Citizens' Bk. v. Dayton, 116 Ill. 257.

R. I. R. R. v. Dimick, 144 Ill. 628.

O'Conner v. Mahoney, 159 Ill. 69.

Parker v. Merritt, 105 Ill. 293.

"Purchaser (at a judicial sale) is conclusively held to have notice of all facts touching the rights of others to property sold disclosed by record."

17 *Encl. of Law*, 2d ed., p. 1011, in note.

See also on this point:

Webber v. Clark, 136 Ill. 256, 268, 269 and 270.

"Where the existence of adverse equities or other defects in the title is a matter of common repute or the subject of common conversation, this circumstance is admissible in evidence as tending to show that a purchaser had knowledge or the means of knowledge of the adverse rights."

23 *Encl. of Law*, 2d ed. 515.

"Presumption in favor of knowledge of the law is based on a legal maxim *ignorantia juris non excusat*."

22 *Encl. of Law*, 2d ed. 1234, 1235; also 21 id. p. 588, title, "Notice."

EVERY PART OF ZION CITY SITE WAS DEVOTED TO RESTRICTED USES AND PURPOSES

The Receiver of John Alexander Dowie conveyed certain lots constituting part of the Zion City Site to different parties by deeds of conveyance, which did not contain any restrictive covenants, or any reference to, or mention of, the fact that the property was subject to certain easements and servitudes; either in respect to the property that had been devoted to park purposes, or in respect to the restricted use to which the whole property

constituting Zion City Site had been devoted; and yet each of these purchasers, I am informed, had actual notice of the fact. I am also informed, that one of these purchasers proposes to and has used, some of the property so acquired for the purpose of running a drug store upon it. This is in direct and flagrant violation of one of the restrictive covenants contained in the first clause of the lease, to which reference was made in the beginning of this opinion. The provision in question forbids, in express terms, the using of the property for:

"A pharmacy, apothecary shop or drug store; or a place for the manufacture or sale of drugs or medicines of any kind."

There is no chance for construction here; the covenant is clear and unequivocal; there is no opportunity for any doubt to exist concerning its meaning. It is so plain that "He who runs may read," and therefore all that may be said against enforcing a restrictive covenant of doubtful or ambiguous meaning can have no application whatever to this case.

This party, purchasing with full knowledge of the restriction, has deliberately determined to violate it. The restriction was created, as I have already shown, for the benefit of all the property constituting the Zion City Site. Each lessee of any part of that property acquired with it, under his lease, as the Illinois Supreme Court expressly held in the case of *Stevenson v. Lewis*, 244 Ill. 147, an easement in all the park property constituting part of the Zion City Site, although these easements were not expressly referred to in the leases. It is true that all the leases stated that the lessee acquired with his land:

"The rights, privileges, easements and appurtenances thereunto attached and belonging."

The Court in that case also held that private easements of the lessees could be enforced in a Court of Equity against a mortgagee (being a grantee and "assigns" of John Alexander Dowie); that these lessees had an independent standing to protect these easements in a Court of Equity against an "assigns" of John Alexander Dowie, taking with notice.

The same principle of law which sustained the action of the lessees, in a Court of Equity, in the *Stevenson* case, apply here. A lessee could enjoin this defendant from impairing his easement in the Parks or in the restricted use of the whole property.

The whole tract of land constituting the Zion City Site was devoted by John Alexander Dowie to a restricted use. The same principles apply to this as to the Parks—which were devoted to another use.

Upon the execution of leases, of parts of this property, to numerous lessees, easements and servitudes, or equitable rights in the nature of easements and servitudes, were mutually created between the parties having such interest in portions of the entire tract.

Each lessee was beneficially interested in protecting the easement or equitable right to have the property not used for a prohibitive purpose, with the reciprocal obligation on his part to abstain from destroying the benefit accruing to others.

Each lessee, in his lease, expressly covenanted not to use his own property for one of the prohibited uses, and also agreed that all "lessees and assigns" of the lessor should have the benefit of this obligation. He also impliedly covenanted not to destroy or impair the value to the community of the general restrictions covering all the property in the Zion City tract; and the lessor impliedly made the same covenant with him.

In *re Birmingham and District Land Co.* (1893, 1 Chan. 342; 62 L. J. Ch., N. S. 90, 67 L. T. N. S. 850, 41 Week Rep. 189; 15 Eng. Rul. Cas., 285, the vendor put up a tract of land for sale at auction, subject to certain building restrictions, as an inducement to the purchase of lots, and only part of the lots were sold; afterwards the vendor threatened to sell some of the remaining lots free from the restrictions, and thereupon one of the purchasers who had relied upon the representations as to the restricted use of the entire tract, filed a bill in equity to restrain the owner from selling any of the lots free from the restrictions, for fear that by so doing the title would get into the hands of an innocent purchaser without notice, who would thereby acquire the property free from restriction. The Court sustained the injunction.

In *Allen v. Detroit*, 167 Mich. 464; 36 L. R. A. (N. S.) 890, 133 N. W., 317, where there was a general plan restricting the lots in a certain tract to residential purposes, that restriction was held binding upon a municipality which purchased with notice of such

restriction, although there were no restrictions in the deed of the lot purchased by the municipality.

In *Knapp v. Hall*, 20 N. Y. Supp. 42, where, in the development of a tract of land, it was repeatedly stated by agents of the owner that all the lots were subject to certain restrictions, and the purchaser purchased in reliance thereon, and the restrictions were contained in his deed, the restrictions were held binding upon the purchaser of two such lots without restrictions, but with notice thereof; the court stating that a purchaser of land under a deed containing no conditions may nevertheless take subject to certain *parol* restrictions made to others by his grantor, where he had knowledge, or the opportunity to know of such restrictions before he made his purchase.

In *Brown on Covenants* page 114:

"A vendor who has put an estate on the market as subject to restrictive covenants may be bound to observe the restrictions, though he has not entered into any covenant with the purchaser to do so. For if a vendor invites the public to come in and take a portion of an estate which is bound by one general law, he or his representatives will not be permitted to destroy the value of the thing he sold by authorizing the use of part of the estate for a purpose inconsistent with the law by which he professed to bind the whole. *Spicer v. Martin*, (1888) 14 App. Cas. p. 25; *MacKenzie v. Childers*, (1889) 43 Ch. D. 265; *In re Birmingham and District Land Co. and Allday*, (1893) 1 Ch. 342; *Davis v. Corporation of Leicester*, (1894) 2 Ch. 208; *Deane v. The Corporation of Ramsgate*, (1892) 8 Times Rep. 199.

"Particulars and conditions of sale may constitute such an invitation to the public. *In re Birmingham, &c., and Allday*, *supra*; *Davis v. Corp. of Leicester*, *supra*; *Holford v. Acton Urban Council*, (1898) 2 Ch. 240.

The vendor remains bound by the conditions of sale without covenanting to observe the restrictions. See *Davis v. Corporation of Leicester*, *supra*.

To same effect see; *Bimson v. Bultman*, 3 App. Div. [N. Y.] 198.

In *Davis v. Leicester*, 65 L. J. Ch., N. S. 440 (1894), 2 Ch. 208, 70 L. T. N. S. 599, 42 Week Rep. 610, 7 Reports 609, the purchasers alleged that they never knew until after their purchase that the plaintiff had purchased any part of the estate, or claimed any right to enforce a restrictive condition.

In answer to this position, North J., (P. 445 of 63 Law J. Ch. N. S.) states, in an opinion that was affirmed by the Court of Appeal, that:

"This may be quite true. But though they might know nothing of the plaintiff individually, they do not, and obviously could not, deny that they were aware of the existence of the building scheme, and must have known that some person had purchased parts of the estate comprised in it."

In *Tallmadge et al., v. East River Bank*, 26 N. Y. Rep., P. 105, the Syllabus says:—

"The owner of land may, by *parol*, contract with the purchasers of successive parcels in respect to the manner of its improvement and occupation, affect the remaining parcels with an equity requiring them also to be occupied in conformity to the general plan, which is binding upon a subsequent purchaser with notice of the fact, though his legal title be absolute and unrestricted."

On p. 109, the Court says:—

"Selling and conveying lots under such circumstances and with such assurances, thought verbal, bound Davis in equity and good conscience to use and dispose of all the remaining lots, so that the assurances upon which Maxwell and others had bought their lots would be kept or fulfilled. This equity attached to the remaining lots, so that any one subsequently purchasing from Davis any one or more of the remaining lots, with notice of the equity as between Davis and Maxwell and others, the prior purchasers, would not stand in a different situation from Davis, but would be bound by that equity."

And on p. 112, the Court say:

"The judgment of the Superior Court should be affirmed, with costs, on the ground of the equity in favor of the plaintiffs, as prior grantees, arising from the circumstances and assurances under which they took their conveyances and paid their money, which equity attaches to the

remaining lots, and can and ought to be enforced against the defendant, taking with notice, or under circumstances equivalent to notice, of the equity in favor of the plaintiffs."

In 2 *Pomeroy Equity Jurisprudence*, 3d. Ed., Sec. 688, it is said:

"A party taking with notice of an equity takes subject to that equity. The full meaning of this most just rule is that the purchaser of an estate or interest, legal or equitable, even for a valuable consideration, with notice of any existing equitable estate, interest, claim or right, in or to the same subject matter, held by a third person, is liable in equity to the same extent, and in the same manner as the person from whom he made the purchase; his conscience is equally bound with that of his vendor, and he acquires only what his vendor can honestly transfer."

In *Chapin v. Dougherty*, 165 Ill. App. 426, on page 431, the Court said:

"It is immaterial there were no restrictions in appellee's deed, if he had the notice averred."

And again, on page 429, the Court quoted approvingly the following from the case of *Parker v. Nightingale*, 6 Allen (Mass.) 341-342:

"A purchaser of land with notice of a right or interest in it existing only by agreement with his vendor is bound to do that which his grantor had agreed to perform, because it would be unconscientious and inequitable for him to violate or disregard the valid agreements of the vendor in regard to the estate of which he had notice when he became the purchaser. There may be neither privity of estate nor privity of contract between himself and those who attempt to appropriate property in contravention of the use or mode of enjoyment impressed upon it by the agreement of their grantor and with notice of which they took the estate from him."

In 5 *Am. and Eng. Encl. of L.*, 2nd Ed., on p. 16, it is said:

"Vendor cannot affect vested right to enjoy covenant."

"So when the owner of land has sold a part thereof, subject to a building restriction, he cannot, after subsequently selling a part of the retained lands, release the covenantor from his covenant."

Again, on p. 14, it is said:

"Where the vendor imposes a restriction upon lands retained by him in favor of land sold, an assignee of the vendee may enforce the restriction against a purchaser of the retained lands, with notice of the restriction."

In *VanSant v. Rhodes*, 260 Ill. 401 (decided in 1913) the Supreme Court said on p. 405:

"In *Wakefield v. VanTassel*, 202 Ill., 41, this Court, in discussing the validity of restriction and conditions in deeds of conveyance, said:

"The condition as expressed in the deed is plain and unambiguous and needs not the aid of a Court to construe its meaning. Parties have a right to make deeds and insert therein such conditions as they see fit, and contracts entered into freely and voluntarily must be held sacred, and be enforced by the Courts. As the parties make their deeds and contracts, so the Courts must take them; and yet they must not be such contracts as are in contravention of the paramount principle of the public good. So long as the beneficial enjoyment of an estate conveyed in fee simple is not materially impaired by restrictions and conditions contained in a deed, such restrictions and conditions, as to the mode of its use, are held valid. The enforcement of these conditions by the Courts arises from the principle of law that every owner of the fee has the legal right to dispose of his estate either absolutely or conditionally, or to regulate the manner in which the estate shall be used and occupied, as the grantor may deem best and proper. Just so long as the conditions and restrictions are not violative of the public good, or subversive of the public interests, they will be enforced." * * *

"When a vendee purchases with full notice of a valid agreement between his vendor and the original owner concerning the manner in which the property is to be occupied, it is but a reasonable and equitable requirement to hold him bound to abide by the contract under which the land was conveyed."

In *Frye v. Partridge*, 82 Ill. Rep. 267, on pp. 272-3, the Court said:—

"When a vendee purchases with full notice of a valid agreement between his vendor and the original owner, concerning the manner in which the property is to be occupied, it is but a reasonable and equitable requirement to hold him bound to abide by the contract under which the land was conveyed."

In *Iverson v. Mulvey*, 179 Mass. 141, (Syl.)

"Where a grantor in pursuance of a common scheme imposes restrictions on land sold to various grantees, he can waive his own right to enforce the restrictions, but not that of any of his grantees."

To Same effect see:

Gutting v. Eiermann, 149 N. Y. Supp. 635;

Spohr v. Cape, 143 Mo. App. 114, p. 122.

In *Brewster on Conveyancing*, Sec. 228, Pages 276-277, it is said:

"BUILDING RESTRICTIONS IN PURSUANCE OF A 'GENERAL PLAN'—One of the most frequent uses of restrictive clauses in conveyances is where the owner of a tract of land divides it into lots, and conveys the lots to separate purchasers, subject to conditions or stipulations of a character to operate as inducements to the purchaser. In such cases, where there is a general plan regarding building or use, etc., adopted by the owner, in consideration of which general scheme each purchaser has bought—the restrictive covenants being inserted in each deed, being intended for all the lands—each purchaser has the benefit of the restrictions, and—as owner of one of the lots—is subject to them. He has attached to his own lot a right held to be, in many cases, in the nature of an easement in the lots of the other purchasers; and each purchaser may enforce this right against any other purchaser in a court of equity."

* * * * *

"Great weight is attached in many courts to the fact that there is a general plan; and the right of purchasers is sometimes said to be dependent on fact of a general scheme of improvement adopted by the owner of a larger tract."

"The fact that there is a general plan, with regard to which each purchaser has bought, is considered as indicating that the restrictions were not merely personal to the grantor and for his benefit alone, but for the benefit of all the lands of each purchaser; and as each buys with knowledge of the general plan, he is regarded as assenting to the plan, and may be made to comply with it by an owner of any other lot, without regard to which of the lots was first sold; and as such restrictions are not for the benefit of the original grantor alone, while he may waive his own right to enforce them, he cannot release or waive the rights of his grantees to do so. But restrictive clauses are often thus enforced without being part of a general plan, if it appears in some other way that they are not merely personal to the grantor. They are enforced because it would be inequitable as against the owners of adjoining estates not to enforce them, and because it would be unjust to permit one taking an estate, with notice of a valid agreement respecting its use, to have his estate freed from its obligations."

In *Raynor v. Lynn*, 46 Hun 227, the Court said on Page 231:

"As these reservations, restrictions, or covenants were made for the benefit of the property and inured in favor of persons who became the respective owners of it, he (the common grantor) could not discharge any part of it from these restrictions."

Again, the Court said:

"While that was in form a covenant or stipulation with the grantor in the several deeds, it was evidently not designed to be made for his benefit further than it might be applicable to any portion of the block he might retain, but it was for the benefit of the persons acquiring the title to the several lots in this block. It was a reciprocal inducement to each purchaser to take the title, for by the title given to the several deeds, the respective grantees were so restricted in their use of the land as to prevent them from appropriating it to the purposes prohibited in the deed. While the covenant or agreement was made with the grantor, it was manifestly for the benefit of whoever should become the owners of the other portions of the block. They had the right to purchase as

they did upon the understanding that neither of the lots conveyed would be used or diverted to either of these prohibitive objects. So much of the deeds relating to these subjects was for the benefit of each of the other purchasers, and they had the right to insist upon the observance of these restrictions in the conveyance by Jarvis (the common grantor), as these restraints were for their benefit as purchasers of the property. They acquired by their deeds the right to insist upon the observance of these covenants or stipulations. To construe and to carry them into effect it is necessary to stand in the position of the parties at the time when the deeds were executed and delivered, and to carry out the mutual design in submitting to the acceptance of such restrictions in the instruments delivered to them respectively."

"Cases quite similar in their effect to the present controversy have not infrequently been before the courts, and deeds of property made substantially in this manner have been required to be observed in favor of the purchasers taking title in reliance upon the fact of such observance. *Hill v. Miller*, 3 Paige 254; *Barrow v. Richard*, 8 id. 351; *Curtis v. Ayrault*, 47 N. Y. 73; *Cole v. Sims*, 23 Eng. Law and Equity, 584; *Whatnam v. Gibson*, 9 Simons 196; *Main v. Stephens*, 15 id. 377; *Tulk v. Moxhay*, 2 Phillips 775; *Brouwer v. Jones*, 23 Barb. 153; *Gilbert v. Peteler* 38 N. Y. 115; *Trustees, etc. v. Lynch*, 70 id. 440."

In *Brigham v. Mullnek*, 70 Atl. Rep. 185, the Syllabus says: "Where a land company sold lots in a city addition with a building restriction, no subsequent failure of the Company to enforce such covenants in behalf of its remaining unsold lots could destroy the right of a purchaser of a lot subject to such restriction to enforce the same on behalf of his lot; the covenant having been made for the benefit thereof pursuant to a general building plan."

In *Rowell v. Satchell* (1903) L. R. 2 Ch. 212, on p. 219, the Court said:

"When once the vendor had offered the property for sale according to the stipulations, and had sold portions of it at the sale, he was not at liberty to grant conveyances to some of the purchasers departing therefrom."

In *Mackenzie v. Childers*, 43 Ch. Div. (L. R. 1890) 265, Kay, J. said:

P. 276. "Since that decision (*Bedford v. Trustees*, 3 My. & K. 552), many cases have occurred in which especially where land has been purchased on the faith of a building scheme, an agreement has been implied between the several purchasers, or between them and the vendor, not to depart from the scheme." ***

The court then, after referring to *Spicer v. Martin*, said:

P. 278. "That is, Spicer was bound to Martin by an implied contract implied from the whole transaction not to authorize a departure from the rule restricting the use of those seven houses for anything but dwelling houses."

In *Roberts v. Scull*, 58 N. J. Eq. 396, the Court (Grey V. C.) said:

"When there is such a general plan and covenants imposing uniform restrictions, each purchaser as he buys his lot and accepts the restrictive covenants, pays his purchase money, in consideration of and relying upon the subsequent execution of the general plan by the imposition of like covenants upon succeeding purchasers. This equity arises in favor of a grantee under the restriction of a uniform plan as well against the original owner who promulgates and sells lots on the general plan and attempts to make subsequent conveyances in avoidance of it, as against a grantee who accepts a deed with the restrictions and does acts in breach of them."

In *Davis v. Corp. of Leicester*, 63 Law Journal Ch. N. S. 440, North J., in a case where the grantor had made no express covenant to observe the restrictions, said, on p. 443:

"There is no doubt that the publication of these particulars and conditions of sale was, to use Lord Macnaghten's language, in *Spicer v. Martin* (L. R. 14 App. Cas. 12), 'An invitation to the public to come in and buy portions of this estate upon the footing of the general building scheme put forward therein, intended to bind all the purchasers, as likely to be for the benefit of all, and to enhance the values of their respective properties, and, consequently, to increase the price

they would be willing to pay for their respective lots. The rights of the purchasers *inter se* when such a scheme exists, to enforce the provisions thereof against one another, and the obligation attaching to the vendors to observe and perform the same, are now thoroughly settled and recognized. See *Renals v. Cowlshaw*, L. R. 9 Ch. D. 125; 11 Ch. Div. 867; *The Nottingham Brick & T. Co. v. Butler*, 54 Law T. Rep. 444; 16 Q. B. Div. 778; *Mackenzie v. Childers*, L. R. 43, Ch. Div. 265; *Spicer v. Martin*, L. R. 14 App. Cas. 12."

In *Schickhaus v. Sanford*, 91 Atl. Rep. (N. J.) 878, decided Aug. 11, 1914, the court said on page 879:

"Restrictions under a general plan adopted by the owner for the purpose of selling lots may in equity be imposed upon lands of the owner, extending beyond the express restrictions contained in the deeds to a purchaser and on the doctrine of implied covenants. *Lenning v. Ocean City Association*, 41 N. J. Eq. 606, 608; 7 Atl. 491; 56 Am. Rep. 16 (Errors & Appeals); *Herold v. Columbia Inv. Co.*, 72 N. J. Eq. 857, 860; 67 Atl. 607; 14 L. R. A., (N. S.) 1067; 129 Am. St. Rep. 718; 16 Am. Cas. 58 (Errors & Appeals) 1907; *Tallmadge v. East River*, 26 N. Y. 105, p. 862."

IF SAME LOTS CONVEYED FREE, YET IF THESE GRANTEES HAVE NOT IN FACT VIOLATED THE RESTRICTIONS CONTAINED IN THE OTHER DEEDS—EQUITY WILL ENFORCE AT SUIT OF LOT OWNERS, AS IN SUCH CASE THE BENEFIT OF THE GENERAL SCHEME HAS NOT BEEN LOST.

Frink v. Hughes, 133 Mich. 63, the Court said on p. 67:

"Although some of these lands have passed out of the original grantor by conveyances not containing the restrictive clause, yet they have passed into the hands of parties who have thus far observed the original purpose. There has been in fact no substantial departure from the original scheme as to the entire plat. The defendant has not therefore had his property subjected to any diminution in value because of the departure from such scheme." (Residence district.)

To same effect:

Allen v. City of Detroit, 167 Mich. 464, on p. 469.

"That a portion of the conveyances do not contain the restrictions will not affect the same," and "if the general plan has been maintained from its inception," etc., etc.

An abandonment of the general scheme as to part of the property and its sale as acre property which is not essentially necessary to make the scheme beneficial as to the residue, will not prevent the enforcement of the restrictions as to the part not abandoned.

Fete v. Foerstel, 159 Mo. App. 75.

In *Bacon v. Sandberg*, 179 Mass. 396, the court say, p. 398:

"The fact that as to some lots there are no restrictions simply takes those lots out of the general scheme, and it is not necessary that the restrictions should be exactly the same in all the deeds. *Hano v. Bigelow*, 155 Mass. 341; *Hills v. Metzenroth*, 173 Mass. 423."

Though a majority of the residents in the tract consent to a violation of the restrictions, this will not affect the rights of others, who do not sign the consent; and they can still enforce the restrictions.

Fete v. Foerstel, 159 Mo. App. 75.

The lessor's conduct showed he considered himself bound by the permanent restrictive covenants, so he had no power to release them.

Your attorney says in his opinion that it could be shown that John Alexander Dowie used to state that his word was to be final in all matters, and hence that this furnished evidence that the restrictive covenants were designed to be for his personal benefit only.

I cannot put any such construction upon the declarations or conduct of John Alexander Dowie. Whilst it is true that he regarded and treated himself as supreme in matters pertaining to the welfare of Zion City and his followers located therein, yet he never assumed, pretended or undertook to violate contract rights. He was too upright, honest and fair in his dealings to break his contracts. Where his contracts and obligations were outstanding, he scrupulously observed and obeyed the same, and never in-

timated that he had any reserved power to break them. His conduct, on the contrary, showed that he lived up to and observed and fulfilled his contract obligations; and his subsequent conduct in this matter of the permanent restrictions upon the Zion City Site establishes beyond dispute that he did not in fact tolerate or permit any infraction or violation of them.

The Supreme Court, in the case of *Straus v. Putta*, (265 Ill. 577), held that this subsequent conduct is proper to be considered in determining whether an easement is implied by a deed so as to become appurtenant to other land retained by the grantor. "It is always allowable in case of doubt to look to the interpretation of the parties to a contract in its performance in order to ascertain its meaning."

Slack v. Knox, 114 Ill. App. 447, and cases cited.

GRANTEES OF A COMMON VENDER UNDER A GENERAL PLAN OR SCHEME, HAVE THE RIGHT TO ENFORCE RESTRICTIVE COVENANTS DESIGNED FOR THE BENEFIT OF EACH GRANTEE.

Now, in addition to the authorities which I have hertofore cited and quoted from, I will refer to some other authorities in support of the proposition that the courts will recognize and enforce the rights of one lot owner against another, where there is a general plan or scheme shown to exist, and that the plan or scheme of itself furnishes adequate and sufficient evidence to establish that the restrictive covenants were designed for the benefit of the lot owners.

Before doing so, I wish to call attention to the fact that this case, in the superabundance of cumulative evidence in favor of the right of one lessee to enforce the restrictions against another, is without a parallel, so far as I have been able to discover, in any case reported in England or in the United States. In almost all the cases where the courts have given one lot owner this right, there existed only one or two of the grounds which exist in this case.

Let me enumerate them:

(1) The law raises a presumption that every easement is appurtenant and not in gross, provided the covenantee of the easement has other property which might be benefited and to which it might be appurtenant, as the lessor in this case did have.

Common sense in such cases shows that the covenant was designed to benefit the other property, and not designed as a personal benefit of the covenantee, irrespective of his ownership of other property.

(2) If the easement is in gross, then it could not survive the death or alienation of John Alexander Dowie. It is impossible to believe that the parties contemplated or intended the restrictions to be so short lived.

In proof of this, we have their express statement in the lease that they shall endure "during the term of the lease"—about eleven hundred years.

(3) The lease makes the lessee expressly admit that the restrictions are reasonable and necessary for the full and complete protection of not only the lessors, but "his heirs, executors, successors and assigns, so that he and they may enjoy all the benefits which this lease is designed to give them."

And in the leases issued by the receivers this clause read, "are reasonable and necessary for the protection of the lessor and other residents of Zion City Site."

Similar language has been held sufficient of itself in many of the cases referred to, to enable the court to arrive at the conclusion that the restrictions were designated for the benefit of the grantees and lessees of the common owner.

(4) The lease shows that the lessor must have been the owner of a larger amount of other property than that embraced in any one lease, because it refers to the lessor's laying sidewalks, grading streets, and setting out shade trees.

The lease further expressly provides that in case the lessor should for any cause waive one of the restrictive covenants against one lessee, it should not be construed as a renant against another lessee; and this lease of the same restriction against another lessee; and this agreement expressly provides that it shall apply to any "property constituting part of Zion City Site," indicating clearly that the lessor owned the whole of the Zion City Site and had put the whole property under common restrictions which were designed for the benefit of the lessees, and that they could not be released by the lessor without the lessees'

consent because of the lessees' beneficial interest in the same.

(5) The lease further stated that it was "mutually understood" and "agreed" between the parties, that the provisions, stipulations, "admissions, requirements and obligations" of the lease "shall extend to, bind and inure to the benefit of" not only the parties, but each and every one of the "lessees and assigns" of the respective parties of the "first and second part hereto."

Thus, again, the lease in express terms emphasizes the fact that both parties understood at the time the lease was made, that its provisions should not only "bind" the "lessees and assigns" of John Alexander Dowie, the lessor, but that these provisions should also "inure to the benefit" of such lessees and assigns. In this way the lease expressly, and clearly and emphatically provided for reciprocal obligations and benefits between the different lessees.

(6) It has been judicially determined by the Federal Court that John Alexander Dowie held the Zion City property as trustee, and hence under the authority of the case of *DeGray v. Monmouth Club House Co.* (supra), this consideration makes the right of the lessees to maintain an action to protect the restrictions "clear."

(7) The attorney for the lessor, in his presence and by his authority, informed prospective lessees before the leases were made, that the restrictive covenants were designed for their benefit. This proof is admissible in evidence, as shown by the cases cited, and of itself ought to be sufficient to settle the question.

(8) The leases to all the lessees were upon a printed form, and contained uniform restrictions. This of itself has many times been declared by the courts to be sufficient evidence of the general plan to restrict the whole property for the benefit of the purchasers of lots therein, so as to entitle them to relief in their name.

(9) Not only were all the leases printed and uniform in character as to the permanent restrictions, but a general plan or scheme for the devotion of the whole property to restricted uses is established by abundant evidence, by declarations and representations of the lessor and his attorney and agents. No possible question can arise on this point.

Overwhelming evidence to support this proposition can be found in publications, documents, letters and other writings, as well as by the recollection of witnesses. Few cases reported show as clearly as the facts in this case do, that the lessor designed to impose these restrictions as permanent servitude upon all the land constituting Zion City Site.

(10) The subsequent conduct of the lessor, as well as of the lessees, in preserving and enforcing as far as they were able, all the permanent restrictions upon the Zion City property, is additional evidence of the fact that they were made and designed for the common benefit.

MORE AUTHORITIES RECOGNIZING AND UPHOLDING THE RIGHT OF ONE LOT OWNER TO SUE ANOTHER, WHERE A GENERAL PLAN HAS BEEN ADOPTED OF DEVOTING AN ENTIRE TRACT OR SUBDIVISION TO A RESTRICTED USE, FROM WHICH RECIPROCAL RIGHTS AND DUTIES ARE HELD TO HAVE ARISEN BY IMPLICATION; AND IN MANY CASES SUFFICIENT EVIDENCE OF THE GENERAL PLAN IS SHOWN BY THE FACT THAT EACH LOT OWNER BECOMES SUBJECT TO A COMMON RESTRICTION. In *1 Jones on Real Property*, sec. 779, it is said:

"The decisions are not in accord as to the logical principle upon which they rest, though they agree in the result that restrictive covenants, made for the benefit of subsequent purchasers of the land to which the restrictions apply, may be enforced by any purchaser against another. The theory that such covenants create easements upon the lands of each purchaser, for the benefit of all the lands subject to the same restrictions, has the support of the courts of many leading states; but the courts of England, as well as those of some of the states, repudiate the idea that the courts interfere on the ground of protecting an easement. The equity would seem to spring from the presumption that each purchaser has paid an enhanced price for the property, relying on the general plan by which all the property is to be subjected to the restricted use, being carried out, and that while he is bound by and observes the covenant, it would be inequitable to him to allow any other owner of lands subject to the same restrictions to violate it."

In *Schickhaus v. Sanford*, 91 Atl. Rep. 878, decided August, 1914, the Court permitted parol evidence of representations relative to the restrictions which it was claimed the vendor's property became subject to when a deed of a lot was made to the complainant's predecessor in title, though these restrictions on the vendor's property were not mentioned in the deed; and it was also held that the grantee of the purchaser of the lot might enforce such restrictions by a suit in equity, saying, on page 879:

"Restrictions under a general plan adopted by the owner for the purpose of selling lots may in equity be imposed upon lands of the owner notwithstanding beyond the express restrictions contained in the deed to a purchaser, and on the doctrine of implied covenant." (Citing among other cases: *Tallmadge v. East River Bank*, 26 N. Y. 105)."

In *Carmichael v. Hall, et al.*, 18 Ohio. C. C. R. 259, (Syl.), it is said:

"The rights of a purchaser of a lot in an allotment as to which the owners have adopted a uniform scheme of restrictions and limitations, made binding upon her by covenant in her deed, but not therein expressly covenanted to be binding upon the allotment owners, to compel said owners to impose similar restrictions upon all lots sold by them, does not rest in contract nor consist of an estate or easement in other lots, but flows from the inequity of allowing the abandonment of a uniform scheme of restrictions after the owners of the allotment have sold part of the lots on the faith of its enforcement as held out by them to the particular purchaser or the public at large."

On p. 259 the Court say:—

"The action was brought by the purchaser of the first lot sold in the defendant's park allotment, to enjoin them from violating their uniform scheme of restrictions and limitations applying to said allotment as held out to plaintiff and made binding upon her by covenant in her deed at the time of her purchase, but not therein expressly covenanted to be binding also upon the defendants. The demurrer is founded upon the assumption that a writing is necessary to create in the grantee under such circumstances a reciprocal right, because such right is an interest or easement in the land under the Statute of Frauds. The truth is that plaintiff's right need not rest in contract, nor consist of an estate or easement in the remainder of the allotment. Her rights flow rather from the inequity of allowing the abandonment of a uniform scheme of restrictions after the owners of an allotment have sold part of the lots on the faith of its enforcement as held out by them to the particular purchasers or the public at large."

In *Gale on Easements*, 8th Ed., on p. 82, 83, it is said:

"Where the whole property has been laid out as a building estate under a general scheme, the common vendor may almost always be held to be a trustee of the covenants for the benefit of the estate as a whole and of its several parts."

In 1 *Jones on Real Property* in conveyancing, p. 623, Par. 771, it is said:—

"Where the owner of a tract of land adopts a general scheme for its improvement, dividing it into lots and conveying these with uniform restrictions as to the purposes for which the land may be used, such restrictions create equitable easements in favor of the owners of the several lots, which may be enforced in equity by any one of such owners. Such restrictions are not for the benefit of the grantor only, but for the benefit of all purchasers. The owner of each lot has as appurtenant to his lot a right in the nature of an easement upon the other lots, which he may enforce in equity." ***

"The fact that like restrictions have been inserted in all the deeds of the grantor conveying adjacent land is a circumstance to be considered as tending to show that the restrictions were for the benefit of all the lots conveyed, as well as those retained by the grantor."

P. 629, Par. 775:

"But it is not essential that the grantor should state in his deed that a restriction therein is intended for the benefit of his other land when this is the fact. This will usually be inferred if the situation of the grantor's other land with reference to that conveyed is such that the restriction is clearly for the benefit of the land retained; for in most cases there could be no object in the restriction except to benefit the land retained."

P. 630, Par. 776:

"But there may be mutuality without any express covenant by the grantor that his remaining land shall be bound by restrictions similar to those imposed upon the land sold. Such a restrictive covenant on the part of the grantor may be implied from the expressions of intention contained in his deed, or from the intent to be gathered from the whole instrument and the attending circumstances of the transaction. In this way a covenant by the grantor with every purchaser by deed having restrictive covenants, that the grantor's remaining land shall not be used in a manner inconsistent with the covenants imposed in his deeds, may be implied."

P. 636, Par. 780:

"The precise form or nature of the covenant or agreement is quite immaterial. It is not essential that it should run with the land. A personal covenant or agreement will be held valid and binding in equity on a purchaser taking the estate with notice. It is not binding upon him merely because he stands as an assignee of the party who made the agreement, but because he has taken the estate with notice of a valid agreement concerning it, which he cannot equitably refuse to perform."

P. 636, Par. 781:

"A Court of Equity will enforce any agreement affecting land against a purchaser with notice of it."

In 5 *Ency. of Law*, 2nd Ed. pp. 13, 16, it is said:—

"The great majority of cases wherein these principles are applied are those where a tract or estate is sold in lots or parcels and covenants are exacted from the several purchasers, imposing restrictions upon the use of the lots sold in pursuance of the general plan for the mutual advantage of all the parcels. In such cases the restrictive covenants entered into between the first purchasers and their common vendor may be enforced by the purchasers or their assigns without regard to priority of title between the parties."

"After right has vested in Vendee, Vendor's Action cannot Divest it—Where the right to the benefit of a restrictive covenant exacted by the vendor of contiguous lots, has vested in the purchasers of such lots, no subsequent act on the part of the vendor can divest the purchasers of their right to enforce the restriction."

In 1 *Tiffany Modern Law of Real Property*, p. 762, Par. 347:

"In some jurisdictions an agreement by the owner of land that he will not use it in a certain way will be enforced in equity by injunction, against one purchasing or occupying the land with notice of the agreement, without reference to the doctrine of covenants running with the land. This principle is most frequently applied in favor of and against purchasers of neighboring lots, which are laid off and sold by a common vendor, subject to uniform restrictions as to their improvement and use."

On p. 348:

"The person thus affected by the agreement as to the use of the land may be a purchaser, a lessee, or even, it has been decided, a mere occupant of the land."

Par. 352:

"The question of the enforcement of these rights in equity has most frequently arisen in connection with agreements entered into in furtherance of some general scheme of improvement devised by the owner of land upon its division into building lots, it being intended that all purchasers of such lots shall improve them in accordance with such plan, for the common benefit of all. In such a case the purchaser of any one lot might properly be allowed in equity to enforce a restrictive agreement entered into by a prior purchaser of another lot, as being an assignee of a common vendor, and as intended to be benefited thereby. But when the person, seeking to enforce the agreement is one who purchased before, and not after the purchase by the person against whom it is sought to enforce it, different considerations intervene. Though he might properly enforce the agreement made with his vendor before his purchase, he cannot be regarded as an assignee of the right to enforce an agreement made after his purchase. His right, therefore, to enforce a restriction upon the use of the land must be based, not upon the agreement made by the subsequent purchaser, but rather upon the theory that each purchaser buying a lot with notice of a general plan

of improvement impliedly assents thereto, and may therefore be compelled to comply therewith at the suit of the owner of any other lot, without reference to the order in which the lots may have been sold."

In 5 *Pomeroy's Equity Jurisprudence* (1905) p. 503, P. 275, it is said:

"Where an owner of a tract of land lays it out in building lots, makes a plan showing a general building scheme and sells in accordance therewith to various purchasers, inserting restrictions in all the deeds, the intent will be inferred. The purpose of the restrictions is clearly to benefit all the land in the tract, and to make an inducement for purchase. Accordingly one grantee may enjoin a breach by another or by one who takes with notice."

"These rules are not confined to mere restrictions as to character or situation of buildings, but apply as well to restrictions as to their use. Very frequently it is stipulated that no intoxicating liquors shall be sold on the premises. These restrictions are sustained on the ground that a party has the right in disposing of his property to prevent such a use by the grantee as might diminish the value of remaining land or impair its eligibility for other uses. Restrictions prohibiting the carrying on of any obnoxious business on the premises will be sustained upon the same ground. Of course to enable any one but the original covenantor to sue, it must appear that the restrictions were intended for the benefit of the plaintiff's land. Strong evidence of this is shown when similar restrictions are put into all the deeds given by the grantor and the benefit is made part of the inducement to the purchase."

In 37 *L. R. A.* (N. S.) p. 27, in Notes, it is said:

"The most familiar cases in which Courts of Equity have upheld the right of owners of land to enforce covenants to which they were not parties, are those in which it has appeared that a general building scheme or plan for the development of a tract of property has been adopted, designed to make it more attractive for residential purposes, by reason of certain restrictions to be imposed on each of the separate lots sold."

"This forms an inducement to each purchaser to buy. It may be assumed that he pays an enhanced price for the property purchased. The agreement therefore enters into and becomes a part of the consideration. The buyer submits to a burden upon his own land because of the fact that a like burden imposed on his neighbor's lot will be beneficial to both lots. The covenant or agreement between the original owner and each purchaser is therefore mutual. Under such circumstances the question of priority of purchase does not affect the right as between the different owners of the separate portions of the tract sold, to enforce the agreement as between themselves. Cases in this country and England therefore uphold the doctrine that although the legal title be absolute and unrestricted, yet the owner may by *parol contract* with the purchasers of successive parcels in respect to the manner of its improvement and occupation, affect the remaining parcels with an equity requiring them also to be occupied in conformity to the general plan, which is binding upon a subsequent purchaser with notice."

In *Landsburg v. Rosenwasser*, 124 App. Div. Rep., Sup. Ct. p. 559; the Syllabus says:—

"Where a single tract of land is divided into parcels by the owner who conveys the same to various parties by deeds containing similar restrictive covenants pursuant to a uniform plan adopted for the grantees, although the covenants are in terms personal to the grantor, each parcel becomes both a servient and dominant tenement and privity of estate or contract is unnecessary in order to enable the owner of one parcel to maintain an action to restrain the violation of his rights."

In the opinion, on page 560, the Court says:

"It is true that upon its face the covenant in such deed was personal to the grantor, and standing alone is not sufficient to show an intention to create mutual negative easements."

And on page 561:

"Some of the leading authorities on the subject are collated in *Silberman v. Uhrlaub* (116 App. Div. 869). The reason for the rule is that where all the parcels of a tract are conveyed subject to a uniform plan of restriction intended to benefit the entire tract, and of a character likely to induce purchasers, it would be inequitable not to imply mutual reciprocal rights, hence the doctrine of equitable negative easements. In this case a tract was divided; the different parcels were conveyed by instrument containing similar restrictive covenants, said covenants were intended for the benefit of all, and the defendants had at least constructive notice. The action is not one to enforce a covenant; it is an action to enjoin interference with the plaintiff's rights as owners of dominant tenements."

The fact that the restrictions are contained in the deeds to many distinct lots in the tract "supplies the evidence of a general scheme for the improvement and benefit of all the lands included in a large tract which a grantee of any part of the land may enforce against his neighbor."

Per Gray, J., in *Toby v. Moore*, 130 Mass. 448, on page 451.

In *Fete v. Foerstel*, 157 Mo. App. 76, where there was a general scheme adopted by the owner on the sale of a subdivision, though nothing in the deeds stated the restrictions were for the benefit of the property, yet as the deeds were all printed and uniform, the Court held that they were for the benefit of the entire tract, and any purchaser could enforce them against any other.

In *Hopkins v. Smith*, 162 Mass., on page 444, in the syllabus, it is said: (For fuller report See 38 N. E. 1122.)

"The owner of a tract of land divided it into lots, each of which he conveyed subject to the conditions and restrictions that 'the grantee shall within one year from the date hereof cause to be erected on the premises granted a dwelling house to be exclusively used as a residence for a private family, and no other buildings except the necessary outbuildings requisite and to be used exclusively for domestic purposes shall ever be erected thereon.'

"Held, that these conditions and restrictions were inserted for the benefit of purchasers who took deeds subject thereto, and that they could be enforced in equity by and against such purchasers and their grantees."

In *Parker v. Nightingale*, 6 Allen, 341, the Court said, on pages 347-48:

"If we lay aside all the facts alleged in the bill which rest in parol evidence only, and look exclusively to the history of the title, as shown by the deeds, the conclusion is unavoidable that the original grantors, in whom the title to the entire tract now owned by the several parties to this suit in different parcels was vested, intended by limiting the use of the several lots, and prescribing the kind of structure which was to be erected by the grantees thereon, to establish a permanent regulation and restriction by which to prevent each parcel from being appropriated to a purpose which might inure to the injury of any other parcel, or render it less agreeable as a place of residence. By excluding all erections for the purpose of trade and appropriating each lot to a prescribed use as a dwelling house, the entire neighborhood comprised within the limits of the original tract laid out for a street or court was secured against annoyances arising from occupations which would impair the value of the several lots as places of residence. Thus a right or privilege or amity in each lot was permanently secured to the owners of all the other lots. While each restrains in the use of his own estate he has the benefit of a like restraint imposed on all the other estate."

So it may be said in this case that, if we lay aside all facts which rest in parol evidence, the general plan or scheme is still manifest. The leases show the lessor was improving the tract by setting out trees, building sidewalks, etc., which indicates him to be owner of other properties than that contained in any one lease. And the clause that a waiver of any restriction as to one lot, shall not release another, clearly shows a general plan or scheme; and

the leases expressly state that each lessee has an interest in these restrictions, as the "lessee or assigns" of the lessor.

Whilst the Supreme Court of Illinois has not ever expressly decided a case where one grantee was allowed to sue another to enforce restrictions imposed upon the use of an entire tract by the owner, on the ground of reciprocal benefits and obligations arising by implication from such a situation, yet the Court has held that one grantee could sue another to enforce reciprocal obligations arising by implication from a similar situation.

See the case of *Corning v. Woolner*, before cited, when one grantee was allowed to restrain another grantee from destroying the benefit of private easements created by implication, and where the reciprocal duties and obligations arose, not by express agreement, but simply by implication from the community of interests.

See also *Stevenson v. Lewis*, (*supra*).

However, in several cases, the Illinois Supreme Court has by way of dicta recognized the reciprocal rights and duties arising by implication from the fact that the whole tract of land was subjected to a restricted use by the common owner through a general plan or scheme for its occupation and development, which give rise to individual rights in such lot owner to protect and preserve the common benefit.

In *Clark v. McGee*, 159 Ill. 518, the Illinois Supreme Court said, on p. 524:

"The law is also well settled where a tract of land is subdivided into lots, and these lots are conveyed to separate purchasers, subject to conditions that are of a nature to operate as inducements to the purchase and to give to each purchaser the benefit of a general plan of building or occupation, so that each shall have attached to his own lot a right in the nature of an easement or incorporeal hereditament, in the lots of the others, a right is thereby acquired by each grantee which he may enforce against any other grantee."

In *Curtis v. Rubin*, 244 Ill., on P. 92, the court say:

"Restrictions upon the use of property which are imposed as a part of a general plan for the benefit of the several lots give to the purchasers a right in the nature of an easement which will be enforced in equity and upon equitable principles against the grantee of a lot."

Citing, among other authorities,—

Evans v. Foust, 194 Mass. 513.

5 *Am. & Eng. Encl.*, 2d ed., p. 9, and 11 *Am. & Eng. Ann. Cas.* 171. (Quoted from in this Opinion.)

The Ill. Appellate Court for the 4th Dist. has expressly decided this question squarely in our favor in the case of *Chapin v. Daugherty*, 165 Ill. App. 426, before quoted from.

If the restrictions are enforceable by grantees *inter se* as laid down in above cases, by the Illinois Supreme Court it is because the common grantor became bound himself by an implied covenant and so the transfers of the property by him were necessarily made subject to the easements and servitudes so resting upon it.

In *Duester v. Alvin*, 145 Pac. Rep. (Oregon) 661, (Feb. 15, 1915) the Court, in quoting from *Lioner v. Carman*, 73 N. J. Eq. 129, said:

"The original grantor in imposing the covenant upon the grantee may or may not bind himself. If he does not bind himself, then his grantees, having no right of action against him, cannot pursue any other grantee to whom he may subsequently convey the whole or a part of the remaining lands." ***

"An examination of some of the deeds executed by the Overland Land Company (the common grantor) of property in Overland Addition *** fails to show any covenant upon the part of the Company whereby it expressly stipulated to bind itself. ***

"A printed circular issued by its agents, offering for sale

lots in such addition refers to *** and the restrictions which were to be imposed on each lot. Relying upon these representations *** purchasers of lots in the addition secured a title thereto by deeds containing, with but few exceptions, the restrictions specified." ***

"We are satisfied that the covenants hereinbefore set forth were not personal to the corporation, but that it was bound thereby under the doctrine of an equitable estoppel, whereby each purchaser of real property in Overland Addition, except in the business district, had the right to rely upon the restrictions, and can enforce them against all other purchasers except such as have been mentioned, who acquired a title to their premises without knowledge of the limitation imposed. *Bimson v. Bultman*, 3 App. Div. 198; 38 N. Y. Supp. 209."

In *Jenks v. Pawlowski*, 98 Mich., 110, 22 L. R. A. 863—39 Am. St. R. 522, the Syl. says:

"A vendor of village promises upon condition that no intoxicating liquors shall be sold thereon cannot maintain a suit to enjoin the sale of such liquor in violation of such condition when he has subsequently sold adjoining premises without restriction and such adjoining premises have been and are used for the sale of liquor."

Court say in Opinion:

"Restrictions of this class are sustained upon the theory that a party has the right in disposing of his property to prevent such a use by the grantee as might diminish the value of remaining land or impair its eligibility for other uses. *Watrous v. Allen*, 57 Mich. 362; *Smith v. Barry*, 56 Mich. 314.

"BUT IS THERE NO MUTUALITY IN SUCH AGREEMENT? It certainly cannot be said that a grantor has the right afterwards to sell an adjoining lot without restrictions and thereby diminish the value of his former grantees' property and impair its eligibility for other uses, converting the locality into a saloon locality and still be allowed to insist upon the restrictions."

MISCELLANEOUS POINTS.

Acquiescence—Delay.

In *Herrick v. Marshall*, 66 Maine R. 435, 439-440, the Court held that the complainants were excused for delay in enforcing restrictive covenants until the building of the defendant was outwardly completed, because they did not, until that time, know that the right to enjoin the erection was an appurtenance to their lots. They asserted their rights "as soon as they knew they had the means of substantiating them and the defendant paid no heed to their claim."

In 5 *Am. & Eng. Encl.* 2nd Ed., p. 16, it is said:

"Where the plaintiff before the defendant had incurred any expense in erecting a building in violation of a building restriction, objected to the defendant's doing so, and stated his intention to prevent it if he could, it was held that the failure to institute suit for several months, the failure being accounted for by the plaintiff's want of proof at the time to maintain his suit, was no ground for refusal by a Court of Equity to grant an injunction against the breach complained of."

In *Stewart v. Finklestone*, 206 Mass. 28, on pp. 34 and 35-6, the Court say:—

"The building was up about the middle of May. The suit was brought in the following March. This deferment is found to have been largely due to interference of "a mortgagee of the defendant's lot, who was originally joined as a defendant in this suit, and 'who finally dissuaded the Counsel selected by them (the plaintiffs) from acting for them. There is no hard and fast rule as to what constitutes laches. If there has been unreasonable delay in asserting claims, or if, knowing his rights, a party does not seasonably avail himself

of means at hand for their enforcement, but suffers his adversary to incur expense, or enter into obligations, or otherwise change his position, or in any way, by inaction, lulls suspicion of his demands to the harm of the other, or if there has been actual or passive acquiescence in the performance of the act complained of, then equity will ordinarily refuse her aid for the establishment of an admitted right, especially if an injunction is asked. It would be contrary to equity and good conscience to enforce such rights when a defendant has been led to suppose by word, silence or conduct of the plaintiff that there was no objection to his operations. Diligence is an essential pre-requisite to equitable relief of this nature. Quiescence will be a bar, when good faith requires vigilance. But so long as there is no knowledge of the wrong committed, and no refusal to embrace opportunity to ascertain facts there can be no laches. Upon the discovery of the infringement or rights, such reasonable expedition is required in their prompt assertion consistent with due deliberation as to the proper means for relief. On the other hand, one who openly defies known rights, in the absence of anything to mislead him, or to indicate assent or abandonment of intent to oppose on the part of others is not in a position to urge as a bar, failure to take the most instant conceivable resort to the Courts. After the right has been invaded under circumstances which would not defeat a plaintiff in seeking relief, and no substantial harm is shown to have accrued to the wrongdoer from delay, there is not the same imminent necessity for early enforcement of demands as exists before conditions have become fixed."

In *Hall v. Wesster*, 7 Mo. App. 56, 60, 61, 63, the lot owner was allowed to enjoin the carrying on of a milk dairy where all the lots sold were subject to the same restriction, though the cow stable complained of "had been kept on these premises for years"—(p. 61). the Court said:—

"It does not appear that the buildings on the premises were erected for a dairy or cow stable; they were not built by the defendant, but were there when he bought the place," and, on p. 63, "If it appeared that the plaintiff had acquiesced by allowing the defendant to go on and establish a business and to expend money, that the plaintiff had notice of this, and then, when the business had become prosperous, tried to stop him, a different case would be presented. ** "It does not appear that the plaintiff had notice of the existence of the dairy for any considerable time before suit."

Upon the question of acquiescence, the case of *Southern Fire Brick Co. v. Sand Co.*, 223 Ill., 617, 627, is instructive.

There the Court said, in overruling the objection that the business of the defendant would be injured:—

"At the time of the purchase (of the land covered by the restriction) it had full knowledge of the contract and of the rights of all the parties, including appellees. After its purchase it was warned by appellees that if it proceeded to erect a plant on the lands purchased, appellees would endeavor to protect their rights in the Courts, notwithstanding which it proceeded to erect the plant and place the product upon the market." * * *

"If its business has been or will be injured it can blame no one but itself."

In *Hayward Homestead Tract Ass'n. v. Miller*, 26 N. Y. Supp. 1091-93, the Court issued a mandatory injunction requiring the defendant to remove a building which he had erected in violation of a verbal restriction concerning the whole tract of which he had notice when he purchased the property. The Court said, on p. 1093:—

"He was advised of the plaintiff's intention to insist upon the agreement almost as soon as he commenced the erection of the building in question, and if he has incurred

any very considerable expense upon the lot in the face of this knowledge and notice, he has no one to blame but himself."

In 22 *Encl. of Law & Pro.*, 2nd Ed. p. 364, it is said:

"Mandatory Injunction — When buildings have been erected in breach of covenant, their removal may be ordered, even though the complainant sought no injunction to prevent their erection, if they were erected deliberately, with knowledge that the complainant insisted on the performance of the contract so that there is no estoppel."

In *Bridgewater v. Ocean City R. R. Co.*, 62 N. J. Eq. 276, 291-293, the defendant built a depot upon some open space in a camp meeting ground which the vendors had assured the purchasers of lots should remain open. One brought suit against the R. R. Co. to enjoin the erection of this depot on this vacant ground. The court said, pages 291-3:

"The defendant companies insist that they had almost completed their structure when the complainant filed his bill and that he had notice that they were building and made no objection. The proof is that the complainant did not go over into that part of the town much, and that the station was nearly half way up before he was aware that the defendants had commenced building it. They began building on June 21, 1899. The bill was filed Aug. 3, 1899, and the injunction was served Aug. 4, 1899. These transactions covered a period of 44 days. * * * The complainant first knew of the defendants' action about the 13th of July and filed his bill in this case within 21 days thereafter. Substantially all the disadvantages which the defendants suffer by reason of having their building stopped in course of its erection had happened to them before the complainant knew it was being built. It was then half way up. The complainant filed his bill within a reasonable time after he knew the defendants were building.

"The defense that the complainant stood by and suffered the defendants to spend their money is dependent upon another incident and that is that the defendants must in order to avail themselves of that defense have acted in ignorance of the complainant's rights upon which they intruded. If a party has notice that he is building on another's lands or in derogation of another's rights, he proceeds at his own peril. In such cases it does not lie with him to complain that the other did not object." * * *

"Slight inquiry by the defendants would have disclosed to them what their use was, if they were in fact at any time ignorant of it. The defendants were fairly notified by all these circumstances of the outstanding covenant (which the court had already held was an implied covenant) and were bound by it as was the covenantor. *Richards v. Revitt*, 7 Ch. Div. 226."

"In *Woodbine Land Co. v. Riener*, 65 Atl. (N. J.) 1004, the Syllabus says:

"If the failure to enforce the covenant has induced physical changes permanently destructive of the harmony to the original scheme designed to be preserved by the covenant, it is manifest that an abandonment must be assumed; but where no substantial change in the conditions sought to be preserved by the covenant have been brought about by the failure to enforce, no good reason appears to exist for treating the failure to enforce a bar, unless the circumstances of the case clearly disclose acquiescence to a degree manifesting the absence of an intention to preserve the original conditions. *Ocean City Assn. v. Chalfant*, 65 N. J. Eq. 156, 158."

In *Spohr v. Cape*, 143 Mo. App. 144, the court in a similar case where the delay of the complainant in starting his suit for an injunction, was interposed as an estoppel by the de-

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LEAVES OF HEALING

feudant, the court on pages 129-130, in quoting from the *Harrison v. McReynolds*, 183 Mo. 533, said:

"Though silence in some cases will estop a party from speaking afterwards, yet it is only when it becomes a fraud that it postpones. If, therefore, the truth be known to both parties, or if they have equal means of knowledge, there can be no estoppel."

Brown on Covenants, pages 153-154, 154-155, 155.

"Acquiescence means more than simple laches. 'If a party, who could object, lies by and knowingly permits another to incur an expense in doing an act under the belief that it would not be objected to, and so a kind of permission may be said to be given to another to alter his condition, he may be said to acquiesce; but the fact of simply neglecting to enforce a claim for the period during which the law permits him to delay, without losing his right,' is not an equitable bar. See *per* Lord Wensleydale, *Archbold v. Scully*, (1861) 9 H. L. Cas. 383; *per* Lord Cottenham, *Duke of Leeds v. Amherst*, (1846) 2 Ph. 123."

* * * * *

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"But a party who stands by through being ignorant that he possesses a right is not barred from obtaining equitable relief. *Earl of Beauchamp v. Winn*, (1873) L. R. 6 H. L. 223.

"The term 'acquiescence' has a different signification according to whether the acquiescence alleged occurs while the act acquiesced in is in progress or only after it has been completed. The term in its proper sense applies while the act acquiesced in is in progress. When once an act is completed without any knowledge or assent of the party injured his right of action is not ordinarily barred by mere submission to the injury for any time short of the period limited by statute for the enforcement of the right of action. Some conduct amounting to release or accord and satisfaction must be shown, although, on account of laches, relief may be refused under special circumstances. *De Bussche v. Alt*, (1878) 8 Ch. D. 286, 314.

* * * * *

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"To deprive a man of his legal rights, acquiescence must amount to fraud. See *per* Fry, L. J., *Willmott v. Barber*, (1880) 15 Ch. D. 105; *Russell v. Watts*, (1883) 25 Ch. D. 585; followed *Civil Service Musical Instrument Association v. Whiteman*, (1899) 80 L. T. 685, 687."

See also *Hooper v. Latham*, 171 S. W. Rep. 271.

Complainants cannot be charged with unreasonable delay in bringing an independent suit for an injunction, when they know another party similarly interested is pushing a test case.

13 *Bullard on Real Property*, Sec. 157, p. 187.

Daly v. Foss, 199 Mass. 104: 85 N. E. 94.

In the *Daly v. Foss* case the court said:

"If there were fifty other land-owners whose rights were the same as his, all of whom knew that a case was pending between him and Foss to determine these disputed rights, it would be unreasonable to hold that each one of them must prosecute an independent suit with promptness, at the peril of losing by laches rights that were secured to him permanently by a deed. *Edison Electric Light Co. v. Sawyer-Man Elec. Co.*, 53 Fed. 592, 3 C. C. A. 605; *United States Mitis Co. v. Detroit Steel & Spring Co.*, 122 Fed. 863, 59 C. C. A. 589; *Linzee v. Mixer*, 101 Mass. 512; *Atty. Gen. v.*

Gardiner, 117 Mass. 492; *Atty. Gen. v. Algonquin Club*, 153 Mass. 447, 27 N. E. 2, 11 L. R. A. 500; *Radenhurst v. Coate*, 6 Grant, Ch. 139; 11 L. R. A. 500; *West Arlington Improvement Co. v. Mount Hope Retreat*, 97 Md. 191-205, 54 Atl. 982; *Procter v. Bennis*, 36 Ch. Div. 740-760; *Ramsden v. Dyson*, L. R. 1 H. L. 129-168; 18 Am & Eng. Enc. of Law 2d ed. 105."

"Such landowners well might be influenced in their conduct by knowledge that the defendant knew their rights to be the same as those of Evans, and that a decision in favor of Evans would show his violation of their rights in the same way."

A MERE ACCUPANT OR SQUATTER ON LAND IS BOUND BY THE RESTRICTIVE COVENANTS AFFECTING IT.

5 *Encl. of Law*, 2d ed. 11, in note;

Mander v. Falcke (1891) 2 Ch. 554.

L. A. Nisbet & Pitts Contract (1906) L. R. 1 Ch. 386.

NOT NECESSARY FOR COMPLAINANTS TO SHOW SPECIAL DAMAGES TO ENTITLE THEM TO INJUNCTION TO ENFORCE RESTRICTIVE COVENANT.

In *Barnett v. Vaughn Institute*, 119, N. Y. Supp. 45, the Court enjoined the purchaser of a lot from carrying on a private Sanitarium because contrary to the restrictions in the deed under which the defendant claimed title, and in answer to the objection that the complainant's property was not depreciated in value by such occupation, said, on p. 47:—

"The mere fact that the diversion of residential property to other uses would not impair, or would even increase its value, does not make the violation of a covenant honest or legal. There are other values than those of a property nature entitled to protection. *** The parties had a right to make the covenant, and have a right to have it protected."

In *Hall v. Wesster*, 7 Mo. App., 56, 61, 62, the Court said, in upholding the right of one lot owner to enjoin another from using his premises for a purpose forbidden by the deeds to all the lots, on p. 62:—

"The fact that the plaintiff resides at a distance of a quarter of a mile from the cow stable is immaterial."

And, on p. 61:—

"It appears that this cow stable is not a nuisance, nor does it appear that the plaintiff is particularly damaged, or damaged at all by it." *** "He has a right to judge whether the agreement shall be preserved, or whether he will permit it to be violated." (Citing authorities.)

"Where all the purchasers of an estate are bound by restrictive covenants not to use their houses for certain purposes, an injunction will be granted to restrain a breach of the covenant, without any regard to the question of the character or degree of conveyance. The objection may be founded on the merest whim."

In *Hartman v. Wells*, 257 Ill., 167, the Supreme Court of Illinois said, on pp. 172, 3:—

"The evidence as to whether appellant's property was damaged by the violation of the agreement was conflicting, but we do not think that was a material question. In *Consolidated Coal Co. v. Schmisser*, 135 Ill., 371, the Court, in discussing the enforcement of negative covenants in Courts of Equity said it was well settled that equity would entertain bills for injunctions to prevent their breach, although the breach would cause no substantial injury or although the

damages might be recoverable in an action at law. 'This is upon the principle that the owner of the land selling or leasing it may insert in his deed or contract just such conditions and covenants as he pleases, touching the mode of enjoyment and use of the land.' As said in *Steward v. Winters*, 4 Sandf. Ch. 587: 'He is not to be defeated when the covenant is broken, by the opinion of any number of persons that the breach occasions him no substantial injury. He has a right to define the injury for himself and the party contracting with him must abide by the definition.' (*Hill v. Miller*, 3 Paige, 254; *Macher v. Foundling Hospital*, 1 Ver. & B. 188; *High on Injunctions*, 1142)."

To the same effect see:—

Morrow v. Hasselman, 69 N. J. Eq. Rep. 612;

1 *Jones on Real Property*, Sec. 823;

2 *High on Injunctions*, 4th Ed., Sec. 1158;

4th *Pomeroy's Eq. Jurisp.* 3d. Ed., Sec. 1342;

Bispham's Eq. 7th Ed., Sec. 461, p. 634.

IN PROCEEDINGS OF THIS CHARACTER, THE COURT HAS NO DISCRETION TO EXERCISE—MUST ENFORCE THE CONTRACT

In *VanSant v. Rose*, 260 Ill., on Pages 407-8, the Court said:

"This court has held, in harmony with the prevailing rule in other jurisdictions that the right to enjoin the breach of restrictive covenants does not depend upon whether the covenantee will be damaged by the breach, but the mere breach is sufficient ground for interference by injunction. (*Bispham's Principles of Equity*,—4th Ed.—Par. 461; *Consolidated Coal Co. v. Schmisser*, 135 Ill. 371; *Hartman v. Wells*, 257 id. 167.) * * *

"*Bispham*, in the paragraph above referred to, says it is no answer to an action of this kind to say the breach will inflict no injury upon the complainant, or even that it will be a positive benefit. In *Steward v. Winters*, 4 Sandf. Ch. 587 (a suit to enjoin the breach of restrictive covenants in a lease), it was contended the breach would cause no injury, and also that the plaintiff had an adequate remedy at law for damages. The court held the grantor or lessor of land had a right to insist upon such covenants as he pleased touching the use and mode of enjoyment of the land, 'and is not to be defeated, when the covenant is broken, by the opinion of any number of persons that the breach occasions him no substantial injury.' That case was cited and the opinion quoted from with approval in the *Schmisser* and *Hartman* cases, *supra*. Kerr on Injunctions (4th ed. p. 370), says: "'If there is a negative covenant," said Lord Cairns in *Doherty v. Almon*, (L.) "The court has no discretion to exercise. If parties for valuable consideration, with their eyes open, contract that a particular thing shall not be done, all that a court of equity has to do is to say, by way of injunction, that the thing shall not be done. In such a case the injunction does nothing more than give the sanction of the process of the court to that which already is the contract between the parties. It is not, then, a question of the balance of convenience or inconvenience, or of the amount of damage or injury; it is the specific performance by the court of that negative bargain which the parties have made, with their eyes open, between themselves." Pomeroy, in his work on Equity Jurisprudence (Sec. 1341, 3d Ed.), says: "The amount of damages, and even the fact that plaintiff has sustained any pecuniary damages, are wholly immaterial." In *Topping v. Eckersley*, 2 Kay & J. 264, it was said: "If the construction of the instrument be clear and the breach clear, then it is not a question of damages, but the mere circum-

stance of the breach of covenant affords sufficient ground for a court to interfere by injunction.'

In *Andrews v. Kinsbury*, 212 Ill. 97, this court said:

"The general rule that a writ of injunction should only issue where there is an unquestionable right, and where irreparable injury will be suffered, and there is no adequate remedy at law either on account of the insolvency of the defendant or for some other cause, is not applicable to this case. Courts of equity will, and frequently do, interpose by injunction, thereby indirectly enforcing the performance of negative covenants by prohibiting their breach; and where there is an express negative covenant courts of equity will entertain bills for injunctions to prevent their violation, even though the same will occasion no substantial injury, or though the remedy be adequate at law."

Brown on Covenants, page 148.

"Courts of Equity have drawn a distinction between affirmative and negative covenants in granting injunctions to restrain that which would be a breach of covenant. It is laid down by Lord Cairns in *Doherty v. Almon*, (1878) 3 App. Cas. 719, that if the covenant is negative the Court has no discretion to exercise. If parties for valuable consideration, with their eyes open, contract that a thing shall not be done, all that a Court of Equity has to do is to say by way of injunction that which the parties have already said by way of covenant. It is not a question of the balance of convenience or inconvenience, or of the amount of damage or injury; it is the specific performance by the Court of the negative bargain which the parties have made."

Brown on Covenants page 149.

"The breach of a restrictive covenant is sufficient ground for the Court to interfere by injunction without the covenantee showing damage. *Lord Manners v. Johnson*, (1875) 1 Ch. D. 673; *Richards v. Revitt*, (1877) 7 Ch. D. 224; *per Cotton, L. J., Tod-Heatly v. Benham*, (1888) 40 Ch. D. 91; *Cooke v. Gilbert*, (1892) 8 Times Rep. 382.

"This rule applies when the defendant is an assignee of the land with notice of the covenant. *Richards v. Revitt*, *supra*.

See also:

Riverside v. MacLain, 210 Ill. 309;

Miller v. Klein, 160 S. W. (Mo.) 563, p. 565.

THE RESTRICTIONS AGAINST CARRYING ON BUSINESS ARE NOT MORE THAN ARE NECESSARY AND REASONABLE FOR THE PROTECTION OF THE LESSOR AND HIS LESSEES AS OWNERS OF OTHER PROPERTY CONSTITUTING PART OF THE ZION CITY SITE.

In *Anderson v. Kingsbury*, 212 Ill. 98, on p. 101, the Court say:—

"* * A contract which is only in partial restraint of trade, and is reasonable in its provisions as to time and place, and supported by a sufficient consideration, is valid, and the restraint is held to be reasonable whenever it is such, only as affords a fair protection to the interests of the one in whose favor it is made (3 Am. & Eng. Encl. of Law, 882; *Hursen v. Gavin*, 162 Ill. 377; *Union Strawboard Co. v. Bonfield*, 193 id. 420; *Consolidated Coal Co. v. Schmisser*, 135 id. 371)."

In *Hodge v. Sloan*, 107 N. Y. Rep., 244, it is said:—

(Syl.) "A covenant in restraint of trade is valid if it imposes no restriction upon one party, which is not beneficial to the other, and was induced by a consideration which made it reasonable for the parties to enter into."

In *Hayes v. St. Paul M. E. Church*, 196 Ill. 633, on p. 635, the Court say:

"An owner has the right to sell and convey his property upon such terms and conditions as he may see proper, and if the terms are accepted by the grantee and are not objectionable in law, they will be enforced at the suit of the one in whom the right is vested."

In *Hodge et al., v. Sloan*, 107 N. Y. Rep., at pages 250 and 251, the Court say:—

"Parties competent to contract have contracted, the one to sell a portion of his land, but only upon such conditions as will protect himself in the prosecution of business carried on upon the residue; the other agreeing to buy, for a consideration affected by that condition, and enabled to do so only by acceding to it, and he therefore binds himself by contract to limit the use of the land purchased in a particular manner. There seems no reason why he and his grantee, taking title with notice of the restrictions, should not be equally bound."

Same Page, 251:—

"Many other instances of restraint might be referred to, and where it is of such a nature as concerns the mode of occupying or dealing with the property purchased in the way of business operations, or even the omission of all business, or certain kinds of business, or the erection or non-erection of buildings upon the property, we see no reason to doubt the validity of an agreement fair and valid in other respects which secures that restraint. Indeed it seems well settled by authority that a personal obligation so insisted upon by a grantor, and assumed by a grantee, which is a restriction as to the use of the land, may be enforced in equity against the grantee, and subsequent purchasers with notice."

In *Morris & Morris v. Tuskaloosa Mfg. Co.* 83 Ala., Rep. 543, the Court sustained an injunction against the defendant from carrying on a mercantile business upon the property purchased by him from the assignee in bankruptcy of the common grantor. The defendant contested the injunction upon the ground, among others, that the restrictive provisions tended to create a monopoly because the grantor was carrying on a mercantile business upon some of the land retained by him, and intended by the restrictions to prevent any other mercantile business from being carried on upon the entire tract of land.

In reply to this objection the Court said, on pages 572 and 573:—

"The real contention in this case is that the reservation or limitation was incorporated in the deed for the purpose of retaining in the Manufacturing Company a monopoly in the sale of merchandise. That such monopoly is contrary to public policy and that the Court of Chancery, which is a court of conscience, will not lend its aid to the perpetration of such a scheme."

Then the Court proceed to consider and discuss the author-

ities referred to by the defendant, showing that they did not sustain its position, saying on p. 573:

"Neither of these cases, in our judgment, sustains the position taken by appellant's Counsel. Neither of them presents the case of a purchase of a partial, qualified or restricted interest in realty, taking possession under a conveyance containing reservations, and afterwards throwing off the restraint, and maintaining a right to the unqualified use. Nor have we been referred to any case which asserts that doctrine. To recognize such doctrine would be to place a very dangerous restraint on the power of alienation, which is supposed to be inherent in the ownership of property."

In *Star Brewery Company v. Primus*, 163 Ill. 652, on p. 659 the Court said of restrictive covenants:—

"As it is a negative covenant there is no reason why its breach may not be enjoined. There is nothing illegal in the nature of the contract itself. It is not void as being in restraint of trade, because it is not a contract in general restraint of trade, but merely prevents the use of a particular piece of property in a certain way. Restrictions imposed upon the use which are not undue, but limited only, are not in violation of law (*Duncan v. Central Passenger Railway Co.*, 85 Ky. 525.)

"While it is true that where land is conveyed in fee restrictions in the use are not favored, yet it is also true that where the intention of the parties is clear in the creation of restrictions upon the use of a grantee, Courts will enforce the same. *Hutchinson v. Ulrich*, 145 Ill., 336."

PARTIES.

In 1 *Jones on Real Property*, Sec. 817, it is said:—

"Joinder of parties to suit—It is not necessary that the plaintiff should join as parties defendant all persons who have violated the same restrictions; nor is it necessary that he should join with himself as parties all other persons entitled to the benefit of the covenant, or undertake to prosecute the suit in their behalf."

Also in Sec. 806, the same author says:

"A person entitled to the benefit of restrictions may enforce one of them and not another, or may enforce them against one violator and not against another. Where a restriction has been imposed upon several lots of land, the fact that it is violated by the owners of some of the lots is no defense in favor of any one violator against his immediate neighbor, who has observed the covenant and who objects to his manner of breaking it. Thus where the restriction was for the purpose of protecting and preserving the neighborhood for residences, a purchaser of a lot who is using it as a residence and has never violated the agreement himself, or consented to, or authorized or encouraged its violation by others, in order to have the benefit of the agreement, is not obliged to sue all its violators at once. He may proceed against them seriatim, or he may take no notice of the violations of the agreement by business carried on remotely from his residence, and enforce it against a business specially offensive to him by its proximity."

ALL LOT OWNERS MAY JOIN IN ONE SUIT IN A PORCEEDING TO
ENFORCE A RESTRICTIVE COVENANT.

Henderson v. Champion, 91 Atl. Rep. 332.

If one plaintiff turns out to be disentitled to relief because he has not purchased his lot in reliance upon the restrictive covenant or because he has waived his rights by undue delay, or for any other cause, this does not prevent the other plaintiffs from obtaining relief, who do establish their rights.

Smith v. Graham, 147 N. Y. Supp. 773, citing;

Manners v. Johnson, 1 Ch. Div. 673, 681;

Hooper v. Latham, 171 S. W. Rep. 271.

A PURCHASER FROM AN ASSIGN IN BANKRUPTCY CAN FILE
BILL TO ENFORCE RESTRICTIONS.

In *Morris v. Tuscaloosa Mfg. Co.*, 83 Ala. Rep. 565, the purchaser of the remaining property of the original owner from the assignee in bankruptcy of the original owner was allowed to maintain his suit to enforce restrictive covenants. This he was permitted to do notwithstanding the fact that the deed from the assignee in bankruptcy of the original owner to him did not contain any restrictive covenant. But he received the deed from the assignee in bankruptcy with full knowledge that the original owner had inserted such restrictive covenants against the use of the property for merchandising purposes or for the keeping of a saloon, etc. He was held entitled to the benefit of these restrictive covenants because they were appurtenant to the land of the original owner which he had not sold at the time he went into bankruptcy, and therefore they passed to the complainant from the assignee without any express reference to the same in the deed.

The Court, on page 571, said the benefit of this reservation and the servitude, "follows the lands of the seller—the dominant estate—into whose hands soever it may pass, and against any and all persons who succeed to the estate with notice, actual or constructive, of the limitation or servitude resting upon it." *Washburn on Easements* (4th ed.) 37; *Webb v. Robbins*, 77 Ala. 176; *McMahon v. Williams*, 79 Ala. 288.

Again, on page 574, the Court said:

"In what we have said above we have founded the complainant's right to relief on the reservation expressed in the deed to Cree (one of the original purchasers from the common grantor who had deeded his property to the defendant, free from any restrictive covenant, though the defendant knew of the restrictions when he obtained the deed), and have held that it imposed an infirmity and easement on the half acre sold in favor of the owner of the estate out of which it was carved. We have also held that the restriction and right followed the lands into whose hands soever they have passed and fastened the infirmity and easement on any and all persons who acquired title under Cree, the original grantee."

PERPETUITIES

In *Wakefield v. VanTassel*, 202 Ill. Rep. 42, the Court said:

"(Syl.) When restriction does not violate the rule against perpetuities—. A restriction in a deed that no grain elevator shall ever be built upon the premises, or grain handled thereon, does not violate the spirit of the rule

against perpetuities. (*Gray v. Chicago, Milwaukee & St. Paul Ry. Co.*, 189 Ill. 400 followed)."

PENALTIES OF FORFEITURES

Because a deed or lease may impose a penalty or forfeiture for the violation of a restrictive covenant, is simply treated as a cumulative remedy for enforcing the restriction and does not interfere with relief by injunction.

Watrous v. Allen, 57 Mich. Rep. 362, and cases there cited by Cooley, C. J.

DRUG STORE

In *Steward v. Stark*, 148 N. W. Rep. (Mich.) 393, the Court enjoined the erection of a drug store, which the defendant sought to erect in violation of a building restriction.

THE OWNER MAY DEDICATE OR DEVOTE A TRACT
OF LAND TO RESTRICTIVE USES, THOUGH
HE HAS GIVEN A MORTGAGE UPON
THE PROPERTY.

See *Rogers v. Hosegott*, 69 Law Journal. Ch. Div. (1900), page 652, where the Court of Appeal in England held that the fact that the plat of ground which was put under building restrictions was at the time mortgaged by the owners, did not prevent them from creating restrictions upon the use of the land which could be enforced by one of their grantees against another grantee.

SAMUEL WARE PACKARD.

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God's Command to "Go Forward"

Report of Early Morning Meeting, Lord's Day, September 21, 1913, Held in Shiloh Tabernacle, Zion City, Illinois, Conducted by Apostle E. L. Carey

The meeting opened with the singing of the Hymn,—

Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding sacrifice
In my behalf appears;
Before the throne my surety stands,
My name is written on His hands.

He ever lives above,
For me to intercede;
His all redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds He bears,
Received on Calvary,
They pour effectual prayers,
They strongly plead for me;
Forgive him, oh, forgive, they cry,
Nor let that ransomed sinner die.

My God is reconciled;
His pardoning voice I hear;
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And "Father, Abba, Father!" cry.

The other hymns sung were: "Behold a Fountain Deep and Wide," "I know Whom I have Believed," "Christ has for Sin Atonement Made."

Apostle Carey read the entire 118th Psalm:

O give thanks unto the Lord; for He is good: because His mercy endureth for ever.

Let Israel now say, that His mercy endureth for ever.

Let the house of Aaron now say, that His mercy endureth for ever.

Let them now that fear the Lord say, that His mercy endureth for ever.

I called upon the Lord in distress: the Lord answered me, and set me in a large place.

The Lord is on my side; I will not fear what can man do unto me.

The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.

All nations compassed me about; but in the name of the Lord will I destroy them.

They compassed me about like bees, they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

Thou hast thrust sore at me that I might fall: but the Lord helped me.

The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but He hath not given me over unto death.

Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

This gate of the Lord, into which the righteous shall enter. I will praise Thee: for Thou hast heard me, and art become my salvation.

The stone which the builders refused is become the head stone of the corner.

This is the Lord's doing: it is marvelous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it.

Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity.

Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise Thee: Thou art my God, I will exalt Thee.
O give thanks unto the Lord; for He is good: for His mercy endureth for ever.

(The Congregation then sang the following Hymn.)

When peace, like a river, attendeth my way,
When sorrows like sea-billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.

Cho.—

It is well with my soul,
It is well, it is well with my soul.

Though Satan should buffet, though trials should come,
Let this blest assurance control,
That Christ hath regarded my helpless estate,
And hath shed His own blood for my soul.

My sin—oh, the bliss of this glorious thought—
My sin—not in part but the whole,
Is nailed to His cross and I bear it no more,
Praise the Lord, praise the Lord, O my soul!

And, Lord, haste the day when the faith shall be sight,
The clouds be rolled back like a scroll,
The trump shall resound, and the Lord shall descend,
"Even so"—it is well with my soul.

Prayer by ELDER W. S. PECKHAM.

Almighty God, our Heavenly Father, in this quiet morning hour, as we sing Thy praises, our hearts go out in love and thankfulness to Thee for the great and wondrous Love manifested in the Gift of our Savior.

We thank Thee, O God, that as we have sung these precious hymns to Thee, our hearts have welled up in gratitude and thankfulness; there has swept over our spirits once more the wondrous power of a living Faith, and we have felt Thy presence and known Thy love.

And now, O God, as we come and bow before Thee, accept our thanksgiving and adoration, accept our praises, and give unto us, we pray Thee, each one, hearts wholly sanctified through the presence and power of Thy Holy Spirit and the atoning work of Jesus. Draw us all into a sacred nearness to Thyself. Help us to realize as never before the presence of God in our midst.

We thank Thee that in the fulness of time Jesus came.

We thank Thee that in the fulness of time He will come again; and we pray Thee that this Church may be ready for His coming, watching, waiting, with garments washed in the precious blood of Jesus.

We pray that Thou wilt give to us, this morning, a greater realization of the glorious work Thou hast established in the closing days of this wonderful age. And we thank Thee, O God, that Thou didst send Thy prophet, Thy servant, Elijah the Restorer, and that he has done his work and gone to his reward.

We thank Thee that Thou art still leading Thy people through Thy servant. Bless him, this morning; strengthen him, protect him from all evil; give him the message for the afternoon, and grant, O God, to be with him in mighty power from day to day. Wilt Thou lead this people on to higher heights, and deeper depths, knowing no other thought and going in no other way than that which Thou hast appointed.

And we pray Thee to help us to realize that Jesus is indeed the gate unto all Righteousness, that He is the Corner Stone of the building, that He is the door through which we enter, that He is All and in All; and help us to crown Him, this morning, King of Kings, Lord of our lives.

Take this city, O God, into Thy care and keeping throughout the day. Move, by Thy Spirit, upon all who worship. Grant, Lord, to show to each one in this city once more the glorious vision of Zion. If any have lost it, O our Father grant, this morning, that they may see how far they have wandered from the true ideals and principles which Thou didst set before them, when Thou didst call them from the north, and the east, and the west, and the south, and out of all countries. Bring to their remembrance, O God, the glorious message that thrilled their hearts and filled with joy and gladness. Grant, O God, to awaken all, this morning, throughout the city, to their high calling in Christ Jesus, to their privileges in Zion. Hasten the day when every foot shall wend its way to Shiloh.

Tabernacle, when all other places of worship shall be closed, and there shall be one place of worship, one fold, with one shepherd,—one great Shepherd of the sheep, and His prayer shall be answered—at least in Zion City. And speedily, we pray, that throughout the world oneness may come to the body of Christ, and that we may all be brethren and come to see eye to eye, as Thou hast said would be when Thou didst again establish Zion.

O God, wilt Thou give to us the Printing & Publishing House, every foot of ground in this city that rightfully belongs to Thy people, and grant that this city may become a City of Righteousness, an abode of Thy people, a refuge for the afflicted whose souls are vexed with the unrighteousness and wickedness and terrible conditions that exist in the cities of the world; and may Zion City arise, O God, and shine forth with a brightness of righteousness to all the earth.

Hear us, our Father!

Give us a glorious service this morning, when all hearts shall be filled with Thy Presence, and we shall worship Thee in spirit and in truth.

Go with us into the Juniors. Help us, Lord, to lead the little ones to the Fountain of Living Waters. Help us to point them to Jesus. Let Thy Holy Spirit come into their hearts and lives, this morning, and show them their Savior. And we pray Thee that the precious Truth, as it is taught today, may find an entrance into many hearts and remain in many minds, and that they shall not forget it, but remember Thy law and remember all Thy goodness to them.

O God, go with us into the Afternoon Service. May the people gather throughout the city to Shiloh Tabernacle, and we pray Thee that they may realize as never before it is the House of God, it is the very gate of Heaven; and, oh! as we come together, may we pray as never before, and may the City be stirred, O God; and may the power from Shiloh Tabernacle go forth throughout the city, and, as this people moves about its streets, may a holy influence be shed everywhere, and may we be seen as the men of God, and the women of God, and the children of God. May this place be the very place where God dwells, and where His power is felt; and may we be in all things what Thou wouldst have us to be.

Oh, draw us near to Thee! Help us to sing Thy praises; help us to pray; help us in all our worship and in all our services.

Bless, this day, the precious Leaves of Healing. May they go forth with power, and may many hearts be touched as they read "The Final Message of our Risen Lord." May they realize the call of God as never before, and what a wonderful Savior God has given to this world.

Hear us, O God, in Jesus' name and for His sake.

Prayer by EVANGELIST G. K. NEAL.

Almighty God, our kind Heavenly Father, we continue our thanks and our supplication unto Thee this morning, for Thy love and Thy care through the shades of the past night. Thou hast guarded us so tenderly, Thou hast brought us forth in this morning hour, Thou hast brought us into this place of worship. O God, in this very morning hour, meet with us in mighty power.

We do thank Thee for the beautiful words which we have heard read—the very words of God! We thank Thee for the beautiful songs that have been sung. Oh, that we may have them in our hearts!

Jesus said: "If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you."

O God, that we could realize this morning as never before that God lives, and that the Christ makes intercession for us!

Father, bless Zion, this morning. Thou knowest every heart and every life. Oh, that those who profess to be Thine might fashion their lives after the Christ-life!

O God, help us to pray and to study Thy Word. Help us to study to show ourselves approved unto Thee, workmen that need not to be ashamed.

O God, be with our leader, this morning, as has already been prayed. In Jesus' name, give him sustaining grace for this day, give him wisdom, give him a message from the very Throne of God,—that it may be of great power and blessing unto this people.

Father in Heaven, bless all the Institutions of Zion.

Bless, we pray Thee, those who persecute us, and those who revile us. Bring them to repentance! O God, those who will not repent, lead them from our midst, for Jesus' sake.

Bless the Leaves of Healing, Father; and, as we go out with them, oh, that the Christ of God might go before us and knock at the door.

"Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

Father in Heaven, help us to understand more and more what it means to be a child of Thine; that we may see the suffering Christ as He hangs on Calvary's cross, that we may hear Him in the last hour, that dark hour when He was alone, the burdens and sins of humanity resting upon Him, and He prayed, "If it be Thy will, let this cup pass from Me."

O God, may we be burdened, this morning, for the sins of the people.

Father in Heaven, hear us, this morning, for every officer, for every member of the Christian Catholic Apostolic Church in Zion: that we may measure up to our privileges, that we may understand that God has called us to build a City of Righteousness; and help us, Father, that we may be true.

We would ask Thee, Father, to be with the sick ones, this morning, in Jesus' name. Meet with them, that they may hear the welcome voice of the Christ of God, as He walked about in all

Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. May they know that He is just the same today, the very same Jesus who trod the Holy Land. Father, may they feel His touch.

We long to do more for Thee. Bless every home in Zion City; bless the Leaves of Healing as they go out, and may Thy truths which they contain find their way into the hearts of those who are in sin, and in darkness.

Be with us in mighty power. Give us strength and sustaining grace, and wisdom and courage, and boldness to go forward and to proclaim the everlasting Gospel of the Kingdom unto the lost, and the dying, and the sin-cursed world.

Bless Zion in the foreign fields. O God, bless her in China in mighty power. We know and realize that we have the message for the age. Bless Zion in South Africa and all the islands of the sea, and to earth's remotest bounds.

O God, again we pray Thee to fill us with the Spirit of God, and of might, and of power. Forgive all of our sins and our short comings, and may our consecration be complete in Thy sight. O God, heal every weakness, in this morning hour, and make us just what we ought to be in spirit, in soul, and in body. For Jesus' sake. Amen.

The Congregation then sang the following Hymn:

There is a name I love to hear;
I love to sing its worth:
It sounds like music in mine ear—
The sweetest Name on earth.

It tells me of a Savior's love
Who died to set me free;
It tells me of His precious blood—
The sinner's perfect plea.

It tells of One whose loving heart
Can feel my smallest woe—
Who in each sorrow bears a part
That none can bear below.

It bids my trembling soul rejoice,
And dries each rising tear;
It tells me in a "still small voice,"
To trust, and not to fear.

The following Scriptures were read:

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. Genesis 12: 1-5.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

But the men of Sodom were wicked and sinners before the Lord exceedingly.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord. Genesis 13:10-18.

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

And Abram said, Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

And Abram said, Behold, to me Thou hast given no seed: and, lo, one born in my house is mine heir.

And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

And He brought him forth abroad, and said, look now toward

heaven, and tell the stars, if thou be able to number them: and He said unto him. So shall thy seed be.

And he believed in the Lord; and He counted it to him for righteousness. Genesis 15:1-8.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. Genesis 39:20-21.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Genesis 45:4-8.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses. Exodus 14:30-31.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea.

The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him.

The Lord is a man of war: the Lord is His name.

Pharaoh's chariots and his host hath He cast into the sea: his chosen captains also are drowned in the Red Sea.

The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee: Thou sentest forth Thy wrath, which consumed them as stubble.

And with the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters.

Who is like unto Thee, O Lord, among the gods! who is like Thee, glorious in holiness, fearful in praises, doing wonders?

Thou stretchest out Thy right hand, the earth swallowed them.

Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation.

The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone; till Thy people pass over, O Lord, till Thy people pass over, which Thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established.

The Lord shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the water of the sea upon them; but the children of Israel went over on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. Exodus 15:1-21.

APOSTLE CAREY: Let us sing the hymn,—

I am trusting Thee, Lord Jesus,
Trusting only Thee

Let us remember the passages of Scripture that have been read as we sing this beautiful hymn.

We have read of Moses, we have read of Abraham,—men who trusted God, who obeyed God, who blessed God, who were kept from harm, and who were delivered from the hands of the enemy. They were tried and tested. They all had their trials.

You know the story of Moses. You know how God called him, and how he tried to get out of it because he felt the terrible responsibility which that call involved, and he begged to get off. But that was not God's will, it was not God's purpose. God's purpose was that Moses should take this task, and go forward, and obey Him; though he had to do with what turned out to be a rebellious people—so rebellious that not only did they perish in the wilderness, but in consequence of their rebellion and disobedience they tried him, and Moses himself sinned and was not permitted to go into the Land of Promise.

So, at the beginning he tried to get out of what God had for him to do; and I suppose that has been repeated in the history of Church men more or less since his time.

What you and I want to learn—what I have in my mind, this morning, for us all to learn, is to trust God and to have faith in God.

We have read of their faith, and we have read of the way that God blessed them for their faith.

That was a glorious triumph at the Red Sea—it was a wonderful deliverance. We have read it so often that perhaps we do not realize just what it was. I do not suppose we do realize—we cannot, unless we had been there ourselves. We have realized something of what it has meant to have victory in our day, but you imagine standing there where they stood in their day. You imagine how they thought they had escaped from the hands of their troublers, from their persecutors, from the hands of that tyrant Pharaoh, and you can imagine, after feeling they were safely away from him, how terribly disappointed and full of trouble they were when they discovered that their enemy was after them and was pursuing them;—when they saw his forces, his chariots, his soldiers coming behind him—how they cried to God!

They looked forward, and there was nothing but the sea—there was no way of escape to the right or to the left, and there was certain death so far as human eye could see or human mind could think. There was nothing but death, and they cried to their leader. That was natural—he was their leader; but they had no faith themselves, apparently, in God. Moses, himself, was rebuked when he spoke to God. When God heard him, God asked him why he called to Him.

That seems hard, sometimes, when we think of it, because there was that Red Sea in front, and there was no way that Moses could deliver,—and yet that is what the Scripture gives.

Moses did say to the people, "Stand still and see the salvation of God." Those words seem to be good words. In themselves they are, and there are times when we have to stand, as it were,—when we have to see the salvation of God worked out for us.

But God did not view this matter in that light, because it is quite plain as to what God meant. God asked him why he called to Him. It looks as if God meant this:—"It is true there is the Sea in front of you, and there is no way of escape, humanly speaking, but do you think that I have called you out of Egypt to bring you here to death? Did I bring all those plagues upon Egypt for nothing? Did I permit the Messenger of Death, himself, to go from home to home amongst the Egyptians to slay their first born, just to bring you out of the net which they had you people in and bring you here to the Red Sea that you might die here? Where is your faith? I am the Lord—Jehovah is My name. I have brought you out, and I will deliver you. Tell the people to go FORWARD!"

Well, that seemed to be a terrible command. Even for Moses it would seem to be strange—great man as he was; but that is what God said to him.

Then God told him what to do; and God delivered His people, and they walked across the Sea on dry land.

Now, I want you to sing this hymn, because these things are for us. These lessons are for us today, to trust in God and to remember that the man who trusts in God at all times will have his reward;—and how great a reward we cannot tell, that is for God to say. That is for Him to say. It is for you and me to trust and obey. How much there is in those words, "Trust and Obey." I would like you to sing that now.

If you do not trust in God, then there is failure—failure! But if we trust in God, there will always be success. And if we trust in God, we shall have that peace that the Apostle speaks of which passeth all understanding: the Peace of God which guards the heart and the mind.

I want you all to have that peace—that peace which only comes from trusting in God.

We have to learn more and more to trust God, brethren. Then the troubles of life, the perplexities of this life, the worries of life, will diminish wonderfully, and we shall have that confidence in God which we have not realized before.

The Congregation then sang the following Hymn:

When we walk with the Lord,
In the light of His Word,
What a glory He sheds on our way;
While we do His good will,
He abides with us still,
And with all who will trust and obey.

Cho:—

Trust and obey,
For there's no other way,
To be happy in Jesus
But to trust and obey.

Not a shadow can rise,
Not a cloud in the skies,
But His smile quickly drives it away.
Not a doubt nor a fear,
Not a sigh nor a tear,
Can abide while we trust and obey.

Not a burden we bear,
Not a sorrow we share,
But our toil He doth richly repay.
Not a grief nor a loss,
Nor a frown nor a cross,
But is blessed if we trust and obey.

But we never can prove,
The delights of His love,
Until all on the altar we lay,
For the favor He shows,
And the joy He bestows,
Are for them who will trust and obey.

Then in fellowship sweet,
We will sit at His feet,
Or we'll walk by His side in the way,
What He says we will do,
Where He sends we will go,
Never fear, only trust and obey.

After singing the hymn, "I am trusting Thee, Lord Jesus," a season was spent in earnest prayer, after which Apostle Carey made the announcements and spoke as follows:

This Church goes in for everything. It is a different kind of a Church from any other church. This Church goes in for politics, it takes an active part in educational matters, in commercial affairs, and in agricultural matters. It goes in for gardening and farming. It goes in for everything,—because it is not just a church. We have a Church, but we are here to preach the Gospel of THE KINGDOM OF GOD; and the Gospel of THE KINGDOM OF GOD is a very big thing, and it preaches big things, and those who preach it aim at big things, and they aim ultimately, by the grace of God, at getting the whole world for Christ eventually.

We do not say, like the Salvation Army does today, "Chicago for Christ this year!" "Melbourne for Christ this year!" "London for Christ this year!" No! because we are not so foolish. We know our Bibles better. We know it could not be,—that is why.

ZION preaches intelligently; ZION does not propose to be fanatical. ZION believes in zeal, in enthusiasm, and in the power of God.

ZION, therefore, believing in the power of God, and in Gospel enthusiasm and Christ-like zeal, believes in what is practical, and preaches the Gospel of THE KINGDOM OF GOD.

"THY KINGDOM come!"—where?

"Oh, up in Heaven."

Why, no!

"THY KINGDOM come."

He has His KINGDOM up there. We are praying for something that has not come yet. This old earth, we find, has not THE KINGDOM OF GOD yet.

"THY KINGDOM come. Thy will be done on earth."

Oh, what a blessed thing when God's will is done on the earth! But it is not being done yet. It is in part—in a very small measure.

Let Thy will be done on earth as it is done in Heaven!

Can you conceive how it is done on the earth?

That is why ZION preaches that the life of the Christ should touch every point of man's life, should revolutionize man's whole

being, and ultimately must revolutionize the whole world; so that socially and politically, and educationally, and in every way man must be touched and brought to God, and men must walk in God's ways. Men must learn to lie no more in business. Men must learn to be upright in all their work. Men must learn to serve God in politics, and bring everything to the place where THE KINGDOM OF GOD, THE KINGDOM OF RIGHTEOUSNESS, shall be built up and maintained.

This is our work. It does not belong to anybody else as a body. It belongs to that body which is Christ's body; it belongs to that people which God has called, and not to any other people. There are individuals here and there who are right with God, but there is no other people called as a people to preach the Gospel of THE KINGDOM OF GOD except ZION; and ZION has to do that work, and ZION, by the grace of God, WILL DO IT!

Let us pray more and be more faithful.

Let us get closer to God!

Let us know more what the Divine life means in our lives.

Let us be men and women of faith!

Let us not be cowards—let us be strong; and God will abundantly bless.

Closing Prayer by Apostle Carey

Hear us, O God our Heavenly Father. Bless this meeting which we have held. May the words of Scripture, the beautiful hymns that have been sung, the prayers that have been offered, the words that have been uttered,—may they all be a blessing to us. We want all that is done, O God, to be a blessing to ourselves, and then to others. Fill us with Thy Holy Spirit. Keep us, we beseech Thee, in the hollow of Thine hand—safe, safe from all harm. Bless us as we pray Thee with mighty power. Come up with us this afternoon in great power. Bless the General Overseer in spirit, in soul and in body. Give him the message, O God, for us today. May that message be from Thyself and from Thy throne, and may much good be done through Jesus Christ our Lord.

BENEDICTION

May the grace of the Lord Jesus Christ, the love of God the Father, and the sweet fellowship of the Holy Spirit, be with you all this day and forever more. Amen.



A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

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ZION CITY, ILLINOIS, May 29, 1915.

Zion's Fifteenth FEAST OF TABERNACLES

To Be Held,
God Willing, in

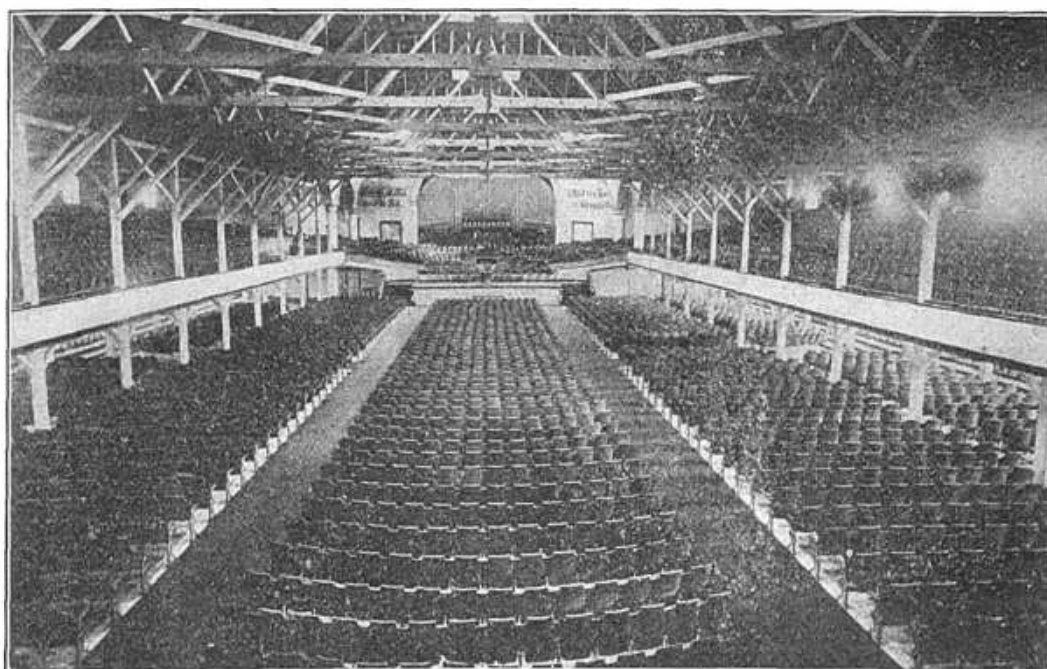
Shiloh Tabernacle

**ZION CITY,
ILLINOIS**

By the **REV. WILBUR GLENN VOLIVA**, General Overseer of the Christian Catholic Apostolic Church in Zion

Assisted by Apostle Eustace L. Carey, Apostle Anton Darms, and Apostle Wm. S. Peckham

**FROM THE EVENING OF WEDNESDAY, JULY 7TH, TO
THE EVENING OF LORD'S DAY, JULY 18TH, 1915**



IMPORTANT ITEMS

Wednesday, July 14th,

The Fifteenth Anniversary of the
Consecration of the Site of Zion
Temple.
**PUBLIC HOLIDAY IN ZION
CITY.**

Thursday, July 15th,

The City Festival Day. Half Holi-
day in Zion City.

Lord's Day, July 18th,

2:30 P. M.

Full Processional and Reces-
sional.

Address by the General Over-
seer.

Sacrificial Offering.

Right-Hand of Fellowship to
New Members.

The Ordinance of the Lord's
Supper.

Closing Address of the Feast.

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to
entirely new subscribers) will be re-
ceived for LEAVES OF HEALING at
the rate of twenty-five cents for ten
weeks.

An earnest united effort on the part
of all officers, members and friends of
ZION in response to this proposition,
will mean that thousands of new sub-
scriptions will be sent in for *Leaves of
Healing*.

TAKE NOTE

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EVERY OFFICER, MEMBER,
AND FRIEND OF ZION

SHOULD SUBSCRIBE FOR

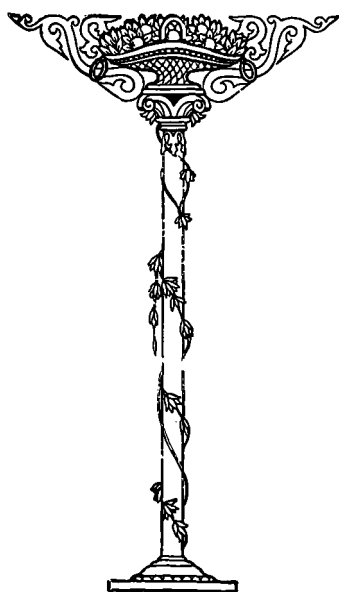
The Theocrat

This paper occupies an entirely different
field from LEAVES OF HEALING. Con-
tains, among other items, the local news
of Zion City and the news of the world.

ONE DOLLAR A YEAR

All Zion Persons Desiring
to Purchase One of
**THE ZION ESTATE
FARMS**

Should Communicate at once with



W. HURD CLENDINEN, General Manager
Administration Building
Zion City, Illinois

IN ADVERTISING your business, the style and quality of your advertising matter may mean the difference between success or failure.

Insist on having everything just right, and give no opportunity for leaks to occur through poorly printed advertising.

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If you are interested in good printing and wish to put more selling value into your next catalog, write or call on us and let us show you samples.

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House**

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ZION

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To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned

W. HURD CLENDINEN,
General Manager,
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL - - - - - AT 2:00 P. M.
PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY, - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRAISE, PRAYER AND TESTIMONY MEETING

EVERY WEDNESDAY - - - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Services at 3:00 p.m. and 8:00 p.m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 p. m.

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:45 p. m.

Evangelistic Services Every Thursday Evening
at 7:45 p. m.

EVERYBODY WELCOME

ALL SEATS FREE

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SELLS

LUMBER, LATHS, SHINGLES, ETC.

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BRING US YOUR PLANS & SPECIFICATIONS

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(Wilbur Glenn Voliva)

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ZION CITY, ILLINOIS

PHONE 20

RES. PHONE, 118-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

THE PRINCIPAL SERVICE IS HELD EVERY LORD'S DAY

Beginning with the Processional by the
Zion White-Robed Choirs, promptly
- - - - At 2:30 P. M. - - - -

All persons visiting Zion City should
arrange to attend at least one Lord's
Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the
Christian Catholic Apostolic Church in Zion, subscribe for the
L E A V E S O F H E A L I N G

Zion Administration Building

This building is located on
Elijah Avenue, not far from
Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found
the offices of the general staff of Zion Institutions and Industries.
On the right of the hall-way the offices of the LEAVES OF
HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's
offices, and the offices of the entire Ecclesiastical and Leaves of
Healing staff.

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Zion Milk is All Pasteurized

This does not destroy the cream value in the milk, but it
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A FULL LINE OF DEPENDABLE BAKED
GOODS OF THE HIGHEST QUALITY.

Free from Pork Products and all oth-
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Try our PEERLESS SODA CRACKERS—they are
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Wedding Cakes, Birthday Cakes, Etc., given very
careful attention.

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Is the brand on our Handkerchiefs, Aprons, etc.

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Telephone No. 63

ZION CITY, ILLINOIS

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(Department of Zion Stores)

WOOD FOR FUEL AT CHEAP RATES

¶ Wood that was cut up on Zion Estate during the winter is being
disposed of at cheap rates.

¶ Remember coal advances in price each month

ZION FEED STORE

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¶ The best of Feeds and Fertilizers and our great
desire to be of the utmost service to our customers
are the merits on which we solicit your patronage.

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THE CENTER OF THE WORLD

Because

It is here where the Laws, Rules, Regulations and Principles of the Creator of the Universe are put into practice, both in regard to merchandise and methods of merchandising, though admittedly only in its infancy and in an imperfect degree. Yet it is our aim as rapidly as possible to perfect the idea.

The "ZION BRAND" Products must be the *World's Standard* of purity and excellence.

We have no need of an "American Pure Food Law," because the "ZION BRAND" gives something better than is demanded by that law.

The world needs and appreciates the absolutely pure, unadulterated article.

All who are interested in Zion's Pure Products should send for price list—free on application

Specials for the Week Commencing June 1st

We have received a parcel of beautiful fancy worked Doilies, etc., from the Zion members in China. These are very clever productions and especially valuable for presents, etc., because of the associations with the Zion worker. The prices **19c** up vary from . . .

A large shipment of Percales--neat, attractive designs in light or dark colors. ¶ These goods are the finest quality, always sold at 15c.

Special for one week . . . **11 1/2c**

Umbrellas

Here's a chance to provide yourself with umbrellas. We offer our large selection of \$1.00 values

at . . . **79c**
For this week, Special

Curtain Scrims

White and Ecru with borders or plain--a fine variety. 25c value for one week

at . . . **19c**

Children's A Special offer of the 2c **Handkerchiefs** values at HALF PRICE . . . 1c each

We are pleased to note the number of new accounts recently added to our list. If you are not among them, why not?

Start a savings or checking account now, and we believe you will like it.

Respectfully,

ZION BANK

W. HURD CLENDINEN, General Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
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SUBSCRIBE FOR

LEAVES OF HEALING

He sendeth His word

and healeth them.

LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 10.

ZION CITY, ILLINOIS, JUNE 5, 1915

Price Five Cents

LOVE AND SERVICE

By Deacon Theodore Forby

MEN must love and serve one another in order to love and serve God.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?"

Service, love, steadfastness, duty to man and to God is the price which every one must pay to win admittance to the privileges of THE KINGDOM OF HEAVEN.

The stingy man or woman, the selfish person who revels in abundance and robs God and his fellow-man by withholding service, and sympathy and support, is just as sure to be with the goats as that Christ said:

"Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink:

"I was a stranger, and ye took me not in; naked, and ye clothed Me not: sick, and in prison, and ye visited Me not."

Oh, how thoughtless, selfish, worldly-minded people are of their own follies and shortcomings! But God and Christ the Righteous Judge know every one, and the Day of Judgment will reveal the true character of each.

"Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?"

Professing Christian, failure to do your duty to suffering, downtrodden, oppressed, destitute humanity may bar Heaven's doors to your presence.

"Then shall He answer them, saying, Verily I say unto you, INASMUCH AS YE DID IT NOT TO ONE OF THE LEAST OF THESE, YE DID IT NOT TO ME.

"And these (such as are forgetful of others) shall go away into everlasting punishment: but the righteous into life eternal."

Christian man and woman, ZION CITY was founded for the purpose of helping humanity to the greatest extent possible. Its systems of Education, of Business and of Polity are absolutely necessary for the proper development of that which is good, and true, and holy.

In ZION all Christendom can unite and work effectively for the upbuilding of God's KINGDOM in the earth, and by united action, such as the Gospel proclaimed by Jesus and by His Apostles contemplated, Righteousness can be ushered into earth's

affairs, and business, and education, and politics can be conducted for the glory of God.

ZION's every purpose is beneficent; her every principle is God's eternal truth. She literally and truly endeavors, by the help of God, to do all of the things which Christ, in the parable above quoted, said should be done.

Not only does ZION tell people of the Way, the Truth and the Life, but she puts the principles of THE KINGDOM into concrete form in social life and transacts business, and plans for education and demands that polity be shaped in accordance with the law of God.

ZION—THE KINGDOM OF GOD—must be built up; her borders must be enlarged; the peoples of the earth must be made to hear the Gospel. God's people must be true, just, righteous and holy and filled with the Holy Spirit and go in all directions with the conquering message of salvation, of healing, and of holy living. The truth must be heralded to every nook and corner of earth that Jesus the Christ is King and that His laws must be obeyed in earth.

God has said that the Knowledge of Him shall cover the earth, even as the waters cover the sea. How can it be done, except by sowing the seed of THE KINGDOM—the Word of God?

"Go ye into all the world.

"Teach all nations;

"Baptize them into the name of the Father, and of the Son, and of the Holy Ghost."

Who shall do this wonderful work?

Christian man or woman, look at yourself, examine your own heart, look to God as the One to Whom you must account, and answer the question, "Who shall go and carry the Gospel to lost, hungry, thirsty, naked, sick, diseased, oppressed, imprisoned humanity?" Dare any one to say, "I will not do it?"

Dare any one say, "Seventy years is too irksome, I can't do it?"

Dare any one be indifferent in the performance of duty?

Do you love God? Do you enjoy His mercies and the abundance of His beneficence? Then why not help to save others by adding your service, and giving your experience?

ZION Restoration Workers continue to derive much joy from their work in calling upon the people in house-to-house visitation in the different communities, towns and cities.

The near view of humanity's many needs is necessary to develop strong Christian character. A look into the eye of one in

distress of mind or spirit enlarges one's sympathies and brings before him a definite object of prayer and a direct motive for exercising faith in that one's behalf.

The ZION Restoration Workers are called upon to witness all kinds of distresses, and often-times they are messengers of mercy just in time to speak the right word or perform the right act to help some troubled heart.

ZION's first word—"Peace be to this house"—is, within itself, an influence calculated to establish the speaker as a true and trustworthy friend. How many hearts and homes there are where peace has departed, and who is there but will gladly consider peace?

Christ said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

ZION's great mission is to convey to others this great blessing—Peace, even the peace which Christ shed abroad. And what does Peace signify?

It means reconciliation with God.

It means abiding in Christ.

It means faith in all that God the Father and Jesus the Christ, His Son, ever said and did.

It means an abiding hope that the Savior will soon come again to establish His righteous reign. Peace! What a blessed thought; and ZION proclaims peace to all who will accept the Lord Jesus Christ.

The religion of the Christian is essentially one of action—action not alone for one's self, but action preeminently for others.

Christ showed by His life what religion means. He was moved with compassion; the hungry multitude appealed to His love and led Him to bestow of His bounties—the Bread of Heaven.

But greater compassion had He than for the temporal hunger of those who followed Him. His great love for lost humanity appealed to all His physical strength and caused Him ceaseless toil, thought and prayer. He saw those possessed of devils, He beheld the lepers crying, "Unclean! unclean!" He met the blind groping their way in ceaseless darkness begging for some one to lead them; He saw the deaf by gesture trying to make themselves understood, and He heard the cries and wails everywhere of those in great pain, and He was moved in His whole righteous being to set them free from this awful bondage and to see them rejoice.

Did Jesus say "I am too busy making money, accumulating property," etc? Could He harden His heart and say "No; I can do nothing; I'm sorry, but—?" Ah, no; for He was sorry to the very center of His Spirit, and His indignation against the devil and his works knew no cessation, and knowing His mission, that He must be about His Father's business He worked and toiled, He prayed and sympathized, He shed tears and cried in a loud voice—no sacrifice was too great for Him. The dews of early morning often bathed Him, and many were the nights that He ministered to the needy. He was engrossed in His work—the work of the Father—and physical hunger and thirst were forgotten for He had bread and water to drink that the thoughtless world could not see.

And so He "went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of THE KINGDOM, and healing every sickness and every disease among the people.

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Christ sought to gather the people to His fold. Like a father, He desired to cheer, to comfort, to strengthen, and in return He wanted love, obedience and service in behalf of others.

ZION's great aim is to help humanity by bringing to the knowledge of each God's way of life. Christians are to be of like mind and to help in the bearing of one another's burdens. Christ set the example and expects His disciples to follow in doing good.

James, the Apostle, says: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Man cannot serve God if he neglects his fellow-man. The two great commands are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."

ZION in her plan and scope is conducted to honor God and to bless humanity by creating an environment where the sick, the oppressed, the burdened may come and find rest and peace for spirit, soul, and body. These joys can never be attained by trust-

ing in earthly treasure. Gold and silver, and other property decay and are lost, but the inheritance of the Christian is safe, for Christ cannot fail, He says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." "I and My Father are one."

Oh, the power and joy that come from the bond of unity! For this Christ prayed and for it all Christians should labor, pray and serve: "that all may be one."

There is one God and Father.

There is one Faith.

There is one Holy Spirit.

There is one KINGDOM.

ZION is one with God and is united in service for one another.

The work is progressing in all departments; prospects were never more hopeful, and with a faithful, united membership ZION can accomplish much for the Salvation and Healing of the sin-sick and disease-smitten.

Let everyone watch and pray; let none be discouraged or deceived; "Jehovah hath founded ZION" for His people and for the honor and glory of His name.

To save the world cost something. In the first place, it cost the life of the Son of God; it meant the giving up of Heaven's richest treasure, the only begotten Son of God, to enter into earth's environment as a living example and expression of Divine ideals after which men and women are to pattern.

In Christ Jesus love is personified. God so loved the world that He gave Him; Christ so loved the Father and the world that He gladly toiled and suffered that mankind might know the Father, and with the Father's love shed abroad in their hearts, the Father and the Son expect the sons of God to love one another and give their lives and service for one another, even as Christ gave His life for humanity.

TITHING

Tithing in the Patriarchal Age

"And he (Abram) gave him (Melchizedek as God's High Priest) a tenth of all."—Genesis 14:20.

"Of all that Thou shalt give me I will surely give the tenth unto Thee."—Genesis 28:22.

Tithing in the Mosaic Dispensation

"All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah."—Leviticus 27:30.

Tithing in the Reign of Solomon

"Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine."
Proverbs 3:9, 10.

Tithing Under the Prophets

"Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse: for ye rob Me, even this whole nation. BRING YE THE WHOLE TITHE INTO THE STOREHOUSE."—Malachi 3:8, 9, 10.

Tithing in the Christian Dispensation

"To whom (Melchizedek) also Abraham divided a tenth part of all."—Hebrews 7:2.

"Thou (Christ) art a Priest forever after the order of Melchizedek."—Hebrews 7:17.

"Here men that die receive tithes, but there none of whom it is witnessed that He liveth."—Hebrews 7:8.

"Ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to have left the other undone."—Matthew 23:23.



This Photograph was taken during Zion's 14th Feast of Tabernacles, on July 14th, 1914, the Fourteenth Anniversary of Zion Temple Site. This is a large human Shield, Composed of Zion Junior and Senior White-Robed Choirs, Zion Junior and Senior Bands, the Robed Officers, and Zion Junior and Senior Restoration Hosts. It is regarded, and justly so, as one of the finest designs and most beautiful pictures ever taken during the Feast of Tabernacles in Zion City. The Fifteenth Feast of Tabernacles will be held July 7-18, 1915.

PROGRAM

ZION'S FIFTEENTH FEAST OF TABERNACLES

by
WILBUR VOLIVA
GLENN

General Overseer of the
Christian Catholic
Apostolic Church in Zion

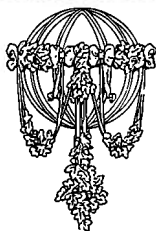
ASSISTED BY

Apostle Eustace L. Carey
Apostle Anton Darms and
Apostle Wm. S. Peckham

TO BE HELD, GOD WILLING, IN

Shiloh Tabernacle

ZION CITY,
ILLINOIS



From the
Evening of
Wednesday, July 7th
to the
Evening of
Lord's Day, July 18th, 1915

Wednesday, July 7th

7:30 to 9:00 P. M.

Presentation and Consecration of the People to God.

Address by the General Overseer.

Thursday, July 8th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

The First of a Series of Twenty-Minute Addresses by the General Overseer.

9:30 A. M.

The First Convocation of Zion Junior Restoration Host.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 9th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

"The Development of Zion City, and the Promotion of Zion Institutions and Industries." Addresses by the General Overseer, the General Manager and others.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, the General Manager, and others, on the subject: "How every officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries."

Saturday, July 10th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Second Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 11th

9:30 A. M.

Convocation of Zion Junior and Senior Restoration Hosts.

Zion Bible School.

The Consecration of Young Children by the General Overseer.

2:30 P. M.

GREAT GENERAL ASSEMBLY.

Processional { Junior White-Robed Choir
Senior White-Robed Choir
Robed Officers
Uniformed Guards

Address by the General Overseer.

8:00 P. M.

Cantata, By the Junior White-Robed Choir.

Monday, July 12th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Third Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Tuesday, July 13th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fourth Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING, conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Wednesday, July 14th

The 15th Anniversary of the Consecration of the Site of Zion Temple. Public Holiday in Zion City.

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fifth Twenty-Minute Address by the General Overseer.

2:00 P. M.

Full Procession headed by Zion Guards, Zion Junior Band, Zion Junior Restoration Host, Zion Junior White-Robed Choir, Zion Senior Band, Zion Senior Restoration Host, Zion Senior White-Robed Choir, and Robed Officers, will march around the Site of Zion Temple. The Procession will then reform and take the seats reserved for them in Shiloh Tabernacle, where an Address will be delivered by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Thursday, July 15th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Sixth Twenty-Minute Address by the General Overseer.

**HALF-HOLIDAY IN ZION CITY
THE CITY FESTAL DAY**

3:00 P. M.

A PROCESSION HEADED BY ZION GUARDS AND ZION CITY BAND, consisting of the Municipal Officers of the City of Zion; All Officers and Employees of Zion Institutions and Industries.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 16th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Seventh Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING. Conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, General Manager, and others on the Subject:

"How every Officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries.

Saturday, July 17th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Eighth Twenty-Minute Address by the General Overseer.

3:00 P. M.

General Rally of all Officers, members and friends of Zion at Zion Stores.

Music by Zion Band.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 18th

9:30 A. M.

Zion Bible School.

2:30 P. M.

Great General Assembly.

Full Processional of Zion White-Robed Choirs, Robed Officers, and all the Members of Zion Junior Restoration Host, and all the members of Zion Senior Restoration Host

Address by the General Overseer.

Sacrificial Offering.

Right Hand of Fellowship to New Members.

The Ordinance of the Lord's Supper will be administered by the General Overseer and ordained officers of the Christian Catholic Apostolic Church in Zion. This gathering will be open only to members of the Christian Catholic Apostolic Church in Zion, and other Christians desiring to commune with them. At the close, the General Overseer will deliver the closing Address of the Feast.

8:00 P. M.

Miscellaneous Musical Program.

He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

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ZION CITY, ILLINOIS, June 5, 1915.

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General Overseer's Notes

THE SALVATION!

THE HEALING!!

THE CLEANSING!!!

Of humanity—the establishment of THE KINGDOM OF GOD—is the glorious work in which all of God's children should be engaged.

IT HAS BEEN the trick of the devil, lo, these many centuries, to get God's people to spend their time in putting out false, foolish, and utterly absurd interpretations of different prophecies, and to indulge in splitting hairs over matters of little or no importance, instead of proclaiming and living faithfully THE GOSPEL OF THE KINGDOM.

THE SECRET of the marvelous success given to ZION was simply that in ZION the Gospel was preached, as nowhere else in the world. Sinners were pricked to the heart and brought to repentance. The sick were led to give up all trust in doctors, drugs, and surgeons, and to turn to Christ, the Great Physician.

Scores of times did John Alexander Dowie, in talking to the officers, warn them against spending their time foolishly; and with great emphasis did he say:

"YOUR WORK IS TO GET THE PEOPLE SAVED, HEALED, CLEANSED, AND BLESSED."

JUST THINK of the precious time wasted—as an illustration, the hours, days, weeks, and, in the aggregate, months spent by preachers preaching and writing books trying to show that when people are dead, they are dead, viz., to establish the abominable doctrine of soul-sleeping, or the unconscious state of the dead!

THINK OF SCORES and hundreds spending their time trying to convince people that they ought to keep Saturday instead of Sunday!

THINK OF SCORES and hundreds spending their time trying to establish the doctrine of Annihilation!

LET ZION everywhere spend the time in preaching Repentance, Confession, Restitution, Faith, Obedience, and get the polluted cleansed, and get all to live holy lives for God.

THE WHOLE WORLD is ZION's today, if she will only go forward in the Name of the Most High God to possess it!

ZION'S MINISTERS, under God, are absolutely free to proclaim the whole Gospel, and to denounce every sin in the catalog.

JOHN THE BAPTIST came preaching, "and saying, Repent ye: for THE KINGDOM OF HEAVEN is at hand." Let ZION's workers follow his example, and cry unto all men everywhere:

"REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND."

JESUS THE CHRIST "began to preach, and to say, "Repent: for THE KINGDOM OF HEAVEN is at hand." Let ZION's workers everywhere take note and follow the Blessed Savior of mankind, preaching and saying unto all men,

"REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND."

JESUS, when He sent out the twelve Apostles, commanded them, saying, "And as ye go, preach, saying, THE KINGDOM OF HEAVEN is at hand." Let all ZION's workers heed the command, and cry unto all the people:

"THE KINGDOM OF HEAVEN IS AT HAND."

The Kingdom of Great Britain,
The Empire of Germany,
The Despotism of Russia,
The Republic of the United States,

Are all topics of absorbing interest to thinking men and women throughout the world; but of far greater importance than all of them put together is THE KINGDOM OF GOD, which simply means THE RULE OF GOD in the affairs of men.

PAUL SAID to Timothy:

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

Let all ZION workers heed the exhortation of Paul, and bear in mind that the time concerning which he spoke is upon us in its fulness.

OUTSIDE OF ZION, the members of the apostate churches will not endure sound doctrine, and the majority of them simply want preachers who are "ear-ticklers," and they are willing to pay them so much per tickle.

How MANY preachers are there, outside of ZION, who would dare to denounce dancing?

How MANY preachers are there, outside of ZION, who would dare to denounce card-playing?

How MANY preachers are there, outside of ZION, who would dare to denounce Freemasonry, an Antichristian and Unchristian abomination?

How MANY preachers are there, outside of ZION, who would dare to denounce tobacco?

How MANY preachers are there, outside of ZION, who would dare to denounce sins of any kind?

THE POSITION of the ministers of the apostate churches is well illustrated by the following:

A certain man went to a town to preach in a certain church. He was a stranger to the members of the church, and no sooner had he taken his seat, awaiting the time to arrive to begin the service, than he was approached by an individual who introduced himself as an officer of the church, and who said, "I just wanted to warn you against saying anything in regard to the liquor traffic, because while we are opposed to it in a way, yet there are a number of contributors to the finances of the church who are in different ways connected with the traffic, and we do not want them offended."

As quickly as this officer had vanished and gone his way, another officer approached the visiting parson, introduced himself, and stated that he did not want him to say anything against tobacco, for if he did he would offend some of the leading members of the church who were engaged in the tobacco business.

No sooner had this second officer gone his way, than a third official approached the poor preacher, who, by this time, was beginning to scratch his head, and said to him, "I do not want you to say anything against theater-going, dancing, or card-playing, for there are some members of the choir and some members of the congregation who indulge in these things, and do not believe there is any harm in them."

By this time, the visiting preacher's head was beginning to ache, and then a fourth official approached him, and said, "Please do not say anything about the Roman Catholics, for we are on very good terms with them, and we do not want them offended." Then the poor preacher, in utter despair, looked up and said, "Well, my friend, I have been warned not to preach against the liquor traffic, against tobacco, theaters, dancing, card-playing, and against the Roman Catholics, what on earth shall I preach about?" Whereupon the last visiting official said, "Give it to the Jews. There is not one within five hundred miles of this church."

Thank God for ZION!

SOME PEOPLE writhe and twist in their chairs when they hear scores of men and women rise one after another in a ZION Praise, Prayer, and Testimony Meeting and say, "I thank God for ZION."

THERE IS DEEP interest in ZION's work, and, thank God, a wonderful simplicity characterizes ZION's work.

The spirit of unity that prevails is beautiful.

GOD IS BLESSING the people, and fulfilling His Word unto all who put their trust in Him.

BE FAITHFUL in studying God's Word.

BE FAITHFUL in daily private prayer.

BE FAITHFUL in paying your tithes.

BE FAITHFUL in giving your offerings as God has prospered you.

BE FAITHFUL in living what you profess.

YOU HAVE NO TIME to spend attending meetings of the apostate churches. Better a thousand times go out and find some poor sick, suffering one, and read to him a sermon from the LEAVES OF HEALING, and show him Jesus as his Savior, Healer, Cleanser, and Keeper.

THE FIFTEENTH Feast of Tabernacles will begin, God willing, on the evening of Wednesday, July 7th, and continue until Lord's Day, July 18, 1915.

MY BROTHERS AND SISTERS, faithfulness in the performance of every duty will bring a rich reward.

WATCH YE, THEREFORE, AND PRAY ALWAYS.

The Sacrificial Offering

TO BE TAKEN AT ZION'S

□ FIFTEENTH □

□ FEAST OF □

TABERNACLES

Lord's Day, July 18, '15

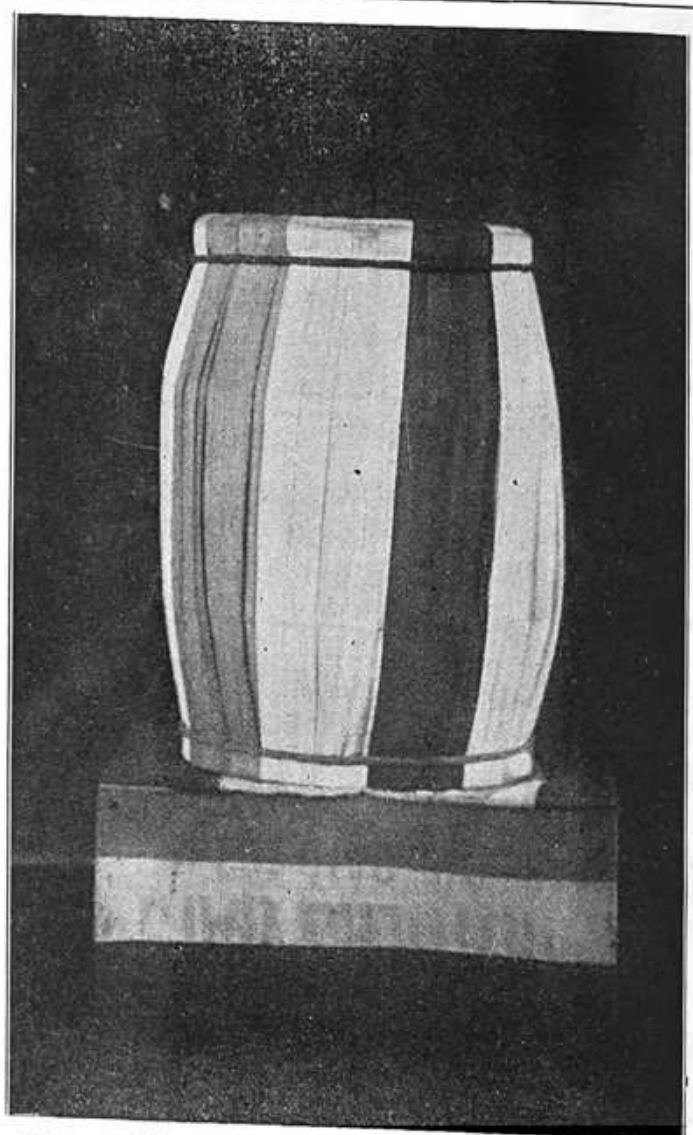
TWO SACRIFICIAL OFFERINGS

are taken each year—one on the second Lord's Day afternoon of the Feast of Tabernacles, and the other at the All-Night Meeting.

A Sacrificial Offering calls for self-denial and self-sacrifice; and, in order that it may be what God expects it to be, all Zion must be what God expects it to be, all Zion must make the necessary preparation through earnest prayer and consecration and by systematic planning in order to respond to the honor and glory of God.

A glorious scene that cannot be duplicated anywhere else in the world is that of thousands of earnest, godly people marching in regular order around the barrel, and depositing their offerings.

God has wrought great things in Zion! and He is ready to do greater things as—Zion people become a truly consecrated people.



Picture of Barrel Used to Receive the Sacrificial Offerings

This Sacrificial Offering

Should be by far, the largest yet taken.

Zion's Work has many needs, and all officers, members, and friends should have a part in supplying these needs.

Earnest prayer, self-denial, self-sacrifice and true cooperation on the part of all, will mean great things for Zion, in the spreading of Literature broadcast, and in extending many other departments of the work.

As a people we should more and more claim God's promises, step out on His Word, and not be afraid to trust Him for spirit, soul and body.

Many additional workers have been placed in the Field and in order to keep these workers in the Field and send out other workers, ALL officers and members of the Church MUST BE FAITHFUL in TITHING and in giving their offerings as God prospers them.

The SUCCESS of Zion's Work depends upon YOU.

God's Judgments and Pleas for the Last Days

By Elder Fred Richert

Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath; there is none else.

Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.—Deuteronomy 4:39-40.

ZION is led to obey God by the Holy Spirit, by the sacred ties which bind ZION to our Heavenly Father, by the commandments laid down in the Word of God, and by the love of God revealed through Jesus the Christ in calling and establishing ZION as THE KINGDOM OF GOD in these last days.

Like Israel, God has brought ZION out of the land of bondage "by a mighty hand, and by a stretched out arm." (Deut. 4:34-35) Through the powerful preaching of Dr. Dowie, God has made the world to tremble to its very center.

The Lord has opened a pathway of Salvation, Healing, and Holy Living through the Red Sea of sin, sickness, and death for God's Israel. (Exodus 14:13-31). He gave to ZION the True Bread from heaven (Exodus 16:4-5; John 6), and brought forth the Water of Life out of the Rock of Ages. (Exodus 17:6). All these miracles and wonders God has performed for the glory of His Holy Name and because He has loved His chosen Israel. (Deut. 10:15, Exodus 19:5-6; Deut. 7:7-9).

In the midst of this crooked and perverse generation in which we live, ZION belongs to God, for she has been bought with the precious blood of Christ. (I Peter 1:18-19).

The last days in which God will build up ZION and establish His KINGDOM have been sketched by the inspired pen of the Apostle Paul as follows;

"This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasure more than lovers of God;

Having a form of godliness, but denying the power thereof." (II Timothy 3:1-5).

What a terrible picture of the last days is thrown upon the canvas by the searchlight of God's eternal truths!

It makes the angels weep; it causes men to tremble, and devils to quake at seeing the judgments of God gathering over this godless and doomed world.

Selfishness is placed by the Apostle at the head of this black catalogue of moral evils. Selfishness is the rampart which the devil builds around his followers to prevent the glorious salvation from reaching their hearts. ZION teaches men to turn away from this serpent of hell; to repent; to "put on bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, even as Christ forgave you." (Col. 3:12-13).

Covetousness is the second evil in Paul's catalogue. With the first transgression, this terrible sin entered into Paradise. This demon has destroyed the innocence, love, peace, and happiness of humanity, communion with God, a happy home—all have been lost through the sin of covetousness. A dark river of sorrow, sickness and death has been flowing in an ever widening stream through all the ages.

Covetousness has polluted and threatened God's covenant with man in every dispensation. It has infected all classes and relations of society: the foulest acts, and the blackest crimes have been perpetrated under the influence of this demon.

Commerce, competition, speculation and hazard games are only means to satisfy the insatiable thirst for gold. The industries of these last days, the inventions, ambitions, party struggles, legislations, literature, and even the sacred bond of marriage, are permeated by this deadly cancer of covetousness.

How elevating, refreshing, enlightening, ennobling, and saving is the teaching of Jesus in the 6th chapter of Matthew.

ZION has put on, and must put on, the mind which was in Christ Jesus. ZION has been taught to pay her tithes to God (Genesis 28:22; Leviticus 27:30; Proverbs 3:9-10; Malachi 3:8-10; Hebrews 7:2; Hebrews 7:17; Matthew 23:23).

God has drawn a very distinct line between the obedience due to the Almighty Ruler of the universe and the disobedience of humanity in these last days. The commandments of God can never be ignored or passed by with impunity. The trumpet of God, "Thou shalt" and "Thou shalt not" is pealing forth the Divine origin and truth of the Bible with the same Divine power and clearness as upon Sinai; the thunders of God's judgments in these last days are coming nearer and nearer; the lightning flashes of God's burning love are sweeping through the impure atmosphere of this earth.

God says to His people:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions." (Isaiah 58:1).

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto ZION, Thy God reigneth!" (Isaiah 52:7).

"O ZION, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

"Behold the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.

"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." (Isaiah 40:9-11).

"If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people." (Exodus 19:5). (Deut. 4:6; Deut. 30:14).

"Keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, **** that thou mayest prosper in all that thou doest." (I Kings 2:3). (Job 36:11; Psalm 25:10; Isaiah 48:18).

"Whosoever shall do the will of My Father Who is in heaven, the same is My brother, and sister, and mother." (Matthew 12:50).

"If ye love Me, keep My commandments." (John 14:15).

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.

"But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." (I John 2:4). (I John 3:22).

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

Subscribe for
LEAVES OF HEALING

WHERE ARE YOUR TREASURES?

By Mrs. Mollie A. Shumaker

HOW few there are in the world today, who think of laying up treasures in Heaven. All the majority of the people are about is their own selfish selves, and how to get the most gain and riches in this world.

They want to see: how much they can make, how much they can save and how many millions of dollars they can hoard in banks, property and various kinds of stocks and bonds; but as for the world to come, they know little of it and think a great deal less.

What will be their future happiness or destruction? This is a question that concerns very few people of the world today.

On every hand we hear the cry: money, riches, pleasure, things beautiful and costly, great mansions in which to live, and one could go on and on with numerous items; but God is left out, Jesus the Christ is forgotten, the Bible is scoffed at and made of no importance in the lives of the people.

We never hear of making money for God and His own coming KINGDOM, where Jesus Christ will rule in power.

If people would only get all of self emptied from their minds and hearts, and think more of God and His KINGDOM, and of others around them, what a change there would be in this wicked old world.

The Word of God says: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36)

There are professing Christians by the thousands, who never pay tithes, who think if they pay five dollars per year on the preachers salary, they have given to God a great deal of money. They can boast about that, until one would think that the paltry sum would take them into glory. They never realize that God demands a tenth of all they possess.

May God awaken the people to see that the riches of this world perish with them. If we do not lay up our treasures in Heaven, what hope have we?

The cry goes forth: "WHAT MUST I DO TO BE SAVED?" When they have been told to forsake all sin and follow Christ, they try it, and are beginning to feel happy in the new life; when they hear the Gospel proclaimed and a message delivered, that one must sell all that he has and follow the Christ that he may have treasures in Heaven; then they go away sorrowful and grieved in spirit, because they must part with their bank account, their farm or whatever their idol may be.

God demands us to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." Hebrews 12:1-2

No man can worship God and mammon at the same time. It is either God or mammon. Our God is a jealous God and wants a full and complete surrender. If we are to go where He wants us to go, and do what he wants us to do, we must have no earthly possessions to hold us from doing His will.

God demands everything on the altar. It means a great deal to us to be wholly in God's hands. It means all we have, and all we are, and all we ever hope to be. All for God, that we may have treasures in Heaven.

When the rich young ruler came to Jesus and asked Him the question, "What must I do to inherit eternal life," Jesus reminded him of the commandments. He said, "All these have I kept from my youth." Then said Jesus, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in Heaven: and come, follow Me." (Luke 18:22) The last we hear of this ruler is that he was very sorrowful. He knew what was right, but he loved his riches; therefore he went away sorrowful, and we hear of him no more.

Owing to the uncertainty of the law and insecurity of property, it has been the custom in the East, for time immemorial, for persons possessed with riches to convert part of it into jewels and bury them in the earth. Should that person die, without revealing where the jewels were buried, the place where they were hidden was unknown. Whoever was fortunate enough to dis-

cover it by accident acquired the jewels. There is a great lesson to be learned from this illustration. Riches put where they will be of no use are of no value to any man.

That is the way with people in this day and age. They hide their treasures in banks and various places, hiding it from man how much they possess, but they cannot hide it from God; for His all-seeing eye can penetrate into the heart of every man, woman or child and find what is hidden therein.

If our treasures are in this world, our hearts will remain here; but if our treasures are in Heaven, there our hearts will be also.

Jesus says:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also."

There is a great woe pronounced upon the man, who is rich in this world's goods. Jesus' own words were these, "How hard is it, for a rich man, to enter into THE KINGDOM OF HEAVEN." There is only one way for him and that is to give his riches to God and the establishment of His KINGDOM.

The love of money is the greatest curse that curses the natives of the earth today. Money will buy off any crime or scandal the devil can concoct. On the other hand, money put to use in the establishment of THE KINGDOM OF GOD here on this earth can be the greatest blessing to humanity, that can be procured.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (I John 2:15)

When the cry comes to build ZION CITY, how can those who have the resources, with which to help build the City, sit at ease? "Woe to them that are at ease in ZION," says the Prophet Amos.

God's call goes forth from ZION and many people reject it. What will be the end of those indifferent, careless ones, who have the opportunity and let it pass from them? God's Word is true and His promises are sure.

"There is no man that hath left houses, or parents, or brethren, or wife, or children, for THE KINGDOM OF GOD's sake,

Who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18:29-30)

What better promise can we have than this? If we leave all on God's altar and lay up our treasures in Heaven, what more can He give us than life everlasting?

Let us go forward as one man and build a ZION CITY, where the children of God can flee from the wickedness of the cities of the world.

Let us leave all upon the altar for God and ZION—our time, our talents, our money, all we are, and all we ever hope to be—that we may lay up for ourselves treasures in Heaven; that God may be glorified and His KINGDOM established on this earth; that the message of salvation, healing and holy living may be proclaimed to all the nations of the earth; and that we may be ready to reign with Christ in the new KINGDOM that He is to set up on this earth.

BAPTISMS

The following-named Believers were Baptized by Triumphant Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," at Central ZION Tabernacle, Chicago, Illinois, April 27, 1915, by Evangelist Guy K. Neal:

Hampe, Mrs. Marie

Hampe, Mr. Herman E.

By Apostle Wm. S. Peckham, Minneapolis, Minnesota, May 9, 1915:

Bowie, Walter K.

Burton, Mrs. Hattie Y.

Burton, George Henry

Reports of Special Field Workers

EVANGELIST GUY NEAL.

Chicago, Illinois.

Evangelist Neal sends in the following reports of workers under him:

Mrs. Mortenson and Mrs. Reinhold

For two weeks ending May 21, 1915:

LEAVES OF HEALING sold.....150
"Theocrats" given.....4
Messages given.....150

Total pieces distributed.....304
Subscriptions to LEAVES OF HEALING 1

Mr. Gustave Duske.

For 3 weeks ending May 22, 1915:

LEAVES OF HEALING mailed.....47
"Theocrats" given.....10
LEAVES OF HEALING given.....4

Total pieces distributed.....61

Mrs. Theresa Hansler.

Messages given.....35
LEAVES OF HEALING given.....20

Total pieces distributed.....55

Mrs. Hinkston and Mrs. Peetz.

LEAVES OF HEALING sold.....62
"Theocrats" given.....6
Messages given.....128
LEAVES OF HEALING given.....4

Total pieces distributed.....200

EVANGELIST FRANCIS N. CUNNINGHAM

Galesburg Illinois.

Evangelist Cunningham reports as follows, for week ending May 24, 1915:

Calls made.....300

LEAVES OF HEALING sold.....100
Messages given.....1000
LEAVES OF HEALING given.....1000
LEAVES OF HEALING mailed.....500

Total pieces distributed.....2600

EVANGELIST V. B. SHUMAKER.

Rock Island, Illinois.

Evangelist Shumaker reports as follows, for week ending May 24, 1915:

Calls made.....313

LEAVES OF HEALING sold.....46
"Voice from Zion" sold.....3
Messages given.....351

Total pieces distributed.....400

Subscriptions to LEAVES OF HEALING 1

Reports of Workers under Evangelist Shumaker.

Mrs. Jennie Shumaker, Rock Island Illinois.

For week ending May 22, 1915:

Calls made.....36

LEAVES OF HEALING sold.....35
LEAVES OF HEALING mailed.....4
Messages given.....102

Total pieces distributed.....141

Mr. and Mrs. Wm. Hoyt.

Hampton, Illinois.

For 2 weeks ending May 23, 1915:

Calls made.....85

LEAVES OF HEALING sold and given 14
Messages given.....150

Total pieces distributed.....164
Subscriptions to LEAVES OF HEALING 2

Misses Grace and Lillian Shumaker.

Rock Island, Illinois

Calls made.....11

LEAVES OF HEALING sold.....9
Messages given.....13

Total pieces distributed.....22

Mr. Clarence Fufts

Moline, Illinois

For week ending May 22, 1915:

Calls made.....53

Messages given.....106

EVANGELIST AUGUST HAMMOCK.

Cincinnati, Ohio

Evangelist and Mrs. Hammock report as follows, for week ending May 23, 1915:

Calls made.....40

LEAVES OF HEALING sold.....12
Messages given.....37

Total pieces distributed.....49

Report of Workers under Evangelist Hammock:

Mr. and Mrs. Barrowcliff,

For week ending May 23, 1915:

Calls made.....48

LEAVES OF HEALING sold.....18
Messages given.....46

Total pieces distributed.....64

Mr. and Mrs. Fulton,

For week ending May 23, 1915:

Calls made.....48

LEAVES OF HEALING sold.....18

Messages given.....48

Total pieces distributed.....66

MISS FLORA BRINK AND DEACONESS CLARKE.

Aurora, Illinois.

Miss Brink and Deaconess Clarke report as follows, for four days ending May 24, 1915:

LEAVES OF HEALING sold.....270

Messages given.....2200

Total pieces distributed.....2470

Subscriptions to LEAVES OF HEALING 2

DEACONESS BUHMANN AND SCHELHORN.

LaSalle, Illinois.

Deaconesses Buhmann and Schelhorn report as follows, for week ending May 24, 1915:

Calls made.....3400

LEAVES OF HEALING sold.....700

"Theocrats" given.....236

Messages given.....3800

LEAVES OF HEALING given.....53

Total pieces distributed.....4789

ELDER FRED RICHERT.

Rockford, Illinois

Elder Richert reports as follows, for week ending May 24, 1915:

Calls made.....475

LEAVES OF HEALING sold.....50

Messages given.....475

Total pieces distributed.....525

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Leaves of Healing

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4.00

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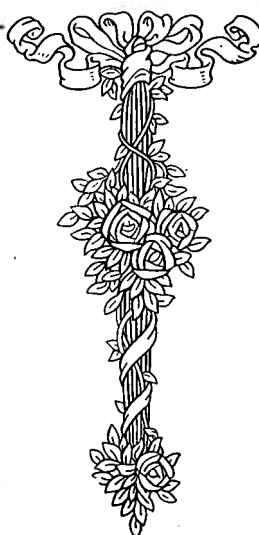
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You can subscribe for one paper for yourself and the other for a friend, if you desire; you can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.

It Depends on You

What?

The Building of
Zion City



WHAT HAVE YOU DONE?
WHAT ARE YOU DOING?
WHAT WILL YOU DO?

To help in Establishing Zion City---
in many respects the Greatest Under-
taking of the Century, and one that
means much for the Salvation, Heal-
ing, Cleansing and Blessing of Multi-
tudes throughout the earth

*God Calls You to Have a Part in This
Great Work*

Today You Have the Opportunity

Do not fail to see either the General Overseer, or the General
Manager, and have a heart to heart talk as to the ways
in which YOU can help in the establishment of Zion City

The Zion Estate

Farms, Acre Tracts

Must be Sold

City Lots

to ZION

Residential Properties

PEOPLE

We Want ZION PEOPLE to come forward, without delay, and have a part in
this great work.

W. L. G. Oliver

He sendeth His word

and healeth them.

LEAVES OF HEALING

I am
the Lord that healeth thee.And the leaves of the tree
were for the healing
of the nations.A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 11.

ZION CITY, ILLINOIS, JUNE 12, 1915

Price Five Cents

GOD'S WITNESSES TO DIVINE HEALING

Wonderfully Healed of Total Blindness in Answer to Prayer.

The Eyes of the Blind Shall be Opened. Isaiah 35:5

BLINDNESS is, without question, one of the most, if not the most, serious and pitiful afflictions with which a person can be afflicted.

Who but one who has experienced for himself or herself what it means to be blind, can adequately describe the feelings, the sufferings, the disappointments which must come to those who are bereft of the use of their eyesight.

THE HUMAN ORGANISM, THE HANDIWORK OF GOD

How wonderful is the creation of the human body with all its organs, whereby the spirit of man can come in touch with the material world and fulfil the functions necessary for the purpose of life!

Only God knows what the creation of a living organism such as the body of man involves, for He alone is the Creator of the same.

Man, as he beholds his own body—built, endowed, equipped to rule over the work of God in the earth—must stand with wonderment before the handiwork of God and exclaim, as did David, the singer in Israel:

"I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well."

"My substance was not hid



MRS. W. R. GILBERT

from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

"Thine eyes did see my substance, yet being imperfect; and in Thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them.

"How precious also are Thy thoughts unto me, O God! how great is the sum of them!"—Psalm 139:14-17.

NOT ONE UNNECESSARY MEMBER IN THE HUMAN BODY

As you look over the human body and make a close study of it, you will notice that there is not to be found one unnecessary member in this wonderful organism.

Centuries of study have been devoted to the body of man. Men are able to mention the name and function of every one of the two hundred and forty-three distinct bones and of the more than six hundred voluntary muscles; students of the human body are able to trace the miles of arteries, blood vessels, and nervous membranes; they may be able to give learned dissertations upon the functions of the heart and lungs, and many other portions of the body; they may be able to define the mechanism of the eye and ear in order to

produce sight and sound—yet man stands before this temple in utter amazement at its beauty, harmony, unity, usefulness, strength, and endurance.

THE BODY OF MAN TO BE THE TEMPLE OF THE HOLY SPIRIT

The body is called the Temple of the Holy Spirit in the Word of God, and every man and woman is to guard its gates in a most careful way, that only those impressions are received or given out through the physical senses which will conduce to good health and good character, for the body is a most important instrument in making or unmaking the moral fiber of true manhood or womanhood.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I. Corinthians 6:19, 20.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

God is the Architect of this wonderful temple, and He has put every member where it will be of the most use and service in the upbuilding of the body.

The Lord Jesus the Christ called upon men to use the various organs of the body for the honor and glory of God.

"Who hath ears to hear, let him hear."

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

"But blessed are your eyes, for they see: and your ears, for they hear."—Matthew 13:9, 15, 16.

As He engaged in His ministry, He came in touch with many who were unable to fill their place in human society until a great change or transformation had been wrought in their bodies, as well as in their spirits. The Christ realized that it was impossible for them to know the blessings of salvation or healing except by His power to save or to heal.

THE CHRIST SENT TO RESTORE THE TEMPLE OF MAN'S BODY

His ministry included the alleviation of suffering in the body of man, as well as in his mind and spirit; and wherever He came face-to-face with the sick and the dying, His heart went out in compassion and sympathy, and He therefore stretched out His hand to help and to heal them.

By His Divine Power, He was enabled to destroy the havoc wrought in the bodies of men through disease.

Should not He Who, in the beginning, created the temple of man's body, be able to restore it and make every member fulfil its separate function in the way the Divine Architect and Creator intended it in the beginning?

He declared His Divine mission and program in the very beginning of His ministry,

when He stood up in the synagogue of Nazareth.

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read.

"And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written,

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord."—Luke 4:16-19.

REDEMPTION AND DELIVERANCE GRANTED TO THE AFFLICTED BY THE CHRIST

No matter what the trouble, or sin, or disease might be, He was there to grant redemption and deliverance, and any who were ready and willing to turn unto Him and to trust Him either felt the healing touch from His outstretched hand, or felt virtue go forth from His body, or realized the omnipotence of His Spoken Word at a distance; but in each and every case healing came—to the leper, to the fever-stricken, to the paralytic, to the demoniac, to the deaf and dumb and blind—through His life-giving power.

Among the most wonderful healings recorded in the Gospels is that of the man born blind, whose healing is recorded in the Ninth Chapter of John. He had never looked upon the face of man, or seen the beauties of nature, or beheld any object with the organ intended for that purpose.

Jesus declared that His mission was to give light to the world, since He alone could say, "I am the Light of the world;" and therefore He spat on the ground and made clay of the spittle, and "He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing."—John 9:6, 7.

Then it was, after he had obtained his healing from the Christ, that he was willing to testify, privately and publicly, to the saving and healing power of the Christ, even at the cost of being reviled by the Jews and being put out of the synagogue.

The Christ is the Beneficent Giver of physical as well as spiritual sight, for sin has blinded the inner eye, as disease has oftentimes blinded the outer, physical eye. Without having both the inner and outer eye opened, man is in darkness, and a helpless being in very many ways.

The eye is only a small member of the body, but how much of usefulness is lost when this smallest of pocket cameras, which can image the objects of the sky and earth so vividly and accurately, is out of adjustment, or impaired!

Many people think that miracles upon the blind are no longer possible today; that one so afflicted must repair to so-called Oculists or Specialists for operations: but in how many cases has the condition of the blind been made worse, because of the folly of these accursed doctors!

A WONDERFUL TESTIMONY OF HEALING OF BLINDNESS RECORDED

Our sister, whose picture appears in this issue of LEAVES OF HEALING, found out, to her bitter sorrow, that after losing her eyesight and going to a specialist in Ipswich, England, the iris of her eye was impaired by their wicked operation, and she was left to face a life of utter darkness and blindness.

It was only when she heard of ZION and had read to her the LEAVES OF HEALING, after that making determined efforts to attend the preaching of the Gospel as it is given in ZION, and being willing to turn to God in full surrender of her heart and be baptized while yet blind, that the Prayer of Faith was answered. The Almighty had brought back life to the delicate organs of sight. The world then brightened up for her with an inexpressible beauty and charm, which were unknown to her before, because she could now, as did the blind man spoken of in the Ninth Chapter of John, witness for her Dear Savior and tell of His Redeeming love.

It is because her heart yearns to help those whose eyes are yet closed to the knowledge of the saving and healing power of God that she has written out her testimony, for others to see what God has done for her, and what He is doing today for His children in ZION.

May God richly bless the message of her healing of blindness as it goes forth on the pages of LEAVES OF HEALING, and, as the message of this beautiful paper brought light to her darkened spirit and equally dark body years ago, so light shall spring up to some dear soul who at this time reads or hears these words in LEAVES OF HEALING.

ANTON DARMS.

Testimony of Mrs. W. R. Gilbert

520 Bond Street,
Kenosha, Wisconsin.
April 18, 1915.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

"Peace to Thee!"

For some time past, I have been impressed to write my testimony of how God wonderfully healed me of total blindness.

I was taken, in the year 1900, with a sudden cold, vomiting and terrible pains in my head—all within a few hours. I lost my sight and the pains in my head were almost beyond endurance, and caused me to be delirious.

We called in Dr. Hoyland, who was our family physician. He said it was inflammation, which developed into a hemorrhage at the back of the eyes, through overstrained nerves.

My husband carried me upstairs to bed. My strength and sight were gone. I was so bad that I could not be left day or night.

The doctor prescribed a strong lotion, which had to be dropped in my eyes every four hours. For three or four weeks, this was continued.

Not receiving any benefit from this, we called in an eye specialist, Dr. Sinclair, who, even before prescribing anything, informed us that his fee was a guinea each visit. He left some very strong medicine also to be dropped in my eyes, stating he would call

again in three days to see what effect it had taken, but no change took place. He then said that my only chance was to undergo an operation at once, if I wanted to see again. My husband, who was very desirous that all should be done that could be done, decided for me to be sent to East Suffolk Hospital, Ipswich, England.

I was taken away that afternoon and operated on the next morning. I was put under chloroform at 9:00 a. m. and I did not come to until 5:00 p. m. Thinking that I had passed away, my family was sent for by the doctors. In order to find out, I was cut on the chin.

My eyes were taken out and laid on my cheek and the hemorrhage was removed from the back of my eyes, with result that they cut the iris of the eye and the pupil of the eye ran. I found out afterwards that this was the first operation of its kind, and was only an experiment.

After laying very low for three weeks, not being able to get off my bed, only as I was moved, my eyes were examined and bound up again, in order to see if there was any sight.

I was again tested by Dr. Sinclair, in a dark room, and he pronounced that there was never a particle of sight and that there never would be.

Realizing that no more could be done, I was taken home in a cab in a helpless condition. As I was leaving the hospital, the nurse informed me that I would never see again. Being a Christian woman, I felt that God could restore my sight, and I told the nurse that all things were possible with

God. She said that the days of miracles were past.

When I arrived home, I was put to bed, and laid there for several months. All during this time, I slept only one-half hour out of every twenty-four hours. During these weary months, we were still hoping. My strength was returning slowly. I was in such a condition however that I was never left alone. My nerves were shattered.

Having relations in London, they persuaded me to go there and get advice from two specialists, who were amongst the best in London—Doctors Dodd and Griffith. They were at the Channing Cross Ophthalmic Hospital. After giving me a thorough examination, they said they were greatly handicapped on account of Dr. Sinclair's unsuccessful operation, which never ought to have been done, because it was only an experiment, and they even made the statement that the doctor ought to be hung. I paid visits back and forth for a year. They prescribed various medicines.

As you can well imagine, all this was a drain on our pocket book, in fact we spent all we had without any good results.

These doctors in London also said they could do no more. There was no more hope for my eyesight ever returning.

I had always been an active woman. The strain and sickness affected my mind to such an extent that I was not responsible for what I said or did. I was never left alone.

One of my friends, who used to visit me and read to me, told me one day of a lady who lived near her, who was healed in answer to prayer through the teaching of Dr.

Dowie after being bed-ridden for nine years. My daughter (Mrs. Mole, who now lives in ZION CITY) went and visited this lady, getting all the information she could, and was given two little tracts entitled, "Jesus the Healer" and "He is Just the Same Today," which were read to me over and over again.

I then learned that meetings were held at Deacon Sach's home, who now lives in ZION CITY. Very desirous to know more, I was led to the meetings and enjoyed the teaching and accepted it, and had the LEAVES OF HEALING read to me.

A ZION officer prayed with me. I realized that if I wanted the blessing I must be obedient in all things, and it was very plain to me that baptism by Triune Immersion, taught in God's Word, was right, so I was led to be baptized and in so doing I was greatly blessed.

I was greatly helped through Deaconess Lloyd, who prayed and fought with me.

I kept gaining sight, also bodily strength, until today God has blessed me and I am able to do my own house work, and I also have great joy in going on Restoration Work, and reading to some of the sick in Kenosha, Wisconsin, where I am now living.

I cannot describe one-half in words what I went through and the pain I endured.

Praying that God's blessing may endure this testimony to some one who is in need of Jesus as their Healer, and asking that you will pray that I may be used more in His service, I remain

Your Sister in the Christ,

(Signed) "MRS. W. R. GILBERT."

WHERE IS YOUR HEART?

By John Alex. Dowie

THERE is only one true answer to this question—your heart is with what you most desire. The Lord Jesus said, "For where your treasure is, there will your heart be also."

How true all experience and observation affirms this to be!

Many have never really known where their hearts were until the things upon which they were set were removed. A touching story told by Plutarch illustrates this:

More than two thousand years ago, in the famous ancient city of Athens, in Greece, a terrible and deadly plague swept thousands into the grave. Among those who suffered deeply from its ravages was Pericles, the renowned statesman, then at the head of the Athenian Republic. His sister and the greatest part of his relatives and friends who were most capable of assisting him in the business of the state, died. But Pericles was unmoved. He neither wept, nor ceased to perform his ordinary duty. Then Paralus, his only son, was stricken, and died. Still he appeared calm and showed no emotion. But the hour came when, as was the custom of the Athenians, he laid the garland upon the brow of his dead son, and, when he felt the cold chill touch of death as he placed it there, Plutarch said, "he could not bear the sad spectacle, but broke out into loud lamentations and shed a torrent of tears—a passion which he had never before given way to."

Yes, there lay his heart's treasure, and, when it was destroyed, the stern heart of the proud Greek, before unimpressed, was broken, and he wept with all the anguish of a heathen's hopeless sorrow.

Has the finger of Death touched some earthly treasure of thine, kind reader of these words? Alas for thee if thou hast buried thy heart in the grave! Time is but, like Pericles, a heathen's despair.

But perhaps these words will be read by some whose heart's

treasure is earthly gain or worldly pleasure. Ah, these treasures are but heart's burdens. They never yet have satisfied a single soul. Search in every land beneath the sun, diligently read the records of every age, and thou shalt find that peace of mind, that blessed "heartease," is a plant which never grew in a soul set upon earthly treasures.

There is no exception, and there can be none: for the truth is, as Augustine beautifully expressed it, "O Lord, thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee."

Once there lived a powerful and wealthy king. Yet his heart was unhappy and burdened with cares, though all men thought otherwise. He heard of a man famed for wisdom and piety, and, after diligent search, found him in a cave on a mountain side near a wilderness.

"Holy man," he said, "I came to learn how I may be happy."

Without making a reply, the wise man led the king over a rough pathway till he brought him in front of a high rock, on top of which an eagle had built her nest; and pointing upward, he said, "Why has the eagle built her nest yonder?"

"Doubtless," he replied, "that it might be out of danger."

"Then imitate the eagle in this," said the wise man. "Build thy throne in heaven, and thou shalt then have peace and happiness always."

And this I say to thee, Live on earth with thy heart's treasure in the heavens. Be "rich toward God." The most blessed life for thee, for all around thee, and for the future life which so soon awaits thee, is found in fulfilling the purposes for which God created thee. Then shalt thou find Christ to be thy Guide, this earth a wayside inn where thou shalt not care too long to tarry, and in the heavens thou shalt find prepared the home of thy soul.

PROGRAM

ZION'S FIFTEENTH FEAST OF TABERNACLES

by
WILBUR GLENN VOLIVA

General Overseer of the
Christian Catholic
Apostolic Church in Zion

ASSISTED BY

Apostle Eustace L. Carey
Apostle Anton Darms and
Apostle Wm. S. Peckham

TO BE HELD, GOD WILLING, IN

Shiloh Tabernacle

ZION CITY,
ILLINOIS



From the
Evening of
Wednesday, July 7th
to the
Evening of
Lord's Day, July 18th, 1915

Wednesday, July 7th

7:30 to 9:00 P. M.

Presentation and Consecration of the People to God.

Address by the General Overseer.

Thursday, July 8th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

The First of a Series of Twenty-Minute Addresses by the General Overseer.

9:30 A. M.

The First Convocation of Zion Junior Restoration Host.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 9th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

"The Development of Zion City, and the Promotion of Zion Institutions and Industries."
Addresses by the General Overseer, the General Manager and others.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, the General Manager, and others, on the subject:
"How every officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries."

Saturday, July 10th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Second Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 11th

9:30 A. M.

Convocation of Zion Junior and Senior Restoration Hosts.

Zion Bible School.

The Consecration of Young Children by the General Overseer.

2:30 P. M.

GREAT GENERAL ASSEMBLY.

Processional { Junior White-Robed Choir
Senior White-Robed Choir
Robed Officers
Uniformed Guards

Address by the General Overseer.

8:00 P. M.

Cantata, By the Junior White-Robed Choir.

Monday, July 12th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Third Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Tuesday, July 13th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fourth Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING, conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Wednesday, July 14th

The 15th Anniversary of the Consecration of the Site of Zion Temple. Public Holiday in Zion City.

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fifth Twenty-Minute Address by the General Overseer.

2:00 P. M.

Full Procession headed by Zion Guards, Zion Junior Band, Zion Junior Restoration Host, Zion Junior White-Robed Choir, Zion Senior Band, Zion Senior Restoration Host, Zion Senior White-Robed Choir, and Robed Officers, will march around the Site of Zion Temple. The Procession will then reform and take the seats reserved for them in Shiloh Tabernacle, where an Address will be delivered by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Thursday, July 15th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Sixth Twenty-Minute Address by the General Overseer.

**HALF-HOLIDAY IN ZION CITY
THE CITY FESTAL DAY**

3:00 P. M.

A PROCESSION HEADED BY ZION GUARDS AND ZION CITY BAND, consisting of the Municipal Officers of the City of Zion; All Officers and Employees of Zion Institutions and Industries.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 16th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Seventh Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING. Conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, General Manager, and others on the Subject:

"How every Officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries.

Saturday, July 17th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Eighth Twenty-Minute Address by the General Overseer.

3:00 P. M.

General Rally of all Officers, members and friends of Zion at Zion Stores.

Music by Zion Band.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 18th

9:30 A. M.

Zion Bible School.

2:30 P. M.

Great General Assembly.

Full Processional of Zion White-Robed Choirs, Robed Officers, and all the Members of Zion Junior Restoration Host, and all the members of Zion Senior Restoration Host

Address by the General Overseer.

Sacrificial Offering.

Right Hand of Fellowship to New Members.

The Ordinance of the Lord's Supper will be administered by the General Overseer and ordained officers of the Christian Catholic Apostolic Church in Zion. This gathering will be open only to members of the Christian Catholic Apostolic Church in Zion, and other Christians desiring to commune with them. At the close, the General Overseer will deliver the closing Address of the Feast.

8:00 P. M.

Miscellaneous Musical Program.



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ZION CITY, ILLINOIS, June 12, 1915.

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COME

To The

Feast of Tabernacles

Shiloh Tabernacle

Zion City, Illinois

Wednesday, July 7th, to Lord's Day,
 July 18, 1915

To the Members and Friends of Zion:

March 1, 1911, the GENERAL OVERSEER, together with YOURSELF and OTHERS began the contract of BUYING AND PAYING for the ZION ESTATE, and of REDEEMING AND BUILDING ZION CITY. Great progress has been made, for which we are very thankful. Several hundred thousand dollars have been paid on the Estate, the Institutions and Industries have been established by the Investment of several hundred thousand dollars more. Several thousand ZION people are permitted to live in ZION CITY. ZION controls the situation here politically. The affairs of ZION CITY, the Schools, and the Township, are in ZION'S control. This is certainly very gratifying to all members and friends of ZION, and we give God all the glory.

BUT THE JOB UNDERTAKEN IS NOT COMPLETED; the Estate is not fully paid for, and the Institutions need to be enlarged for the purpose of employing people who may move to ZION CITY, who are not able, or inclined to purchase land to farm. TIME IS PASSING SWIFTLY, and these large payments are continually maturing. YOU have had the opportunity now for four years to assist in this work. If you have assisted, have YOU DONE YOUR FULL DUTY? If you HAVE NOT, do YOU EXPECT TO, OR ARE YOU WAITING FOR SOME ONE ELSE TO DO YOUR PART OF THE WORK? It seems that the USEFULNESS and IMPORTANCE of this WORK CANNOT BE QUESTIONED. ACTION IS DEMANDED OF EACH AND EVERY ONE OF US, in order to complete the work we have begun.

Our obligations maturing July 1st are large. To discharge your full duty should be looked upon as a privilege. We want YOU to FEEL YOUR RESPONSIBILITY IN THIS MATTER AND ACT PROMPTLY IN DISCHARGING IT IN ANY OF THE FOLLOWING WAYS:

FIRST—BY BUYING REAL ESTATE. We are offering improved property, city lots, acre tracts, and farms at very reasonable prices, and on easy terms. Now is a good time to get your money in real estate. It is a safe investment, to say nothing of the importance of having it engaged in this work for the extension of the Kingdom of God.

SECOND—BY LOANING YOUR MONEY TO ZION INSTITUTIONS AND INDUSTRIES for the purpose of increasing their usefulness.

THIRD—BY INVESTING IN THE ISSUE OF BONDS which we are disposing of on the ZION COLLEGE BUILDING, an Institution which everyone should be proud to have a part in establishing, in view of the conditions of outside colleges and their stand in regard to the WORD OF GOD.

FOURTH—BY DEPOSITING YOUR MONEY IN ZION BANK, either in checking or saving accounts, or on a certificate of deposit for four, six, or twelve months. Three per cent interest allowed on Savings Deposits.

This is plain, simple, reasonable, and business-like. WHAT ARE YOU GOING TO DO ABOUT IT BY JULY 1ST OR AS SOON THEREAFTER AS POSSIBLE?

W. HURD CLENDINEN,
 General Manager.
 Administration Building,
 Zion City, Illinois.

"THE RESURRECTION"

Report of an Easter Service Held in Shiloh Tabernacle, Zion City, Illinois, U. S. A.,
 Lord's Day Afternoon, April 4, 1915, Conducted by Wilbur Glenn Voliva,
 General Overseer of the Christian Catholic Apostolic Church in Zion

(Reported by G. L. Marshall)

The ZION-WHITE ROBED CHOIR entered the Tabernacle singing in PROCESSIONAL: "CHRIST IS RISEN, CHRIST IS RISEN!"

Christ is risen, Christ is risen!
 He hath burst His bonds in twain;
 Christ is risen, Christ is risen!
 Allelulia! swell the strain.
 For our gain He suffered loss
 By divine decree;
 He hath died upon the cross,
 But our God is He.

Ref.
 Christ is risen, Christ is risen!
 He hath burst His bonds in twain;
 Christ is risen, Christ is risen!
 Allelulia! swell the strain.

See, the chains of death are broken;
 Earth below and heav'n above,
 Joy in each amazing token
 Of His rising, Lord of love;
 He for evermore shall reign
 By the Father's side,
 Till He comes to earth again,
 Comes to claim His bride.

Glorious angels downward thronging
 Hail the Lord of all the skies;
 Heav'n with joy and holy longing
 For the Word incarnate, cries,
 Christ is risen! Earth, rejoice,
 Gleam, ye starry train;
 All creation, find a voice;
 He o'er all shall reign.

Coming upon the platform at the close of the Processional, the GENERAL OVERSEER pronounced the INVOCATION:

God be merciful unto us and bless us, and cause His Face to shine upon us; that Thy Way may be known upon the earth, Thy Saving Health among all the nations. For the sake of Jesus; Amen.

Hymn No. 485—"WHEN I SHALL WAKE IN THAT FAIR MORN OF MORNS"—was then announced.

When I shall wake in that fair morn of morns,
 After whose dawning never night returns,
 And with whose glory day eternal burns,
 I shall be satisfied, be satisfied.

Ref:—
 I shall be satisfied,
 I shall be satisfied,
 When I shall wake in that fair morn of morns.

When I shall see Thy glory face to face,
 When in Thine arms Thou wilt Thy child embrace,
 When Thou shalt open all Thy store of grace,
 I shall be satisfied, be satisfied.

When I shall meet with those that I have loved,
 Clasp in my arms the dear ones long removed,
 And find how faithful Thou to me hast proved,
 I shall be satisfied, be satisfied.

When I shall gaze upon the face of Him
 Who died for me, with eyes no longer dim,
 And praise Him with the everlasting hymn,
 I shall be satisfied, be satisfied.

SCRIPTURE LESSON

APOSTLE CAREY: I will read in the Inspired Word of God, the 28th chapter of Matthew.

In the end of the Sabbath, as it began to dawn toward the first

day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, Who was crucified.

He is not here: for He is risen, as He said. Come see the place where the Lord lay.

And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him.

Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Saying, Say ye, His disciples came by night, and stole Him away while we slept.

And if this come to the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw Him, they worshipped Him: but some doubted.

And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

May God bless His Word!

Selection by the SENIOR CHOIR, "THE LORD IS RISEN INDEED," by Gabriel.

APOSTLE DARMS: I will read the second selection from the Word of God, pertaining to the Resurrection, found in the 15th chapter of the First Epistle of Paul to the Corinthians, from the 12th to the 26th verse inclusive.

Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ risen:

And if Christ be not raised, your faith is vain, ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming.

Then cometh the end, when He shall have delivered up the

Kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

A quartet, consisting of Mrs. Thomas, Mrs. Carnes, Messrs. Thomas and Barton, then rendered the selection, entitled, **AWAKE, THOU THAT SLEEPST**, by Underhill; after which Apostle Darms offered prayer.

Holy, holy, holy is the Lord God Almighty, and all the earth is filled with His glory.

We come into Thy presence, O God, to worship Thee, to praise Thee, to pour out our adoration and praise before Thee, and to thank Thee for all the wonderful blessings that Thou hast poured out upon this sinful world, through Jesus the Christ.

We thank Thee, Father in Heaven, for all that this glorious Easter day means to Thy children scattered throughout the earth and to each one of Thy children here in this sanctuary.

We praise Thee for Thy Precious Word. We thank Thee that Jesus the Christ was crucified for us; that He descended down into the grave and that He has arisen from the grave and brought life and immortality to light.

O God, grant that each and every one today in Thy presence may seek the Living Christ, and may find in Him their all-sufficient Savior, their Healer, their Cleanser, and their Keeper.

O Father, we pray that Thou wilt bless the preaching of Thy Precious Word. We pray Thee to anoint Thy servant with power from on High. We pray Thee, that Thou wilt bless him, as Thou hast placed upon him the great burden of this work of leading on the hosts of Zion in preparation for the coming of the King. We pray that Thou wilt bless his ministry to us today and throughout the coming days, and grant that we shall realize today that God is speaking to His people; that Thou art calling all sinners in Thy presence to repent of their sins; that Thou art calling all saints to reconsecrate themselves to Thee; that Thou art calling upon every one who is filled with sorrow and grief to be comforted, knowing that not only has Christ arisen, but that those who are fallen asleep in Christ shall also arise.

We thank Thee, O God our Father, that Jesus the Christ shall come again, and shall bring together the Bride from the four corners of the earth and shall gather them into heavenly places and then come back to rule upon the earth for a thousand years.

O God, we pray Thee to help us, in Zion, to be prepared as the Church without spot or wrinkle or any such thing.

Wilt Thou bless the work of Zion in all parts of the world. Wilt Thou bless the literature as it goes out. Bless especially the **LEAVES OF HEALING**. Bless the workers as they go from house to house, carrying the Message of the Blessed Master—"Peace be to this house!"

We thank Thee that on this glorious Resurrection Day Jesus spoke unto His disciples the glorious message—"Peace be unto you!" May the peace of God be in each and every one of our hearts—the peace of God that passeth all understanding; and may all sin and all evil be covered through the blood of Jesus the Christ, and through His righteousness, and may we so follow the Christ that we shall walk in His footsteps and be ready to appear before Him at His coming.

O God, bless the services of this day in Shiloh Tabernacle. Bless all the people. Bless this City. Bless the work of Zion throughout the world.

Now hear us as we pray, in the words which Jesus taught His disciples, when He said: (All joined in chanting the Lord's Prayer.)

Conductor John D. Thomas then sang a solo, entitled, "Life again Today," by Neidlinger.

While the Tithes and Free-will Offerings were being received, Doctor Hyland Em. Slatre-Wilson rendered an Offertory—"Thema," by Donizetti—on the Pipe Organ, after which the General Overseer called attention to the announcements for the week.

Selection by the Senior Choir—"KING OF KINGS," by Simper.

INVOCATION

Let the words of my mouth and the meditations of my heart, be acceptable in Thy sight and in the Name of Jesus the Christ and in the power of the Holy Spirit be sanctified unto the good of all present. O Lord, my Strength and my Redeemer; Amen.

ADDRESS

GENERAL OVERSEER: In the 8th Psalm, in the first part of the 4th verse, we have the following question: "What is man, that Thou art mindful of him?"

In the 7th chapter of the Gospel according to St. Luke, the last part of the 15th verse: "And He delivered him to his mother."

In 1st Corinthians, the 15th chapter and the 20th verse: "And now is Christ risen from the dead, and become the first-fruits of them that slept."

Beloved brothers and sisters in Jesus the Christ, this is a very important day. While it is only one of the fifty-two Lord's days of the year, it has a special significance because it is THE

day which we observe in commemoration of the resurrection of Jesus the Christ from the dead.

The mere mention of the word "resurrection," causes numerous facts to stand out prominently before our vision.

Of course, as far as the masses are concerned, there are many differences of opinion about some of these things. However, concerning many things, when it comes to the question of whether they are facts or not, there is no difference of opinion.

Everybody will acknowledge the fact of disease. Everybody will acknowledge that people die—the fact of death. They will acknowledge the fact of suffering. These things come before us, among hundreds of others, at the mere mention of the word "resurrection."

The Fact of the Resurrection of Greatest Importance to Humanity

It may seem strange to some who have not thought deeply into the matter, to hear me say that the greatest and the most important fact, so far as humanity is concerned, is the fact of the resurrection; for if Christ were not raised from the dead, then our preaching is vain, we are yet in our sins, and we are **WITHOUT HOPE**.

If we establish the fact of God, the fact of the pre-existence of Jesus the Christ, the fact of His incarnation, the fact of His life, the fact of His crucifixion upon Calvary,—if we establish all this, and fail when we come to the **RESURRECTION**, we are **WITHOUT HOPE**; we are yet in our sins, there is no forgiveness, and the whole plan of redemption has been a failure.

I do not feel very much disposed, and never did, to argue the question of the existence of God. The time is so short that I want to spend the time **PREACHING** God! Nor do I feel at all inclined to argue the question of the existence of Jesus of Nazareth. There is only enough time to **PREACH JESUS**, and Him crucified, to a sin-stricken, disease-smitten, suffering and dying world!

I am much more inclined to start out today taking the resurrection as the best authenticated fact in the universe, and see whether I cannot spend the time at my disposal in exalting Jesus the Christ, in pointing sinners to the Lamb of God, and in being used of God in getting sinners here this afternoon to surrender to Him and to say, "Father, I give Thee my heart, and I want to be Thy child." Then when we have pronounced the benediction we shall know that there has been rejoicing in Heaven, and there will be rejoicing here among the saints, over the fact that a child has been born into **THE KINGDOM OF GOD**.

It would be a comparatively easy matter for me to deliver an oration on George Washington, or Napoleon Bonaparte, or Abraham Lincoln, or any one of scores of others whom I might mention who have been bright and shining lights in the world; not that I could do them justice, but when I come to think of **JESUS THE CHRIST**, and remember that the greatest thinkers and the most prolific writers the world has ever produced, have made use of the choicest language in their attempts to describe **JESUS OF NAZARETH**, it would seem that there is nothing more that could be said.

It is Impossible for Man to Adequately Portray the Christ-Life

I call to mind one, who wrote: "The life of Christ is, must, and ever will remain the most enjoyable and the most fruitful study for all men."

I recall that the foremost originators of systems of religion have paid their highest tributes to Jesus the Christ.

I am aware of the fact that men, regardless of their religious inclinations, have all ascribed to Him a very high place; and that men of letters have given their choicest gems to Him Whose resurrection we are assembled here this afternoon to commemorate.

And when we gather them all up, and fathom their meaning, how far short!

And why?

Because Jesus the Christ was **GOD**!

In a recent sermon here, which will be printed in **LEAVES OF HEALING** week after this, I showed you, from the Scriptures, that Christ was God manifest in the flesh; that the Bible says so; that every attribute that God the Father has, God the Son has; that Christ was God, and God was Christ; that Paul, in his letter to the church at Philippi, emphatically and plainly states that Christ was in the form of God, and that for Him to be on an equality with God would have been no robbery; that when He took upon Himself the form of a servant and became obedient unto death, even the death of the cross, that as God had life in Himself, so God the Son had life in Himself.

In the two sermons on "The Cross" and "The Crown," which will be published in the near future (these two sermons were published in LEAVES OF HEALING Vol. 36, Nos. 5 & 6) you were helped, so far as I could help you, to understand the necessity for the coming of God down to this earth, for His incarnation, for His suffering and for His death.

In our study of the work of God the Son, we must begin with the fact that He was in Heaven; that He was God in every sense of the word; that He was Omnipresent, Omniscient, Omnipotent; that He was Self-existent, Self-conscious, and that there never was a time when God the Father, God the Son, and God the Holy Ghost did not exist; that He was the Son of God while here upon earth, as well as Son of man; that as Son of man He died, and that He rose from the dead, by His resurrection creating a living hope in the human breast.

I desire you to think, just for a moment, of what it means that Christ rose from the dead. And then I want you to think of what it would mean if you were able, or if anyone else were able, to destroy the fact of the resurrection.

There is No Salvation without the Resurrection of the Christ

Paul was a logician and a thorough scholar. In the lesson that Apostle Darms read, Paul summed it all up in a very few words, when he said; "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. If in this life only we have hope in Christ, we are of all men most miserable."

I Corinthians, 13, 14, 19.

If the fact of the resurrection were destroyed what a terrible thing it would be! Why, it is beyond imagination! It is enough to drive every man and woman who hitherto has looked beyond the grave, if there is no resurrection,—to drive them to distraction; for the Christian, though walking upon this earth, is living in another world, and he is not living the earthly life, nor the life of the flesh, nor the life of time and sense. His conversation is in heavenly places. He is living for the hereafter. And the Christian life is simply the beginning of the life that will go on and on and on, forever.

The fact of GOD!

There is not a human being, explorers have never found one, who is not found to be a worshiper. There is that in every individual that calls out after a higher being. Some men call it instinct, some call it intuition; but I call it the Divinity, the immortal spirit, which every human being has in this house of clay, that wells up and longs for something out of and beyond and above itself.

And every human being will have a god of some kind, and will worship an object of some kind. This is true of beings in the interior of Australia; it is true of those far, far away in South Africa; it is true of the inhabitants of the remotest islands of the Pacific,—they worship sticks, or stones, or water, or air, or sun, or moon, or stars, or planets, or ancestry,—they worship SOMETHING.

Man Everywhere found to be a Worshiper of a Supreme Being

Man is a worshipping being. There is that in him which longs for something higher; and there is in him the sense of accountability.

It is true you will find some people who say they do not believe in any God, but they do not tell the truth. Ingersoll believed in God. He tried to make believe he did not, but he did. And on a number of occasions when the Divinity in him asserted itself, as it did at the grave of Walt Whitman, the poet, and on other occasions as well, he showed that beneath his bravado, down deep in his heart, he DID believe in the existence of a Supreme Being.

And that has been true of every blatant infidel who has gone up and down the Country lecturing for a hundred and fifty or five hundred dollars a night. They deliver their lectures for money! Just as some men preach for money,—making merchandise of the Gospel—so they make money by proclaiming atheism; and sad to say, there have always been plenty of people willing to pay a dollar per seat to hear God's existence denied, His Name blasphemed, and His precious Word attacked.

Shame to humanity that such should be the case!

I repeat, there is no man who, down deep in his heart, does not believe in the existence of a Supreme Being. You go up and

down this country and talk to men who have reached the age of sixty, men who have never given any attention to religion, get them into the quiet of an office and mention to them that they are going down the shady side of the hill, and remind them that their sun will soon set, and they will drop their heads in utter silence; and then if you will watch closely as you proceed with the conversation, you will see a tear stealing down the cheek.

Men and women, when brought face to face with the thought of death, which no one denies, begin to realize it is only a question of a few years until they will have to face it; and their thoughts turn to a Supreme Being and, somehow, they hope it will turn out all right. Sometimes they say, "Well, I am not so bad, after all." Then again they say, "Well, I would not want my children to live like I have lived."

Man, the Crowning Work of God, Because of Sin, Needs Redemption

Today, my brothers and sisters, the great fact of GOD stares you in the face! Almighty God, Creator of Heaven and Earth, Who made man—the crowning work of His hands, made YOU. You are the offspring of God; and I do not care if you have wandered a million miles from Him, I do not care if you have gone as low as a human being ever goes, I do not care if you are buried in the debris of sin and covered by rubbish,—down beneath the rubbish, down beneath the blood-shot eyes and the sunken cheeks, down beneath the emaciated form, there is the IMMORTAL SPIRIT that God put there—there is the IMAGE; and if you can only be reached and washed in the blood of Christ, once more that spark of Divinity will burst out into a flame and the beautiful image that you bear to God will shine forth in all its beauty.

So on this Resurrection day, the facts that come before my vision—first of all, the fact of God; and I pray that that fact may stand out before the eyes of every man and every woman, and every boy and girl who has reached the age of accountability.

The FACT OF GOD—God the Almighty, Maker of heaven and earth, your CREATOR!

Young man, sitting back there saturated in tobacco, saturated with whisky, possessed by an unclean devil, using your tongue for profanity and vulgarity, *God made you!* You are in the IMAGE OF GOD! You have an immortal spirit, and God looks down upon you this afternoon.

Oh, I pray that God, by the Holy Spirit's power, may strike you as you sit there, and help you once more to see GOD—your Creator, your Father. You are God's offspring—He made you, and He put you here—what for?

TO PREPARE FOR ETERNITY!

He has given you every moment you need, but not one moment to lose. There is only enough time from the cradle to the grave to prepare to meet your God in peace, and to have Him say, "Well done, thou good and faithful servant!"

The fact of God!

The fact of man!

God had a Great Purpose in Creating Man in His Own Image

God created man, and He created him in His own image. He created him perfect, and he put him here on this earth and surrounded him by all that was beautiful, good, and ennobling; and He started him out on life's journey.

You cannot deny the fact of man. Here is a multitude of men. Now, the Psalmist says, "What is man—?"

What is he?

The Psalmist was troubled about it, and so are we often troubled. The Psalmist was troubled. It was on a moonlit night that he walked out and stood on one of Judea's hills. He was studying the heavens, and as he looked at the moon, and as he looked at the stars, he said, "Well now, what is man? When I look at these things, *what is man?*"

Man has an immortal spirit, man has a soul, man has a body—or matter. Man has an immortal spirit that lives in this house of clay. You have heard read this afternoon those beautiful verses in the 5th chapter of Second Corinthians—"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

As you sit here before me, every one of you has an immortal spirit! You are in the IMAGE OF GOD, endowed with gifts and capacities and possibilities like unto God Himself; for are we not told that "now are we sons of God;" and further, "it

doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

O man, know thyself!

Remember that the body is a house for a temporal purpose—an habitation; and that there are just two lives people live—the spiritual life and the animal life.

"What is man...?"—spirit, soul, and body.

The fact of man!

The fact of sin!

You cannot deny the fact of man; for he is here—you know him. You cannot deny the fact of sin—it is here upon every hand. All men "have sinned, and come short of the glory of God." Every man and every woman here is a sinner. Lying, murder, theft, covetousness, backbiting, and so on, are facts that stare every man and every woman in the face. They are here!

The fact that God the Son came down to this world to be the Savior, and to save you from your sins; the fact that He lived and loved, and that He spoke as never man spake; the fact that He died; the fact that we are here today to talk about—in a way, more than all other facts—the fact of *His resurrection from the dead!*

The Transforming Power of Nature an Evidence of the Resurrection

Why should anybody think the resurrection of Christ from the dead impossible? Look at nature! It is dead, now, is it not? But in a few weeks from now everything will teem with life.

Why, it is nothing very remarkable that there should be a resurrection! While we do not understand it, neither do we understand how a grain of corn, having been put into the ground, rots and out of it comes the beautiful green stalk that puts out the great ear of corn with hundreds of grains on it.

You do not know how it is, nor why it is,—you cannot tell; and it is nothing to be wondered at that the body in which we have lived as a temple here, should be sown in the ground a corruptible body, and raised in incorruption.

Not only will the trees put forth their leaves and the grass spring up and the flowers come out, but millions of insects and animals of one kind and another, that have been dead and dormant all winter, when the summer sun strikes them they will come to life and the whole earth will teem and throb with life. We do not know how; we do not understand it.

Why, there are many marvelous things all about us, and yet you say that man alone, when he dies (or when what we call death takes place), shall be locked in the earth, or in the tomb, and shall sleep there forever; that there is no awakening for him.

Verily, verily, NO!

It ought to be apparent to every child of God that the resurrection of Jesus the Christ is just as well authenticated as the fact that George Washington was President of the United States.

How many of you ever saw George Washington? Stand up! How many of you ever shook hands with him?

You believe that he lived, do you not? You believe he was the great general in the Revolutionary war, do you not? You believe he was President of the United States? Why do you believe it? You know why you believe it.

Jesus the Christ was crucified; He was put into the tomb, the mouth of which was sealed, and there was a Roman guard put around it.

The Jews Sought to Make Impossible the Resurrection of Jesus

It is a singular thing that the enemies of Christ called to mind that which the beloved Apostles failed to remember; for His enemies said, "We remember that that Deceiver said, while He was yet alive, After three days I will rise again."

The Apostles forgot that; the women forgot it. Sometimes hate, you know, is keener than love. That was true in the case of Christ's enemies and His Apostles. The enemies remembered what He had said, and they said, "Now we will make all secure, lest the deceivers come at night and steal Him away, and say, 'He is resurrected from the dead;' and then the last error will be worse than the first." See Matthew 27, 64.

And they put a guard around Him. But, remember, you

cannot defeat God's work; and the biggest fool on earth is the man who fights God's work.

Old Herod employed soldiers to destroy the Infant Christ, but there were angels that intervened, and he could not destroy Him.

And now they employed soldiers to prevent His resurrection, and ONE ANGEL appeared and all the guards fell down as dead men; and they could not prevent His resurrection.

The appearances of Christ after the resurrection, as recorded, are just as authentic as any historical statements in the history of the United States of America.

Eleven times, I think it was, He appeared during the forty days—at one time to more than five hundred people at once; and He permitted His disciples to examine His hands, and Thomas to thrust his fingers into the hole in His side.

Christ indeed was **RAISED FROM THE DEAD**, and, thanks be unto God, there is hope now for us!

And so the fact of God, the fact of man, the fact of God incarnate in the flesh, the fact of His life in Palestine, the fact of His death, the fact of His resurrection, the fact of the outpouring of the Holy Spirit, the fact of the great Plan of Redemption—all these facts and a hundred more come before our minds.

The fact of sin, the fact of death, and the cemeteries we have seen, all come up before our eyes. We think of the loved ones who have passed away before us, and the question comes: Does that end all, or is there hope? Are we to die like the horses, the brutes of the field, and moulder away into dust, and is that all there is to it?

My brothers and sisters, I do not believe that any man or woman here, who is a Christian,—and I think most of this audience is made up of Christians—if that were a fact and if it were satisfactorily proven, I do not think any of us would care to live one second longer.

We live for God, and we know that for us to die is GAIN. That is the way the Christian feels, and that is the way the Christian lives.

Banishment from the Presence of God Comes as a Result of Sin

Now, what is death? Death, according to the Bible, is banishment from God. The immortal spirit never dies. God said to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die."

Death is banishment from God!

Death is not a cessation of consciousness! Death is not becoming as though we never were! There is no such teaching in the Bible!

Man has an immortal spirit, a soul, and a body. Because of sin the spirit is separated from the body, and the spirit that has not repented and turned to God will go to HELL!

I desire to say to ZION this afternoon, and I want it to go out to all the world, that the General Overseer of this Church stands by the Word of God in its entirety; and I tell you that if you do not turn to God and live for God you will never go to Heaven—you will go to HELL! You will hear one of two statements made: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world!"—or you will hear, "Depart from Me, ye cursed, into everlasting fire!" That is the Word of God.

Now you know, in these last days of peril there are very few who believe in God, so far as living for God is concerned. There are very few who believe in the Bible! And the "no hell" doctrine is very popular.

"Oh," they say, "God is so Good that He wouldn't send anybody to hell." Why, one might just as well say that a father or a mother is so good that they wouldn't punish a son or a daughter who was disobedient and refused to accede to parental demands.

I tell you this afternoon, my brothers and sisters and my hearers, unless you repent, unless you yield yourselves to God, unless you are "born again" and have Christ, the Hope of Glory, dwelling in you, then you are lost and you will go to HELL, just as the Bible plainly teaches.

Hell Constitutes the Burning Fire of Remorse in Man

"Oh," you say, "do you believe in a hell of fire and brimstone?"

I believe in something WORSE than a hell of fire and brimstone.

stone! Those are only figurative expressions. There is a hotter fire than the fire in that stove. There is a fire burning in your breast that is hotter than any fire any man could kindle! Last night you spent in debauch! Last night your wife sat up until one o'clock in the morning, listening for the sound of your footsteps. You were in Waukegan or Kenosha or Chicago in a low-down den where the demons of hell held carnival, and along about three o'clock this morning you came staggering home, with no money, no manhood, with a maddened brain and you stumbled into your door, and your little children crawled up against the wall and they huddled up to each other and they shivered, because they expected the cruel blow that you have given them every Saturday night for years, you drunken wretch!

Steeped in vice!

I tell you today, when you are beginning to sober up, there is a fire burning in your breast, in your consciousness—the fire of REMORSE—that is hotter than any fire any man ever kindled.

That is the kind of a fire I believe constitutes hell.

And so when you pass out of this life a hardened sinner, away from God, never having surrendered to God, you go out of this world into the next world and you are just as you were here—away from God; and the fires of conscience burn and burn and burn, and give you no rest.

Ah, when Death pulls at your heartstrings, you can see a million devils marshaling, ready to catch your spirit and to bear it away to the infernal regions, where you will find your kind.

My brothers, my sisters, my friends, these are days when the old truths need to be preached and emphasized as never before.

God the Father!

God the Son!

God the Holy Ghost!

Read the Bible as the Inspired Word of God!

God the Son came to this earth and lived as no other person ever lived; He loved as no other person ever loved; He suffered; He died; He rose from the dead, and He sits at the right hand of God this afternoon, pleading for you.

Ah, you hardened sinner, you have been resisting the Holy Ghost for months and for years! But in a few weeks from now, if you do not yield to God, you will be lying upon the bed, your cheeks will be sunken, your eyes will be bloodshot, you will be racked with fever, you will have no voice, and as some one stands over you and speaks to you of God, it will be TOO LATE!

TODAY is the Day of Salvation!

TODAY is the accepted time!

Where you are sitting yonder, give your heart to God; and do it this afternoon.

I read to you a second line of Scripture: "He delivered him to his mother."

I tell you, my hearers, following the sermon of last Lord's Day, the burden of my heart is for your sons and your daughters.

The Christ Made Possible the Resurrection of the Widow's Son at Nain

There was a little town called Nain, and there was a home there where a widowed mother lived. She had only one son. He sickened and died.

My brothers and sisters, until you have had the experience, you know little or nothing of what it is to lose a child—what it is to lose a loved one. Never, until you have gone down into the dark valley yourself, will you know what it is.

That poor mother had stood by the bedside of her only son. She had seen Death steal upon him, for the devil has the power of death, and, as the Bible tells us, "The sting of death is sin; and the strength of sin is the law."

In this world there is sin, there is sickness, there is death; and as I stand here this afternoon,—not the smallest of God's generals, nor yet anything to boast of, in this great battle I am leading in this and in other lands, through LEAVES OF HEALING, against Satan and sin and sickness and death and hell—as I stand here I know, not only from experience but from the Word of God, that some soldiers will fall; that not every battle will be won.

Let no one think, on this glorious Easter Day, when we are praising God for the resurrection of Jesus and for the power of His resurrection, that we are going to stop here. NO! ZION, close up the ranks! Tighten up the armor! We must go forward against sin of every kind, against sickness and disease and death and hell, until the Bride is prepared and the Blessed Savior

comes to receive His own—when the righteous dead shall come up, and the righteous living shall be translated and transformed, and the two companies shall rise to meet the Lord in the air.

The Christian Longs to Have the Full Redemption of the Body

I am determined, by God's grace, to be in one of those companies. Should the Lord tarry, and I pass over the river, I want to join the Church on the other side. Should the Lord come, and I am here, I want to be transformed, in a moment, in the twinkling of an eye, and be caught up to meet the Lord in the air.

O my friends, why allow money, houses, lands, the honor of this world,—the empty things of life—to turn you away from God?

Turn to God today!

The young man is placed in his coffin, and the funeral procession starts. There appears a stranger; He halts to see it. It is Jesus the Christ.

Remember that He said, "Lo, I am with you alway, even unto the end of the world." And is He not with us? Is He not here?

Jesus spoke to this young man.

What is the resurrection? Why, it is simply calling the immortal spirit back to its house of clay. That is all! Is not that what the old prophet did when the child of the widow was brought back to life? He said, "O Lord my God, I pray Thee, let this child's soul come into him again."

What did Christ say at the grave of Lazarus? He said, "Lazarus, come forth!" And Lazarus arose from the grave.

And so Jesus called the spirit of the son back, and he sat up, and began to speak. And then Christ, as I read to you, delivered him to his mother.

Mothers, you have sons this afternoon who are not in their coffins, but you have sons who are GOING TO HELL.

You know it!

Christian Parents of Ungodly Children Should Pray for their Conversion

You are their mothers. Once you held them in your arms, and they were as pure as the driven snow. They knelt by your side and you taught them to pray, and then they sat upon your lap while you sang them to sleep.

Where are they now?

Cigarette smokers, tobacco users, drunkards!

Ah, mothers, that same Blessed Christ Who stood by the coffin and called forth the son of the widow of Nain, stands by your dead son, who is *dead in sin*; and if you will only yield yourselves, as I exhorted you last Lord's Day, and if you will only make the consecration, God will deliver to you your sons.

Oh, if I could just see one son delivered to his mother this afternoon!

Is not there a boy sitting back there who has strayed away from God, who has gone into the service of the devil? Oh, I pray that God will touch your heart this afternoon, and that Jesus will deliver you up here to your mother!

May God grant it!

Fathers and mothers, think of these dead sons and dead daughters, who are serving the devil!

Let me tell you again, fathers and mothers, some of you who came into ZION twenty years ago, some of you who were the first ones healed in the little "wooden hut," those of you who have had children born in ZION and consecrated by Doctor Dowie, you have *lost* them. How did you happen to lose them? How did they stray away? How does it happen, father and mother, that you cannot hold your own children?

My brothers and sisters, what we want this afternoon is to realize the mighty fact and power of Christ's resurrection, and get somebody saved and healed today.

How many of you have breathed a silent prayer since you sat down here, that some sinner might be touched? How many of you have breathed a silent prayer that some sick one might be healed? How many of you have breathed a silent prayer that children might be born into THE KINGDOM? How many of you have lifted your hearts to God in praise for the glorious fact of the resurrection of Christ, and cried to God that it might be a mighty power here this afternoon?

There is no death to the Christian.
No!

I have had letters criticising me for saying that I want to live out my life. Well, so I do! If it is eighty years of age, all right. But I want to tell you, that I look forward to the time when I shall take my flight as the most glorious, the best, time of all my career. Why not?

You who sit here this afternoon and your hair is as white as the driven snow, you who have run four-score years and more, I almost envy you, in a way; for if you are indeed Christ's, only a few more rolling suns and you will fly away to be with God in glory.

Why, I like to see the old fold their arms, when their life's work is done, and go home from earth to Heaven.

And yet, how some people do hate to go!

And why?

I would not hesitate a minute to go now if the Lord has no further use for me—if my work is done. I do not want to stay here a minute longer than I can work for God and be a blessing to humanity.

Why, Father Dunken, and Mother King, and some of the rest of you, your eyes ought to be shining like stars, knowing that ere long you will fly away out of this cold world, into that beautiful clime where there is never a winter's blast, where love is Divine, where confidence is never betrayed.

Oh, will not that be glorious!

Do you know what Christ said about His saints? He said that they go to sleep—they go to sleep.

Listen, my brothers and sisters, is there anything more beautiful than sleep? I was thinking this afternoon away back when I was a little child, of how on a beautiful summer's morning we would all run out into the fields to play.

Oh, how beautiful it is when everything is teeming with life! The birds sing in the trees, you can hear the hum of the insects, and smell the fragrance of the flowers; and the children play all day, and then at night you see them trooping home, and you see a loving mother there, and you see the little golden-haired, blue-eyed child, tired with the day's play, crawl up into mother's lap and in a few minutes he is sound asleep—asleep in mother's arms.

The Saints in their Dying Hours Fall Asleep in Jesus

That is what the Savior taught that the saints do—the only difference is that instead of falling asleep in mother's arms, they fall asleep in Jesus' arms.

I believe that when the time comes for the saints to depart this life there are myriads of angels waiting there; and the hymn we have sung in years gone by,—“Oh, bear me away on Snowy Wings!”—I believe that is true.

I tell you, the Bible means what it says, when it says, “PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS.”

Oh, thank God for the resurrection! It has covered all the graves of the saints with beautiful flowers, it has filled our breasts with eternal hope, and we pass on and on for a little while, and then it is all over and we shall be caught up with the Lord.

It is said that one time there lay upon a cot a young man wounded in battle, and those who stood by his bedside heard him saying, “Here! Here!” One of the attendants said to him, “What is it you want?” He said, “Be still! They are calling the Roll, don't you hear it?—they are calling the Roll.”

Yes, the Roll from the Book of Life!

You know, the name of every saint is written up there in the Book of Life, and there will come a morning when the Angel will open that Book, and he will call off every name.

Oh, when that time comes and my name is read, I want to be able to say, like that wounded man, “Here! Here!” Or, may I say, as Samuel said, “Here am I, Lord.”

We often sing:

Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold,
In the Book of Thy Kingdom,
With its pages so fair,
Tell me, Jesus, my Saviour,
IS MY NAME WRITTEN THERE?

That is the all-important thing—“IS MY NAME WRITTEN THERE?”

We can talk about the Resurrection, many beautiful things could be said, and much lovely poetry could be quoted; but it is my desire this afternoon to DECLARE THE FACT OF THE RESURRECTION, and to call upon the saints to make a reconsecration.

Bow your heads in silent prayer, my brothers and sisters, and ask God to burn out of you all dross; to cleanse you and make you every whit whole.

I desire you to sing the invitation hymn—“SAVED BY GRACE.”

Earnest Plea for Sinners to Give Themselves to God

Are there not some here this afternoon who have been hit by the arrow of Truth and who, on this glad Easter day, will surrender to God?

Is there not one?

Wherever you are sitting this afternoon, young man, will you not give up the use of tobacco, that defiles your body? Will you not quit the use of the accursed drink, that will ruin you and damn you? Will you not turn to God, and say, “Henceforth I will serve my God and Father?”

While we sing this hymn, saints, pray—pray that God will convict these sinners. Do not think because it is Shiloh Tabernacle, do not think because it is ZION CITY, that all are Christians. No, no! Far from it! There are many in this City who are unsaved; there are many who this afternoon are without God and without HOPE; and it is just as important that we should try to save them, as that Apostle Royall should preach today in the City of Shanghai to try to save the heathen Chinese.

Let us sow these broad acres of human hearts with the Precious Seed, the Word of God. Let it not be said when the Roll is called, when you are called to give an account, that the man living next door to you would have been saved if you had let your light shine.

The time has come in ZION CITY, my brothers and sisters, when God demands of every one who has named His Name, to take their stand; to go out with the Word of Life and to seek to save the lost, and to bring them, some of them, back to God; for they once knew God, but they have wandered away. There are others who never knew God.

(While the congregation remained with heads bowed in silent prayer, the General Overseer prayed as follows:)

Help us, O God, to fulfill our responsibilities. Help us, Our God and Father, this day to reconsecrate ourselves, spirit, soul and body. Take us as we are, make us what we ought to be. Help us to be bright and shining lights in this poor, sin-cursed world. O God, hear the cry of my heart for the salvation of at least one this afternoon. Hear the cries of Thy children. Grant, O God, as we leave this Tabernacle this afternoon, that we may leave it knowing that we have been in God's presence, in God's house. May we know that the Holy Spirit has been striving with hearts—striving with us. O Father, help us today as never before! Sanctify this service to the good of all, and help us, our Father, now to look up to Thee and to pray earnestly that the Holy Spirit may come with quickening power and with convicting power; that the saints may be quickened and the sinners convicted; that the entire audience—Choir, the bands, the officers, the members, the young people, the children, and the visitors within our walls—shall feel the presence and the power of Almighty God.

GENERAL OVERSEER: Conductor Thomas will now sing the stanzas of this hymn, and let all join in the chorus.

Let everybody pray!

My brother, my sister, at the close of this meeting we are here to be spent; we are here to serve you. If you have a struggle, a trial, and you cannot overcome, come down here and let us pray with you, and counsel you. You say, “I have tried many times, and I have failed.” Then start again this afternoon and God will help you.

Let everybody pray while we sing.

Some day the silver cord will break,
And I no more as now shall sing;
But, O, the joy when I shall wake
Within the palace of the King!

CHORUS

And I shall see Him face to face,
And tell the story—Saved by grace.

Some day my earthly house will fall,
I cannot tell how soon 'twill be,
But this I know—my All in All
Has now a place in heav'n for me.

Saturday, June 12, 1915.

LEAVES OF HEALING

Some day, when fades the golden sun
Beneath the rosy-tinted west,
My blessed Lord shall say, "Well done!"
And I shall enter into rest.

Some day; till then I'll watch and wait,
My lamp all trimm'd and burning bright,
That when my Savior ope's the gate,
My soul to Him may take its flight.

RECESSIONAL: "JESUS CHRIST IS RISEN TO-
DAY."

Jesus Christ is ris'n today,
Alleluia!
Our Triumphant holy day,
Alleluia!
Who did once upon the cross,
Alleluia!
Suffer to redeem our loss
Alleluia!

Hymns of praise then let us sing
Alleluia!
Unto Christ, our Heav'nly King,
Alleluia!
Who endureth the cross and grave,
Alleluia!
Sinners to redeem and save.
Alleluia!

But the pains which He endured,
Alleluia!
Our salvation have procured;
Alleluia!
Now above the sky He's King,
Alleluia!
Where the angels ever sing,
Alleluia!

Now be God the Father praised,
Alleluia!
With the Son, from death upraised,
Alleluia!
And the Spirit, ever blest,
Alleluia!
One true God, by all confessed.
Alleluia!

The GENERAL OVERSEER then closed the services with the following prayer:

Father in Heaven, we thank Thee for this Lord's Day. We thank Thee that we are observing it in commemoration of the glorious resurrection of our Blessed Lord. We pray that Thou wilt ever be with us, to guide, to direct, and to bless us. Sanctify this service to the good of all. We leave it with Thee. Father, bless it and sanctify it by the Holy Spirit's power. Bless this people here, and every home represented. In the Name and for the sake of Jesus; Amen.

Reports of Special Field Workers

DEACONESSES BUHMANN AND SHEL- HORN. Streator, Illinois

Deaconesses Buhmann and Schelhorn report as follows, for week ending May 31, 1915:

Calls made.....2400
LEAVES OF HEALING sold.....535
"Theocrats" given.....66
"Theocrats" mailed.....6
Messages given.....5395
LEAVES OF HEALING given.....5

Total pieces distributed.....6007

MISS BRINK AND DEACONESS CLARKE. Aurora, Illinois

Miss Brink and Deaconess Clarke report as follows, for week ending May 31, 1915:

LEAVES OF HEALING sold.....245
Messages given.....1500
"Theocrats" given.....50

Total pieces distributed.....1795
Subscriptions to LEAVES OF HEAL-
ING.....1

EVANGELIST V. B. SHUMAKER. Rock Island, Illinois

Evangelist Shumaker reports as follows, for week ending May 31, 1915:

Calls made.....182
LEAVES OF HEALING sold.....40
Messages given.....345

Total pieces distributed.....385

REPORTS OF WORKERS UNDER EVAN- GELIST SHUMAKER

Mrs. Jennie Shumaker,

For week ending May 31, 1915:

Calls made.....26
LEAVES OF HEALING sold.....31
Messages given.....104
LEAVES OF HEALING mailed.....7

Total pieces distributed.....142

Miss Minnie Driscoll and Grace Shumaker,

For 2 days ending May 31, 1915:

Calls made.....12
LEAVES OF HEALING sold.....6
Messages given.....26

Total pieces distributed.....32

Mr. C. Fults,

For week ending May 29, 1915:

Calls made.....220
Messages given.....360
LEAVES OF HEALING given.....5
Total pieces distributed.....365

EVANGELIST GUY K. NEAL. Chicago, Illinois

Evangelist Neal sends in the following reports of Workers under him:

Mrs. Kemmerle and Mrs. Cumming,

For month ending April 30, 1915:

LEAVES OF HEALING sold.....55
LEAVES OF HEALING mailed.....36
Messages given.....200
LEAVES OF HEALING given.....32

Total pieces distributed.....323
Subscriptions to LEAVES OF HEAL-
ING.....2

Mrs. Molback:

LEAVES OF HEALING mailed.....60
Messages given.....240

Total pieces distributed.....300

ELDER FRED RICHERT.

Rockford, Illinois

Elder Richert reports as follows, for week ending May 31, 1915:

Calls made.....550

LEAVES OF HEALING sold.....55
Messages given.....525

Total pieces distributed.....580

APOSTLE Wm. S. PECKHAM.

Minneapolis, Minnesota

Apostle Peckham sends in the following report of work done by Deaconess Peckham and Miss Grace Gillis, for week ending May 27, 1915:

Calls made.....75

LEAVES OF HEALING sold and given 41
Messages given.....1428

Total pieces distributed.....1469

EVANGELIST AUGUST HAMMOCK.

Cincinnati, Ohio

Evangelist Hammock sends in the following reports of work done in Cincinnati:

Evangelist Hammock and Deacon Fulton,

For week ending May 30, 1915:

Calls made.....30

LEAVES OF HEALING sold and given 12
Messages given.....25

Total pieces distributed.....37

Mr. and Mrs. Fulton,

For one week ending May 30, 1915:

Calls made.....43

LEAVES OF HEALING sold.....18
Messages given.....43

Total pieces distributed.....61

Mr. and Mrs. Barrowcliff,

For week ending May 30, 1915:

Calls made.....31

LEAVES OF HEALING sold.....18
Messages given.....30

Total pieces distributed.....48

Mrs. G. Draper,

For week ending May 30, 1915:

Calls made.....30

LEAVES OF HEALING given.....7
Messages given.....30

Total pieces distributed.....37

Subscribe for
Leaves of Healing

IN ADVERTISING your business, the style and quality of your advertising matter may mean the difference between success or failure.

Insist on having everything just right, and give no opportunity for leaks to occur through poorly printed advertising.

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Phone 20

**Zion Printing & Publishing
House**

ZION CITY, ILL.

ZION

Six Per Cent. Real Estate First Mortgage SERIAL GOLD BONDS

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned

W. HURD CLENDINEN,

General Manager,
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL	- - - -	AT 2:00 P. M.
PRINCIPAL MEETING	- - - -	AT 3:00 P. M.
Praise and Testimony Meeting	- - - -	AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY	- - - -	AT 2:45 P. M.
Special Teaching and Prayer for the Sick		

PRaise, PRayer and TESTIMONY MEETING

EVERY WEDNESDAY	- - - -	AT 8:00 P. M.
-----------------	---------	---------------

REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Services at 3:00 p.m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 p. m.

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:45 p. m.

Evangelistic Services Every Thursday Evening
at 7:45 p. m.

EVERYBODY WELCOME

ALL SEATS FREE

ZION BUILDING INDUSTRY

SELLS

LUMBER, LATHS, SHINGLES, ETC.

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BRING US YOUR PLANS & SPECIFICATIONS

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(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG

ZION CITY, ILLINOIS

PHONE 20

RES. PHONE, 118-W

Saturday, June 12, 1915.

LEAVES OF HEALING

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

THE PRINCIPAL SERVICE IS HELD EVERY LORD'S DAY

Beginning with the Processional by the
Zion White-Robed Choirs, promptly
- - - - At 2:30 P. M. - - - -

All persons visiting Zion City should
arrange to attend at least one Lord's
Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the
Christian Catholic Apostolic Church in Zion, subscribe for the
L E A V E S O F H E A L I N G

Zion Administration Building

This building is located on
Elijah Avenue, not far from
Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found
the offices of the general staff of Zion Institutions and Industries.
On the right of the hall-way the offices of the LEAVES OF
HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's
offices, and the offices of the entire Ecclesiastical and Leaves of
Healing staff.

ZION BLACKSMITH SHOP

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If its in our line we can do it and do it well. Rubber
Tires furnished and applied.

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Zion Milk is all cleaned and pasteurized. If people saw
what is taken from raw milk, they would always want pasteurized
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Makers of the Noted Pure Zion Candies. Prices from 15
cents a lb. up. Any assortment put up in Fancy Boxes.

ZION MESSAGES

may now be had
from

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ADMINISTRATION BUILDING

ZION CITY, ILL.

Divine Healing.

Are You a Christian?

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Manufacturers of

A FULL LINE OF DEPENDABLE BAKED
GOODS OF THE HIGHEST QUALITY.

Free from Pork Products and all oth-
er injurious and harmful ingredients.

Try our PEERLESS SODA CRACKERS—they are
simply delicious—bulk or package.

Wedding Cakes, Birthday Cakes, Etc., given very
careful attention.

PHONE NO. 21

"Zion Made by Zion Maids"

WHICH DENOTES

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Is the brand on our Handkerchiefs, Aprons, etc.

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Fine Chick Feed, Coarse Chick Feed, Poultry Mixture.
Meat Mash, Beef Scrap, Oyster Shell, Grit.
You need all these if you are keeping chickens.

To All Zion People, Friends and Visitors to the Forth-Coming Feast of Tabernacles:

PURCHASE A GOOD BIBLE

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We also carry a large assortment of Standard Oxford Bibles and Testaments, in all sizes and styles at prices from 15c to \$7.00. We shall be glad to mail these Bibles to any address, and urge every one to secure one at the earliest opportunity. We always aim to make our Bibles as low priced as possible, putting them within the reach of all. Buy your Bibles at the Zion Stores, we are sure to please you.

A large assortment of helpful and interesting books upon all lines of study. Hymn books in all editions.

ZION STORES

Zion City, Illinois

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A number of our friends who live outside of Zion City have availed themselves of the privilege of banking with Zion Bank, particularly the savings department. We respectfully call the attention of all our friends outside of Zion City to this fact and request their business.

Why not be more intimately connected with this work if you are interested in it?

We allow three per cent on Savings accounts.

If interested, address us for further particulars.

Respectfully,

ZION BANK

W. HURD CLENDINEN, General Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

SUBSCRIBE FOR
LEAVES OF HEALING

He sendeth His word

and healeth them.

LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 12.

ZION CITY, ILLINOIS, JUNE 19, 1915

Price Five Cents

The Importance of Zion's Feast of Tabernacles

By Apostle Anton Darms

ZION'S Fifteenth Feast of Tabernacles is the one great event of the year to which every loyal ZION man and woman looks forward with joyful heart.

No doubt that LEAVES OF HEALING giving the Program for the coming Feast will fall into the hands of Christian people, who may not see the necessity for the keeping of a Feast, of which the Church in general has been absolutely ignorant.

THE FEAST OF TABERNACLES INSTITUTED BY JEHOVAH

To them it may seem as an innovation not warranted by the Scriptures for ZION to keep a Feast, which all alike admit was instituted in the beginning for, and kept by, God's chosen people of Israel.

God in His infinite wisdom saw that it was necessary for Him to institute national Feasts for the people whom He had delivered from the awful oppression of Egyptian bondage. The purpose of these Feasts was to bring and ever keep before the mind of the people the great Facts of Redemption, which Jehovah had enacted before their very eyes.

Of the seven Feasts instituted to be kept by all of the children of Israel throughout all of their generations, the Feast of Tabernacles was the last and most joyful of all.

Through the keeping of these Feasts, the great Facts of Redemption were brought before the people to inspire them constantly to a holy and consecrated life.

There can be no difficulty for any Bible student to observe that some of these instituted Feasts, such as the Passover and the Great Day of Atonement, found their entire and perfect fulfillment in the Messiah, Who through His perfect Sacrifice put an end to the observance of these Feasts among the Hebrew race.

THE FEAST OF TABERNACLES A MEMORIAL OF REDEMPTION

The last Feast instituted, that of the Feast of Tabernacles, had within its purpose and meaning some greater significance, than only for ONE nation, which God had delivered from the bondage of Egypt, as it was instituted with the purpose of being a blessing to all the nations of all the earth.

The institution of the Feast of Tabernacles is given in Leviticus 23, 39-43: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall

keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God."

The purpose of this Feast in particular was to inspire the people under all circumstances to be confident in their God, that under no condition would He forsake, nor fail to provide for them in material as well as spiritual blessings, if their trust abide true and faithful in Him and His cause:

GOD'S BLESSINGS TO ISRAEL DURING THEIR WILDERNESS JOURNEY RECALLED

Who can recite all of God's mercies to His people during their forty years of wandering through the wilderness? It was not Jehovah's plan for them to waste their time in wandering and waiting for forty years in a desolate wilderness, for He had provided a promised Land, which they were to take immediate possession of as soon as they had been redeemed from Egypt; but even though they had proven unfaithful in the extreme, He would not leave them to themselves, but would care for His weak and erring children.

Was there need of Bread, He was ever at hand to supply their daily manna!

Did they need water to quench their thirst, He commanded Moses to smite the rock and sparkling water gushed forth!

Were they in need of covering for their bodies, He saw to it that their garments waxed not old, nor were their garments moth-eaten!

Were they in need of guidance through the mountainous regions of an unknown desert, He was daily present in the pillar of cloud by day or the pillar of fire by night!

An ever-present Jehovah able to meet any rising emergency in order to bring His chosen people safely through the long, weary wilderness journey; such was their portion, such was their rich inheritance.

The purpose of the Feast of Tabernacles was especially to awaken faith and confidence in the living God in the hearts of unborn generations.

THE OBSERVANCE OF THIS FEAST FORGOTTEN AND RESTORED

For only a short time the people of Israel were faithful in upholding this Feast instituted by Jehovah, for the keeping of it ceased with Joshua, and at the time of David and Solomon, no mention is made whatever as to the keeping of the Feast of Tabernacles.

We also know for a certainty, that after the disruption, this and other Feasts were entirely lost sight of and even forgotten by priests and kings alike, and it was not until after the return of the captives from far-away Babylon, that Ezra, the Scribe, having discovered written in the Law of Moses, that the children of Israel were to dwell in Booths in the Feast of the seventh month, that he issued the command: "That they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness." Nehemiah 8, 15-17.

It is interesting to note in this connection, that after its restoration by Ezra, this Feast of Tabernacles was still in operation at the time of our Lord and Savior, Jesus the Christ, and it is still more interesting to note the definite interest shown in the keeping of this Feast by the Christ.

JESUS THE CHRIST ATTENDING THE FEAST OF TABERNACLES

One must read the entire seventh chapter of John to understand properly all that took place in connection with Christ's attendance at this Feast. It suffices the purpose of this article to call attention merely to the words spoken by the Christ on the last day: "In the last day, that great day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)" John 7, 37-39.

Here then we have one of the cardinal reasons for the keeping and continuation of the Feast of Tabernacles given by the Christ Himself, that it gives an unusual opportunity to open up the "Rivers of living water" to believers; referring to the outpouring of the Holy Spirit upon the believers. We have here given an example what the Christ, present at the Feast of Tabernacles, is willing and ready to do; namely, to give to drink of the water of life, flowing from within Himself, to receive the fulness and power of the Holy Spirit.

Could there be any justification for the church ever to cease from keeping a Feast so highly endorsed by the Christ? How prone are God's people to go astray; how easy to forget God's commands; how soon again was this Feast lost sight of in the early Church and throughout the entire Christian Era!

Some may think, that for that very reason, we are justified in not observing it, because the Church for ages and centuries has forgotten it, or replaced it with other Festal Days.

Were it not for the fact that the Word of God has some specific directions regarding the restoration of the Feast of Tabernacles in the last days, we might be obliged to keep silent, but we need not, and we dare not, keep silent on a matter that the word of God clearly reveals.

THE RESTORATION OF THE FEAST OF TABERNACLES IN THE LAST DAYS

The prophecy of Zechariah clearly teaches that in connection with the establishment of THE KINGDOM OF GOD there will also be the keeping of the Feast of Tabernacles even pronouncing a curse upon those which make light of it and fail to participate in its celebration.

Let every student of the Bible prayerfully study the following words contained in Zechariah 14, 16-19: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the Feast of Tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the Feast of Tabernacles."

With the founding of ZION, the Times of Restoration of all things have begun, and therefore the Things to be restored, as spoken of in God's Word, are necessarily to be a part and parcel of ZION's important message and work.

ZION CALLED OF GOD TO RESTORE THE OBSERVANCE OF THIS FEAST

John Alexander Dowie was given Divine guidance and illumination as to the things which must be restored in and to the church, and so we have not only the forgotten truths of Divine Healing and Tithing and Triune Immersion, and many other important matters connected with the teaching and organization of the church, but we have also the restoration of this one great Feast, instituted by Jehovah over thirty-three centuries ago, and now, at the close of the Gospel Age, made world-wide in its magnitude and importance.

Already Fourteen Annual Feasts of Tabernacles have been held in ZION CITY since the opening of the gates of the City of ZION, and at each of these, thousands of hungry and thirsty Christians have been fed and have had their thirst quenched by the powerful preaching of the Everlasting Gospel of THE KINGDOM, and their faith has been quickened by the wonderful testimonies given by the thousands reciting the mercies and miracles wrought of God in behalf of His chosen people.

Our General Overseer has yearly poured out his heart and life at these great annual Feasts of Tabernacles, to lift up the people upon a higher plane of holy living.

THE IMPORTANCE OF ATTENDING ZION'S FIFTEENTH FEAST OF TABERNACLES

Every child of God should avail himself or herself of this wonderful opportunity to attend ZION's Fifteenth Feast of Tabernacles, which will, as has each preceeding one, prove to be the best one held. Let nothing stand in the way of coming to meet with God's saints to learn how to prepare better both in living and service, for the Coming of our Lord Jesus, the Christ.

Surely there is no time to lose, for the time is already at hand, when there is a famine of the Word of God in the land, and when ungodliness is increasing at an appalling rate, and when great trials and tribulations have broken loose upon the warring nations, and the vials of God's wrath and indignation are being poured out! There is only one thing for every child of God to do, to watch and pray, for our redemption is drawing nigh!

Special messages will be delivered by our Leader pertaining to ZION's great world-wide work; there will be heard many reports in the field as to how God is blessing the message of ZION in the cities and villages.

Shiloh Tabernacle will burst forth with praises unto our God! ZION's Day has come and ZION's work must and will be done! The last call is being given out to the world through ZION! Come prepared to receive every blessing for spirit, soul, and body!

Come, come and listen to what God has to say to you and then go and do it!

The Feast of Tabernacles is the most important Gathering of the entire year, and you will be most richly rewarded and blessed for coming and doing your part to make it a blessing to yourself and to others for the honor and glory of God.

Obedience to God the Foundation of Blessing

Evangelist M. J. Mintern

*It is good that a man should both hope and quietly wait for the Salvation of the Lord. (Lamentations 3:26).
Cast not away therefore your confidence, which hath great recompense of reward.
For ye have need of patience, that after ye have done the will of God, ye might receive the promise.
(Hebrews 10:35-36).*

IN EACH of these passages of Scripture we find the same truth recorded; namely, that a man must wait upon God, but whilst the Prophet Jeremiah admonishes us to hope, leaving us to seek out what the foundation of that hope shall be, the writer of the Epistle to the Hebrews includes one clause which no one can afford to overlook—for to do so would be to make shipwreck of all hope—and this keynote is, “After ye have done the will of God.”

Could anything be more foolish than for one who fails to observe this important of all points, to expect to receive the promise?

We find the same thought expressed by our Savior in Matthew 7:26-27:

“And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

Every promise that God has put upon record for the children of men, is conditional upon obedience, and so we find in John 3:21-22:

“Beloved, if our heart condemn us not, then have we confidence toward God.

And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.”

Now, if we but pause for a moment to think upon the wonderful love of God to us in giving His Only Begotten Son to die for us, we cannot fail to see that only when we have done our utmost to prove by our daily lives that we desire to put Him first in all things, can we truly know that we have done that which is pleasing in His sight.

“My little children, let us not love in word, neither in tongue; but in deed and in truth.” (I John 3:18).

Hebrews 10:12-13 records how that Jesus Christ has taken His place on the right hand of the Father, from henceforth expecting until His enemies be made His footstool.

Referring now to the Gospel according to St. John, the 17th chapter, and the 4th verse, we find the Christ recorded as saying to the Father, “I have finished the work that Thou gavest Me to do,” and so we see that there is a firm foundation for His faith that the Father will fulfil the promise made in the first verse of the 110th Psalm: “Sit Thou on My right hand, until I make Thine enemies Thy footstool,” and we find Him still expecting the fulfillment of this promise though nearly 2000 years have elapsed.

He finished the work, for He knew that He was faithful Who had promised.

“And He (Jesus) said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

For I say unto you, that this is written must yet be accomplished in Me, ****” (Luke 22:35, 36, 37).

Yea, the time was at hand when they would all forsake Him, and so He warns them not to look to the things of the world, as all must do who turn back from following Him. Oh, the

awful change from the time when they were walking in the pathway of obedience and faith, and when, as they themselves said, they lacked nothing.

What Jesus thought of the sword is shown by His warning to Peter: “They that take the sword shall perish with the sword.” (Matthew 26:52).

We see this lesson brought right home to us by the men and women who once were happy in ZION, and loud in their praises to God that He had called them to have a part in the upbuilding of the ZION of prophecy, but who today have cast away their confidence, and turned again to the beggarly elements of the world—to doctors and drugs, to life insurance, and to many other things concerning which they once thanked God that they were done with forever, but to which they have now turned again, even as “a dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” (2 Peter 2:22.)

Sad indeed though this picture is, there is one that is sadder still, and that is to see so many who once were happy in ZION, and some, who even now are nominally in ZION, not willing to obey God and do that which is right in His sight;—men and women who think they can put houses and lands first and God second. They think when God calls for a consecrated people to build a ZION CITY, that they can please themselves as to what they should do about it, being deceived by the devil so that they fail to realize that God will never take second place in the heart of any man; that He will have first place or none.

Reader of this message, if this is the case with you, and your heart condemns you for it, remember “God is greater than our hearts, and knoweth all things,” and, furthermore, that it is impossible for you to “hope and quietly wait for the Salvation of the Lord.” for hope is made up of expectation and desire, and there cannot be any real expectation unless there is some foundation for it.

What would be thought of a man who, having worked in a factory and having received his wages from week to week, decides to quit working there and goes off and spends his time in idleness, and yet asks that his wages go on as before? Could such an one really hope to receive anything? He might, of course, desire it, but mere desire is not hope. Whilst He was faithfully performing his tasks from day to day, though his task may at times have seemed difficult, yet he was saved by hope, for he had respect unto the “recompense of reward,” and so he could both “hope and patiently wait” for it.

The Apostle Paul looked forward, saying, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day,” and there was a reason for his hope, for, he could say: “I have fought a good fight, I have finished my course, I have kept the faith.”

The man or woman who is permitting golden opportunities to go by unimproved, should take warning from the words of Hannah as recorded in I Samuel 2:3 “***for God is a God of knowledge, and by His actions are weighed.”

Heed also the admonition of the Apostle John, “My little children, let us not love in word, neither in tongue; but in deed and in truth.” (I John 3:18).

Resolve by God's grace, that every dollar that God entrusts you with shall be at work in His KINGDOM, and be prepared to sacrifice, if need be, that you may have a part in the building up of the only ZION CITY that this world has ever seen, and then whatsoever you ask you shall receive of Him, if you keep His commandments and do those things that are pleasing in His sight.

PROGRAM

ZION'S FIFTEENTH FEAST OF TABERNACLES

by
WILBUR VOLIVA
GLENN

General Overseer of the
Christian Catholic
Apostolic Church in Zion

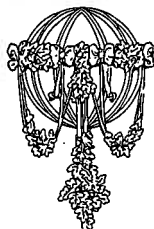
ASSISTED BY

Apostle Eustace L. Carey
Apostle Anton Darms and
Apostle Wm. S. Peckham

TO BE HELD, GOD WILLING, IN

Shiloh Tabernacle

ZION CITY,
ILLINOIS



From the
Evening of
Wednesday, July 7th
to the
Evening of
Lord's Day, July 18th, 1915

Wednesday, July 7th

7:30 to 9:00 P. M.

Presentation and Consecration of the People to God.

Address by the General Overseer.

Thursday, July 8th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

The First of a Series of Twenty-Minute Addresses by the General Overseer.

9:30 A. M.

The First Convocation of Zion Junior Restoration Host.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 9th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

"The Development of Zion City, and the Promotion of Zion Institutions and Industries." Addresses by the General Overseer, the General Manager and others.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, the General Manager, and others, on the subject: "How every officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries."

Saturday, July 10th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Second Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 11th

9:30 A. M.

Convocation of Zion Junior and Senior Restoration Hosts.

Zion Bible School.

The Consecration of Young Children by the General Overseer.

2:30 P. M.

GREAT GENERAL ASSEMBLY.

Processional { Junior White-Robed Choir
Senior White-Robed Choir
Robed Officers
Uniformed Guards

Address by the General Overseer.

8:00 P. M.

Cantata, By the Junior White-Robed Choir.

Monday, July 12th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Third Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Tuesday, July 13th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fourth Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING, conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Wednesday, July 14th

The 15th Anniversary of the Consecration of the Site of Zion Temple. Public Holiday in Zion City.

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fifth Twenty-Minute Address by the General Overseer.

2:00 P. M.

Full Procession headed by Zion Guards, Zion Junior Band, Zion Junior Restoration Host, Zion Junior White-Robed Choir, Zion Senior Band, Zion Senior Restoration Host, Zion Senior White-Robed Choir, and Robed Officers, will march around the Site of Zion Temple. The Procession will then reform and take the seats reserved for them in Shiloh Tabernacle, where an Address will be delivered by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Thursday, July 15th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Sixth Twenty-Minute Address by the General Overseer.

**HALF-HOLIDAY IN ZION CITY
THE CITY FESTAL DAY**

3:00 P. M.

A PROCESSION HEADED BY ZION GUARDS AND ZION CITY BAND, consisting of the Municipal Officers of the City of Zion; All Officers and Employees of Zion Institutions and Industries.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 16th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Seventh Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING. Conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, General Manager, and others on the Subject:

"How every Officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries.

Saturday, July 17th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Eighth Twenty-Minute Address by the General Overseer.

3:00 P. M.

General Rally of all Officers, members and friends of Zion at Zion Stores.

Music by Zion Band.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 18th

9:30 A. M.

Zion Bible School.

2:30 P. M.

Great General Assembly.

Full Processional of Zion White-Robed Choirs, Robed Officers, and all the Members of Zion Junior Restoration Host, and all the members of Zion Senior Restoration Host.

Address by the General Overseer.

Sacrificial Offering.

Right Hand of Fellowship to New Members.

The Ordinance of the Lord's Supper will be administered by the General Overseer and ordained officers of the Christian Catholic Apostolic Church in Zion. This gathering will be open only to members of the Christian Catholic Apostolic Church in Zion, and other Christians desiring to commune with them. At the close, the General Overseer will deliver the closing Address of the Feast.

8:00 P. M.

Miscellaneous Musical Program.



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SUBSCRIPTION RATES

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ZION CITY, ILLINOIS, June 19, 1915.

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C O M E
To The
Feast of Tabernacles
Shiloh Tabernacle
Zion City, Illinois
Wednesday, July 7th, to Lord's Day,
July 18, 1915

To the Members and Friends of Zion:

March 1, 1911, the GENERAL OVERSEER, together with YOURSELF and OTHERS began the contract of BUYING AND PAYING for the ZION ESTATE, and of REDEEMING AND BUILDING ZION CITY. Great progress has been made, for which we are very thankful. Several hundred thousand dollars have been paid on the Estate, the Institutions and Industries have been established by the Investment of several hundred thousand dollars more: Several thousand ZION people are permitted to live in ZION CITY. ZION controls the situation here politically. The affairs of ZION CITY, the Schools, and the Township, are in ZION'S control. This is certainly very gratifying to all members and friends of ZION, and we give God all the glory.

BUT THE JOB UNDERTAKEN IS NOT COMPLETED; the Estate is not fully paid for, and the Institutions need to be enlarged for the purpose of employing people who may move to ZION CITY, who are not able, or inclined to purchase land to farm. TIME IS PASSING SWIFTLY, and these large payments are continually maturing. You have had the opportunity now for four years to assist in this work. If you have assisted, have YOU DONE YOUR FULL DUTY? If you HAVE NOT, do YOU EXPECT TO, OR ARE YOU WAITING FOR SOME ONE ELSE TO DO YOUR PART OF THE WORK? It seems that the USEFULNESS and IMPORTANCE of this WORK CANNOT BE QUESTIONED. ACTION IS DEMANDED OF EACH AND EVERY ONE OF US, in order to complete the work we have begun.

Our obligations maturing July 1st are large. To discharge your full duty should be looked upon as a privilege. We want YOU to FEEL YOUR RESPONSIBILITY IN THIS MATTER AND ACT PROMPTLY IN DISCHARGING IT IN ANY OF THE FOLLOWING WAYS:

FIRST—BY BUYING REAL ESTATE. We are offering improved property, city lots, acre tracts, and farms at very reasonable prices, and on easy terms. Now is a good time to get your money in real estate. It is a safe investment, to say nothing of the importance of having it engaged in this work for the extension of the Kingdom of God.

SECOND—BY LOANING YOUR MONEY TO ZION INSTITUTIONS AND INDUSTRIES for the purpose of increasing their usefulness.

THIRD—BY INVESTING IN THE ISSUE OF BONDS which we are disposing of on the ZION COLLEGE BUILDING, an Institution which everyone should be proud to have a part in establishing, in view of the conditions of outside colleges and their stand in regard to the WORD OF GOD.

FOURTH—BY DEPOSITING YOUR MONEY IN ZION BANK, either in checking or saving accounts, or on a certificate of deposit for four, six, or twelve months. Three per cent interest allowed on Savings Deposits.

This is plain, simple, reasonable, and business-like. WHAT ARE YOU GOING TO DO ABOUT IT BY JULY 1ST OR AS SOON THEREAFTER AS POSSIBLE?

W. HURD CLENDINEN,
General Manager,
Administration Building,
Zion City, Illinois.

The Sacrificial Offering

TO BE TAKEN AT ZION'S

□ FIFTEENTH □

□ FEAST OF □

TABERNACLES

Lord's Day, July 18, '15

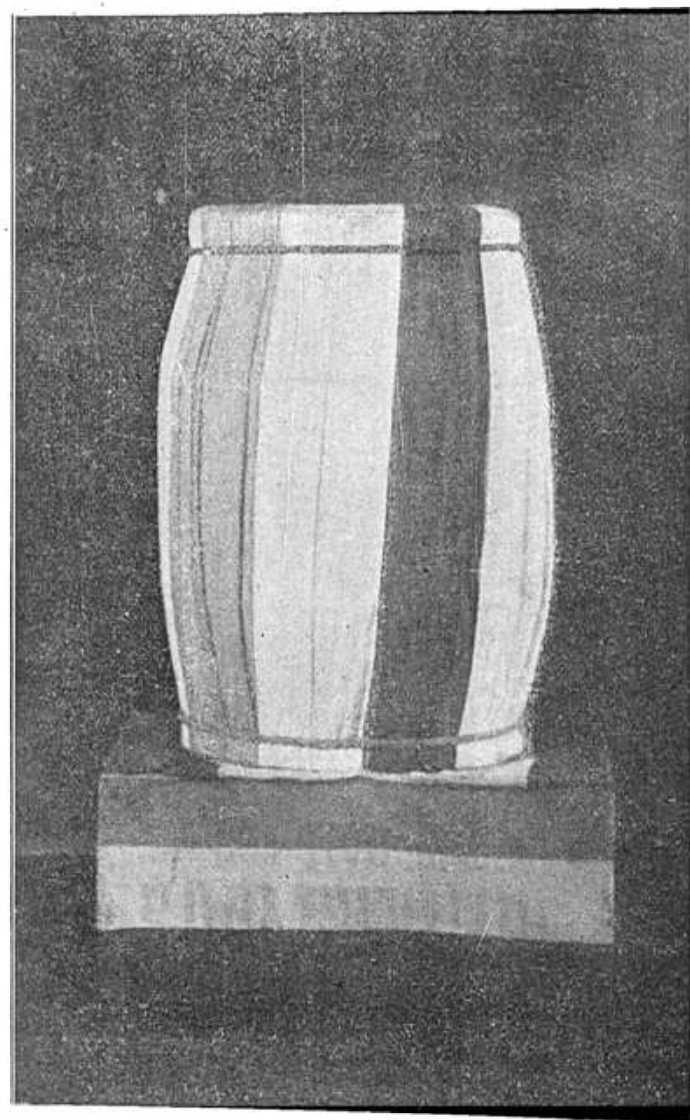
TWO SACRIFICIAL OFFERINGS

are taken each year—one on the second Lord's Day afternoon of the Feast of Tabernacles, and the other at the All-Night Meeting.

A Sacrificial Offering calls for self-denial and self-sacrifice; and, in order that it may be what God expects it to be, all Zion must make the necessary preparation through earnest prayer and consecration and by systematic planning in order to respond to the honor and glory of God.

A glorious scene that cannot be duplicated anywhere else in the world is that of thousands of earnest, godly people marching in regular order around the barrel, and depositing their offerings.

God has wrought great things in Zion! and He is ready to do greater things as—Zion people become a truly consecrated people.



Picture of Barrel Used to Receive the Sacrificial Offerings

This Sacrificial Offering

Should be by far, the largest yet taken.

Zion's Work has many needs, and all officers, members, and friends should have a part in supplying these needs.

Earnest prayer, self-denial, self-sacrifice and true cooperation on the part of all, will mean great things for Zion, in the spreading of Literature broadcast, and in extending many other departments of the work.

As a people we should more and more claim God's promises, step out on His Word, and not be afraid to trust Him for spirit, soul and body.

Many additional workers have been placed in the Field and in order to keep these workers in the Field and send out other workers, ALL officers and members of the Church MUST BE FAITHFUL in TITHING and in giving their offerings as God prospers them.

The SUCCESS of Zion's Work depends upon YOU.

THE ZION B



Zion Bible School, which meets in Shiloh Tabernacle every Lord's Day morning, at 9:30 a. m.

LE SCHOOL



graph taken Lord's Day morning, July 19, 1914, at Zion's Fourteenth Feast of Tabernacles.

Zion's Fourteenth Feast of Tabernacles

Report of Prayer, Praise, and Testimony Meeting held in Shiloh Tabernacle, Zion City, Illinois, U.S.A.,
Wednesday Morning, July 15, 1914. Conducted by the Rev. Wilbur Glenn Voliva,
General Overseer of the Christian Catholic Apostolic Church in Zion.

Reported by E. I. C.

APOSTLE ROYALL: Let all join in singing No. 611:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned,
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by and by.

CHO—Oh, the crowning day is coming,
Is coming by and by,
When our Lord shall come in "power,"
And "glory" from on high.
Oh, the glorious sight will gladden
Each waiting, watchful eye,
In the crowning day that's coming by and by.

The heavens shall glow with splendor,
But brighter far than they
The saints shall shine in glory,
As Christ shall them array;
The beauty of the Savior
Shall dazzle every eye,
In the crowning day that's coming by and by.

Our pain shall then be over,
We'll sin and sigh no more,
Behind us all of sorrow,
And naught but joy before.
A joy in our Redeemer,
As we to Him are nigh,
In the crowning day that's coming by and by.

Let all that look for, hasten
The coming joyful day,
By earnest consecration,
To walk the narrow way.
By gathering in the lost ones,
For whom our Lord did die,
For the crowning day that's coming by and by.

After the singing of a number of other hymns, Apostle Peckham said:

We will read for our Scripture Lesson the Sixtieth Chapter of the Book of the Prophet Isaiah:

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on Mine altar, and I will glorify the house of My glory.

Who are these that fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the Name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favor have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought,

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.

The sons also of them who afflicted thee shall come bending unto thee; and all they who despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time.

APOSTLE PECKHAM: I will ask Evangelist Hammock to lead us in a word of prayer.

EVANGELIST HAMMOCK: Our Father, we come to Thee in the Name of Jesus, thanking Thee, this morning, for the privilege of being here.

We thank Thee, O God, that Thou hast led us by Thy loving hand.

Now, Father, we pray that Thou wilt bless this meeting. We do thank Thee for the loyal people who are here this morning. We thank Thee, especially, that Thou hast kept this City; that Thou hast kept those who are in authority, and blessed them in every way.

Bless each one here, and fill each heart with the Holy Spirit. As we look unto Thee, this morning, we know and realize that we can do nothing without Thee, and we cry out to Thee to pour out Thy Holy Spirit upon each heart and each life, for we can do nothing unless we are filled with Thy Holy Spirit.

This morning we ask Thee to cause Thy face to shine upon us, and to bless us, and to keep us in the straight and narrow way that leadeth unto Life Eternal.

Bless the work throughout the land! May Thy face shine upon each worker and upon each member of this Church throughout the whole world.

O God, we know that the message that Zion delivers is the real message—the real truth, because we know from personal experience that Thou hast set us free. This morning we are so glad that we can stand up and look into Thy face, and know that we are free.

Our Father, bless this meeting! Bless the one who shall lead. Fill him with the Holy Spirit.

Grant that Thy will may be done here in this City and throughout this people, just as it is done in Heaven.

Now, Father, bless each one, and keep each one close to Thee. We pray Thee to give us all a good day, and may Thy Spirit reach each heart. We pray that Thy will may be done in each one. We ask it all in Jesus' Name and for His Sake. Amen.

A stanza of the Hymn—"I AM THINE, O LORD"—was sung, after which Apostle Peckham made the following remarks:

APOSTLE PECKHAM: What was it that brought sin and sickness into this world? Disobedience, was it not?

What is going to bring back health and strength and life and power? Obedience!

That is the secret of a happy Christian life, of a powerful Christian life!

That is the secret of getting every blessing from God—OBEDIENCE to His Word; obedience to the leadings of the Holy Spirit.

Many people lose the Holy Spirit because they do not obey His leadings. They are prompted to do a certain thing by the Holy Spirit, and they do not do it; then the Holy Spirit leaves them. From day to day they go on in that spirit of disobedience—refusing to obey the leadings of the Holy Spirit, and they are silent in the meetings.

Their lights do not shine for God, their lives are lacking in spiritual power! God's Spirit is lacking!

This morning we are going to have Praise and Testimony. I will try to be brief. It is hard, when our hearts are full, to cut short what we want to say. Sometimes it is better not to try to tell too much.

There are three things that I would like to see avoided in this meeting, and one is this: When I hear anybody say, "I am just as much ZION as I ever was," or, "I am just as much ZION as anybody else," then I put it right down in my memorandum book that he is not very much ZION, because if we are ZION, it will never be necessary for us to use any such words.

Everybody will know whether we are ZION or not!

If we are ZION, we are full of God's love and power, and full of ZION's truths! ZION is dearer to us than life, and everybody will know it.

So I do not want to hear anybody say, this morning, that they are ZION and that they always have been ZION. Let all that go!

Another thing—I do not want to hear anybody say anything, except a mere reference, about "way back yonder."

You know, I have been in ZION from its very beginning, and I know that ZION never was in better condition than it is today. I know that these are the best days! Why, it must be so, or else there is something wrong!

If your life is not better today than it was ten years ago, there must be something wrong with your Christian experience. A brother who gets up in the meeting and testifies to what he was twenty-five years ago, and says nothing about the things of today, does not know much about God. God is not very much in his life.

We will thank God for the past—but we are not living in the past; we are living in the PRESENT!

ZION is glorious when you once see it; when you once have it in your heart!

When we read these wonderful prophecies in Isaiah; when we read the wonderful statements about the building up of ZION and the Coming of the King, our hearts are filled with joy!

The Roman Catholic Church looks back to the Cross! They have a Dead Savior upon the crucifix, and they carry it with them day by day; and that is why they lack power.

CHRIST IS RISEN!

Christ is at the Right Hand of God!

Christ is coming again!

The church that believes this and lives it—that church is going to be a powerful church; but the church that lives "back yonder" and sees the things that are behind—that church will have no power.

Paul says to forget the things that are behind, does he not? Forget the things that are behind, and press forward! That is the way!

The third thing that I want to warn you against is: There should be no uncertain note! No doubts, no fears!

Tell what God has done for you; what He is to you—what a Wonderful Savior! How you love Him; how you love God; how you love the Holy Spirit; how you seek His guidance and direction every day; how you love ZION and ZION CITY!

Why, when you return to ZION it should be with "songs and everlasting joy," should it not?—not in sadness and sorrow, telling about the hard journey and of the weariness of the road.

Doubts and fears we give to Jesus! We can roll our burdens upon Him! Let them go! None of them amount to anything!

Some people hug their doubts and fears so tightly that the Lord cannot get them free!

I think some people hug the devil. You have to resist him, and you have to feel in your spirits the mighty power of the Holy

Spirit leading you, guiding you, and directing you in all things.

You need the leading of the Holy Spirit!

This morning have you sought the Lord your God in prayer, in the reading of His Word? Have you come from the Sacred Presence? If you have, then your face will shine with the light of the Savior's Presence and love; then your heart will be full of peace, full of joy, full of gladness, and there will be no sadness.

There should be no sadness in ZION!

That is one thing I love about ZION! The happiest place on earth is ZION!

Oh, what darkness covers the people!

ZION is the light!

The passage which we read yesterday morning rings in my heart every day: "Let your light so shine!" Now, that means, of course, the light that we get from our Savior—the indwelling Presence of the Holy Spirit; because our lights are very dim—very poor!

Let your light so shine before men, that they may see your good works, and glorify your Father Who is in Heaven.

(Matthew 5:16.)

It is the work that counts. It is all right to have the profession here this morning, but we are going out to let our lights shine by our good works! We are going back home to let our lights shine by our good works—carrying LEAVES OF HEALING and going to the sick and the dying and telling them of the Gospel—as we sang yesterday morning. Oh, I hope you will answer those questions to yourselves—"Have you sought for the sheep that have wandered?" "Have you been to the sad and the lonely?" "Have you knelt by the sick and the dying?"

Will you, when you go up there, hear the words, "Well done, thou good and faithful servant; inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"?

These are the Savior's words!

So, this morning, we are going to have a glorious Testimony Meeting!

Never mind what your burdens are! It does not help any to tell about them. The more you tell about your burdens and dwell upon them, the bigger they will become; just like that thing you hold against your brother—the more you turn it over in your heart, the bigger it will get, until you will not be able to see your brother at all!

Burdens must be given over to God! You must not carry anything of that kind. What is our Savior for? Is He not our Burden-Bearer? Yes, thank God!

Now, let us sing the Hymn—"AWAKE MY SOUL TO JOYFUL LAYS," and then the Meeting will be open for testimonies.

Sing from the very depths of your heart!

We will only sing one stanza.

Awake, my soul, to joyful lays,
And sing thy Great Redeemer's praise;
He justly claims a song from me,
His loving-kindness, oh, how free!

The meeting is now open for testimonies.

DEACON KOETZ, Chicago, Illinois: I thank God, this morning, for His kindness and goodness to me. I thank God for the privilege of being here in this meeting, and I thank Him for the spirit which prevails.

I thank God for His Keeping Power during all the years that I have been in ZION.

MRS. FRANK ROBINSON, Monmouth, Illinois: I thank God, this morning, for the privilege of once more being in ZION CITY; and I thank Him for the privilege of being in the Field.

I do thank God that He has kept me in ZION. I am glad that I have attended almost every Feast of Tabernacles, and that I have been here from the opening of ZION CITY.

I am thankful that I am a messenger of ZION, and I am glad for the privilege of carrying the Gospel to the sinful, to the sick, and to the dying.

I have a great deal on my heart, but I know that I have not very much time in which to speak. I would like to tell a few of our experiences.

I realize, of course, how true is the Parable of the Sower—that the seed falls on four different kinds of ground; and I also realize that the road is broad and the gate is wide, and many there be who go in thereat. I thank God that there are some who enter in at the strait gate.

There are those who are glad to receive ZION's message, and I am thankful to say that there are those who are interested in ZION.

While in the little town of Roseville, I was invited into a nice home. The gentleman talked to me about ZION and about Dr. Dowie. I told him that I thought Dr. Dowie was a prophet of God, and that it would be realized more and more in after years. I said: "You are too near his ministry now to realize it, but you will realize it later on." They were greatly interested.

The teaching of ZION is finding its way. I think he must have been a political man, for he asked me concerning woman's suffrage. I told him that we believed woman's place to be in the home, as wife and mother; but that we also believed that woman had the right to vote.

To show how dark the world is—there were two little girls belonging to a poor family who came to our home. Their mother and the baby were very ill, and I was helping them in a small way. I said to the little girls, "Why do you not pray for your mother," and they answered, "We don't know how. We don't know what to say." Those children were attending one of the largest churches in Monmouth.

In another small town there was a home open for cottage meetings. They are beautiful Christian people, they love ZION; and the husband said: "I want to take the LEAVES OF HEALING as long as ever I can."

I thank God for ZION!

MRS. JOHNSON, Chicago, Illinois: I have very much for which to praise my Heavenly Father.

I shall be able to say only a little, for I cannot express my feelings.

I am thankful that I am here this morning. When I was a child I used to want to go to Jerusalem; but I always feel, when I come here, as if I were really in Jerusalem.

I praise God that He has shown me the light of the KINGDOM. When I look around and see how little the most of the people know of THE KINGDOM, I wonder how God opened my eyes, but probably it was because I was always seeking to know the truth. I was always looking for what was right.

When the LEAVES OF HEALING came to me, I said: "That is just what I have been looking for!"

I have so much to praise God for, because He has healed my diseases.

Pray for me!

MRS. LAUBSCHER, Tipton, Iowa: I thank God for His goodness to me, and for bringing me to ZION. I thank Him that I turned my ears to hear and my heart to understand.

MRS. LEWIS LAU, Cassville, Wisconsin: I want to thank God for the many blessings I have received, and for the healing of my diseases.

Last fall I was suffering with appendicitis. I sent in a request for prayer, and God healed me. I have received many blessings through prayer. As soon as I sent my letter, I could feel that I was getting better.

I pray that I may live nearer and nearer to my Heavenly Father.

MR. F. E. BENNETT, Rockford, Illinois: First of all, I want to praise God that I am here this morning. I would like to tell my whole experience, but it would take too long.

I have always been a coward. I have felt afraid to testify and to work for God, and I want God to take all that out of me.

I was first led to ZION by a friend who visited Chicago: It was when Dr. Dowie had the Home at 1201 Michigan Avenue.

I went there a sinner. I took a half-pound of tobacco with me, and I had it there all the time, but I did not use it until I went out on the street.

I was very strongly convicted that I was wrong. I realized that it would do no good to ask God for blessing while I was defiling my body with the poisonous tobacco.

After I was prayed for, I felt that God had forgiven me, and the craving for tobacco has never bothered me since.

I was also healed of weak eyes. I was nearly blind for all one summer, and I was never able to read to amount to anything after the lights were turned on; but after I was healed I could have read all night, if necessary. I can read my little Bible now. My eyes never trouble me at all.

After all of this, I went back into the world. I was a backslider, and went into sin again; but when the General Overseer came to Rockford, God spoke to me again and brought me back; and I thank Him for it.

I want you to pray for me, that I may prove faithful, and that I may always want to testify for God.

MRS. REINHOLD, Chicago, Illinois: I praise God, this morning, for answered prayer. I suffered severely from a headache all day yesterday. God delivered me in answer to Apostle Royall's prayer.

I have had no sleep since I came to ZION CITY; but in answer to prayer, last night I had a good sleep, and slept an hour over time.

I praise God that I know that He does answer prayer.

Four years ago, when I still belonged to the Episcopal church, I went, one night, to the bishop's golden wedding. The Sunday school parlors and the prayer room were all open for the reception. It was a sight I shall never forget. The ladies who were receiving at the doors were dressed in what you call evening gowns. I blush as I think of that sight. One could almost see their naked bodies. I put my hands before my eyes. I do not know what the ladies thought of me, but I just left my gold offering and went home.

I went down on my knees before God, and I said: "My God, is it possible that those are your people? Is it possible that that can be your church—where women can dress in such a shameful manner?"

Every day I cried unto God, and said: "O God, if this is not Your church, do not ever let me go there." He started me out, and for four or five weeks I went from one church to another looking for the right one. At last I found ZION; and I do thank God tonight that He led me there.

The devil tried to keep me from ZION. The devil does not want anybody to come into ZION. He never bothered me while I was in the old church, but he has given me a great deal of trouble since I joined ZION.

I do thank God that He has stood by me. I know that I am in ZION today. I understand the teaching better today than I ever have; and I praise God for answered prayer today.

MRS. C. ANDERSON, Burkhardt, Wisconsin: I thank my Dear Heavenly Father for all His mercy and kindness to me. He brought me to ZION eleven years ago, through reading LEAVES OF HEALING.

God has healed me of many diseases, through ZION's faithful prayers and my own.

I wish you all to pray for me, that I may be faithful.

DEACONESS BOHN, Greenfield, Indiana: I do thank God that He showed ZION to me. Through LEAVES OF HEALING I saw that ZION was of God.

I thank God that He has kept me in ZION all these years. He has healed my body of many diseases, and for seventeen years I have never touched a drop of medicine. I have been kept in a wonderful way.

I am here to tell you today that God has been my Helper and my Keeper; He is my Joy and my Strength. I praise Him for what He has done for me, and for what He is doing. I am expecting greater things.

I love ZION. I love God's people. I love the blessed fellowship, which we do not get in the world.

God wonderfully healed me of grippe last fall, in answer to prayer, and He has enabled me to come to the Feast of Tabernacles each year. This is the fourteenth that I have attended.

It is a joy to me to carry the message of the full Gospel to others. Pray for me, that I may go out and do more earnest work during the coming year.

(Continued in next issue.)

Subscribe for
Leaves of Healing

Reports of Special Field Workers

DEACONESSES BUHMANN AND SCHELHORN. Streator, Illinois
Deaconesses Buhmann and Schelhorn report as follows, for four days ending June 7, 1915:

Calls made.....2100
LEAVES OF HEALING sold.....465
"Theocrats" given.....377
Messages given.....3986
LEAVES OF HEALING given.....6
Total pieces distributed.....4534

DEACONESS CLARKE AND MISS BRINK. Aurora, Illinois
Deaconess Clarke and Miss Brink report as follows, for week ending June 7, 1915:

LEAVES OF HEALING sold.....262
Messages given.....2800
"Theocrats" given.....100
Total pieces distributed.....3162

EVANGELIST AUGUST HAMMOCK. Cincinnati, Ohio
Evangelist and Mrs. Hammock report as follows, for week ending June 6, 1915:

Calls made.....55
LEAVES OF HEALING sold.....61
Messages given.....35
Total pieces distributed.....96

EVANGELIST GUY NEAL. Chicago, Illinois.
Evangelist Neal sends in the following reports of workers under him:

Mrs. Katie Elmer,
For week ending June 7, 1915:
Calls made.....15
LEAVES OF HEALING sold and given 5
"Theocrats" sold and given.....4
Messages given.....35
Total pieces distributed.....44

Mrs. Reinhold and Mrs. Mortenson,
For the evenings of June 4th and 5th, 1915:
LEAVES OF HEALING sold.....110
"Theocrats" given.....10
Messages given.....200
Total pieces distributed.....320

Mrs. Hinkston and Mrs. Peetz,
For week ending June 5, 1915:
Special Calls made.....4
LEAVES OF HEALING sold.....105
"Theocrats" given.....7
Messages given.....82
Total pieces distributed.....194

Mrs. Emma Eckerle,
For the month of May:
LEAVES OF HEALING mailed.....40
Subscriptions to LEAVES OF HEALING 2

Mrs. Hollingsworth and Mrs. Hueneryager,
For May 28, 1915:
LEAVES OF HEALING sold.....9
Messages given.....100
LEAVES OF HEALING given.....15
Total pieces distributed.....124

APOSTLE WM. S. PECKHAM. Minneapolis, Minnesota
Apostle Peckham sends in the following reports of Workers under him:

Deaconess Peckham,
For two weeks ending May 23, 1915:
Calls made.....39

LEAVES OF HEALING sold and given.....20
Messages given.....304
Total pieces distributed.....324

Miss Gillis and Mrs. Nype,
For May 26, 1915:
LEAVES OF HEALING sold and given 10
Messages given.....400
Total pieces distributed.....410

Mr. Joseph Whitman,
For week ending May 31, 1915:
"Theocrats" given.....6
Messages given.....479
LEAVES OF HEALING given.....61
Total pieces distributed.....546

Deaconess A. O. Lee,
For week ending June 6, 1915:
LEAVES OF HEALING sold and given 25
Messages given.....1072
Tracts given.....7
Total pieces distributed.....1104

The Misses Gillis and Johnson,
For June 5, 1915:
Calls made.....42
LEAVES OF HEALING sold.....16
Messages given.....400
Total pieces distributed.....416

Mrs. G. P. Benton,
For week ending June 6, 1915:
LEAVES OF HEALING mailed.....9
Messages mailed.....15
Total pieces mailed.....24

Mrs. Walter K. Bowie,
For week ending June 6, 1915:
Messages given.....10
LEAVES OF HEALING given.....5
Total pieces given.....15

Miss Sarah J. Wait,
For month ending May 31, 1915:
Messages and tracts mailed.....171
LEAVES OF HEALING mailed.....13
"Theocrats" mailed.....13
Total pieces distributed.....197

Mrs. E. Rhodenbaugh,
For week ending May 31, 1915:
Calls made.....20
LEAVES OF HEALING sold and given 8
Messages given.....252
LEAVES OF HEALING mailed.....5
Total pieces distributed.....265

Report of Minneapolis Branch,
For month ending May 31, 1915:
Calls made.....600
LEAVES OF HEALING sold.....485
Tracts sold.....94
Messages given.....11776
LEAVES OF HEALING given.....81
LEAVES OF HEALING mailed.....138
"Theocrats" mailed.....14
Total pieces distributed.....12588

EVANGELIST V. B. SHUMAKER. Rock Island, Illinois
Evangelist Shumaker reports as follows, for week ending June 7, 1915:

Calls made.....312
LEAVES OF HEALING sold.....23
Souvenirs of Zion City sold.....37
"Voice From Zion" sold.....12
Messages given.....450
Total pieces distributed.....562

Subscriptions to LEAVES OF HEALING.....10

REPORT OF WORKERS UNDER EVANGELIST SHUMAKER.
Mrs. Jennie Shumaker,
For week ending June 7, 1915:
Calls made.....33

LEAVES OF HEALING sold and mailed.....10
Souvenirs of Zion City sold.....25
Messages given.....60
Total pieces distributed.....95

Mr. and Mrs. Hoyt, Hampton, Illinois,
For week ending June 7, 1915:
Calls made.....104
LEAVES OF HEALING sold.....12
Messages given.....108
Total pieces distributed.....120

ELDER JAMES A SMITH, Australia
Elder Smith reports as follows, for two months ending April 31, 1915:
Calls made (Special Calls..10)....186
LEAVES OF HEALING sold.....406
LEAVES OF HEALING given.....65
Messages given.....2292
"Theocrats" sold and given.....43
Total pieces distributed.....2806

REPORTS OF WORKERS UNDER ELDER SMITH:

Deaconess Drechsler, Adelaide, S. A.,
For the months of March and April, 1915:
Calls made.....237
LEAVES OF HEALING sold.....30
LEAVES OF HEALING given.....6
Messages given.....805
Total pieces distributed.....841

Mr. George Stanley, Melbourne, Victoria,
For month of April, 1915:
Calls made.....20
LEAVES OF HEALING sold and given 6
LEAVES OF HEALING mailed.....4
Total pieces distributed.....10

Miss Gwenda Mintern, Horsham, Victoria,
For month of April, 1915:
Calls made.....40
LEAVES OF HEALING sold and given.....21
LEAVES OF HEALING mailed.....7
Messages given.....48
Total pieces distributed.....76

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Leaves of Healing

IN ADVERTISING your business, the style and quality of your advertising matter may mean the difference between success or failure.

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Phone 20

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House**

ZION CITY, ILL.

ZION

Six Per Cent. Real Estate First Mortgage

SERIAL GOLD BONDS

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lots 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned

W. HURD CLENDINEN,

General Manager,
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church in Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

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BIBLE SCHOOL - - - - AT 2:00 P. M.
PRINCIPAL MEETING - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRaise, PRayer and TESTIMONY MEETING

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Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

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Lord's Day Services at 3:00 p.m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 p. m.

DIVINE HEALING MEETING:

Wednesday Afternoon at 2:45 p. m.

Evangelistic Services Every Thursday Evening
at 7:45 p. m.

EVERYBODY WELCOME

ALL SEATS FREE

ZION BUILDING INDUSTRY

— SELLS —

LUMBER, LATHS, SHINGLES, ETC.

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GIVE US A TRIAL

BRING US YOUR PLANS & SPECIFICATIONS

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(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG

ZION CITY, ILLINOIS

PHONE 20

RES. PHONE, 118-W

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IS THE CENTER OF INTEREST IN ZION CITY

**THE PRINCIPAL SERVICE IS
HELD EVERY LORD'S DAY**

Beginning with the Processional by the
Zion White-Robed Choirs, promptly
- - - - At 2:30 P. M. - - - -

All persons visiting Zion City should
arrange to attend at least one Lord's
Day Service. Visitors always welcome.

For Complete Information, from week to week, concerning the
Christian Catholic Apostolic Church in Zion, subscribe for the
L E A V E S O F H E A L I N G

**Zion Administration
Building**

This building is located on
Elijah Avenue, not far from
Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way, will be found
the offices of the general staff of Zion Institutions and Industries.
On the right of the hall-way the offices of the LEAVES OF
HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General Overseer's
offices, and the offices of the entire Ecclesiastical and Leaves of
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All kinds of implements repaired.
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Only pasteurized milk is safe.

Brick Ice Cream 40c a brick.
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Always remember to order some of our delicious Ice Cream
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Makers of the renowned Pure Zion Candy.
A luxury and a food.
Put up in Fancy boxes at all prices.

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Manufacturers of

A FULL LINE OF DEPENDABLE BAKED
GOODS OF THE HIGHEST QUALITY.

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Try our PEERLESS SODA CRACKERS—they are
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EXCELLENT QUALITY

and

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Is the brand on our Handkerchiefs, Aprons, etc.

ZION HANDKERCHIEF FACTORY

Telephone No 63

ZION CITY, ILLINOIS

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Hard and Soft Coal.

Hard and Soft Wood Slabs.

Also wood that was cut down on Zion Estate during the winter;
this is selling at a considerably lower price.
Remember coal advances in price each month.

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We buy by the Car Load. We sell by the pound Or you bring
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There's one thing you'll find. That whatever you purchase, it will
be the right kind.

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WILBUR GLENN VOLIVA

We are here with the goods, we bought them for you, we thought of you when we were buying them and our decisions were governed by what we thought you would like best and we took great care to buy them where we got the best values so that you would get them as cheap as possible. We'll gladly show them to you, we'll deliver them to your homes as promptly as possible, if you are not then satisfied we'll take them back and if there is anything else we can do to make your trading in Zion Stores more pleasant as well as profitable, we're ready to do it. We make no false statements or representations, we sell nothing that is prohibited by the laws of God's Word. But if by some error or fault, the goods or the service is not right, do not hesitate to let us know of it. It is our ambition and constant endeavor to serve our customers with the best goods in the best way.

Are you doing all your trading at Zion Stores? remember you also have a duty and a privilege of thus supporting the extension of God's Kingdom, making it possible to do more business and employ more Zion people.



Always ask for Zion Products.

Friends of Zion who live at a distance can have these goods shipped to them, if order is \$10.00 or over, freight paid.

Price list on application.



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Why not be more intimately connected with this work if you are interested in it?

We allow three per cent on Savings accounts.

If interested, address us for further particulars.

Respectfully,

ZION BANK

W. HURD CLENDINEN, General Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent
Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

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LEAVES OF HEALING

APR 28 1915

He sendeth His word

and healeth them.

LEAVES OF HEALING

I am
the Lord that healeth thee.

And the leaves of the tree
were for the healing
of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

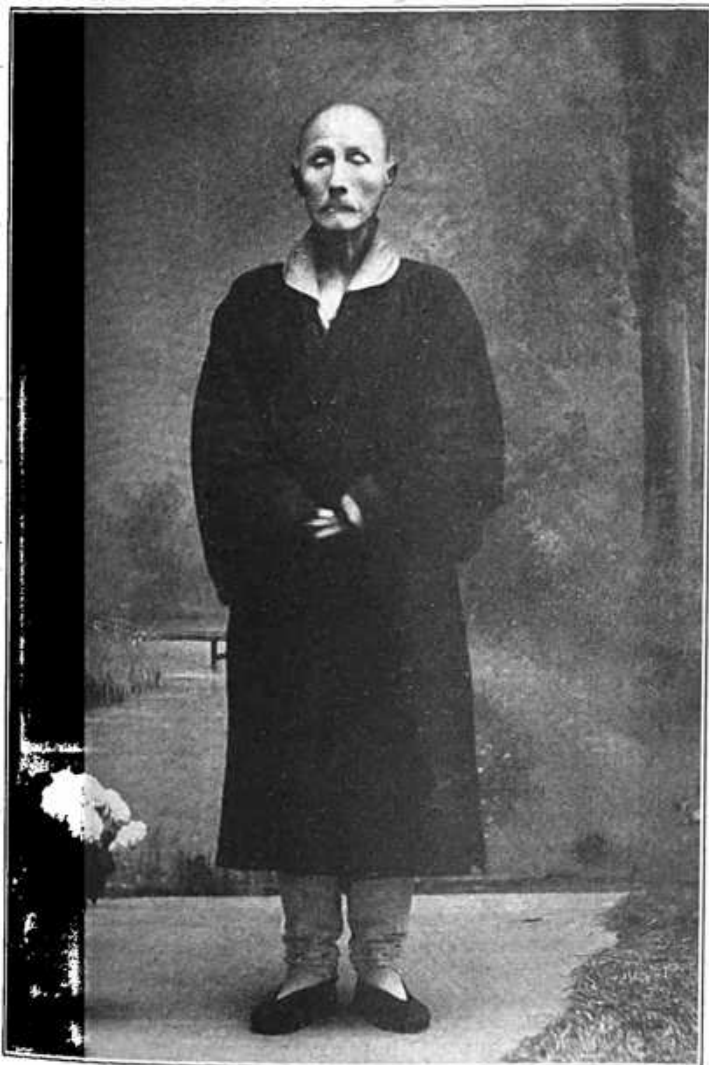
Volume XXXVI. No. 13.

ZION CITY, ILLINOIS, JUNE 26, 1915

Price Five Cents

God's Witnesses to Divine Healing

Wonderful Deliverance of Liu Shu-tang, Opium Smoker 51 years, Tobacco Smoker, 41 years, Buddhist Priest, Fortuneteller, Diviner, Sorcerer and a Heathen from Generations Past



LIU SHU-TANG
Age 71, as he was the day he arrived at Zion, Shanghai



LIU SHU-TANG
As he is today, April, 1915

An Opium Slave and His Wonderful Deliverance From the Devil

By Elder C. F. Viking

THE story of Mr. Liu Shu-tang is of intense interest. He came to ZION, Shanghai in the Autumn of last year, 1914, an opium wreck. But God had mercy upon him and wonderfully delivered him from the power of the devil.

Of all the cases which have come under my observation the past eighteen years during my ministry in ZION, there is none that has so touched my heart as the case of Mr. Liu.

His deliverance from fifty-one years of opium smoking and forty-one years of cigar smoking is a miracle. He handed me his last cigars the day we received him into the ZION Tabernacle, Shanghai.

He had smoked opium and cigars to beat any man living.

Men who have smoked ten to twenty-five years of opium and cigarettes, have frequently been received and helped by us, but never one who had been at it *half a century*, and to such an amount per day as Mr. Liu.

He now speaks of it himself as having been chained with unbreakable chains of darkness all his life.

He was in the fullest sense a sad and pitiful member of humanity. A wreck is not the word for it. It is amazing how the devil has been able to ensnare and hold him in his grasp as a spider his prey in the web, sucking away the very life-blood itself.

Poor Liu was a last resort in the extreme when he came. But God had mercy upon him. Liu was in earnest. Hope had sprung up in his breast from what he had heard about ZION.

He had tried under the care of specialists to quit opium time and again, but never succeeded. He had gone without the drug and substituted other poisons as per prescriptions and minute care of others, but in vain.

In trying to give up the infernal fire, he was never able to live through 24 hours without going back to it worse than ever. His body at these experiments underwent a terrible strain, yea convulsions, terrible spells of chills and fever and almost death itself.

So he had a fearful dread of giving up the opium. He had tried so many times, but always made a complete failure with increased craving, that he feared to try again.

He was as afraid of giving up opium as he was of the opium itself. He was a slave to these underworld fumes in its fullest sense.

He was barely 20 years of age when he began to smoke, and when he came to us last year, he had past the 71st milestone in his journey of life. He also was a skeleton in body, the skin almost adhering to his bones.

Many elderly Chinese, smokers of many years, would think twice of giving up the habit on account of advanced age. It is looked upon by them as fatal to take any radical step in giving up opium. They therefore devise to give it up gradually, taking it less and less until it can be stopped altogether.

The opium will take charge of the functions of the body and kill off the natural movements, constantly weakening vital parts.

The opium, and added thereto cigars, will in course of time so benumb a man that he becomes a living shadow, dead inside. He will lose interest in everything about him.

As a galley slave or a convict for life, in outward appearance he will still mingle with his own, but as far as feelings and emotions are concerned, there are none. He is twice dead.

So was Liu. He did not know where his wife was or if she was alive, nor did he know where his three grown-up sons were, or if they were alive.

Now if you take an opium fiend and a cigar fiend and combine thereto the priesthood of Buddhism, you have an opium smoking priest. This was Liu. No sadder spectacle could be found. The environments are such as to enlarge the craving, and cause the victim to die to the world and live for hell.

But in the case of Liu it was a case of money. The priestly income in his voluntary beat was meagre, and the opium fiend had by this time grown into a giant. He craved enormous portions. He was not satisfied with a few puffs. He must live and exist in the fumes, thinned out or thickened by cigars.

The bellows were constantly at work, and the galley slave

sucked and puffed and blew and groaned; it could not have been worse in hell.

When did the man sleep? When did he breathe pure air? How was he able to hang together; he must have had a tremendous constitution, to be able to live through it.

Fortune telling and writing of prescriptions for the sick, and other shady tricks were added to the nefarious priestcraft, to secure money for opium and cigars. The man never worried about food, it was opium and cigars, opium and cigars which his soul cried out for.

Mr. Liu entered a Buddhist temple in Peking in the year 1900, shaved his head and dressed as a Buddhist priest during the Boxer uprising, simply in order to conceal his identity and save his own life from the infuriated boxers, for he was the captain of the Empress Dowager's Guards, having charge of the protection of the persons of the Empress Dowager and the Emperor Kwang-shu, all the palaces as well as the whole of the forbidden city.

His 8,000 troops were defeated at the city gates and scattered before the incoming victorious allies, the Germans and the Japanese leading. The Boxers themselves seeing that the imperial city was doomed, turned their fury on Liu, and with a small bodyguard which remained about him, he fled for his life.

Dressed as a priest he left Peking that night and succeeded in reaching his native place in Hunan. There he continued to keep up appearances as a priest. He later joined fully the priesthood and was advised to repair to the coast, where he took up a parish near Ningpo, Chekiang.

It was through one of ZION's men, our energetic Yang of Ningpo, that Liu was brought to ZION.

Yang was formerly a devout meritorious vegetarian. As such he came in contact with Liu, the priest. Nothing of Buddhism, however, satisfied Yang who had already heard some ZION teaching. In talking over this matter, Liu advised Yang to visit ZION Tabernacle, and he went so far as to accompany Yang one day to Shanghai. This was nearly 15 years ago.

I had then opened a ZION Tabernacle on Tsepo Road. To this place Yang and Liu came. Yang, the vegetarian, entered the service then going on, but Liu, the priest, stepped into a nearby tea shop, there awaiting Yang's return. This visit led to Yang's turning to God and baptism.

In returning to Ningpo Liu kept on for some years as before but was not satisfied, for he did not earn enough money to satisfy the constantly growing craving for opium. He therefore proceeded to Shanghai and there was able to work his craft and secure the fuel for destruction.

Yang did not live up to the teaching received from ZION but drifted, until last year, when he was led to a true repentance, and was given the assurance of forgiveness of sin, and became a partaker of the grace of God.

It then became Yang's desire to seek out Liu, the priest, and help him. He had himself sought help at Liu's shrine but found none, and he knew what a miserable life Liu lived through the use of opium and cigars.

Yang had found salvation for the spirit, cleansing for the soul and healing for the body. He had heard what God had done in ZION, that even the sick were healed in answer to prayer, that opium smokers had been rescued from the devil.

Here was hope for hopeless Liu. Could Yang bring him to the tabernacle? Yes, he could, and so he went to Liu, told Liu of Jesus in a very powerful way, gave his own testimony and that of others, and soon he had the priest interested.

I shall never forget my first meeting with Liu. He stood there in his shabby Buddhist robe a woe-begone being, more resembling a corpse standing upright than a living man, a galley slave with shaved head and prisoner's garb (the priest's robe could easily be taken for that).

Would I condescend to receive him and help him? Would I come down to him in the valley, and with Jesus rescue his perishing spirit?

Yes, an intense sympathy, God-given I know, surged through

my being. Liu was a stranger to me. I knew nothing of his history. I knew him only as an opium smoking priest. I did not know that his father had been a Viceroy four terms in succession, and that Liu himself had been among other things a provincial treasurer; as well as an official standing for years besides the powerful Empress Dowager when she was at her greatest power, when Kang Yu Wei fled for his life and Yuan Shih Kai rose in favor.

I did not know that the man that stood before me knew China minutely from the throne to the opium den, from the pearly gates to the beggar's ashheap.

But God knew Liu's history. Through His Holy Spirit's guidance I was led to receive this man and find out what he needed that day.

His photograph was taken, new clothes were put upon his body, he was given nourishment and was tucked to bed.

He was prayed for and talked to and given to understand that he was in the hands of the meek and lowly Jesus, and that he could go to sleep as a babe and not fear.

He obeyed. Tears trickled through his closed eyelids and ran down the face. Those were welcome signs to me.

"I am a sinner," he said, "I have sinned, can there be forgiveness for me?"

These and many other penitent words came at intervals from his lips. God had measured the deep in that human heart; the spirit was awakened to a realization of its need of God, and the soul was overcome under the grief of sin.

Then Liu heard the words of assurance and forgiveness, the words of Jesus of Nazareth Himself as found in the Gospels, the words of the Great Shepherd Who gave His life for all.

Little by little Liu's heart found rest. He recognized that we spoke with authority and absolute conviction and love. He did not question the truth. He accepted it. It entered his heart through wide open doors and it was balm for his spirit.

But what about his opium and tobacco? Buddhism was gone. A fifteen year priestly life on the floor in the heap of his discarded robe. That step was comparatively easy to take.

But what would the opium and cigar giant say? Would he go to sleep too? Would Liu get sick and be brought to death's door as before, or would he be delivered from opium by God in answer to the prayer of faith? Would the demons be cast out and kept out? Would Liu rush out of bed and run away to his haunts at the first pang of the hunger of the drug, never to come back again? Would he make a failure of it in the ZION Tabernacle the same as in the heathen temples of fame? How would Jesus measure up as compared with Budda? How would the Great Physician compare with the so-called physicians of the so-called medical science?

The answer to these questions can be given in a few words.

There was no pang of hunger for opium. After prayer there was no hunger left. There was no sickness or pain. Liu had no agony of soul or body in giving up the opium.

He was as completely delivered from opium and tobacco the first day of prayer as the leper was healed of his leprosy the day he came to Jesus, or as the woman was healed of her infirmity whom Satan had bound eighteen years.

The first night Liu was awake some, but he had no pain. The changes that he had gone through that day and the step taken was so extraordinary that it would have kept a much stronger man awake. The craving for opium was gone, and gone forever, thank God.

The next day when I saw him, he was full of thanks and gratitude, and profoundly grateful to God.

Liu had come to stay. A man of his age did not play tricks. Life or death, he meant business.

I can never thank God enough for the joy this has brought me.

I know Yang had a great share in this work for Liu, may be the greatest, still I had a part. I was instrumental in the blessing of Yang. Yang got Liu, all hail to the glorious Name of Jesus!

The story of Liu Shu-tang is intensely interesting to me. I was overjoyed to secure a Buddhist priest for Jesus. I have been in China the greater part of 20 years, since the year 1893, when it was my privilege to come here together with my dear wife, and together we began our missionary career in strange surroundings

2000 miles from the coast, in the province of Szechuan, West China.

At the end of all these years the Lord gave me this as a token of His love, and as a testimony to me what He can do through anyone who will humbly follow the Master down into the valley of sorrow and sin, where disease-stricken and sin-smitten humanity hovers.

That is the place where the real joy of service comes in. There the spiritual graces will work wonderfully, and it is there we can see the firmament of God's love more studded with stars than in any elevated pulpit view.

I would rather go with Jesus to hell and there rescue the perishing, than to go with the tide of ease and fame, with a dried-up spirit and an empty heart.

God knows that it is possible for preachers to get into ruts. We are so constituted in this age that we readily fall in with the tramp and opinion of the masses, and it is with effort we do keep step with God.

We must be ourselves, and we must come down to the people if we shall ever be able to lift them up. Not down into filth and untidiness, but down by the wayside where both men and devils have left their victims.

The sinful tendencies of mankind are inborn. Only the power of God can save. Oh for that tender saving grace which can transform so wonderfully where all appliances of science failed. Oh for that love divine which will stoop down besides the dying and pour in the oil and the wine of Jesus into their sores and bind them up, and place the suffering ones upon the Burden-bearer and bring them to the Inn. Oh for Jesus, more of Jesus in our thoughts and actions and songs!

Would to God that this story of Liu might encourage any downhearted and despairing slave of sin, to quit at once and come confessing and get saved!

There is hope, glorious hope for the lowest, filthiest and most degraded; come and be saved.

There is hope for you who are slaves to the infernal passions; come and be saved.

There is hope for you who are slaves to drink, the accursed whisky; come and be saved.

There is hope for you who are slaves to Satan's hell-fume tobacco; come and be saved.

There is hope for you who are victims and slaves to medicine and drugs; come and be saved.

There is hope for you who are slaves to theaters and gambling, the way of the lost; come and be saved.

There is hope for you who are slaves to secret sins and ungovernable temper; come and be saved.

Would to God you would come at once and be saved.

It depends upon yourself whether you will quit the devil's service once and for all and be saved.

There is not any one thing in this world which you can put up as an excuse for not being saved.

We are saved by grace, but we must *will* to be saved.

Arise, oh sinner, and go to thy Father and be saved!

Oh prodigal son and daughter, come and be saved!

Oh glorious hope of salvation through the Blood of the Lamb!

Oh the glorious Savior Jesus, He is ready to save!

Hear the words of Jesus: "Come unto Me all ye that labour and are heavy laden and I will give you rest." Matthew 11:28.

It means rest for the spirit, rest for the heart and mind.

It means rest for the soul, rest and contentment and happiness.

It means rest for the body, rest from sin and sickness and pain and hunger and thirst; rest from filth and degradation; rest from the service of the devil.

It means rest in God. Come, come, oh come to day and be saved!

C. F. Viking.

Shanghai, April 7th, 1915.

PROGRAM

ZION'S FIFTEENTH FEAST OF TABERNACLES

by
WILBUR GLENN VOLIVA

General Overseer of the
Christian Catholic
Apostolic Church in Zion

ASSISTED BY

Apostle Eustace L. Carey
Apostle Anton Darms and
Apostle Wm. S. Peckham

TO BE HELD, GOD WILLING, IN

Shiloh Tabernacle

ZION CITY,
ILLINOIS



From the
Evening of
Wednesday, July 7th
to the
Evening of
Lord's Day, July 18th, 1915

Wednesday, July 7th

7:30 to 9:00 P. M.

Presentation and Consecration of the People to God.
Address by the General Overseer.

Thursday, July 8th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

The First of a Series of Twenty-Minute Addresses by the General Overseer.

9:30 A. M.

The First Convocation of Zion Junior Restoration Host.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 9th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

"The Development of Zion City, and the Promotion of Zion Institutions and Industries."
Addresses by the General Overseer, the General Manager and others.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, the General Manager, and others, on the subject:
"How every officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries."

Saturday, July 10th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Second Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 11th

9:30 A. M.

Convocation of Zion Junior and Senior Restoration Hosts.

Zion Bible School.

The Consecration of Young Children by the General Overseer.

2:30 P. M.

GREAT GENERAL ASSEMBLY.

Processional { Junior White-Robed Choir
Senior White-Robed Choir
Robed Officers
Uniformed Guards

Address by the General Overseer.

8:00 P. M.

Cantata, By the Junior White-Robed Choir.

Monday, July 12th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Third Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Saturday, June 26, 1915.

LEAVES OF HEALING

Tuesday, July 13th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fourth Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING, conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Wednesday, July 14th

**The 15th Anniversary of the Consecration
of the Site of Zion Temple. Public
Holiday in Zion City.**

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fifth Twenty-Minute Address by the General Overseer.

2:00 P. M.

Full Procession headed by Zion Guards, Zion Junior Band, Zion Junior Restoration Host, Zion Junior White-Robed Choir, Zion Senior Band, Zion Senior Restoration Host, Zion Senior White-Robed Choir, and Robed Officers, will march around the Site of Zion Temple. The Procession will then reform and take the seats reserved for them in Shiloh Tabernacle, where an Address will be delivered by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Thursday, July 15th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Sixth Twenty-Minute Address by the General Overseer.

**HALF-HOLIDAY IN ZION CITY
THE CITY FESTAL DAY**

3:00 P. M.

A PROCESSION HEADED BY ZION GUARDS AND ZION CITY BAND, consisting of the Municipal Officers of the City of Zion; All Officers and Employees of Zion Institutions and Industries.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 16th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Seventh Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING. Conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, General Manager, and others on the Subject:

"How every Officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries.

Saturday, July 17th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Eighth Twenty-Minute Address by the General Overseer.

3:00 P. M.

General Rally of all Officers, members and friends of Zion at Zion Stores.

Music by Zion Band.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 18th

9:30 A. M.

Zion Bible School.

2:30 P. M.

Great General Assembly.

Full Processional of Zion White-Robed Choirs, Robed Officers, and all the Members of Zion Junior Restoration Host, and all the members of Zion Senior Restoration Host

Address by the General Overseer.

Sacrificial Offering.

Right Hand of Fellowship to New Members.

The Ordinance of the Lord's Supper will be administered by the General Overseer and ordained officers of the Christian Catholic Apostolic Church in Zion. This gathering will be open only to members of the Christian Catholic Apostolic Church in Zion, and other Christians desiring to commune with them. At the close, the General Overseer will deliver the closing Address of the Feast.

8:00 P. M.

Miscellaneous Musical Program.



A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

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ZION CITY, ILLINOIS JUNE 26, 1915.

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C O M E
To The
Feast of Tabernacles
Shiloh Tabernacle
Zion City, Illinois

Wednesday, July 7th, to Lord's Day,
July 18, 1915

EDITORIAL NOTES

By Apostle Anton Darms

A GLORIOUS CHURCH!

CHRIST LOVED the Church and gave Himself for the Church; in order that He might sanctify and cleanse it with the washing of water by the word; and that He might present it to Himself a GLORIOUS CHURCH, WITHOUT SPOT OR WRINKLE, HOLY, AND WITHOUT BLEMISH. (See Ephesians 5:25-27.)

WHAT A tremendous task lies before us as we ponder over the meaning of these words spoken by Paul, the Apostle of our Lord Jesus the Christ, to the Church among the Gentiles at Ephesus!

Paul had been called by God to be the chosen instrument to proclaim the Gospel among the Gentiles, and through his untiring ministry, the Gospel of the Kingdom was proclaimed in many places throughout the Roman Empire.

HOW FASCINATING it is to read the story of his travels in many different cities and countries, as recorded in the Book of Acts, and to learn how mightily God used his labors in the salvation of the sinful and the healing of the sick.

Once an enemy of the Cross; once a despiser of the Lowly Nazarene; once a fierce persecutor of the followers of the Christ; we now see him, while on his way to Damascus, willing to halt in his career of sin and evil and to listen to the Voice of Jesus, and then and there to surrender his whole heart and life to the cause he once fought.

IF YOU would know how the Name of Jesus was magnified in the ministry of Paul, read the nineteenth chapter of Acts.

GOD WORKED special signs and miracles by the hand of Paul, insomuch that when handkerchiefs or aprons were brought unto the sick from his body, their diseases departed from them and evil spirits went out of them.

IT WAS but a short time until the entire City of Ephesus was stirred to its very foundations.

"Many of them also who used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

"So mightily grew the Word of God, and prevailed." (Acts 19:19, 20.)

IN THE days of the Apostles, a live Ministry and a live Church made the devil howl and (figuratively speaking) turned the world upside down; and just so, a live Church will accomplish the same results today.

A live Church will prevail over an ungodly generation in every age.

A live Church will start a bonfire in any community, and will cause sinners to give up their idols and to forsake their ungodly ways.

A live Church must be made up of those who have truly repented of their sins and have given evidence of a sound conversion, and who thus have been brought into the Kingdom of God.

A live Church must be on fire for God!

A live Church must stand uncompromisingly upon the entire Word of God!

A live Church must be made up of those who are filled with the Holy Ghost, and who are united in all things.

A live Church must be made up of those who are pure in heart, and who forever have given up the world, the flesh and the devil.

A live Church must be a clean Church—one in which no filth or dirt, or rubbish of any kind, can be found.

A live Church must be a praying Church and a working Church.

A live Church must be an overcoming Church.

MANY ARE the figures employed in the Word of God to set forth the qualifications of the true Church:

"Ye are the LIGHT of the world."

"A CITY set upon a hill cannot be hid."

"Ye are the SALT of the earth."

"He calleth HIS OWN SHEEP by name and leadeth them out."

"I am the Vine; ye are the BRANCHES: He that abideth in Me and I in him; the same bringeth forth much fruit."

"Ye are the TEMPLE of the Living God."

"We are His WORKMANSHIP, created in Christ Jesus unto good works."

"Now ye are the BODY OF CHRIST, and members in particular."

"Ye, as LIVELY STONES, are built up a spiritual house."

"Ye are a CHOSEN GENERATION, a ROYAL PRIESTHOOD, an HOLY NATION, a PECULIAR PEOPLE."

"Ye are the BELOVED OF GOD, called to be SAINTS."

THIS IDEA of the true Church of God, was uppermost in the Mind of the Christ as He thought of the company of believers who would become the Body—the Church.

A PEOPLE like unto Himself; a people redeemed, saved, healed, cleansed, and kept through the power of God in Christ Jesus; a body of people wholly subject to the will of God in all things—a people happy, useful, united and blessed; that He might present this Body a glorious Church, "without spot or wrinkle."

OH! THAT the Church always had held to this wonderful idea placed before her by her Founder and Lord!

What a different story would have been written during the past twenty centuries, had the Church lived and labored and taught according to the direction given in the GREAT COMMISSION and throughout the New Testament!

What mighty works might have been wrought through the power of God, had the Church continued as it was established on the Day of Pentecost!

The Church then would have steered clear of all the shoals and rocks and reefs of superstition, mysticism, idolatry, heresy, and all other evils which have cursed the Church through all the ages.

Instead of being satisfied with her Heavenly calling and Heavenly citizenship, the Church subsequently sought to ally herself with earthly dominions and kingdoms, and thus put aside her high calling in Christ Jesus.

LOOK AT the so-called churches of today and see how, under their very protection, such vices as abortion, divorces, gambling, and graft, etc., are condoned or excused! And think of how their members attend theaters, dance-halls, masquerades, raffles and shows; and use the filthy tobacco, drugs and strong drink!

How can any church whose members are allowed to go straight to hell in this manner, be called a "Glorious Church!"

How can such a church be called the "Bride of Christ?"

IS IT any wonder that God has spewed these so-called churches out of His mouth and that the masses of the people today have ceased to attend them, and on the Lord's Day prefer to go to a baseball game, or out for a ride through the parks or to resorts of pleasure?

WE HAVE noted the glorious founding of the Church; we have traced her falling away into apostasy; we have observed the low standard of morals within the boundaries of the denominations; we have seen how they have compromised with the world, the flesh and the devil; let us now see what provision God has made in these last days of the Gospel Age, to bring into existence "A GLORIOUS CHURCH, WITHOUT SPOT OR WRINKLE."

"THE LORD hath founded ZION, and in her shall the afflicted of His people find refuge."

"When the Lord shall build up ZION, He shall appear in His glory."

ZION HAS been called into existence in these times, in accordance with the revealed will of God given in definite prophecy.

AS IN previous ages, when God had His one man ready to launch out and do His will and work needed in the respective ages; just so He had His one man ready in this day and

Age to begin the final restoration, which must precede the Second Coming of Christ.

ZION HAS gathered into her fold many of the truest and best Christians from many nations, countries and organizations and—under the one-man leadership, has been enabled to build up the most powerful Church Organization which has been known since apostolic times.

ZION HAS her Divinely-called Leader in these times of the "Restoration of all things."

ZION HAS restored the plain teaching of the Word of God regarding repentance.

ZION has restored the Ordinance of primitive Triune Immersion.

ZION has restored Divine Healing in the fullest sense.

ZION insists upon a Divinely-called Ministry, to lead and rule the people in the Spirit of God.

ZION's great attraction is the Sanctuary—where the praises of God are sung and the Gospel is proclaimed.

ZION has brought into existence the Christian Catholic Apostolic Church, which, by the grace of God and in the power of the Holy Spirit, shall become the "Church without spot or wrinkle."

ZION IS the only Organization which has the true conception of the Kingdom of God and which has, in fact, re-established the Theocracy.

ZION has the true conception of what Paul meant when he described the "Church without spot or wrinkle," and therefore ZION insists upon the true conversion of each member, and obedience to God's Word on the part of each one.

ZION CARES nothing for the opinion of the world; she does not seek the world's patronage for her ministry; she does not crave for political honors or emoluments.

ZION KNOWS what it means to obey God's Word, to work, to suffer, and to sacrifice for the Christ's sake; and therefore her people gladly pay their tithes into the Storehouse, go out on Restoration work, distribute the literature, and minister to the sick and the afflicted, the poor and the oppressed.

LET ALL of God's people everywhere take courage!

There IS a true Church upon the earth today!

There is a Divinely-called leader for God's people here today!

ZION is of God, and Christ is at the head of her homes and her institutions!

God is perfecting His saints in ZION!

"Come thou with us, and we will do thee good!"

To the Members and Friends of Zion:

March 1, 1911, the GENERAL OVERSEER, together with YOURSELF and OTHERS began the contract of BUYING AND PAYING for the ZION ESTATE, and of REDEEMING AND BUILDING ZION CITY. Great progress has been made, for which we are very thankful. Several hundred thousand dollars have been paid on the Estate, the Institutions and Industries have been established by the Investment of several hundred thousand dollars more. Several thousand ZION people are permitted to live in ZION CITY. ZION controls the situation here politically. The affairs of ZION CITY, the Schools, and the Township, are in ZION'S control. This is certainly very gratifying to all members and friends of ZION, and we give God all the glory.

BUT THE JOB UNDERTAKEN IS NOT COMPLETED; the Estate is not fully paid for, and the Institutions need to be enlarged for the purpose of employing people who may move to ZION CITY, who are not able, or inclined to purchase land to farm. TIME IS PASSING SWIFTLY, and these large payments are continually maturing. YOU have had the opportunity now for four years to assist in this work. If you have assisted, have YOU DONE YOUR FULL DUTY? If you HAVE NOT, do YOU EXPECT TO, OR ARE YOU WAITING FOR SOME ONE ELSE TO DO YOUR PART OF THE WORK? It seems that the USEFULNESS and IMPORTANCE of this WORK CANNOT BE QUESTIONED. ACTION IS DEMANDED OF EACH AND EVERY ONE OF US, in order to complete the work we have begun.

Our obligations maturing July 1st are large. To discharge your full duty should be looked upon as a privilege. We want YOU to FEEL YOUR RESPONSIBILITY IN THIS MATTER AND ACT PROMPTLY IN DISCHARGING IT IN ANY OF THE FOLLOWING WAYS:

FIRST—BY BUYING REAL ESTATE. We are offering improved property, city lots, acre tracts, and farms at very reasonable prices, and on easy terms. NOW is a good time to get your money in real estate. It is a safe investment, to say nothing of the importance of having it engaged in this work for the extension of the Kingdom of God.

SECOND—BY LOANING YOUR MONEY TO ZION INSTITUTIONS AND INDUSTRIES for the purpose of increasing their usefulness.

THIRD—BY INVESTING IN THE ISSUE OF BONDS which we are disposing of on the ZION COLLEGE BUILDING, an Institution which everyone should be proud to have a part in establishing, in view of the conditions of outside colleges and their stand in regard to the WORD OF GOD.

FOURTH—BY DEPOSITING YOUR MONEY IN ZION BANK, either in checking or saving accounts, or on a certificate of deposit for four, six, or twelve months. Three per cent interest allowed on Savings Deposits.

This is plain, simple, reasonable, and business-like. WHAT ARE YOU GOING TO DO ABOUT IT BY JULY 1ST OR AS SOON THEREAFTER AS POSSIBLE?

W. HURD CLENDINEN,
General Manager,
Administration Building,
Zion City, Illinois.

The Sacrificial Offering

TO BE TAKEN AT

||| Zion's Fifteenth Feast of Tabernacles

LORD'S DAY, JULY 18, 1915

TWO SACRIFICIAL OFFERINGS

are taken each year—one on the second Lord's Day afternoon of the Feast of Tabernacles, and the other at the All-Night Meeting.

A Sacrificial Offering calls for self-denial and self-sacrifice; and, in order that it may be what God expects it to be, all Zion must make the necessary preparation through earnest prayer

and consecration and by systematic planning in order to respond to the honor and glory of God.

A glorious scene that cannot be duplicated anywhere else in the world is that of thousands of earnest, godly people marching in regular order around the barrel, and depositing their offerings.

God has wrought great things in Zion! and He is ready to do greater things as—Zion people become a truly consecrated people.

This Sacrificial Offering

Should be by far, the largest yet taken.

Zion's Work has many needs, and all officers, members, and friends should have a part in supplying these needs.

Earnest prayer, self-denial, self-sacrifice and true cooperation on the part of all, will mean great things for Zion, in the spreading of Literature broadcast, and in extending many other departments of the work.

As a people we should more and more claim God's promises, step out on His Word, and not be afraid to trust Him for spirit, soul and body.

Many additional workers have been placed in the Field and in order to keep these workers in the Field and send out other workers, ALL officers and members of the Church MUST BE FAITHFUL in TITHING and in giving their offerings as God prospers them.

The SUCCESS of Zion's Work depends upon YOU.

Zion's Fourteenth Feast of Tabernacles

Report of Prayer, Praise, and Testimony Meeting held in Shiloh Tabernacle, Zion City, Illinois, U.S.A.,
Wednesday Morning, July 15, 1914. Conducted by Wilbur Glenn Voliva,
General Overseer of the Christian Catholic Apostolic Church in Zion.

EVANGELIST NEAL, Chicago, Illinois: I want to thank God, this morning, for ZION. As Evangelist Hammock was giving his testimony, it almost seemed like mine.

I thank God for the LEAVES OF HEALING, which were instrumental in bringing to me the true Gospel of THE KINGDOM OF GOD. I tell you, friends, it meant something to me.

I was a baseball player, and I played on Sunday. I was a false swearer. I cursed and swore until you could hear me a mile away. I sucked at the end of a dirty, stinking cigar; and I went to dances, as high as eight nights in succession.

You may have thought that I was always a Sunday School boy—I tell you, No; I was in the hands of the devil. The churches are rotten! I wanted nothing to do with them. It was their abominable hypocrisy that put me where I was.

The time came when I was sick of sin. Then LEAVES OF HEALING came into our home, humble though it was, in Indiana, not far from where our General Overseer was born.

Our home was wrecked on account of sin. I tell you, the story is horrible!

I could take you to within a foot of the place where God touched my life and delivered me. It was there that I saw myself, for the first time in my life, as a horrible sinner. I knelt down in the road and cried, "Almighty God, save me!" Then I had some repenting to do, and I did it. I say right now, if there is any one in this audience who has anything against me, I want to be free from it when I go out to preach the Gospel of THE KINGDOM. I do not want anything held against me. If I am to blame for anything I have done wrong, I will make it right.

I thank God that I stand a free man, as far as I know.

I thank God that I have not got a cent in the world. I thank God that this coat isn't mine. I told the General Overseer, a good many years ago, that it was his if he wanted it, for the establishment of THE KINGDOM OF GOD!

We need men who will give up their lives!

I tell you, the Gospel and the Banner of Christ are dragged in the dirt today. Let us raise it up! I have been thinking of that hymn:

Stand up!—stand up for Jesus!
Ye soldiers of the cross;;
Lift high His royal banner,
It must not suffer loss:
From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Are you willing to die for the Gospel of THE KINGDOM OF GOD?

I thank God, this morning, for the privilege of speaking in Chicago last Lord's Day. We had a glorious time, as Evangelist Dreyer can tell you.

I would like to give an experience right here. I do not want to speak too long, but I have these things in my heart. I want to help the people. I tell you, if there is one here who has a doubt in his mind about ZION, settle that doubt! Get it out of your mind!

God HAS founded ZION!

A few years ago, while working in the Lace Factory, I lost my health. I was in a dying condition. Thank God, I fought like a tiger. It was during the time of the break-up, and there were no officers. The devil came to claim my life. I was led to fully consecrate my life to God. He spoke to me, and I heard His voice.

I used to hear Him when I was plowing, after the LEAVES OF HEALING reached me in Indiana. It seemed as though God cried out from the fields, and said, "Neal, the world is perishing; go and tell them that Jesus Christ lives; and tell them that He is the 'same yesterday, today, and forever'; that He is the Holy One of Israel; that He is just the same today as He was when walking in the Holy Land."

While working in the Lace Factory, I had consecrated my life to God—but the devil is cute. He came along one day, in the person of a man who claimed to be ZION, and said, "Neal, we have some fine land in Florida." Well, it did not appeal to me at all. I said, "My life is in ZION, and I do not believe it is right to go away."

He came back again, and told me that some of the ZION people were investing; but it did not appeal to me.

My wife took it up, however. She said, "You are working hard here, and if you invest in that land, in a year you will have double your money."

I said, "I do not want anything to do with it; but if you want to take it up, you can do it." She took it up.

Listen, friends! She was to become a mother. This was just about a month previous to the time when the little one was to be born.

My wife has always been weakly, and the people used to tell her that she would never give birth to a child; but I said, "By the grace of God, she can." She did give birth to the child, and had a very easy time. The second one came, and then she listened to the tempter. She invested in some land in Florida. It was not a week till sickness laid hold of her in her condition. Elder Harwood knows the story as few others know it. My mother and my mother-in-law know it. We had a terrible fight; and my point is this: it was that act of disobedience that caused the difficulty; and instead of that little girl being with us today, she sleeps in the cemetery.

I almost lost my wife at that time, too; but I fought earnestly as those who were around me know, and her life was spared.

Friends, do not be disobedient!

Give your life to God, with all that you have, and lay it on the altar; then ZION CITY will be established.

I thank God for ZION Tabernacle in Chicago; for the work there. By faith I can see it filled with people hungering for the Gospel of THE KINGDOM; and if the Chicago people are only faithful, that will come to pass. I can see the lame and the blind, the sick and the sorrowing, coming there; and I can see streams of living water flowing out, blessing the people in abundance.

Pray for me, that I may be true, faithful, and loyal, even unto the end.

A SISTER: I wish to thank God for ZION, this morning, and to thank Him that He brought me to ZION.

I did not get what I wanted in the churches, and then I received a copy of LEAVES OF HEALING. I became very interested, after reading it, made up my mind that that was what I wanted—what I had been hungering for so long. I joined ZION, and I thank God, this morning, for it; and I want to consecrate my life anew, this morning.

Pray for me, that I may be faithful.

DEACONESS MASON, Zion City, Illinois. My heart is full of praise to God, this morning, for His love and mercy to me.

I am one of those whom the General Overseer mentioned last Lord's Day, when he said that many of us would not be here had it not been for Jesus.

LEAVES OF HEALING first came into my hands almost eighteen years ago, when I was a helpless invalid. I was a great sufferer, and suffered intensely, day and night.

During the latter part of my sickness, there were weeks when I did not sleep for thirty minutes within twenty-four hours, and I often wondered how I retained my reason.

I had heard of Dr. Dowie before I became sick, but I did not pay any attention to his teaching.

Just about this time, the physician who was attending me went to a meeting of the International Medical Association in Philadelphia, and he said he would report my case there, and see if there was anything that they could do for me. So I was trusting in that.

When the doctor came back, he told us that there was no hope for me; that I might live a few years longer, but that there was no hope that I would ever get well.

I had read my first copy of LEAVES OF HEALING just previous to my physician's visit to Philadelphia; and I said to him: "Well, if you cannot do anything for me, I know Someone Who can. God can help me."

"Well," he remarked, "I don't understand how it can be; but you are a good girl, and if He will help anybody, He will help you."

It was not very encouraging, but I did begin to trust God. I had a godly father, and he prayed many times for me when I was trusting in doctors, and the pain would abate so that I could sleep for a few minutes; but after we read LEAVES OF HEALING, we began to trust God in earnest. My father said to me one day, "We will write to Dr. Dowie and ask him to pray for you; but before we do it, all this medicine must be thrown away."

He took nineteen bottles and boxes of medicine from my room and threw them away; and when Dr. Dowie prayed for me I was so much better that I did not have the severe attacks that I had before; and the intense pain was gone. This encouraged me.

I afterwards went to the ZION Home, and was there for three weeks, and went home well.

I took up my work of teaching, and taught for two years before I was married; and I was the only teacher in one of those large city schools who could say, at the end of two years, who could say that I had not lost one hour's work on account of sickness.

I praise God for a Christian husband. I praise God that we have always had a ZION home; that no forbidden food has ever entered our home, and that we have had nothing to do with doctors nor drugs.

I praise God for four strong, healthy children, who know how to trust God. I sometimes feel that my burden is great in taking care of these children, because my husband is away so much of the time; and I want you to pray that I may have the wisdom and the knowledge and the strength to keep them for God and ZION. They know that I have said to them many times that, rather than have them become wicked men, it would be better for them to be in their graves while they were little children.

I want to do all I can for the extension of THE KINGDOM OF GOD. ZION is very dear to me; but because of the care of the children and being left alone so much, I have never been able to do much Restoration Work; but I do what I can. I did a great deal of Restoration Work before I was married, and after I was married, until my babies came. I have sold 100 LEAVES OF HEALING on Saturday nights in the saloons. I love the work, and want to get back in it as soon as I can.

I want to mention one healing that I have never mentioned. Our little boy broke his jaw. Through disobedience, he left our own yard, where he was playing, and went into a new barn. He began climbing, and then fell and broke his jaw. Three of his teeth overlapped, and they were that way for almost a year.

I have a brother-in-law, a dentist, who wanted us to let him take the boy to the hospital and have the jaw set, as he was afraid the healing was not taking place. I said: "No! We have trusted God so far, and we will continue to trust Him." For almost a year I do not think there were many moments when that child was not in my mind. I told God that I was expecting that healing to be perfected.

Now no one would ever know that his jaw had been broken. His teeth have come in, and his jaw is straight. My brother-in-law had said that he would always have a crooked jaw, and that his face would be crooked.

There is only one little place in his mouth where one can tell that there has ever been anything the matter, and there the teeth are a little lower than anywhere else; but one would never imagine that anything had ever been wrong. I do praise and thank God for this!

I praise God that He healed my husband after he had been hurt in an accident.

When little sicknesses come upon us, they only last a short time.

I well remember one time when our little girl was very sick. One of the elders prayed, and within five minutes she was sitting up playing, although for two hours she had been so drowsy that we could not rouse her.

I do praise God for all these healings and blessings, and I want my life to be wholly consecrated to His service.

MRS. MABLE KYRK, Zion City, Illinois: I wish to praise God this morning for His abundant blessings to me; and I believe the greatest blessing I have ever received was when I joined ZION. Perhaps I would not have been steadfast if I had been here when there was peace, but I came just a week before the break-up; and I do praise God that I came here at that time.

I thank Him for keeping me faithful, and I wish to praise Him this morning for the way I have been kept since coming to ZION CITY.

I have been a member of ZION eighteen years, although I was a Christian about a year before I joined; and I can say this, that as far as I can remember, I have not been sick in bed for a full day during that time.

I wish you to pray for me, that I may be faithful.

MRS. ADA BRAINARD, Zion City, Illinois: I do thank God this morning for all His goodness to me. It has been sixteen years since I came into ZION, and I was a physical wreck at that time; but through reading LEAVES OF HEALING and other ZION Literature, I awoke to the fact that my rheumatism and my heart trouble were gone; also the lung trouble.

I have never missed an afternoon meeting since coming into ZION, until last year.

It is my great desire to live every day as God would have me live. I want you all to pray for me.

After I joined ZION, I was persecuted. My people told me that if I would stay with them I should never want for anything. I have never regretted the step, and I praise God for ZION.

MRS. E. J. KLAMMER, Zion City, Illinois: I wish to praise God, this morning, for His keeping power. I have not taken any medicine for eighteen years. We have lived in ZION CITY nearly twelve years, and during that time I have never been sick in bed, and have never had to call an officer in to pray for me.

I thank God that He is a Prayer-Hearing and a Prayer-Answering God. Many times before I have heard Him for blessing, He has answered; and I praise Him for it.

I thank Him for healing our baby. I ask you to pray for me, that I may do more for Christ.

MR. EARL PAXTON, Zion City, Illinois: I thank God, this morning, for His goodness to me. I have been a member of ZION ever since I was able to understand, as my father joined when I was about five years old.

I thank God that I am in ZION today, and that my wife is in ZION, too. She is a daughter of Elder Huston, and has never tasted medicine. We have a fine child, healthy and strong.

I thank God for all His goodness to me. When I awoke this morning, I turned over and went back to sleep again. I had only been asleep a minute when a woodpecker awakened me again; so I made up my mind I would go to meeting and testify, if I had the opportunity.

I pray that we may be able to train up our child to love and serve God, and that we may be faithful and use our talents for the extension of His KINGDOM.

GENERAL OVERSEER: That is a wonderful testimony! A mother and child who have never tasted medicine—two generations. What will it be when we get the forty-ninth generation!

MRS. G. W. WEDEKIND, Zion City, Illinois: I thank God for what He has done for me and for my family. We have nine who were born in Zion, and eight of them have never tasted medicine. God has been very good to us. I have been in ZION for twenty-one years.

Our children do not know what it is not to trust God. When they have little sicknesses they come to papa or mamma and say, "Pray for me!" Of course we pray for them, and we always get answers to prayer.

I praise God for the way in which I have been kept. Of course I toil all day and work hard for my family, but God always renews my strength. He has been very good to me.

I wish to thank Him, especially, for His goodness to my dear husband. When we first came into ZION he was very sick with rheumatism and heart-trouble. Of course we had our family doctor before joining Zion, and he treated my husband; but there was no change. He was sick for a long time, and at last I said to the doctor: "Doctor, can you do anything more for my husband?"

"Well," he answered, "I have done all I can for Mr. Wedekind. The only thing I know that would help would be to take him to a different climate, and then perhaps he will get well; but I doubt it."

Then I said to my husband: "Now, you are not going to leave me. I know if you leave me you will die, and if you are going to die, I want you to die right here. We will have to look for some one else to help us now."

We did not know of Divine Healing at that time, but a cousin of my husband's, who attended Dr. Dowie's meetings, came to us and said to my husband, "George, I wish you would come to the meetings. It is just wonderful how the people are being healed."

Mr. Wedekind did attend a meeting, and when he came home there was a great change in him. In order to get to the meetings we had to go from the West Side to the South Side of Chicago, and many a time my husband did not come home from a Divine Healing meeting until after one o'clock at night. He received his healing, and he is well today. I often say, "When God heals, He HEALS!" He has never had a touch of that sickness since; and we thank God for it, and for the wonderful answers to prayer that we have had many times.

The only serious sickness that we have had—and it was nothing dangerous; I guess Elder Peckham remembers it—was when six of the children had the measles about four years ago. They had the measles, but they were not sick. They were all up and around; but I had quite a time of it. The little boy would say: "Mamma, I'm not sick, and you want me to be in bed!" I had him in bed when Elder Peckham came, and he said: "Why, let him get up if he feels like it!" It was wonderful how God kept them at that time!

The neighbors would say, "Why, Mrs. Wedekind, there is certainly something that keeps your family!" When other children had colds and sore throats in the winter, ours would be well. I would answer, "Of course there is something that keeps us! God is keeping us!"

I do thank God for everything that He has done and is doing for us.

MRS. L. E. HOUGH, Zion City, Illinois: I thank God, this morning, for all that Zion is to me. We have had many healings and blessings since coming into ZION, and I want to speak of one especially.

A family across the way from us had diphtheria, and two children and the mother had died. My little boy went in there, not knowing anything about it. Some of the neighbors told me that I would have to watch him, as he would surely contract the disease.

It seemed as if God spoke to me, saying, "You must not fear," so I just prayed about it. Of course we called the Health Officer, as we always do in such cases. At the right time, the symptoms appeared; but we kept on praying. At last he could only speak in a whisper. We continued to trust God, and he came through all right without having the disease.

I do thank God that He delivers at all times! I want to say that the most blessed thing to me is to see the workers going out in the Field, and to read the reports, which are the first thing I read when the LEAVES OF HEALING come.

I thank God that the work my daughter and I have done has been blessed.

Pray for me, that I shall be faithful and help more in God's work.

MRS. HARRY TAYLOR, Zion City, Illinois: I want to thank God for His blessing to us as a family. I have not testified for a good many years, but I have had so many blessings that I must say something.

When the baby was two months old, I took a severe cold and suffered with my left breast. I had a gathered breast, and was in bed for a week and a half. Elder Harwood prayed for me and anointed me, and the General Overseer prayed for me as well. Soon after, it broke in the night, and from that time on I have not suffered with it.

When the baby was ten months old, he was very sick. We did not know what was the matter with him. Elder Peckham prayed for him. Two or three days after that, he broke out with what we thought was a teething rash. We took him out in the bright sunshine, and when he came in he was covered with spots. The Health Officer said that he had the measles, but God wonderfully kept him. His eyes were not sore at all.

At Christmas time he was very sick, and he had a wonderful healing. Before the elder prayed for him he would throw up every ten or fifteen minutes, but after he was prayed for he did not throw up again.

Just two or three months ago he fell from a window upstairs. We carried him into the house. He was in great pain, and could not stand on his feet. After Elder Robbins prayed for him, he walked, only limping a little. We could not find any bruises on him, and he had no broken bones. There was nothing the matter with him; it was simply a miracle. I give God all the glory for it.

I have had many wonderful healings for myself. A few years ago I was healed of diphtheria.

I thank God for everything that He has done for us as a family. I want to come closer to Him.

I thank Him for His wonderful blessings to my husband. God has saved him and wonderfully blessed him and brought him back to ZION.

Right Hand of Fellowship

The following-named Persons were extended the Right Hand of Fellowship and received into Fellowship by the Rev. Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion at Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, June 6, 1915:

Hartman, Gustave C.....	Illinois
Hatch, Frank C.....	Michigan
Hyde, H. R.....	Illinois
Irish, Glenden C.....	Illinois
Klose, Mrs. G. R.....	Illinois
Mill, Herbert C.....	Illinois
Mill, Mrs. Jennie.....	Illinois
Mill, Miss Mary E.....	Illinois
Neff, Chauncey.....	Illinois
Redmond, Miss Violet Mae.....	Pennsylvania
Ryan, Mrs. Margaret.....	Illinois
Ryan, Margaret Ellen.....	Illinois

BAPTISMS

The following-named believers were baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," in ZION HOME, Zion City, Illinois, by Elder Silas Moot, on June 8th and 12th respectively:

Frank C. Hatch.....	Michigan
Daniel John Perry.....	Illinois
Arvie Gilard Priddy.....	Illinois
Cora Etta Priddy.....	Illinois
Eliza Thomas Priddy.....	Illinois
John Reuchti.....	Illinois
Margaret Ellen Ryan.....	Illinois
Margaret Ryan.....	Illinois

The following-named Believers were baptized by Triune Immersion, "Into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Spirit," in Minneapolis, Minn., on Lord's Day June 20, 1915, by Apostle Wm. S. Peckham:

Clauson, Miss Eva
Darling, Mr. Lester V.
Phelps, Mrs. Goldie

Reports of Special Field Workers

DEACONESSSES BUHMANN AND SCHELHORN. Pontiac, Illinois.

Deaconesses Buhmann and Schelhorn report as follows for two weeks, ending June 14th, 1915.

Calls made.....	2400
LEAVES OF HEALING sold.....	500
THEOCRATS given.....	70
Messages given.....	4800
Total pieces distributed.....	5370

MISS BRINK AND DEACONESS CLARKE. Elgin, Illinois.

Miss Brink and Deaconess Clarke report as follows, for week ending June 14, 1915:

LEAVES OF HEALING sold.....	323
Messages given.....	5000
LEAVES OF HEALING given.....	3
Total pieces distributed.....	5326
Subscriptions to LEAVES OF HEALING.....	1

EVANGELISTS CUNNINGHAM AND DRYER. Galesburg, Illinois

Evangelists Cunningham and Dryer report as follows, for week ending June 14, 1915:

Calls made (Special—25)	600
LEAVES OF HEALING sold.....	100
Zion Tracts sold.....	25
Messages given.....	2200
Total pieces distributed.....	2325
Subscriptions to LEAVES OF HEALING.....	11
Subscriptions to THE THEOCRAT....	1

Mr. and Mrs. Fulton

Report for two weeks, ending June 13, 1915:

Calls made.....	50
LEAVES OF HEALING sold.....	28
Messages given.....	50
Total pieces distributed.....	78

ELDER FRED RICHERT Rockford, Illinois

Elder Richert reports as follows, for two weeks, ending June 14, 1915:

Calls made.....	750
LEAVES OF HEALING sold.....	75
LEAVES OF HEALING given.....	60
THEOCRATS given.....	10
Messages given.....	475
Total pieces distributed.....	620

APOSTLE WM. S. PECKHAM Minneapolis, Minnesota

Apostle Peckham sends in the following report of work done in Minneapolis, Minn., for week ending June 12, 1915:

Deaconess Peckham and Grace Gillis	
Report for Saturday, June 12, 1915:	
Calls made.....	50
LEAVES OF HEALING sold.....	20
Messages given.....	500
LEAVES OF HEALING given.....	1
Total pieces distributed.....	521

Mrs. M. Pourier

Report for week ending June 12, 1915:

Calls made (Special—6)	21
Messages given.....	174
LEAVES OF HEALING given.....	10
Zion Tracts given.....	12
Total pieces distributed.....	196

Deaconesses Peckham and Huston	
Report for Monday, June 7, 1915:	
Calls made (Special 6)	32
LEAVES OF HEALING sold.....	9
Messages given.....	307
LEAVES OF HEALING given.....	1
Total pieces distributed.....	317

Deaconess Lee and Mrs. G. Wilson	
For week ending June 12, 1915:	
Calls made.....	32
LEAVES OF HEALING sold.....	16
Messages given.....	245
LEAVES OF HEALING given.....	2
Total pieces distributed.....	263

EVANGELIST AUGUST HAMMOCK Cincinnati, Ohio

Evangelist Hammock sends in the following report of work done in Cincinnati:

Evangelist and Mrs. Hammock	
Report for week ending June 13, 1915:	
Calls made.....	50
LEAVES OF HEALING sold.....	48
Messages given.....	50
Total pieces distributed.....	98

Mr. and Mrs. Wm. Barrowcliff

Report for two weeks ending June 13, 1915:

Calls made.....	60
LEAVES OF HEALING sold.....	33
Messages given.....	60
Total pieces distributed.....	93

EVANGELIST GUY K. NEAL Chicago, Illinois

Evangelist Neal sends in the following reports of work done in Chicago, Illinois:

Mr. Gustave Duske	
Report for week ending June 12, 1915:	
LEAVES OF HEALING mailed.....	28
THEOCRATS sold.....	2
Messages given.....	5
Total pieces distributed.....	35

Mrs. C. Anderson

Calls made (Special 2)	2
LEAVES OF HEALING mailed.....	3
Messages given.....	150
LEAVES OF HEALING given.....	7
Total pieces distributed.....	160

Mrs. Reinhold and Mrs. Renevier

Report for one night, ending June 12, 1915:

LEAVES OF HEALING sold.....	68
THEOCRATS given.....	15
Messages given.....	250
Total pieces distributed.....	333

EVANGELIST V. B. SHUMAKER Rock Island, Illinois

Reports of work done under Evangelist Shumaker in Rock Island for week ending June 14, 1915:

Evangelist V. B. Shumaker	
Report for week ending June 14, 1915:	
Calls made.....	278
LEAVES OF HEALING sold.....	41
Souvenirs of Zion City sold.....	2
Cards of Zion City Views sold.....	6
Tracts sold.....	4
Messages given.....	741
Total pieces distributed.....	794

Mrs. Jennie Shumaker

Report for week ending June 14, 1915:

Calls made.....	30
LEAVES OF HEALING sold.....	31
Tracts sold.....	2
Messages given.....	58
LEAVES OF HEALING mailed.....	14
Total pieces distributed.....	105

Grace and Lillian Shumaker

Report for two days, ending June 14, 1915:

Calls made.....	15
LEAVES OF HEALING sold.....	5
Messages given.....	24
Souvenirs of Zion City sold.....	4
Total pieces distributed.....	33

IN ADVERTISING your business, the style and quality of your advertising matter may mean the difference between success or failure.

Insist on having everything just right, and give no opportunity for leaks to occur through poorly printed advertising.

In this age people look for perfection, and though your product may be perfect, if your catalog is not neat and well printed you may count on losing a large per cent of its selling value.

If you are interested in good printing and wish to put more selling value into your next catalog, write or call on us and let us show you samples.

It will pay you in increased business.

Phone 20

**Zion Printing & Publishing
House**

ZION CITY, ILL.

ZION

**Six Per Cent. Real Estate First Mortgage
SERIAL GOLD BONDS**

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned

W. HURD CLENDINEN,
General Manager,
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church In Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL	- - - -	AT 2:00 P. M.
PRINCIPAL MEETING	- - - -	AT 3:00 P. M.
Praise and Testimony Meeting	- - - -	AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY	- - - -	AT 2:45 P. M.
Special Teaching and Prayer for the Sick		

PRAISE, PRAYER AND TESTIMONY MEETING

EVERY WEDNESDAY	- - - -	AT 8:00 P. M.
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REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Services at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 p. m.

DIVINE HEALING MEETING:

Wednesday Afternoon, at 2:45 p. m.

Evangelistic Services Every Thursday Evening
at 7:45 p. m.

EVERYBODY WELCOME

ALL SEATS FREE

ZION BUILDING INDUSTRY

Sells Lumber, Laths,
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Now is the time to buy your screens before the flies come. Come early and avoid the rush.

GIVE US A TRIAL

BRING US YOUR PLANS AND SPECIFICATIONS

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ZION DENTAL DEPARTMENT

(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG.

ZION CITY, ILLINOIS

PHONE NO. 20

RES. PHONE 128-W

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IS THE CENTER OF INTEREST IN ZION CITY

**THE PRINCIPAL SERVICE IS
HELD EVERY LORD'S DAY**

Beginning with the Processional by the
Zion White-Robed Choirs, promptly
- - - - At 2:30 P. M. - - - -

All persons visiting Zion City should
arrange to attend at least one Lord's
Day Service. Visitors always welcome.

Organ Recital every Wednesday 3:30 to 4:00 p. m.

For Complete Information, from week to week, concerning the
Christian Catholic Apostolic Church in Zion, subscribe for the
L E A V E S O F H E A L I N G

Zion Administration Building

This building is located on
Elijah Avenue, not far
from Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way,
will be found the offices of the general staff of Zion
Institutions and Industries. On the right of the hall-
way the offices of the LEAVES OF HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General
Overseer's offices, and the offices of the entire
Ecclesiastical and Leaves of Healing staff.

ZION BLACKSMITH SHOP

(Department of Zion Stores)

We build and repair wagons and other vehicles.
Implements overhauled and fixed up in good shape.
General Blacksmithing

ZION CREAMERY

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**MAKERS OF PURE DELICIOUS BRICK
AND PLAIN ICE CREAM**

ALL MILK AND CREAM PASTEURIZED

ZION CANDY FACTORY

(Department of Zion Stores)

We're busy making good candy. The kinds
everybody likes because they know they are
pure and genuine. Prices from 15c a lb and up.

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Administration Bldg.

Zion City, Ill.

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Are You A Christian ?

Christian Science Exposed

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**A Full Line of Dependable Baked
Goods of the Highest Quality**

Try our **Peerless Soda Crackers**--they
are simply delicious--bulk or package

Wedding Cakes, Birthday Cakes, Etc. given very care-
ful attention.

PHONE NO. 21

**"Zion Made
BY
Zion Maids"**

WHICH DENOTES
EXCELLENT
QUALITY
and
SUPERIOR
WORKMANSHIP

IS THE BRAND ON OUR HANDKERCHIEFS, APRONS, ETC.

ZION HANDKERCHIEF FACTORY

TELEPHONE NO. 63

ZION CITY, ILLINOIS

ZION FUEL YARD

(Department of Zion Stores)

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IMMEDIATE DELIVERY**

PRICES ON HARD COAL ADVANCE EACH MONTH

ZION FEED STORE

(Department of Zion Stores)

Be considerate to your animals and fowls. There is a large
variety of feeds that are beneficial and will give you better service
results, don't be content with just the same old thing all the time.

ZION STORES

"Do Business Till I Come"

There is a right and wrong way of doing business.

To buy something to sell, from somebody who bought it in large quantities, from somebody who had it made by somebody else, is a round-about expensive way to get a thing, and yet this is being done all the time, and partly accounts for the high prices of living. This kind of business is called Trafficking.

A Far Better Way

Is, as quickly as it becomes possible, we should be producers.

First, by getting out of the land all that it can do for us (and it can do a great deal if managed rightly;) by this we mean what can be grown, and the animals that can be reared upon it. This is the first and most important feature for a community to work at. It finds employment and produce, with which to launch other industries, such as: all kinds of canning, making working utensils, cloth, leather, and so on from one stage to another—thus conserving the whole interests and retaining the profits in the community, with each individual adding their particular skill in its production. In this way will the Zion Community be preparing herself for the time when the world will refuse to do business with any but those who have the mark of the beast.

These thoughts have been given to help some see the importance of investing in Zion Industries, of purchasing the "Zion Made" products wherever possible and of making it possible to produce others.

A price list of Zion Products sent on application.

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and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 14.

ZION CITY, ILLINOIS, JULY 3, 1915

Price Five Cents

Zion's Fifteenth FEAST OF TABERNACLES

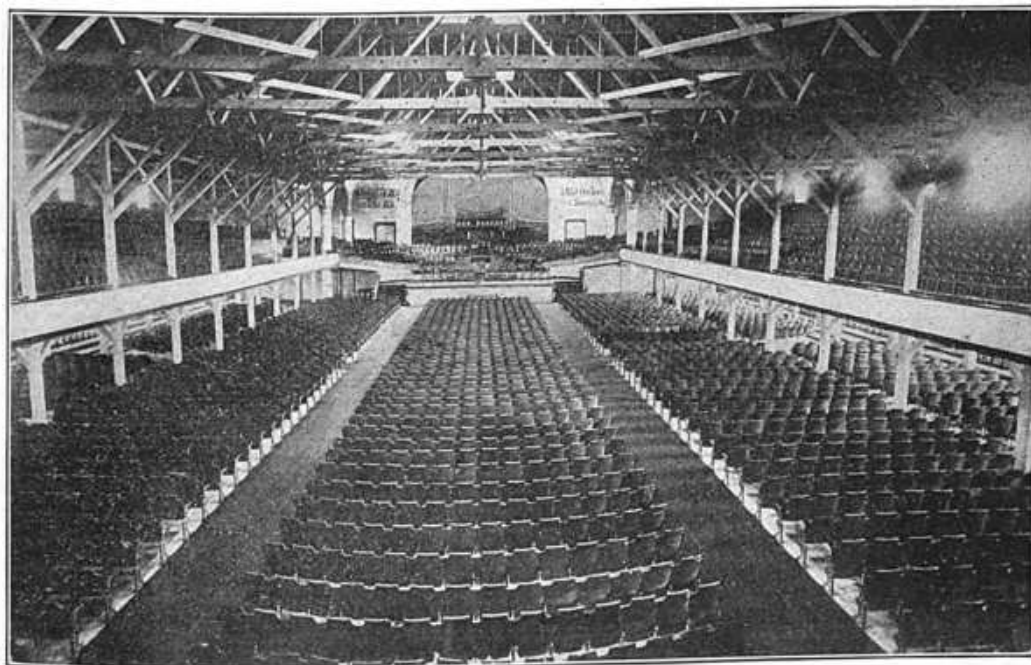
To Be Held,
God Willing, in

Shiloh Tabernacle

ZION CITY,
ILLINOIS

By the REV. WILBUR GLENN VOLIVA, General Overseer of the Christian
Catholic Apostolic Church in Zion

Assisted by Apostle Eustace L. Carey, Apostle Anton Darms, and Apostle Wm. S. Peckham



From the evening
of Wednesday,
July 7th, to the
evening of Lord's
Day, July 18th,
1915.

Ye Have Robbed Me, Even This Whole Nation

By Apostle Wm. S. Peckham

EVERY time of decline in Israel was marked by a cessation of tithe paying, and when Israel was faithful in tithing, prosperity always followed.

Obedience in tithing brings blessing!

Disobedience in tithing brings cursing!

Obedience in tithing marks honest men!

Disobedience in tithing marks thieves and robbers!

According to God's Word, this applies to both men and nations.

"Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed Me, even this whole nation.

"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.

"And 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, saith the Lord of hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." (Malachi 3:7-12)

The paying of tithes was practised by Abraham and also by Jacob, before the same was commanded under the Mosaic law.

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

"And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." (Genesis 14:18-20 - Abraham)

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

"So that I come again to my father's house in peace; then shall the Lord be my God:

"And this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." (Genesis 28:20-22 - Jacob)

THE LEVITICAL LAW CONCERNING TITHING

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

"And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

"And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Leviticus 27:30-32)

A RESTATEMENT OF THE LEVITICAL LAW CONCERNING TITHING

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." (Deuteronomy 14:22)

TITHING IN THE REIGN OF SOLOMON

"Honor the Lord with thy substance, and with the firstfruits of all thine increase.

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Proverbs 3:9-10)

TITHING COMMANDED UNDER THE KINGS

"Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.

"And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

"And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps." (II Chronicles 31:4-6)

TITHING COMMANDED UNDER THE PROPHETS

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"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 the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:7-10)

TITHING RESTORED AFTER THE CAPTIVITY

"And I perceived that the portion of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.

"Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

"Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." (Nehemiah 13:10-12)

TITHING COMMANDED BY JESUS THE CHRIST

The Pharisee said, I give tithes of all that I possess." (Luke 18:12)

"Jesus Christ said, Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye have done, and not to leave the other undone." (Matthew 23:23)

TITHING CONTINUED IN THE CHRISTIAN DISPENSATION

"To whom (Melchizedek) Abraham gave a tenth part of all." (Hebrews 7:2)

"**Thou (Christ) art a priest for ever after the order of Melchizedek." (Hebrews 7:17)

"And here men that die receive tithes; but there He receiveth them, of whom it is witnessed that He liveth." (Hebrews 7:8)

God's Word plainly teaches that His work shall be supported by tithing. Under this system the rich pay much; the poor pay little; and those who have no income pay nothing. The Church is maintained and no one is overburdened. But all pay as God hath prospered.

"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Corinthians 16:2)

If those who withheld their tithes and offerings were called thieves and robbers in Bible times, what must those be called who do not pay their tithes today?

"Oh," says some one, "we are not under law but under grace." But shall we do less under grace than was required under law? and does grace do away with law? Jesus said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:17-18)

No, the law stands forever! and while we are justified by faith and not by works, still we must keep the law and show our faith by our works.

"Do we make void the law through faith? God forbid: yea, we establish the law." (Romans 3:31)

All ceremonial laws found their fulfillment in Christ Jesus, the Lamb of God. But the decalogues and health laws, etc., are just as binding as when given.

"Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Malachi 4:4)

The law was a schoolmaster to bring us unto Christ. Now, by the power of the indwelling Spirit, we do willingly under grace what was demanded of us under the law. But we keep the law and do so through love and not through fear.

Christ in giving the Pharisees an answer to the question, "Which is the great commandment in the law?" said,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets." (Matthew 22:36-40)

Being under grace will not free any man from the obligation to keep the law. In fact, the law will be more highly exalted, and he will do more under grace than the law requires.

During the Christian era tithing practically ceased.

Tithing was restored by God's prophet, John Alexander Dowie, among many other things. One of the greatest miracles wrought by John Alexander Dowie's mighty ministry, was that of getting thousands of people to pay tithes. Humanity, for the most part, is composed of money lovers, and covetousness keeps many from obeying God's command.

BRING YE ALL THE TITHES INTO THE STOREHOUSE

The people who fall back and go away from ZION are always those who have been unfaithful in paying tithes into the storehouse.

Disobedience in tithing lies at the bottom of many of the troubles and much of the distress and sickness among God's people.

Let those who cannot understand why they are not healed, and why they have so much trouble and have no prosperity, examine their tithe record. God's Word says: "Ye are cursed with a curse: for ye have robbed Me, even this whole nation."

After an experience of twenty years in paying tithes, I can truthfully say that it pays to pay tithes and to give offerings. The tithe is a debt which we owe to God for:

"IT IS THE LORD'S: IT IS HOLY UNTO THE LORD.
THE TENTH SHALL BE HOLY UNTO THE LORD."
(Leviticus 27:30,32)

So we cannot make an offering to our God until after we have paid Him all the tithe.

ALL TITHES MUST BE BROUGHT TO THE PLACE APPOINTED GOD'S STOREHOUSE IN ZION

"But unto the place which the Lord your God shall choose out of all your tribes to put His Name there, even unto His habitation shall ye seek, and thither thou shalt come:

"And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks." (Deuteronomy 12:5-6)

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

"And thou shalt eat before the Lord thy God, in the place which He shall choose to place His Name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.

"And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set His Name there, when the Lord thy God hath blessed thee:

"Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose." (Deuteronomy 14:22-25)

Bring ye all the tithe into the storehouse.* * *(Malachi 3:10)

We cannot do as we like with our tithes - using them here, and there, and everywhere. The place is appointed, and there the tithes and offerings must be brought. It is not a question as to what we think; we have no choice in the matter. All we are responsible for is obedience to the command, "Bring the tithe into the storehouse." We have no responsibility as to what is done with the tithes, for they are not ours but God's, and the responsibility of their use rests upon His servant who administers the affairs of ZION.

THE TITHE MUST BE PAID THE FIRST THING OF ALL

God requires the "first" fruits. The tithe must be taken out before anything else is done. Otherwise the whole may be spent and nothing be left with which to pay tithes. If this is done, then we never would be able to pay tithes, for there is no limit to what may be spent on ourselves and others. The only safe way is to take the tithe out in the very beginning.

Do not say, "I cannot afford to pay tithes." God has not told you to do a thing you are not able to do. We know by experience that after paying God His tenth, the remaining nine tenths, with the blessing of God, will go farther than the ten tenths will go, without the blessing of God. In fact, not only is the blessing of God withheld, but a "curse" comes upon us if we withhold tithes, and in the sight of God we are "robbers."

"Ye are cursed with a curse: for ye have "robbed" Me, even this whole nation." (Malachi 3:9)

Likewise the "blessing" of God is very great upon us when we obey in tithing, as many will testify in ZION.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple:

"The statutes of the Lord are pure, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes:

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

"Moreover, by them is thy servant warned: and in keeping of them there is great reward." (Psalm 19:7-11)

FAITHFULNESS IN TITHING WILL BRING PROSPERITY IN ZION

"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." (Malachi 3:10)

And when all ZION is faithful in paying tithes, and in giving offerings, then she will go forward with mighty strides, and be victorious along both financial and spiritual lines.

Go forward, O ZION! and great shall be thy triumph when the King shall come.

COME

To The

Feast of Tabernacles

Shiloh Tabernacle

Zion City, Illinois

Wednesday, July 7th, to Lord's Day,
July 18, 1915

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COME

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Feast of Tabernacles

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Zion City, Illinois

Wednesday, July 7th, to Lord's Day,
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EDITORIAL NOTES

By Apostle Eustace L. Carey

THE FEAST OF TABERNACLES.

"AND IT shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts and to keep the feast of tabernacles.

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." (Zechariah 14:16-19)

THE FEAST of Tabernacles was one of the three great feasts which the people of Israel were commanded by God to keep.

The Jews observed quite a number of feasts, but there were three very important ones; namely, The Passover, Pentecost or the Feast of Weeks, and the Feast of Tabernacles.

FOR THE institution of the Feast of Tabernacles, we refer our readers to Leviticus 23:34-36 and 39-43.

THE PURPOSE of this Feast was to keep in the minds of the people the goodness and mercy of God to them when travelling through the wilderness from Egypt to the Promised Land, during which time they dwelt in booths. It was also known as the Feast of Ingathering, when they had gathered in the fruit of the land, and was a reminder to them that God would always bless them in every way if they obeyed Him and kept His commandments.

THERE WERE two very important days in this Feast; namely, the first and the eighth.

In the 40th verse of the 23rd chapter of Leviticus, we read the following:

"And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; YE SHALL REJOICE BEFORE THE LORD YOUR GOD SEVEN DAYS."

It will be noted, therefore, that this Feast was a Feast of great rejoicing — and no wonder, for the thoughts of the people would go back to the time when their forefathers lived under oppression for 430 years in the land of Egypt. At the end of that long period, they would recall, God sent a deliverer, even Moses.

THERE WOULD pass before their minds the long forbearance of God with Pharaoh who hardened his heart constantly against God and His servant Moses, and upon whom and upon whose land came, in consequence, the terrible judgments of the God of Israel.

THEY WOULD be reminded how that plague after plague came upon Egypt because Pharaoh would not hearken to God, and refused to obey Him. They would remember that at last deliverance came, and that by a strong and mighty hand Jehovah brought His people out of the land of oppression and slavery.

THEN AGAIN they would remember the fact that in spite of all of the terrible judgments that God visited upon Pharaoh and Egypt — especially the last of the ten plagues, namely, the slaying of the firstborn in every house of the Egyptians, — Pharaoh showed his utter disregard of God and of all that was right, and pursued the Israelites who had commenced their journey to Canaan. He pursued them even to the Red Sea where the people, terror stricken, turned to Moses in their distress.

HUMANLY SPEAKING, they had no chance for their lives, surrounded by mountains to the west and south, with the enemy coming in upon them from the north, and the Red Sea facing them on the east. Then it was that God worked a mighty miracle in opening the way across the sea for His people.

HE SAVED them by A MIGHTY SALVATION. But the path which was prepared for them across the sea — a path of salvation to them, became a path of death to the great heathen host that pursued them hard upon their heels.

WHEN THE great waters of the sea which, by the power of God, had been held back to allow His people to pass over, came down upon the host of Egypt, it is written that not one of them escaped, but that every one of them was drowned.

THEN came the journeying through the wilderness.

Many were the lessons that must have come to the minds of the Israelites when they kept the Feast of Tabernacles in the land of promise.

THE GREAT lesson of all that journeying was that of OBEDIENCE, and the lesson had been a very severe one indeed, for the older generation who had started out from Egypt had been permitted by God to be swept away by death in the wilderness for their continued acts of disobedience, and only two of that generation reached the promised land; namely, Joshua and Caleb.

BUT AFTER all their experiences, good and bad, joyful and sorrowful, at last they entered the land of Canaan under their leader, Joshua.

THE LAST day of the Feast was THE GREAT DAY of the Feast.

We read in John 7:37-38:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water."

A JOYOUS procession had wended its way from the pool of Siloam to the temple, the priest bearing a golden pitcher which had been filled with water at the pool. The procession made its way into the temple, and then the water which was mixed with wine, was poured by the priest upon the sacrifice whilst the words of Scripture, found in Isaiah 12:3, "Therefore with joy shall ye draw water out of the wells of salvation" were sung.

IT WAS at this point of time that Jesus stood in the temple and uttered those wonderful words which we have quoted above, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water."

IT IS clear from the scripture quoted at the head of these notes that the Feast of Tabernacles is to be observed in the last days, and that ultimately the nations are to go up to Jerusalem to worship the King at the Feast of Tabernacles.

WE ARE living in THE TIMES OF THE RESTORATION OF ALL THINGS. Signs abound on every hand, accepted by all devout students of the Bible, pointing to the near approach of Jesus the Christ.

One of the things that must take place before Jesus the Christ can come the second time is the appearance of Elijah the Restorer.

Judged by his words and acts, ZION has proclaimed and does now assert that John Alexander Dowie fulfilled the prophecy relating to the appearance of Elijah the Restorer before the coming of the great and dreadful day of the Lord.

JOHN ALEXANDER DOWIE was used by God in restoring a number of things, one of which was the observance of the Feast of Tabernacles, and so it has come to pass that already ZION has observed the Feast of Tabernacles for fourteen years, and on July 7th will begin the fifteenth Feast of Tabernacles in ZION'S history.

THIS SHOULD be a time of great rejoicing, and more so than it was in the experience of God's ancient people.

The Holy Spirit, of Whom Jesus spoke when He uttered the words of John 7:37-38, has been given, and is now with us.

IF THE people come up to the Feast filled with the Holy Spirit, there shall, as Jesus stated, go out from them to all parts of this world "Rivers of Living Water."

ZION IS TO CALL THE PEOPLE TO GOD.

The cry from ZION'S platform and from ZION'S press to the world is to turn to Jesus the Christ.

Only in Him, — are the people to be taught, — is true satisfaction and real joy.

JESUS TOLD the woman of Samaria that whoever drank of the water that He would give, would never thirst, but that the water that He gave would be a well of water in him who drank, springing up into everlasting life.

A SPIRIT-FILLED people will have in them the well of water, and from them will flow out and spread forth to the ends of the earth RIVERS, of living water.

THE CHILDREN of ZION must be a very practical people, for it devolves upon them in a far greater degree than has ever been the case before, to demonstrate what Christianity means.

This will take time, it is true, but it is highly imperative that the people realize that THERE MUST BE A MARKED PROGRESS MADE AT THIS TIME.

We have learned many things.

God has taught us many lessons, and God is expecting us to respond to a degree that will be acceptable to Him.

ZECHARIAH, in looking down into the last days, says, "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." (Zechariah 14:20-21)

THIS IS a wonderful picture that Zechariah puts before us. It is a beautiful picture!

Let us note that the pots of the Lord's house shall be even like the bowls before the altar and, further, that even every pot in Jerusalem and in Judah to be the same, or, in other words, is to be "HOLINESS UNTO THE LORD OF HOSTS."

WHAT does this mean to us?

Is it not a voice from God calling us to a far more divine life than we have experienced hitherto?

Is it not a call from Jesus the Christ to every child of God in ZION at this time, and during this coming Feast, to drink more of the Living Water which is offered to us, and which flows right by us?

WHEN MEN and women are filled with the Holy Spirit the work of God goes forward in mighty power, for a sanctified people means a *true and loyal cooperation*—a placing of all that they have upon the altar for the carrying forward of the great work which God has given to ZION to do.

When there is a sanctified people, there is no trouble about the means for carrying on the work.

On their feast days, the Israelites made their sacrifices and free-will offerings to God, and they did so, gladly, because *God had been good to them*.

THIS FIFTEENTH Feast of Tabernacles ought to be the greatest and most joyous Feast that ZION has ever had.

It depends upon the spirit in which the people come to celebrate the Feast. If they come seeking earnestly for the blessing and power of God—if they come determined to serve God and to do what God wants them to do, then the Holy Spirit will be poured out upon us in great power. A decided step forward will be taken and the result will be far-reaching.

BRETHREN, let us draw near to God with true hearts, and let us pray earnestly and importunately for individual and community blessing; and God, Who delights in His children will surely answer.

THE HOLY CITY

Report of an Address Delivered in Shiloh Tabernacle, Zion City, Illinois, U. S. A., Lord's Day
Afternoon, February 14, 1915, by Wilbur Glenn Voliva, General Overseer
of the Christian Catholic Apostolic Church in Zion

PROCESSIONAL by ZION WHITE-ROBED CHOIR:
"O WORD OF GOD INCARNATE."

O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallow'd page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored,
It is the heav'n-drawn picture
Of Christ, the living Word.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
Mid mist and rocks and quicksands,
Still guides, O Christ, to Thee.

Oh, make Thy Church, dear Savior,
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
O teach Thy wand'ring pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

INVOCATION by APOSTLE E. L. CAREY:

God be merciful unto us and bless us, and cause His Face to
shine upon us; That Thy Way may be known upon the earth, Thy
Saving Health among all nations. For the sake of Jesus; Amen.

APOSTLE CAREY: Let us sing, to the honor and glory of
God, hymn No. 647—"JESUS IS MINE."

Fade, fade, each earthly joy;
Jesus is mine!
Break, ev'ry tender tie;
Jesus is mine!
Dark is the wilderness,
Earth has no resting place
Jesus alone can bless,
Jesus is mine!

Tempt not my soul away;
Jesus is mine!
Here would I ever stay;
Jesus is mine!
Perishing things of clay,
Born but for one brief day,
Pass from my heart away,
Jesus is mine!

Farewell, ye dreams of night;
Jesus is mine!
Lost in this dawning light;
Jesus is mine!
All that my soul has tried,
Left but a dismal void,
Jesus has satisfied,
Jesus is mine!

Farewell, mortality;
Jesus is mine!
Welcome, eternity;
Jesus is mine!
Welcome, O loved and blest,
Welcome, sweet scenes of rest,
Welcome, my Savior's breast,
Jesus is mine!

SCRIPTURE LESSON

APOSTLE ANTON DARMS: I will read from the Inspired
Word of God, in the Book of Revelation, the 21st chapter and
a portion of the 22nd chapter, concluding with the 5th verse:

And I saw a new heaven and a new earth: for the first heaven
and the first earth were passed away; and there was no more sea.
And I John saw the HOLY CITY, new Jerusalem, coming down
from God out of heaven, prepared as a bride adorned for her hus-
band.

And I heard a great voice out of heaven saying, Behold, the
tabernacle of God is with men, and He will dwell with them, and
they shall be His people, and God Himself shall be with them, and
be their God.

AND GOD SHALL WIPE ALL TEARS AWAY FROM THEIR
EYES; and there shall be no more death, neither sorrow, nor crying,
neither shall there be any more pain: for the former things are
passed away.

And He that sat upon the throne said, Behold, I make all
things new. And He said unto me, Write; for these words are true
and faithful.

And He said unto me, It is done. I am Alpha and Omega, the
beginning and the end. I will give unto him that is athirst of the
fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his
God, and he shall be My son.

But the fearful, and unbelieving, and the abominable, and
murderers, and whoremongers, and sorcerers, and idolaters, and all
liars, shall have their part in the lake which burneth with fire and
brimstone: which is the second death.

And there came unto me one of the seven angels which had the
seven vials full of the seven last plagues, and talked with me, say-
ing, Come hither, I will shew thee the Bride, the Lamb's wife.

And he carried me away in the spirit to a great and high moun-
tain, and shewed me that great city, the holy Jerusalem, decending
out of heaven from God,

Having the glory of God: and her light was like unto a stone
most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the
gates twelve angels, and names written thereon, which are the
names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south
three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them
the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the
city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as
the breadth: and he measured the city with the reed, twelve thou-
sand furlongs. The length and the breadth and the height of it
are equal.

And he measured the wall thereof, a hundred and forty and
four cubits, according to the measure of a man, that is, of the angel.

And the building of the wall of it was of jasper; and the city
was pure gold, like unto clear glass.

And the foundations of the wall of the city were garnished
with all manner of precious stones. The first foundation was jasper;
the second, sapphire; the third, a chalcedony; the fourth, an em-
erald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite;
the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the
eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates were twelve pearls; every several gate was
of one pearl: and the street of the city was pure gold, as it were
transparent glass.

And I saw no temple therein: for the Lord God Almighty and
the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to
shine in it: for the glory of God did lighten it, and the glory of the
Lamb is the light thereof.

And the nations of them which are saved shall walk in the
light of it: and the kings of the earth do bring their glory and
honour into it.

And the gates of it shall not be shut at all by day: for there
shall be no night there.

And they shall bring the glory and honour of the nations into it.
And there shall in no wise enter into it anything that defileth,
neither whatsoever worketh abomination, or maketh a lie: but they
which are written in the Lamb's Book of Life.

The first five verses of the 22nd chapter:

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him:

And they shall see His face; and His Name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

May God add His blessing to the reading of His Word!

After the CHOIR had rendered the anthem—"O LORD, HOW MANIFOLD ARE THY WORKS!"—hymn No. 353 was announced.

"Come unto Me," it is the Savior's voice,
The Lord of life, Who bids thy heart rejoice;
O weary heart, with heavy cares oppress'd,
"Come unto Me," and I will give you rest.

Cho:
"Come unto Me," "come unto Me,"
"Come unto Me, and I will give you rest."

Weary with life's long struggle full of pain,
O doubting soul, thy Savior calls again;
Thy doubts shall vanish and thy sorrows cease,
"Come unto Me," and I will give you peace.

Oh, dying man, with guilt and sin dismayed,
With conscience wakened, of thy God afraid;
Twixt hopes and fears—oh, end the anxious strife,
"Come unto Me," and I will give you life.

Rest, peace, and life, the flow'rs of deathless bloom,
The Savior gives us, not beyond the tomb—
But here, and now, on earth, some glimpse is giv'n
Of joys which wait us thro' the gates of heav'n.

APOSTLE E. L. CAREY led in the GENERAL SUPPLICATION.

Our Heavenly Father, we come again unto Thee for Thy blessing. We thank Thee because a Way is open for us to come to Thee; and Jesus the Christ, Thine Only Begotten Son, our Savior, has opened the way.

And so we gladly come to Thee, asking that Thou wilt hear us and bless us. We thank Thee for all Thy goodness to us during the week that has passed and gone. Thou hast been so good to us—Thy mercies have been many. We thank Thee because Thou hast been near to us, and Thou hast promised at all times to bless those who seek Thy face.

We thank Thee that Thou art not a God Who is afar off, but that Thou art near to Thy children at all times. We thank Thee for the faith that we have that has come from heaven into our hearts—the faith that gives us confidence to come into Thy presence, and confidence to obtain Thy blessings; not because of anything good that we have done, for we have all fallen short of the glory of God, but because of what Jesus has done for us—because of His wonderful love.

Hear us, O God our Father, and grant to each one of us the blessings which we need. Thou knowest all about us, Thou knowest each heart here; we would not try to hide anything from Thee at all. We know we are unworthy, and although we feel our unworthiness, still we know that, because we can come to Thee, we can find peace and joy through Jesus the Christ.

Hear us, we pray Thee, at this hour, and bless us. We pray Thee for all of Thy dear children everywhere, for all who love Jesus the Christ in spirit and in truth, wherever they may be. Father, we pray Thee to gather Thy dear children into one, so that the prayer of Jesus the Christ Thy Son, may be fulfilled. We thank Thee because it will be fulfilled, and we look for that great and wonderful day when the fulfillment shall take place.

Hear us, O God, for all Thy dear children in the Christian Catholic Apostolic Church in Zion wherever they are—whether in South Africa, or in China, or in Canada, or in Australia, or wherever else there may be found every one who loves the Lord Jesus Christ, and who stands today under the Banner of Zion. We pray that Thy blessing may rest upon them.

Hear us, O God, we beseech Thee at this time for Zion in Zion City—for Thy dear children here. We thank Thee for a noble company of people who love Thy Name, who have come here to do Thy will, and who are determined by Thy help to carry out the plan which Thou hast put into our hands.

Father, Thou knowest all about us. Thou knowest our struggles; Thou knowest the battles that have been fought for righteousness here, the battles that are being fought, and the battles that are still to be fought. We look to Thee for Thy help and for Thy Spirit. We thank Thee because Thou hast promised never to leave us nor forsake us, but in every hour of need to supply our wants out of Thy riches in glory.

Bless, we pray Thee, our beloved General Overseer at this time. We pray that Thine arms may be about him; that the Holy Spirit may be his consolation, his comfort, his guide, and his strength. Oh, hear us for him, we pray Thee!

In Jesus' Name we ask Thee to bless every officer, every member. We pray that we all may have the love of Christ shed abroad in our hearts; that more and more we may be found turning away from everything that would tend to draw us away from things divine. Help us set our faces, day by day, toward Heaven, our goal, and to go on to do the work Thou hast given us to do, remaining faithful even to the last.

Now bless this service abundantly, we pray Thee. Bless Thy true servant as he speaks the words of life to us. O God, may we all be abundantly blessed and strengthened.

Hear us, we pray Thee, for the sick, the troubled, and the tried. May we all ever seek earnestly to please Thee first, and then we know that everything else will be all right.

We ask these blessings in Jesus' Name and for His sake; Amen.

While the Tithes and Free-will Offerings were being received, Dr. Hyland Em. Wilson played an offertory on the Pipe Organ; after which Apostle Carey made the usual Announcements for the week.

The Senior Choir then rendered the Selection, entitled, "REJOICE, O YE RIGHTEOUS!"—after which Apostle Carey announced hymn No. 110.

There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there.

Cho:
In the sweet by-and-by,
We shall meet on that beautiful shore.

We shall sing on the beautiful shore
The melodious songs of the blest,
And our spirit shall sorrow no more,
Not a sigh for the blessing of rest.

To our bountiful Father above,
We will offer our tribute of praise,
For the glorious gift of His love,
And the blessings that hallow our days.

INVOCATION by the GENERAL OVERSEER:

Let the words of my mouth and the meditations of my heart, be acceptable in Thy sight, and in the Name of Jesus the Christ and in the power of the Holy Spirit, be sanctified unto the good of all present; O Lord, my Strength and my Redeemer. Amen.

ADDRESS

GENERAL OVERSEER: Apostle Darms read to you the 21st chapter of the Book of Revelation, and five verses in the 22nd chapter. They ought to be read again.

We have here drawn for us the most wonderful, the most sublime, and the most important picture, ever drawn—drawn by Him Who in the beginning created the heavens and the earth, and Who—thanks be unto His glorious Name!—in His own time, in fulfillment of His wonderful Plan of Redemption, will renovate and subdue and purify and beautify this earth, making it far more wonderful and more beautiful than in the beginning.

The Bible Portrays the Story of Paradise Lost and Restored

I would have you carry home with you this thought, which I pray may linger with you continually: That in the very beginning of God's Word we have the sad story of Paradise lost; and in the closing chapters of the Book of Revelation we have the glad story of PARADISE RESTORED.

In one of the standard classical Greek works, which is read in most colleges, there appears this statement: "Things are the passages to their opposites;" and I know of no place where this truth is more clearly set forth, than in the Book of Revelation.

You are acquainted with the introduction, with the opening of the Seven Seals; and as we approach this wonderful picture—the new heaven, the new earth, the Holy City, the new sphere of man's habitation, the new abode, the new conditions under which he will live—let us remember that the seven angels, holding the seven vials, have poured them out, creating awe and terror—scenes of famine, of war, and of death; and from that great extreme we pass at once to behold the picture which God brought before the beloved Apostle, in the new heaven, the new earth—the Holy City—the place where many of the things that now are will not be; the place where many things will be that now are not.

We have come to the place, as we turn our eyes upon this

picture, where the war is over; the harlot has had judgment passed upon her; the dragon, so often mentioned, has been covered with defeat; the first and the second beasts have been cast into the lake of fire; Hades and death are no more; the resurrection is passed; the judgment is ended, and a voice is heard from the throne, saying, "Behold, I make all things new."

No Picture Excels that Drawn of Jehovah of a New Heaven and a New Earth

The prayer of my spirit this day has been, that in my ministry I might be able to turn men and women away from this earthly scene, with its restlessness, with its sin, sickness, disease, death, pain, crying, and sorrow—and get them to fix their eyes upon that *wonderful picture*, compared with which the greatest picture ever painted by the world's greatest artists, sinks out of sight.

How much there has been written about the master-pieces of the world's renowned artists! How the newspapers have heralded far and wide the purchases, by multi-millionaires, of the richest and rarest pieces of art, from Europe! But I desire to emphasize here today, that all theses works of art are as NOTHING, compared to the picture upon which you can feast your eyes this afternoon—a picture drawn by the hand of Almighty God Himself—a picture, not of the first heaven nor of the first earth, not of the present heaven nor of the present earth; but a picture of the NEW heaven and the NEW earth, which shall be the habitation of the redeemed and the saved of the world, who have suffered here on this earth; and this same earth, rid of the curse, purified by the fires that shall burn in the Last Days, shall be the scene of that same Savior's mighty triumph over sin, sickness, death, and hell; and then it shall already have been written, "Death is swallowed up in victory."

How the warrior must rejoice when the last battle is fought and the armor is laid aside! How the traveler, crossing the sea, must rejoice when he reaches at last the haven of safety! And so this afternoon, I want ZION, by an eye of faith, to look in upon the NEW heaven and the NEW earth—the Holy City—the New Jerusalem; and then with renewed declarations of enmity against sin and sickness, death and hell, to press forward a few fleeting years more, and enter into that which this afternoon you can see only by an eye of faith.

May God forbid that it should be necessary, before you will turn away from earthly things, and the fleeting things of time and sense,—may God forbid that it should be necessary for Him to have to bathe your cheeks in tears and wash your eyes, until freed from the things that now obscure, you will then turn them toward this beautiful picture, the NEW heaven and the NEW earth—the Holy City—the New Jerusalem.

If I can succeed this afternoon in one thing—turning your eyes from the earth, from gold and silver, from houses and lands, away to that eternal home—then I shall go from this platform feeling grateful to God, and knowing that I have rendered to you a valuable service for time and for Eternity.

A NEW HEAVEN AND A NEW EARTH!

"Behold, I make all things new," says the voice from the Throne of God. Then he proceeds to draw a picture of this new state of purity and of bliss.

The New Jerusalem No Place for Evil or Evil-doers

As Apostle Darms read these chapters, I sat here and I wondered whether you noticed that into the new heaven and the new earth—the Holy City—the New Jerusalem, no coward, no unbeliever, no abominable, no whoremongers, no sorcerers, no idolaters, no liars—none of them shall enter through the gates into the Holy City.

He that lies, and loveth and maketh a lie shall never behold, he shall never enter into that eternal home which God will prepare for the redeemed.

May God help you to realize that the time has come when the separation must be complete. We were expected to have a little foretaste here, where God's people would gather, where there would be no citizen who was not a child of God, where there would be no inhabitant who was not looking for the coming of the King, where intoxicating liquors would never come, where the vile tobacco would never invade, and where the alien would be kept outside—but, alas, we must, today, in sorrow bow our heads—while we thank God for all that He has given us, for every good thing, and for every privilege and opportunity, we must bow our

heads and say that even yesterday, men who were once Elders and Deacons joined hands with men who reeked in filth, whisky and tobacco, and cast their votes for an officer who would maintain the use of intoxicating liquor and the use of tobacco and every other vile thing out of hell within Zion City's borders.

However, the time will come when the separation will be complete; for God's Word has declared it. Not one thing that defiles can enter into the New Jerusalem—the Holy City.

May God help me this afternoon, may God help you, to bow before His altar and put upon it our lives, our houses, our lands, our silver and gold, our last drop of blood, to build the *first* ZION CITY—a City that shall stand for THE KINGDOM OF GOD, and against everything that is wrong. Then I believe, having taken part here, having sacrificed and toiled day and night, that home yonder will be all the sweeter and all the more precious to us—for having done what we could here to honor God and to build a City that should be a City of God.

John Alex. Dowie the Pioneer and Zion in the Lead of All Reforms

Oh, I do thank God this afternoon that ZION has led the way. In the Massachusetts legislature the other day, was introduced a bill, prohibiting the use of tobacco in all public places; and, as one writer said, should this bill pass and become a law, every one who steps upon the soil of the old Bay State will be greeted by a sign—"The Use of Tobacco prohibited Here."

I thank God that the legislature of Michigan, last week, passed a law prohibiting the sale of cigarettes to and the use of cigarettes by any one under twenty-one years of age; and prohibiting any man from teaching in any state school, who uses cigarettes; and prohibiting any student from receiving a diploma or a degree from any school in the State of Michigan that receives state funds, if that student uses cigarettes.

I thank God that, in the State of Iowa, there is every evidence that the liquor traffic will be swept out by January 1st, 1916. I praise God that Saturday night, last night, at six o'clock, eighty saloons in the City of Des Moines closed their doors.

I thank God that John Alexander Dowie was the pioneer, and I am glad to notice in different papers that editorial articles give him credit for having led the way in the fight against tobacco and against trashy literature; and may God help us to hold to our heritage, if it costs us our lives.

My brothers and sisters, we have a heritage in ZION which is worth all we have; it is worth our lives, if need be, to maintain it.

This afternoon I say, humbly and meekly, that I have given more than money—I have given my HEART'S BLOOD to save ZION CITY; and I say again, bowing before my Loving Heavenly Father, that had it not been for my toils and sacrifices, on the human side, you would have no ZION CITY this afternoon. If you do not realize it, then it is because you are not conversant with the facts; for it is true.

Oh, I say to you, God HAS NOT forsaken us!

Do you think God is dead?

Not so; and every transgressor, sooner or later, will have to pay the penalty for having turned his back upon the light.

ZION, our faces are toward GOD! Let us fight on as Christian men and women, with an eye single to God's glory, and we shall have ZION CITY; and the day will come, before we are called to that eternal home about which we have read, when we will have a ZION CITY free from liquid fire, free from tobacco, free from the vices of the world, and the ZION Banner will float triumphant over all of ZION CITY site; and every inhabitant will be a child of God, every house a house of prayer.

The Holy City Involves a New Environment, Government and Dispensation

If we are faithful God will never forsake us—He will see us through.

THE NEW HEAVEN and the NEW EARTH! What shall I say?—a *new environment*. Sometimes the word "heaven" is used of the surrounding atmosphere.

In Jewish writings we are told that there are *three heavens*—first, where the birds fly; second, where the stars are; third, where God's Throne is.

A NEW HEAVEN AND A NEW EARTH—a *new environment*, so to speak, it seems to me is the best explanation.

A new government!

A new dispensation!

A spiritual movement that will correspond to the physical changes that will transpire on this earth as it passes through the fires of the Last Days.

"And I saw a new heaven and a new earth:" and not only a new heaven and a new earth, but "there was no more sea."

The lesson that was read to you is the wealthiest portion of God's Word in symbolism. Do you wonder that God the Almighty summoned, in these chapters, the wealthiest symbolism possible? for He was portraying the glory of the Holy City—the New Jerusalem.

Consequently, He took all of the most beautiful and the most precious stones known to man, to picture the wealth, the glory, of the Holy City—the New Jerusalem.

Before John, the Apostle, was banished to the lonely Isle of Patmos, under the cruel Roman Emperor, Domitian, Jerusalem had fallen.

Oh, do you remember how, when a vast multitude was assembled, they were asked the question: "Whom will ye that I release unto you? Barabbas, or Jesus Who is called Christ?" And the chief priests and elders said, "Ask for Barabbas;" and they shouted for Barabbas. Then Pilate said unto them, "What shall I do then with Jesus Who is called Christ?" And the people said, Away with Him! Crucify Him! Let His blood be upon us and upon our children!" And before the Apostle John was banished to the lonely Isle of Patmos, for Christ's sake, Jerusalem had fallen.

Oh, what a terrible calamity!
How sad!

The New Jerusalem Surpasses the Excellence and Glory of the Old

While the beloved City was being destroyed by Titus, with His Roman army, mothers waded in the blood of their own children, and of their husbands and fathers; mothers, reduced to sore straits, ate the flesh of their own offspring. Read the story in "Josephus," of the destruction of Jerusalem.

John, on the lonely Isle of Patmos, with pathos, with deep tenderness, says, "And I saw the Holy City, the New Jerusalem,"—the old Jerusalem had been destroyed.

And then as God proceeds to pen the picture, He shows that the New Jerusalem had in it everything that was worthy in the old Jerusalem and a thousand-fold more.

The Holy City—the New Jerusalem.

And then He proceeds to tell us about this New Jerusalem, and I want you just to follow the description of this New Jerusalem.

I desire to emphasize again, to the officers and to the members, that these chapters are full of symbolism. We are not to think of a literal city—foursquare, twelve literal gates, twelve thousand furlongs long, a hundred and forty-four cubits high. These are symbols; and when you study them you find out that they far transcend the grandest city the earth ever saw. I suppose it would be true to say that Babylon, of all the cities that have ever been built, in size and in beauty of arrangement, surpassed any other city that ever graced the earth.

We boast of modern achievements, and we talk about our wonderful engineering feats; but I tell you, and scholarship will bear me out, the ancients did things which our engineers cannot do, and they had some accomplishments that far transcend the greatest accomplishments that we have in this the Twentieth Century of the Christian Era.

Now the name "Holy City"—New Jerusalem.

I desire you to look at the 17th verse of the 21st chapter: "And he measured the wall thereof,"—what kind of a reed did he have? A golden reed.

"And he measured the wall thereof, a hundred and forty and four cubits,"—or two hundred and sixteen feet; being the symbolical principle indicating that this city was so high that it was absolutely safe and secure from any and all assaults that could be made upon it.

"And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

One hundred and forty-four cubits, or two hundred and sixteen feet!

Notice again, in the 18th verse:

"And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass."

"And the foundations of the wall of the city were garnished with all manner of precious stones."

The Entrance to the Holy City Guarded by Twelve Angels

There were twelve gates, and what do we find at the gates? Twelve angels guarding the gates; showing that where the walls ended and the gates were, in order to enhance the description of its safety and security, twelve angels were placed, so that no liar, no unclean man, no alien, could ever darken the door of the Holy City—the New Jerusalem.

And on the gates we find the names of the twelve tribes of Israel, showing that no persons except Israelites will be permitted to enter through these gates into the Holy City.

In the 14th verse we are told that the wall of the City had twelve foundations, and on the foundations you have the names of the twelve apostles of the Lamb.

Now, as you read the Book of Revelation, and you come to where they sing the Song, Whose song is it? It is the SONG OF THE LAMB. When they ascribe praise, it is ascribed to the Lamb. The Book of Life belongs to the Lamb. It was the Lamb of God Who was found worthy to open the Seven Seals.

The LAMB OF GOD—all the PLAN OF REDEMPTION rests upon the life and the atonement of the Lamb of God; all the glory is the glory of the Lamb.

Thanks be unto God!

As I told you here two weeks ago, Jesus the Christ, the Lamb of God slain from the foundation of the world, gave to us the plan of redemption; and I tried to lead you as near to God as I knew how, and to show you what your privileges and opportunities are.

Remember, my hearers, life here, at best, is only for a few fleeting years. I have been thinking how foolish men and women are. Forty, fifty, or it may be seventy-five or eighty fleeting years, that pass by as quickly as the mist disappears before the sun, or a meteor flashes across the sky,—and there before you is a NEVER-ENDING ETERNITY.

People Continuing to Grieve the Holy Spirit Must Die without Repentance

And yet, what are the rank and file doing today? Groveling in the earth; spending their time, their talents, all they are and have, on temporal things, with no thought of Eternity that is before them.

This afternoon you think you will serve the devil for seventy years or more, and then when the cold, icy hand of Death reaches for your heartstrings, you imagine you can, in five minutes, make all the preparation necessary for a never-ending Eternity.

I tell you NO!

You may have your will made here, and you may have a competent lawyer fix up all your affairs of earth and look after everything here,—see that your wife and children are provided for, and so on—you poor fool, and then when Death comes to your door, you must look up to God your Maker, and say, "I have never given you a moment; I have never made any preparation for the hereafter." And then you have to repent on your deathbed.

I tell you NO!

If it were true that you had never heard of Jesus, if you had never had the light, it might be possible; but not so with men and women with whom the Holy Spirit has plead for years and years.

You know, my brother, my sister, how the Holy Spirit has come to you in the silent watches of the night; how the Holy Spirit has come to you time after time and has plead with you to do certain things, and you would not do them; and the opportunity goes, and it goes forever.

Again I desire to repeat Horace Mann's maxim, which today lives in the minds of a multitude of people, and will live on and on. In reference to opportunity, he wrote:

"Lost, somewhere between Sunrise and Sunset,
Two Golden Hours, each set with sixty Diamond Minutes.
No reward is offered, for they are lost for ever."

And so, my brothers and sisters, how sad that you should have lost precious hours, and precious days, weeks, months, and years that you never can recover.

There is no hand of man strong enough to roll the wheels of time backward! There is no man who can snatch again the records of his life, and say, "Let me have that record I made last year, I want to blot out this word—I want to erase this deed."

No, you cannot do it! All of your words and deeds have been placed on record in Heaven, and you will face them in the Day of Judgment.

Oh, think of it! For we must all appear before the judgment

bar of God, to give an account for all the deeds done while here in the body.

God knows! Yès, God knows all about it!

Terrible Conditions Faced by Those Excluded from the Holy City

Oh, the Blessed Christ, Who sits at the Right Hand of God, is praying for you and interceding for you! Mothers have interceded for you with tears. Perhaps some loved ones, in the last words they spoke before they left the body, pleaded with you to give yourself to God.

Some people will never have anything but the cold logic of events. All the love of God all the sacrifices of Jesus, all the pleadings of the Holy Ghost, all the burning sermons, all the pleadings of holy men and women,—they all go for naught. But at last, at last, you will want to listen, but it will be too late.

My brothers and sisters, do not make any mistake about it, the finally impenitent go to hell. They are shut out of this Holy City.

Think of it! Think of being shut out of the Holy City! Think of being shut outside! And with whom? With the dogs, with the filthy, with the unclean, with the liars, with the abominable, with the cowards, with the unbelievers. Think of having to live with them, away from God, away from Christ, away from the Holy Spirit, away from all the angels, away from all the saints of God!

Will you take the risk?

God have mercy upon you!

How can you afford to sit here today one second longer and not give your heart to God and consecrate your life to Him? How can you withhold your farms, your gold and silver, your life, when the call is made to build a ZION CITY.

How can you do it for one minute longer?

If you do it the day will come when the Holy Spirit will never ask you again, and that bright and shining crown, which God holds today and which He would put upon your head, will be given to another, who will hear the voice of God and will bring forth the fruit of an earnest Christian life.

Now just a word about the foundations.

You know, I have attempted the impossible this afternoon. While you were here this morning I was reading and studying and praying, and I said to myself when I closed my Bible, "I am going to attempt the impossible this afternoon." What is it? To draw before your minds, as best I can, the beautiful picture of the eternal home of the saints.

Why, it is impossible! God tried it.

I wonder whether I can make this plain to you? Why did not God send an angel to be our redeemer? Why? Because an angel could not be our redeemer; He had to send His Only Begotten Son, in the likeness of sinful man.

Oh, how wonderful!

Christ was touched with the feeling of our infirmities. He was tried in all points like as we are. He had to become a man to become our Savior; an angel could not do it. And God, in trying to get you to understand what He had done, uses over two hundred names referring to our Redeemer. He tried to get the people to understand His mission, and what the plan of redemption means.

Why did God have them sacrifice animals? So that they might, under a school teacher, come to understand the sacrifice of the Lamb of God.

The Most Beautiful Things of Earth used to Portray the Holy City

God has done everything,—a thousand things, ten thousand things, to which I could refer in the Bible—in order to save you from hell.

You have no excuse this afternoon! No man has any excuse! God has done everything that could be done! And here He is drawing a picture of the ultimatum, the finality, the finish, of the great plan of redemption; and He is trying to make you see the Holy City, by telling you that this Holy City, the New Jerusalem, is one hundred and forty-four cubits high; that it is twelve thousand furlongs long; that its foundations are of Jasper (the Jasper stone is used in the Bible to convey to the finite mind the very glory of God Himself), sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, amethyst,—the most beautiful stones upon which the eyes of man ever were set. And He uses these to picture the foundations and to

show you that the Holy City far transcends the grandest of all the cities of earth. He brings to bear here the most beautiful, the most exquisite, the grandest, things of earth, to convey to you some idea of the Holy City—the New Jerusalem.

Once you went to the Columbian Exposition; you were delighted. You read of the Exposition in San Francisco, and you are amazed at its magnitude and at its beauty. Millions of people go there and feast their eyes upon the architecture, upon the display, and they say, a million, ten million times, "Isn't it grand! Isn't it beautiful! Oh, how wonderful!" But I want to tell you, it is as NOTHING, it is not more than a pinch of dust, compared to the HOLY CITY—the New Jerusalem, that lieth foursquare, one hundred and forty-four cubits high, with foundations of jasper, sapphire, emerald, topaz, and so on; with its twelve gates, and its twelve angels, and the inscriptions on the gates and the inscriptions on the foundation stones.

God has penned all this, and He has penned it for YOU, so that you might understand.

The beryl with all its beauty, the amethyst with its violet hue, and so on with each one of these wonderful stones that we might describe, God has used them—what for? To portray to you the beauty of the Holy City.

The Nations of the Redeemed to be Citizens of the Holy City

Look at the citizens of the Holy City! Who are they? We are told here that this Holy City is to be inhabited by the nations—not the nations of earthly nationalities, but the Word plainly declares that the New Jerusalem is to be inhabited by the "nations of them *who are saved*."

In the 24th verse of the 21st chapter, we read: "And the nations of them who are saved shall walk in the light of it."

The NATIONS OF THEM WHO ARE SAVED!

Thanks be unto God there is room in the Holy City for all the saved out of every nation, kindred, tribe and tongue.

I was thinking today, in this connection, of another portion of Revelation where the Apostle saw a multitude that no man could number.

Think if it!

Is there a mathematician here? How many could you number? And yet, a "multitude," the Apostle says, "which no man could number, of all nations, and kindreds, and people, and tongues." And they were dressed in white, the symbol of victory, and they all waved the palm branch.

Oh, what a wonderful picture!

What does this earth amount to? How fleeting are the things of this earth!

As I studied this Scripture today, I thought, "Father, there is unfaithfulness in ZION."

Do you put God first?

I want to tell some of you, with all solemnity, with all seriousness, you are going to lose out in this race. You mark what I say!

There never was a time when unfaithfulness was more dangerous than it is now. Do not forget that the ends of the ages have come upon us! We are not Ante-diluvians, neither are we inhabitants of the City of Jerusalem in the year 70 A. D. We are living in the *Twentieth Century of the Christian Era*!

The Terrible Tribulation Ushered in after the Close of the Gospel Age

The Gospel Age is now many years older than any other age in the history of the world. The Jewish Age lasted eighteen hundred and forty-six years. The Gospel Age is about to close.

O my brothers and sisters, this is not the harvest time when they are gathering the wheat and the chaff, but it is the harvest time when the messengers are gathering the wheat and the tares. Very soon the Day of Grace will close and there will be no Holy Spirit to plead with humanity.

The ministry of Christ was bounded on one side by Bethlehem, and on the other side by Olivet. The ministry of the Holy Ghost was bounded on one side by Pentecost, and it is bounded on the other side by the sounding of the trumpet; and the trumpet will be the last signal for the appearance of Christ, and then the Holy Ghost will go back to Heaven.

At that time all the saints will be taken out—there will not be anybody to pray, there will not be anyone to preach, there will not be any *salt* on the earth, and there will be no Light here. Sin will be rampant! And for three and one-half years the great and terrible day of God's vengeance will be upon the earth.

Oh, you may not like to hear me say it, but I say it as a student of prophecy: The European war is *only a part* of the fierce burning of the fires in the Last Days. How often God has pictured these wars, and told you in symbolical language that one-third of the human race would be killed! How often He has told you that droughts would come, and that men, scorched with the burning heat, would seek death, and could not find it!

These are the things that are coming to pass upon the earth today.

O my brothers and sisters, be careful! You cannot fool with God, for He knows you this afternoon. He can see right into the deepest recesses of your heart. He knows whether you are a hypocrite or not; He knows whether you are a pretense and a sham; He knows the sincere; He knows the genuine.

Oh, you cannot fool God! You may fool yourself, and you may fool your neighbors and your relatives and your friends, but you cannot fool God; for He knows the HEART—He knows the heart.

My brothers and sisters, it was nine years ago yesterday morning that I set my feet in ZION CITY. Have I faithfully proclaimed the Word? Is there one who can stand up today and say that I have not declared the whole counsel of God? Is there one who can say that I have not faithfully preached the Word? And if you are not saved this afternoon, if you are not a child of God, can you lay it at my door? Can you say that your blood is on my skirts?

I can say, humbly before God, I have died more than once on this platform, and I have died for YOU—that you might live, and that you might be ready for the coming of the King of kings.

Are you ready this afternoon?

Will you be numbered with the saved who shall enter the Holy City!

Now let me read a portion of this Scripture to you; I have alluded to it, but I desire to read it from God's own precious Word.

Cowardice Robs Many of God's Choicest Blessings

In the 21st chapter of Revelation, and the 8th verse, we are told who shall be excluded from the Holy City.

ZION, listen!

Everybody listen!

"But the fearful," or the cowardly—men and women who are afraid to do right. Why do not men and women do right? Because they are *afraid* to do right. Why do not some people come up and help build ZION CITY? Because they are *cowards*; they think more of what relatives will say than of what God Almighty will say—they are thinking more of what their associates will say than they are of what God will say.

Yes, you sing:

Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my All shalt be.

But do not forget that the girl who wrote that stanza gave her heart to God and accepted Jesus as the Messiah. Her own father and mother said, "You must leave our home, and leave it forever; and when you are ready to give up Jesus, you can come back."

She left her home,—can you picture that? Can you understand what that meant? And then taking a tiny scrap of paper, and dipping her pen in the blood of her bleeding heart, she wrote:

Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my All shalt be.

Keep that in mind, my brothers and sisters.

Oh, I have given up a little for Christ's sake—but not much. No, not much! My own beloved companion, for standing for God and ZION, was not even allowed for a time to write to her own home. But did she ever falter? Did she ever waver? Not once! Not once!

That is the reason ZION is so precious to some. I tell you, I was impressed by what a certain person said to me yesterday: "The reason why some people are unfaithful in ZION, and the reason why they do not make any progress is because they never had to give up anything to get into ZION."

Sacrifice and Self-denial, the Measure of God's Blessings to us

There is a great deal of truth in that. You know, that which costs nothing is worth nothing. It is when you have to sacrifice, to deny yourself, and to give up something that you get something that is worth having.

My brothers and sisters, this afternoon I plead with you for a full consecration! You can make it sitting right there. You can say, "My God and Father, take me just as I am and make me what I ought to be, in spirit, in soul, and in body. Give me power to do right, no matter what it costs—even though it means giving up father, mother, brothers, sisters, relatives, friends, loss of property, and all that I hold dear. Father, help me to do Thy will, because a few more years and it will all be over."

Oh, how sweet the Christian life is!

The Savior said to His disciples, "Launch out into the deep!" And I would to God this afternoon that everybody would just take a leap right out into the ocean of God's love, and have no fear at all; for God will never fail you and God will never forsake you.

My brothers and sisters, do not think for a minute that because the devil has taken away my companion I have not once more, as never before, looked up to my God and Father and sworn enmity against sin and sickness and disease and death and hell! And by God's help I will fight them as never before and be faithful unto the end.

That is the only stand to take.

Why, of course we cannot understand some things. I do not hesitate to say it for a minute, for I know it is the truth, that a more consecrated, a more devoted, a more unselfish life is seldom found than the life of her whose spirit is with God this afternoon.

If I were to tell the story of all we went through from the time we were married, on August 11th, 1892, then you would see what it has meant during these twenty-two years to follow our Lord and Master.

And has not God blessed us?

Yes He has! While we never had a home, never knew what a home was—we never bothered about a home, never had a thought of a home. But she has a beautiful home today, and I will have one if I am true and faithful, and so will you.

And yet some people say, "Catch me putting up my home to build ZION CITY!"

Unspeakable Joy Awaits those who Sacrifice for God's Cause

Why, bless your life, brother, sister, you ought to be willing to put your home, your life, and everything you have to build a ZION CITY, and say, "Glory to God that I have the opportunity to do it!"

I will never forget when we bought this estate four years ago, when we were putting up one hundred thousand dollars in subsidiary mortgages, and when we had all we wanted, did you ever see such a scene? Why, there were men and women in this Church who sat and wept because we did not need them. When I told them, "We have all we need to put this deal through," and they were not in the picture of those who had put up their homes to build ZION CITY, they sat and wept.

Do you feel like weeping this afternoon for the privilege of putting everything you have to build ZION CITY? If you do, then you have joy in your heart, unspeakable and full of glory.

O my brothers and sisters, I cannot put it into words! As I sit in my study and commune with God, it all seems so plain to my own mind and so real to my spirit, and I wish I could come up here and put it into words. If I could, I would preach you a sermon. I never preached in my life. This afternoon I know I have never preached in my life. I have only *tried* to preach. But if I could give to you what I have when I come from my communion with God, this old Tabernacle would seem like Heaven.

May God help us to learn how to pray and how to preach. What is preaching?

It is telling of the good things of God. That is all it is. Now the cowards are going to be left out.

Afraid!

Of whom are you afraid, young man?

"Of father."

Of whom are you afraid, young woman?

"I am afraid of mother."

Another one says, "I am afraid of my aunt. She said she was going to leave me fifty thousand dollars, but if I stand up for ZION I will be disinherited."

Afraid of this one and afraid of that one!

I tell you this afternoon, my brothers and sisters, before God, you have to make your choice! Christ said, "Take Me, or take your relatives and let Me go!"

There is the test!

Which will you do?

Cowards! Cowards! Full of fear! Full of doubt!

Perfect Love Enables one to make a Complete Sacrifice

O my brothers and sisters, what is it that casts out fear? Is it not *perfect love*? Yes!—"Perfect love casteth out fear."

Now, the fearful and the unbelieving—oh, think of it! "When the Son of man cometh, shall He find faith on the earth?" Think of that! That is a very solemn question; and we are coming right up to it.

"When the Son of man cometh, shall He find faith on the earth?"

"—And the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars,"—they will all be shut out.

After reading this eighth verse, is it possible that there is a man or a woman sitting here this afternoon who belongs to one of these classes? If so, then it is a settled fact, it is a foregone conclusion, that so far as the Holy City is concerned you will never live in it. Don't you know it ZION? I wish I could burn this into your hearts!

We are spirit and we are flesh; and we are either living in the spirit or in the flesh. If you follow the flesh you will reap corruption! If you follow the Spirit you will reap *Life Everlasting*!

There never was a bigger lie of the devil than the lie that: "Oh, well, you have to have some recreation and some enjoyment and some pleasure. You cannot sing all the time, and you cannot pray all the time, and you cannot sit down and read your Bible all the time."

Ah, my brothers and sisters, you might just as well say, when you have given your children food—twenty articles of splendid food—"Oh, well, they must have a little tobacco and whisky, and a little brandy, and a deck of cards. Of course, you cannot, you know, you cannot tie them down here to eating cake and pie and chicken and beef and potatoes,—they have to have a little beer and whisky and tobacco."

There is just as much sense in one as the other.

I do not care whether it is a boy of eighteen or twenty-five, or a girl of sixteen or twenty,—get them converted! Then they will not be asking for things that are not of God. They will find their joy in spiritual things.

I will tell you, show me a boy or a girl who wants to get out of the home the minute they have eaten their supper, out from under the influence of father and mother, and go trotting around, and I will show you a boy and a girl who will go to the devil absolutely.

A united, sanctified Home a Real Foretaste of Heaven

What is nearer Heaven than home?

How much do you appreciate your home?

Some of you fathers and mothers here, you know what it is now. One time you had all your loved ones at home with you, and you know what a joy it was to have them all gather around the table with you. Some of them have gone to heaven now, some have married and gone away for themselves, and others have taken up this profession and that profession and you are left alone in your declining years.

What a joy it is to get your family home once a year!

You just wait until father and mother pass away!

You know, some people never have a serious thought about anything. Death is a joke! Heaven is a joke! Hell is a joke! Everything is a joke! They never have a serious thought about anything! I have seen people in an audience, when I have painted a picture of Christ on the Cross, sit and whisper and laugh while I was doing it. I have seen people laugh when they were singing a hymn that would melt a heart of stone. Some people are absolutely indifferent to such things.

Yes! But I want to tell you, there is a time coming when everybody will *wake up*! You mark what I say!

"God is not Mocked; for Whatsoever a Man Soweth, That Shall he also Reap"

I will never forget a story which I heard told by Ralph Wells, a Wall Street broker, a man worth forty million dollars, who after he retired became one of the greatest slum workers in Paris and London. He was a wonderful man. I heard him tell this story, the incidents of which came under his own observation. An old man was on his way to a meeting, and as he drove along in one of the streets of New York, a couple of young fellows came out of a saloon, recognized him, and one of them said to him, mocking him (because he had been in one of his meetings where he had pleaded with him to give his heart to God), "Well, old man, how far is it to hell?" Before six o'clock next morning that young man was a corpse, having been killed that night. He found out how far it was to hell, and, so far as he was concerned, it was only a few hours, only a few rods.

Oh, how debased some people are!

Why, don't you know, there are some people that it seems you can make no impression on them at all! I talked to a girl in my office the other day, who said to me, "I want to go to hell, and the sooner I can get there the better I will like it." I said, "Young woman, you are the most depraved, the most degraded, unfeling human being that it has ever been my privilege to talk to!"

You will find people of that kind!

Now my brothers and sisters, I desire to say this here: You will DIE AS YOU LIVE. Don't you know that? Oh, how often I have seen it! You die exactly as you live. All the sins of one's life will roll up in a bunch in the last hour that is spent upon this earth. If you have been a profane man, you will curse; if you have been a blackguard, you will indulge in vulgarity; if you have been a brute in your home you will go out in a storm. You die as you live!

My brothers and sisters, I want to do all I can that you may have entrance into this Holy City.

Zion City Patterned after the Holy City Coming Down from Above

I wonder sometimes whether some of you are fit to live in ZION CITY? There are a lot of people here who are not fit to live in ZION CITY! They never had any business in here, they never belonged here, and they are only tools of the devil who are doing everything they can to *damn* ZION CITY, and to *destroy* it; but if we are true and faithful they will never be able to destroy it.

I believe God founded ZION, and I believe God founded ZION CITY. I believe God raised up John Alexander Dowie to do a specific work; and I believe the foundations of this City were soundly and properly laid. Just because we have had troubles and trials and difficulties, that does not amount to anything—that is all right. I would not give the snap of my finger for a man who does not thank God for difficulties as well as for other things.

Difficulties develop character.

And when I heard a little man who was criticising Doctor Dowie, say, "Well, if I had been founding ZION CITY I would have done so and so," I thought to myself, "Why, it is too ludicrous for an intelligent man to talk about!"

"If I had been founding ZION CITY!" Well, in that case there would have been no ZION CITY founded. Why, it is so foolish and so stupid!

I want to tell you, my brothers and sisters, as time passes you will begin to see a great many things clearly, and you will understand some things that have been mysteries. You will find out that Doctor Dowie was a *man*, as was Moses and Abraham, and David and Solomon, and other prophets of God.

The Divine Thread in Zion's Work Continues Unbroken

As a gentleman from Melbourne said to me, "The Divine thread never broke; the only thing that did break in ZION's history was the *human* thread." And he was quite right.

There is a Divine side, and there is a human side. Turn your eyes to the beautiful Message that went out to all the world! Look at the saved; look at the healed; look at the blessed; look at those who were brought to Christ. And then look at this City! Look at the plan of the City! Get your eyes on these things, and you will be silent. Then you will get your bearings and you will see things and understand them. Then you will understand that

you have a call now—what is it? It is a call to stand up and build ZION CITY and carry forward the work which he began. Will you do it?

That is the question—will you do it?

Thank God many are doing it, and that is the reason we are where we are today.

I desire you to notice the fifteenth verse of the twenty-second chapter:

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Then, again, the eighth verse of the twenty-first chapter:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

May God, by the Holy Spirit's power, burn these two verses into every heart here! May God help us to examine our hearts and lives this afternoon!

Do I belong to any of these classes? God forbid!

Do you belong to any of them?

May God forbid that there should be a man or a woman here who belongs to one or more of these classes!

Ah, if there should be one here, I plead with you to step over the line this afternoon! God is waiting to receive you, the angels have their harps all tuned and are waiting to rejoice over your repentance, and Christ reaches out loving hands which were pierced by the nails that were driven through them, and He PLEADS with you to come.

Will you do it?

Will you give your heart to God?

Not Carnal Weapons, but the Sword of the Spirit Used in Zion's Contests

Complete separation! That is what I would like to see. I love every one with a true love. I want to be kind to everybody. I am sorry, in the fight for ZION CITY, for her Principles, Truths, Ideas and Ideals, that anybody has had to be struck. You know I have always practiced the doctrine of non-resistance. I have sent men to preach the gospel, and they were left upon the ground for dead, as were Apostle Royall and Apostle Peckham and I never allowed them to strike back.

Our weapons are not carnal, they are spiritual.

However, I cannot sit down here and see a drug store, a tobacco shop, a pool room, drunkards, and other vile things coming in here and say nothing. I must acquit myself like a man and I must stand up for the right, and if some one gets hurt I cannot help it. That is their fault, not mine.

I would stand as I do if I stood alone. I thank God for a loyal constituency. I thank God for this company, and I thank God for loyal supporters throughout this Country and in other lands. I thank God for their faithfulness—many of them are standing alone. I thank God for them, but I would stand just where I stand today—for purity, righteousness, and a clean City—if I had to stand alone.

That is the position you ought to take—STAND FOR GOD!

This City is to be built to be a light to the nations of the world. If you think there is no interest in ZION CITY, you have not been around very much. There is *great* interest in ZION CITY. There are multitudes who have their eyes upon ZION CITY, watching to see whether we believe what we profess, whether we will live it, and whether we will consider this City worth putting our lives and our all into it in order to build it up. When we do it, multitudes will be saved and healed and blessed and prepared for the coming of the King.

What an opportunity.

Many Afflicted ones Looking to Zion for Teaching and Prayer

Do you not see the poor world? Do you see the sinful and the sick and the suffering and the dying? Oh, when I look at the prayer requests that come in from our workers! As I sat with my head bowed in grief in my home, and I went over the prayer requests, I noticed one from a young lady, twenty-one, who was taken to the hospital and operated upon, and she has forty-four holes in her body and has been sent home from the hospital to die.

Such are the results of operations!

Another request came from northern Ohio and was an awful

story. And so I went through them all, and there were a number of them.

No doubt you noticed in the papers where that noted man was operated on in a hospital in Berlin, and he died.

And so they are drugging and cutting the people by the tens of thousands; and it is ZION's privilege to take the Message to them.

Now, because some one is prayed for and is not healed, that does not make any difference. God does a great many things and permits many things that we do not understand.

How was it that God permitted Job to be afflicted from the crown of his head to the soles of his feet, when he was a perfect and an upright man? It was because Satan challenged the integrity of Job. He said, "Yes, you have hedged him about and You have protected him so that I cannot get at him, but You withdraw Your hand and let me touch his body, and You will see that he will curse You to Your face." God said, "He is in your hand, only save his life."

True Followers of the Christ Must needs Suffer Persecution

John the Baptist languished in the old castle of Machaerus. Did the Savior turn His hand to free him? The wicked old king, at the request of his adulterous spouse, sent and had the prophet's head cut off. God permitted it.

They took James and put him to death. God never turned His hand to deliver him. But when they put Peter in prison, God sent an angel to loosen the chains, let him out, open the gate and deliver him.

You go on with your work, and the Word of God rings clear and true, that the man who serves God and the man who lives for God is the man who comes under God's protection.

I will tell you, my brothers and sisters, some of you will never be tried very much; some of you will never be tested very much, because you do not amount to much.

As I told you once before, probably if I were not General Overseer, probably if I were sitting down there in a pew, or if I were in a corner somewhere, then perhaps I would not have to pass through a lot of things through which I pass. But you must look at my ministry; you must remember that my voice has rung around the world; that ZION's messages go into the United Kingdom, Europe, Asia, South Africa, Australia, New Zealand, every state in the United States, Canada, and the Islands of the Sea. It is not a ministry in a corner, nor in a little building to seventy-five people.

You must remember what I told you once before, that I never expect to suffer as Christ suffered. No man can suffer as Christ suffered, because no man approximates to the goodness of Christ. The holier you are, the better you are, and the more you will be persecuted—the more you will be tried in the fires.

Why God permits some things we cannot tell. We do not know. We do not have to know. One thing we know, that God is. We know that He sent Jesus the Christ and the Holy Ghost. We know the Bible is Inspired. We know we are marching on to glory. Let us stand by the Word of God and march right on from conquest to conquest and from victory to victory.

Zion's Issues Call for Christians with Bold Convictions

My brothers and sisters, ZION has an *issue*!

Do you not know, where there is no issue there is no battle! You will remember one time when there was a line drawn in this Country, known as Mason and Dixon's line, and all the people of the South, living in the North, went back South; and all of the people of the North living in the South went back North; and an issue was made, a battle was fought, a victory was won, and a *crown* was gained.

And so it is in God's battles. The line is drawn. On one side is God, Jesus the Christ, the Holy Ghost, life, health, Heaven, and everything that is pure and good; and on the other side is the devil, sin, sickness, death, hell, and everything that is foul and mean. And we will go to battle and we will fight manfully, and we will win the VICTORY; and at last we will gain the crown.

I desire to read to you just a few figures.

You notice what the Bible says here about this Holy City—about the twelve thousand stadia. The City of Alexandria was thirty stadia by ten; Jerusalem, in circuit, was three hundred thirty-three stadia; Thebes was forty-three; Nineveh, four hundred; Babylon, four hundred eighty; and the Holy City, forty-

eight thousand stadia around it. Do you not see how the largest cities of the world sink out of sight in comparison with the dimensions of the Holy City of God—the New Jerusalem.

Just a few words now as to what we have here that we will not have there.

This is a sad world.

I often say to people, "Oh, what a beautiful world!" This is a beautiful world! If you have traveled any around this country and other countries, how often you have exclaimed, "Oh, isn't it wonderful!"

The majestic mountains!

I do not know of anything in nature that so proclaims the grandeur and the majesty of God as the towering mountain peaks, snow capped.

Wonderful!

What a beautiful world!

Was it not beautiful a week or more ago when everything was draped in ice! As one editorial note said, "Today everybody can have diamonds." The trees, the vines,—the whole earth was draped in ice, glistening white. Oh, what a beautiful sight!

And then to walk out on a clear, moonlit night to study the stars and the planets and the moon! Oh, think of it! Think of it!

A beautiful world!

If there were no sin here, and no sickness and no disease and no sorrow and no death, oh, what a beautiful world it would be! But it is under the curse.

Now listen! Here are some of the things that are ever with us here, that will have no place in the New Earth and the New Heaven, and no place in the New Jerusalem—the Holy City.

Death, Everywhere Prevalent upon Earth, has no Place in the Holy City

No more death!

The Bible says, "And God shall wipe away all tears from their eyes." And so He will. Oh, will not that be a blessed time?

I remember reading more than twenty-five years ago these words: "The pathway of life, from the cradle to the grave, is moistened with tears; from the first anguish of the new-born babe to the gray hairs that go down sorrowing to the grave."

And that is true.

Death is a terrible thing! Oh, how I hate death! But it is appointed unto all men to die and, should the Lord tarry, you and I, all of us, will die—depart from this world.

Everywhere in the Bible Death is referred to as our enemy.

"The wages of sin is death." (Romans 6:23)

"The sting of death is sin; and the strength of sin is the law." (I Corinthians 15:56)

"For all have sinned, and come short of the glory of God." (Romans 3:23)

In this body are perishable elements. In this body are those things that make it subject, more or less, to a climate that is under the curse and to a hundred and one things. Life is a battle from the time we are born until the spirit goes out of the body. You know that as well as I do.

In the New Jerusalem there will be no more death.

Why?

Because we will have glorified bodies that cannot be attacked. There will not be in them one element that is perishable. They will be like unto the body that Christ has this afternoon. They will be bloodless bodies. Flesh and blood cannot inherit THE KINGDOM OF HEAVEN.

"And there shall be no more death, neither sorrow nor crying,"—that will be glorious, will it not?

My brothers and sisters in Christ, the Bible does not say we are not to sorrow for our loved ones. It does not say anything of the kind. The Bible does not say we are not to shed any tears. No!

I thank and praise my God that there is a great and deep fountain of love in my heart. I thank my God that there is a deep well of sympathy for poor humanity in my heart.

The Bible says we are not to sorrow as THOSE WHO HAVE NO HOPE! That is what it says.

There is lots of sorrow here, and lots of mourning, but when we get over yonder to the New Jerusalem there will be no more death and no more mourning and no more crying. Thank God

that joy will never have a shadow and there will be an eternal day that will never see a cloud.

No Sickness or Pain to be experienced by the Nations that are Saved

What is next?

"—Neither shall there be any more pain."

O my God, my God, how some suffer in this life! It breaks my heart when I see the way some are afflicted and how they suffer. Who but the dirty, foul devil could ever have been the author of a cancer? Who but he could ever have been the author of consumption? Who but he could ever have created small-pox, scarlet fever, diphtheria, and all other foul and loathsome diseases? They are a part of the curse. Horrible! Horrible!

I have prayed many times, every day for many days, that God would help this entire Church to throw themselves as never before into His loving arms for His care and protection.

My brothers and sisters, when we are living our best, it is poor enough. It is poor enough.

Do not boast, my brother. Do not boast, my sister. If we were all perfect, why, then we would not need any trials nor any discipline; but we are not perfect. And I know that if I am to be an inhabitant of that Holy City, if I am to be a member of the Church without spot or wrinkle, then I have to be tried in the fire and made every whit whole and whiter than snow. And so do you.

Now, the question is; Are you willing to pay the price? The prize is there, and you know what you have to do in order to get it. Are you willing to do it? God knows my heart and, so far as I know my heart, I am willing to pay the price; and I want to do it.

No pain, no suffering, no disappointments,—oh, no! Thank God there will be no more death, no more mourning, no more crying, no more pain, and no more curse.

Think of that! The whole curse shall be lifted.

And then it says, "And there shall in no wise enter into it anything that defileth."

And again, "There shall be no night there." I cannot say anything about this, for I do not know what it means. "No night there"—you just think of that! "No night there"—eternal day—no night.

The Worship in Heaven will be Without Forms or Channels or Ceremonies

Then there is the expression, "And I saw no temple therein." Now, I do know a little about that. There will not be any temple needed, nor any forms of worship. Worship there will be absolutely pure. Here we have to have forms. We are poor, weak, finite creatures, and the only way we can worship God is formally. But over there every foot of ground will be holy ground, and every moment will be sacred. We will not have to have any special days or seasons for worshipping God; for we will serve God *all the time* and in *every* place.

No temple, no forms of worship, no light of the sun,—think of that! No light of the sun! God is the Light! Jesus said, "I am the light of the world,"—He was God. There will be no need of any medium—that all will be done away with. There will not be any more passing of God's bounties through channels; they will come direct from Him.

Did you notice what it said back there? What did it say?—"Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

That is the finality of the Plan of Redemption—a perfect and absolute restoration of the relations and the fellowship between man and God.

No temple there, and no night there, and no need of the light of the sun, nor for any of the lights that men make—*God Himself is the Light*.

I have been telling you of the things that will not be there, and now I desire to mention some of the things that WILL be there.

Oh, praise God!

How often you have said, "Oh, sickness and sorrow and suffering and death, may God hasten the day when they will all be over!"

The day is coming, thank God, when it will all be over!

Here are some of the things that will be there that are not here.

A Description Given of the Wonderful Things found in the Holy City

A "River of Water of Life."

There was a River in the Garden of Eden, was there not? And there is going to be a River in the Holy City—the New Jerusalem; and there is going to be a Tree there—a Tree of Life. There was a Tree in the Garden of Eden—a Tree of Life; but they were prevented from eating of it.

So in this Holy City there will be a Tree and a River of Water of Life. There will be everything that is needed. Thank God! And the Throne of God will be there, and the saints will serve God. Oh, what a beautiful service it will be!

In the 22nd chapter and the 4th verse, we read:

"And they shall see His face; and His Name shall be in their foreheads.

And there shall be no night there;"

Oh, think of it!—THEY SHALL SEE HIS FACE!

Now, the River and the Tree and the Throne of God and the service of God, and they shall look upon the Face of God, and then what? What does it say they are going to do? It says they are going to REIGN WITH HIM!

How long?

FOR EVER AND EVER!

In the 20th chapter and the 4th verse we are told that they reign with Him for a thousand years.

In the 3rd chapter and the 21st verse we read:

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

That is only a temporary reign; but in the Holy City, the New Jerusalem, He will reign for ever and ever.

Thank God for that hope that is set before us!

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: AND THEY SHALL REIGN FOR EVER AND EVER."

That is the privilege of the saints.

A Description of Babylon, the Beauty of the Chaldees' Excellency

I desire to read to you a description of Babylon. Oh, what a wonderful City Babylon was!

"The City of Babylon was situated in the garden of the East; laid out in a perfect square sixty miles in circumference, fifteen miles on each side; surrounded by a wall three hundred and fifty feet high and eighty-seven feet thick, with a moat, or ditch, around this, of equal cubic capacity with the wall itself; divided into six hundred and seventy-six squares, each two and a quarter miles in circumference, by its fifty streets, each one hundred and fifty feet in width, crossing each other at right angles, twenty-five running each way, every one of them straight and level and fifteen miles in length; its two hundred and twenty-five square miles of enclosed surface, divided as just described, laid out in luxuriant pleasure grounds and gardens, interspersed with magnificent dwellings,—this city, with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its center, its hundred and fifty gates of solid brass, its hanging gardens, rising terrace above terrace, till they equal in height the walls themselves, its temple of Belus, three miles in circumference, its two royal palaces, one three and a half, and the other eight miles in circumference, with its subterranean tunnel under the River Euphrates connecting these two palaces, its perfect arrangements for convenience, ornament, and defense, and its unlimited resources,—this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at her feet, a queen in peerless grandeur, drawing from the pen of inspiration itself this glowing title, 'The glory of kingdoms, the beauty of the Chaldees' excellency,' sat this city, fit capital of that kingdom which constituted the golden head of this great historic image.

"Such was Babylon, with Nebuchadnezzar, in the prime of life, bold, vigorous, and accomplished, seated upon its throne, when Daniel entered its impregnable walls to serve a captive for seventy years in its gorgeous palaces. There the children of the Lord, oppressed more than cheered by the glory and prosperity of the land of their captivity, hung their harps on the willows of the sparkling Euphrates, and wept when they remembered ZION."

God's People Called upon to Prepare for Entrance into the Gates of the Holy City

Thanks be unto God that, although we have been exiles, we are going forward to another City—not to Babylon where we shall have to hang our harps on the willows and weep when we remember ZION, but we are going forward to that beautiful City where God shall dwell, where all the saints shall be gathered to sing the Song of Moses and the Lamb, and where we shall reign forever with God the Father.

All here this afternoon who will swear enmity against sin, sickness, impurity, unrighteousness, the devil and hell, and who by God's grace will press forward through the gates into that beautiful City, stand up and let us pray together.

(The congregation stood and repeated, clause by clause, after the General Overseer, the following prayer of consecration:)

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be in spirit, in soul, in body. Cleanse me from every sin. Purify me, Lord, and make me every whit whole. Give me a strong body, and fill me with Thy love and with the Holy Spirit. Help me to fight sin, sickness, death, hell, and everything that is wrong. Help me, by Thy grace, to press forward into that beautiful City, the Holy City, the New Jerusalem, where there shall be no more death, no more crying, no more pain, no more tears; but where there shall be the River of Life, the Tree of Life, the Throne of God, the service of God, and joy unspeakable. O God, bless all for whom I should pray, in Jesus' Name, and for His sake; Amen.

GENERAL OVERSEER: Please sing the first stanza of "NEARER, MY GOD, TO THEE." May God help us to draw nearer to Him than ever before!

Nearer, my God, to Thee
Nearer to Thee;
E'en though it be a cross
That raiseth me.
Still all my song shall be—
Nearer, my God, to Thee!
Nearer to Thee.

RECESSIONAL: "NOW GOD BE WITH US."

Now God be with us, for the night is closing;
The light and darkness are of His disposing,
And 'neath His shadow here to rest we yield us,
For He will shield us.

Let evil thoughts and spirits flee before us;
Till morning cometh, watch, O Master, o'er us;
In soul and body Thou from harm defend us,
Thine angels send us.

Let holy thoughts be ours when sleep o'ertakes us;
Our earliest thoughts be Thine when morning wakes us.
All sick and mourners we to Thee commend them,
Do Thou befriend them.

We have no refuge, none on earth to aid us
But Thee, O Father, Who Thine own hast made us.
Keep us in life; forgive our sins; deliver
Us now and ever.

Praise be to Thee through Jesus our salvation,
God, Three in One, the Ruler of creation,
High throned, o'er all Thine eye of mercy casting,
Lord everlasting.

BENEDICTION by the GENERAL OVERSEER:

Father in Heaven, we commit to Thy loving care and keeping this entire congregation—the officers and the members of the Christian Catholic Apostolic Church in Zion—we pray, Thy blessings upon them, upon all who love Thee in sincerity and in truth. Now may the grace of God the father, the communion of the Holy Spirit, the peace of the Blessed Christ, be with you every one and all of God's children everywhere, this day and evermore; Amen.

Subscribe for
Leaves of Healing

Some of the Most Important Meetings of
ZION'S FIFTEENTH
FEAST OF TABERNACLES

Wednesday July 14th.

The Fifteenth Anniversary of the Consecration of the Site of Zion Temple.

PUBLIC HOLIDAY IN ZION CITY.

Thursday July 15th.

The City Festal Day. Half Holiday in Zion City.

Lord's Day, July 18th,

2:30 P. M.

Full Processional and Recessional.

Address by the General Overseer.

Sacrificial Offering.

Right-Hand of Fellowship to New Members.

The Ordinance of the Lord's Supper.

Closing Address of the Feast.

PROGRAM

ZION'S FIFTEENTH FEAST OF TABERNACLES

by
**WILBUR
GLENN VOLIVA**

General Overseer of the
Christian Catholic
Apostolic Church in Zion

ASSISTED BY

Apostle Eustace L. Carey
Apostle Anton Darms and
Apostle Wm. S. Peckham

TO BE HELD, GOD WILLING, IN

Shiloh Tabernacle

ZION CITY,
ILLINOIS



From the
Evening of
Wednesday, July 7th
to the
Evening of
Lord's Day, July 18th, 1915

Wednesday, July 7th

7:30 to 9:00 P. M.

Presentation and Consecration of the People to God.

Address by the General Overseer.

Thursday, July 8th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

The First of a Series of Twenty-Minute Addresses by the General Overseer.

9:30 A. M.

The First Convocation of Zion Junior Restoration Host.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 9th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

"The Development of Zion City, and the Promotion of Zion Institutions and Industries." Addresses by the General Overseer, the General Manager and others.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, the General Manager, and others, on the subject:

"How every officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries."

Saturday, July 10th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Second Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 11th

9:30 A. M.

Convocation of Zion Junior and Senior Restoration Hosts.

Zion Bible School.

The Consecration of Young Children by the General Overseer.

2:30 P. M.

GREAT GENERAL ASSEMBLY.

Processional { Junior White-Robed Choir
Senior White-Robed Choir
Robed Officers
Uniformed Guards

Address by the General Overseer.

8:00 P. M.

Cantata. By the Junior White-Robed Choir.

Monday, July 12th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Third Twenty-Minute Address by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Tuesday, July 13th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fourth Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING, conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Wednesday, July 14th

**The 15th Anniversary of the Consecration
of the Site of Zion Temple. Public
Holiday in Zion City.**

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Fifth Twenty-Minute Address by the General Overseer.

2:00 P. M.

Full Procession headed by Zion Guards, Zion Junior Band, Zion Junior Restoration Host, Zion Junior White-Robed Choir, Zion Senior Band, Zion Senior Restoration Host, Zion Senior White-Robed Choir, and Robed Officers, will march around the Site of Zion Temple. The Procession will then reform and take the seats reserved for them in Shiloh Tabernacle, where an Address will be delivered by the General Overseer.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Thursday, July 15th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Sixth Twenty-Minute Address by the General Overseer.

**HALF-HOLIDAY IN ZION CITY
THE CITY FESTAL DAY**

3:00 P. M.

A PROCESSION HEADED BY ZION GUARDS AND ZION CITY BAND, consisting of the Municipal Officers of the City of Zion; All Officers and Employees of Zion Institutions and Industries.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Friday, July 16th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Seventh Twenty-Minute Address by the General Overseer.

10:30 A. M.

DIVINE HEALING MEETING. Conducted by the General Overseer. At the close of the Address, the General Overseer and the Apostles and Elders will pray with the sick who are seeking the Lord for healing.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Addresses by the General Overseer, General Manager, and others on the Subject:

"How every Officer, member and friend of Zion can help develop Zion City and promote Zion Institutions and Industries.

Saturday, July 17th

6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Eighth Twenty-Minute Address by the General Overseer.

3:00 P. M.

General Rally of all Officers, members and friends of Zion at Zion Stores.

Music by Zion Band.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

Lord's Day, July 18th

9:30 A. M.

Zion Bible School.

2:30 P. M.

Great General Assembly.

Full Processional of Zion White-Robed Choirs, Robed Officers, and all the Members of Zion Junior Restoration Host, and all the members of Zion Senior Restoration Host.

Address by the General Overseer.

Sacrificial Offering.

Right Hand of Fellowship to New Members.

The Ordinance of the Lord's Supper will be administered by the General Overseer and ordained officers of the Christian Catholic Apostolic Church in Zion. This gathering will be open only to members of the Christian Catholic Apostolic Church in Zion, and other Christians desiring to commune with them. At the close, the General Overseer will deliver the closing Address of the Feast.

8:00 P. M.

Miscellaneous Musical Program.

Reports of Special Field Workers

DEACONESSSES BUHMANN AND SCHELHORN

Bloomington, Illinois.

Report for week ending June 21, 1915.
 Calls made 3,000
 LEAVES OF HEALING sold.... 500
 THEOCRATS given..... 75
 Messages given..... 3,995
 Total pieces distributed..... 4,570

MISSES BRINK AND CLARK

Joliet, Illinois.

LEAVES OF HEALING sold.... 275
 Messages given..... 4000
 THEOCRATS given..... 275
 Total pieces distributed..... 4550

APOSTLE W. S. PECKHAM AND ELDER S. F. HUSTON

Minneapolis, Minnesota.

Report for work done in Minneapolis, Minn. under Apostle Peckham:

Deaconess A. O. Lee and Mrs. G. Wilson

Report for week ending June 19, 1915.
 LEAVES OF HEALING sold..... 27
 Zion Tracts sold..... 10
 Messages given..... 661
 LEAVES OF HEALING given..... 7
 Total pieces distributed..... 705

Deaconess Peckham and Miss Grace Gillis

Report for week ending June 20th, 1915.
 Calls made (special 7)..... 81
 LEAVES OF HEALING sold..... 38
 Messages given..... 1325
 LEAVES OF HEALING given..... 4
 Total pieces distributed..... 1367

Mrs. S. F. Huston and Deaconess Peckham

Report for week ending June 14, 1915.
 Calls made..... 31
 LEAVES OF HEALING sold..... 7
 Messages given..... 450
 Total pieces distributed..... 457

ELDER FRED RICHERT,

Rockford, Illinois.

Report for week ending June 21, 1915.
 Calls made..... 550
 LEAVES OF HEALING sold..... 50
 Zion Tracts sold..... 25
 Messages given..... 580
 Total pieces distributed..... 655

EVANGELIST AUGUST HAMMOCK

Cincinnati, Ohio.

Report for work done in Cincinnati, Ohio:

Evangelist and Mrs. Hammock

Report for week ending June 21, 1915.
 Calls made..... 100
 LEAVES OF HEALING sold..... 60
 Messages given..... 55
 Total pieces distributed..... 115

Mr. and Mrs. Barrowcliff

Report for week ending June 21, 1915.
 Calls made..... 25
 LEAVES OF HEALING sold..... 18
 Messages given..... 25
 Total pieces distributed..... 43

Mr. and Mrs. Chas. Fulton

Report for week ending June 21, 1915.
 Calls made..... 25
 LEAVES OF HEALING sold..... 18
 Messages given..... 25
 Total pieces distributed..... 43

EVANGELIST V. B. SHUMAKER

Rock Island, Illinois.

Report for work done in Rock Island, Illinois, under Evangelist Shumaker:

Evangelist V. B. Shumaker

Report for week ending June 21, 1915.
 Calls made..... 227
 LEAVES OF HEALING sold..... 48
 Zion Tracts sold..... 5
 Messages given..... 564
 Total pieces distributed..... 617

Mr. W. H. Hoyt,

Hampton, Illinois.

Report for week ending June 21, 1915.
 Calls made..... 85
 LEAVES OF HEALING sold..... 14
 Messages given..... 225
 LEAVES OF HEALING given..... 6
 Total pieces distributed..... 245

Mrs. Jennie Shumaker.

Report for week ending June 21, 1915.
 Calls made..... 40
 LEAVES OF HEALING sold..... 35
 Messages given..... 85
 LEAVES OF HEALING mailed.... 9
 Total pieces distributed..... 129
 Subscription to the LEAVES OF HEALING 3

EVANGELIST GUY K. NEAL,

Chicago, Illinois.

Report for work done in Chicago, Illinois, under Evangelist Neal:

Mrs. R. Peetz

Report for 4 hours June 20, 1915.
 Calls made..... 219
 LEAVES OF HEALING sold..... 15
 Messages given..... 461
 LEAVES OF HEALING given..... 24
 Total pieces distributed..... 500

Mr. Cornelius Olson

Report for 2 months ending June 20, 1915.
 Messages given..... 820
 LEAVES OF HEALING given..... 8
 Total pieces distributed..... 828
 Subscription to LEAVES OF HEALING 1

Mrs. M. Davenport.

Report for month ending June 18, 1915.
 Calls made..... 20
 LEAVES OF HEALING mailed.... 2
 THEOCRATS given..... 15
 Messages given..... 20
 LEAVES OF HEALING given..... 98
 Total pieces distributed..... 135

Mrs. Molbock

Report for week ending June 21, 1915.
 LEAVES OF HEALING mailed.... 61
 Messages given..... 240
 Total pieces distributed..... 301

Deacon Lindskog

Report for week ending June 21, 1915.
 LEAVES OF HEALING given..... 225
 Messages given..... 2000
 Total pieces distributed..... 2225

Every Officer, Member
and Friend of Zion

SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and news of the world.

ONE DOLLAR A YEAR

THE

ZION ESTATE

Was purchased March 1st, 1911, to be
sold to ZION PEOPLE.

During the Feast of Tabernacles call at the
Administration Building and make your
selection of lots, acre tracts, residential
properties or farms. The officers will be
glad to see you and will show you the dif-
ferent properties.

If it is impossible for you to come to the
Feast of Tabernacles, write to

W. HURD CLENDINEN, General Mgr.

Administration Building,

ZION CITY,

- - - ILLINOIS

IN ADVERTISING your business, the style and quality of your advertising matter may mean the difference between success or failure.

Insist on having everything just right, and give no opportunity for leaks to occur through poorly printed advertising.

In this age people look for perfection, and though your product may be perfect, if your catalog is not neat and well printed you may count on losing a large per cent of its selling value.

If you are interested in good printing and wish to put more selling value into your next catalog, write or call on us and let us show you samples.

It will pay you in increased business.

Phone 20

**Zion Printing & Publishing
House**

ZION CITY, ILL.

ZION

**Six Per Cent. Real Estate First Mortgage
SERIAL GOLD BONDS**

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned

W. HURD CLENDINEN,
General Manager,
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church In Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL	- - -	AT 2:00 P. M.
PRINCIPAL MEETING	- - -	AT 3:00 P. M.
Praise and Testimony Meeting	- - -	AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRAISE, PRAYER AND TESTIMONY MEETING

EVERY WEDNESDAY - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge.
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phone: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Services at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 p. m.

DIVINE HEALING MEETING:

Wednesday Afternoon, at 2:45 p. m.

Evangelistic Services Every Thursday Evening
at 7:45 p. m.

EVERYBODY WELCOME

ALL SEATS FREE

ZION BUILDING INDUSTRY

Sells Lumber, Laths,
Shingles, Etc.

Now is the time to buy your screens before the
flies come. Come early and avoid the rush.

GIVE US A TRIAL

BRING US YOUR PLANS AND SPECIFICATIONS

PHONE NO. 27

ZION DENTAL DEPARTMENT

(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG.

ZION CITY, ILLINOIS

PHONE NO. 20

RES. PHONE 128-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

**THE PRINCIPAL SERVICE IS
HELD EVERY LORD'S DAY**

Beginning with the Processional by the
Zion White-Robed Choirs, promptly
- - - - At 2:30 P. M. - - - -

All persons visiting Zion City should
arrange to attend at least one Lord's
Day Service. Visitors always welcome.

Organ Recital every Wednesday 3:30 to 4:00 p. m.

For Complete Information, from week to week, concerning the
Christian Catholic Apostolic Church in Zion, subscribe for the
LEAVES OF HEALING

Zion Administration Building

This building is located on
Elijah Avenue, not far
from Shiloh Boulevard.

ON THE FIRST FLOOR, to the left of the hall-way,
will be found the offices of the general staff of Zion
Institutions and Industries. On the right of the hall-
way the offices of the LEAVES OF HEALING.

Room No. 100 Zion Office Supply.

ON THE SECOND FLOOR will be found the General
Overseer's offices, and the offices of the entire
Ecclesiastical and Leaves of Healing staff.

ZION BLACKSMITH SHOP

(Department of Zion Stores)

NOT any old job, done any old way, BUT any old job done the
only right way. Anything in our line will be done the right way.

WE KNOW HOW.

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(Department of Zion Stores)

It's especially important to use nothing but pasteurized
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LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 15.

ZION CITY, ILLINOIS, JULY 10, 1915

Price Five Cents

GOD'S WITNESSES TO DIVINE HEALING

Healed of Hip Disease, Internal Cancer, Muscular Rheumatism and Eczema
by the Power of God in Answer to Prayer

JESUS THE CHRIST, in calling and sending forth His twelve Apostles to preach the Gospel, "gave them authority against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

THE COMMISSION GIVEN TO THE DISCIPLES BY JESUS THE CHRIST

There was no uncertainty in the message. He gave them to proclaim, for He said:

"And as ye go, preach, saying, THE KINGDOM OF HEAVEN is at hand."

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matthew 10:7, 8.

These words contain none of the uncertainty found almost universally in the preaching given from the pulpits today, for it is almost impossible to find a minister of the Gospel who would consider it his duty to obey the Commission given by the Christ.

Surely, if the Christ is the Author of the Church, He, as the Author, has the right—and the sole right—to make known what benefits and blessings humanity may expect from it.

There can be no question, nor has there ever been any question, as to what the purpose was,



MRS. EMILY ZOLLINGER

which the Christ ever had in His mind and heart as He toiled and labored among the masses of the sinful, sick, and dying which He found on every hand during His ministry on earth.

THE TESTIMONY GIVEN REGARDING THE MINISTRY OF THE CHRIST

We need not depend upon the testimony of His own followers or disciples as to the good He accomplished, for even the testimony of His enemies plainly states that He ate with "publicans and sinners," that "He healed others," and that "this man doeth many miracles." We are therefore justified in taking the words of the Apostle Peter, summing up all the ministry of Jesus the Christ at its full value, when he says:

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all who were oppressed of the devil; for God was with Him."—Acts 10:38.

Now, if this was the mission and work of the Christ during His ministry, and which was perpetuated during the entire history of the early Apostolic Church, then we have the right to expect the same message to be delivered and the same work

wrought by the ministry in our own day and time. No one can contend otherwise in the face of the words given by the Christ to believers of all times and places, when He said:

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."
—John 14:12.

THE CHURCH DENYING HER GOD-GIVEN COMMISSION

Strange to say, however, the very organization which is known today as the Christian Church, claiming as she does her origin from the Christ, today denies the very faith which He originally implanted within her bosom when He made the following declaration to Peter, who had made the confession of His Divinity—"Thou art the Son of the Living God:"

"Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father Who is in Heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the KINGDOM OF HEAVEN: and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven."
—Matthew 16:17, 18, 19.

Untrue to her high calling, traitorous to her trust, faithless to her Lord, the Church has "denied the faith," and as the Apostle Paul asserts that he who fails to provide for his own household is worse than an infidel, so the Church, failing to deliver her God-given message and to do the work for the salvation and the healing of humanity provided for all by the Christ, has become a part and parcel of infidelity, since she openly disclaims the faith and the works handed down from the early Church.

THE APPALLING IGNORANCE OF THE PEOPLE IN THE CHURCHES TODAY

What a sad spectacle it is for the Church to do the will and work of the devil, instead of doing the will and work of her Lord! and to be instrumental in keeping the people from knowing and believing and enjoying the blessings of God's covenants, as given in the Holy Scriptures!

Do the people know the terrible curse pronounced by the Living God upon sin and upon those who commit sin?

Do the people know how to escape the terrible ravages of sin by true repentance and faith in our Lord Jesus the Christ?

Do the people know that God is still the same Great Physician as He was when He revealed Himself to His chosen people at Marah, and that Jesus is still the same Healer of His people as He was when He manifested Himself in times of old besides the shores of little Galilee?

Do the people know that God is not only able, but is also WILLING to heal any and every disease in answer to prayer, when the conditions are fulfilled?

Do the people know what a curse it is for them to be in bondage to doctors and drugs, and all the other paraphernalia which

sap the life and the money from their victims?

THE UNFAITHFULNESS OF AN APOSTATE MINISTRY EXPOSED

Any one who is familiar with conditions as they exist in the Church today knows that the people are in ignorance of these things, because the ministry desire to keep them in that condition. In this way, the ministers become blind leaders of the blind, and both fall into the ditch.

It is the ministry which teaches today that the days of miracles are past!

It is the ministry which teaches today that God has changed, that the Christ has changed, and that the Commission of the Christ given to the ministry has changed!

It is the ministry which sends the people to doctors and surgeons, who operate upon them and fleece them of their money; and when they have been sent to an early grave, the ministers cover over their own unbelief and unfaithfulness by saying at the funeral services, in committing the body of the deceased to the grave: "The Lord gave, the Lord has taken away; blessed be the Name of the Lord."

THE TERRIBLE SUFFERINGS ENDURED BY THIS WITNESS

Our sister, whose picture appears upon the first page, and whose testimony appears in this issue, tells of the terrible sufferings which she endured for forty years.

From the time she was seven years old, when taken down with typhoid fever, which left her lame in her left leg, to the time she was healed fifteen years ago, she had, in addition to her suffering, acquired new diseases through her bondage to the accursed doctors through their so-called skill and science, thus making her experience like unto that of the woman with an issue of blood, "who had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." She was in one way even worse off than was this woman, or the leper who came unto the Christ to be healed! These had no one to keep them from coming to the Christ, although the one came with fear and the other with doubt, saying, "If Thou wilt, Thou canst make me clean;" but once in touch with the Christ, they drank from the Fountain of Living Water and were fully and perfectly healed of their diseases.

This sister of ours, however, suffering with a terrible case of internal cancer caused by the wearing of instruments prescribed by a doctor, walking as she did upon crutches, a hopeless invalid, and wearing, on account of her hip disease, a boot with a heel four inches high, was told by her minister of the Wesleyan Methodist Church that "her afflictions were sent of God, that the days of miracles were past, and that God did not want to heal her," so that at last she reached the place where she thought it was not right for her to ask God for healing in answer to prayer.

THE SCATHING REBUKES OF GOD'S WORD AGAINST UNFAITHFUL MINISTERS

Is it any wonder that the most scathing

rebukes are given in the Word of God against these hireling ministers?

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them.

Thus saith the Lord God; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them."
—Ezekiel 34:4-6, 10.

The apostasy is no place for God's people to stay in!

The apostasy is no place for the sick and the afflicted to remain, for they will be kept in darkness as long as they stay where God's Word is trampled upon.

"And I heard another voice from Heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.

For her sins have reached unto Heaven, and God hath remembered her iniquities."
—Revelation 18:4, 5.

God never asks His people to come out of anything unless He has a better and safer place for them.

ZION, THE ONLY PLACE WHERE GOD'S CHILDREN ARE TRULY SHEPHERDED

There is only ONE PLACE for the people of God to come into, and that is ZION!

It was John Alexander Dowie, who was sent of God to proclaim the GOSPEL OF THE KINGDOM in these the last days of the Gospel Age, who dared to expose the hypocrisy of these hireling ministers and destroy their tissue of lies; it was he who dared to proclaim, in the face of an unbelieving world and an even more faithless church, that God the Father was still the same Unchanging, Prayer-hearing and Prayer-answering God, and that His people can find deliverance today through faith in God.

It was the teaching of this servant of God which finally brought this sister to accept the Christ as her Healer, when she was in a most hopeless and desperate condition.

WONDERFUL DELIVERANCE OF OUR WITNESS THROUGH ZION'S TEACHING

After reading the LEAVES OF HEALING and some tracts of Doctor Dowie's on Divine Healing, (which are published in this issue) she was ready to be prayed for by the officer in charge of the Branch, and it was then, in answer to prayer, that her cancer was instantly killed, her hip disease disappeared and her leg was lengthened,

and her eczema was healed; and after having fifteen years of experience in this life of faith, she can say that she never was in better health than she is today, at the age of sixty years.

Surely she has reason to shout, "Glory! Hallelujah!"

Surely she has a right to give out her testimony in LEAVES OF HEALING, through which channel her first ray of hope came!

You also, dear reader,—a sufferer though you may be,—have the right and the privilege to claim the full blessings of redemption for spirit, soul, and body, as provided in the Christ.

ANTON DARMS.

Testimony of Mrs. Emily Zollinger

ZION HOME, ZION CITY, ILLINOIS,
May 24, 1915.

REV. WILBUR GLENN VOLIVA,

Zion City, Illinois.

Dear General Overseer:

Peace to Thee!

For a long time it has been the desire of my heart to testify to what God has done for me through the teaching of ZION, so that others may learn of the wonderful blessings that I have received.

When I was seven years old, while living in England, I was taken with typhoid fever, which left me lame in my left leg, so that I could only walk with crutches. For months I was in a chair, not being able to lie down or walk.

At the age of nine, I was taken to St. George's Hospital, Hyde Park, London, where I stayed for six months under the care of Doctor Thompson, who said that I was suffering with hip disease. I was not expected to live for many days, as I was very weak. I cannot tell all that I suffered at that time.

After some months, they put splints on my leg. Then they found that the hip had slipped out of its socket, causing it to press on my spine. This made my leg so much shorter that the doctor gave my mother no hope of my ever being able to walk again.

At the end of six months, they put a large cradle on the leg to keep anything from touching it, and told me that they could do nothing more for me; but that in time a gathering might form and give me some relief from pain. After six months, the cradle had to be taken off, as it was causing me a great deal of pain.

The gathering took three years to form, and my leg became very large down to the knee. During this time, I suffered intense pain. Then the gathering broke, and about six quarts of matter came out.

After some time, I was again able to walk with crutches, which I did for seven years; then, although suffering great pain, I gave them up and wore a boot with a heel four inches high. I wore this boot for about forty years, and I was able to walk about with the aid of my umbrella; but I could not move in any way without pain, which was often very great. Gatherings would form inwardly, and the poison would disperse over my body, causing me to suffer with many different things. I was often unable to walk on account of inflammation in my right leg.

At another time I had eczema very badly for three years. My finger nails came off,

and I had my hands in poultices for several weeks. I suffered very much with it; and the doctor said there was nothing that would do me any good but a long sea voyage. It was then that we decided to go to Australia.

On my way there, I contracted smallpox. I was in quarantine for three months—from December until the end of March. My attack was so severe that I was quite blind for six weeks, and my hair and eyebrows came off. My face was all out of shape.

They said it was impossible for me to recover, and at three different times I was reported gone. My coffin was beside the bed for three days and three nights.

When I was able to speak, the doctor asked me how it was that I lived through it all. I told him that it was in answer to prayer. He said he did not believe in a Heaven nor a hell, nor a God nor a devil, but that there must be something in prayer, or I would never be alive. This doctor was a smallpox specialist.

While living in Australia, in the year 1890, I had the LEAVES OF HEALING given to me; also a little book called, "Jesus the Healer, and He is Just the Same Today." These had a good effect on me, because I had met Doctor Dowie in 1887, but I did not accept the teaching.

I had often heard him speak in the Hawthorne Townhall near Melbourne, while he was lecturing on Job and other similar topics bearing on Divine Healing. He had prayed for me at one time, but I failed to receive my healing.

After this, I went back to the Wesleyan Methodist church. Our minister said that Christ loved us, and for that reason sent us these afflictions; that the days of miracles were past, and that God did not want to heal us; so at last I reached the place where I thought it was not right for me to ask God to heal me in answer to prayer, and dropped it altogether out of my mind.

Then it was that, in addition to my past troubles, I suffered with a terrible case of internal cancer, which was caused by an instrument which the doctors made me wear. One doctor told me not to wear it, as it was causing the cancer, and added that if I went under an operation he did not think I would come through, and if I did, the cancer would only grow quicker. He gave me some very strong medicine, which I was to take when the pain was severe.

I also had muscular rheumatism and inflammation of the right knee. I was near death's door several times.

I sought earnestly to serve God, and always prayed about taking the medicine; but in spite of my prayers, the medicines made me sick, and my condition became more distressing and dangerous. At this time I was again using crutches; but on some days I could not even walk across the room with their aid.

Then a kind friend took me to one of the ZION meetings. With the poor leper, I could only say, "Lord, if Thou wilt, Thou canst make me clean." I knew that He was able to do all things, but I was not sure whether it was His will that I should be healed. I did not approve of all that was said at the meeting, but still I realized that Jesus was the Healer, and that He was just the same then as in the days of His life on earth. The elder-in-charge prayed

for me that my body might be healed. As he laid hands on me, I felt the power of God go through my body, and there were three jerks in my back; and I said, "I am healed." The cancer was gone from that minute, and I went home rejoicing.

Two weeks after, I went again and requested prayer for my leg, which was still very painful. The elder prayed for it, and it lengthened an inch and a half. After having suffered for forty years, all pain left me, and I have never been troubled with it since. I had to leave my high boot behind and borrow a low one to wear home. I walked to my home, a distance of about two miles, without my crutches. I trusted the Lord to go with me and He has done so now for over fifteen years. I was also healed of eczema at this time.

During my sicknesses, I have had nineteen doctors attend me.

I obeyed the Lord in baptism by Triune Immersion, and united in fellowship with the Christian Catholic Apostolic Church in ZION, for which I thank God.

I have had other sicknesses since then, but the Lord has healed me each time. I feel I cannot thank Him enough for all His goodness.

During the ministry of the present General Overseer in Australia, I obtained great blessings. Both my children and I have much to thank him for, under God; and it was during this time, through his preaching and the presentation of the building of a Zion City, that God put it within my heart to make my journey to Zion City, so that I might enjoy the blessings of it and do what was within my power to help upbuild it.

With a company of sixteen Australians, I reached Zion City in the year 1906; and I have ever since thought that I could not thank God enough for His goodness to me, and for all the blessings that have come to me here at Headquarters.

I had a very severe case of fever in the year 1907, from which the Lord healed me in answer to prayer; and today I am in better health than I have ever been before.

I cannot say too often how grateful I am for the privilege of attending the beautiful services in Shiloh Tabernacle from one Lord's Day to another — it is a very foretaste of Heaven; and it is my desire to be obedient and faithful to God, so that He can use me in whatever way He desires for the extension of His Kingdom.

I am sixty-three years of age, and never enjoyed such good health as I have since being in Zion City.

I pray that this testimony may be a blessing to those who read it, and that it may be the means of bringing them closer to God, so that they may know some of the great blessings that God has in store for His children.

Praying God to bless you in your great work, I am

Your sister in Christ,

(Signed) "MRS. EMILY ZOLLINGER."

Subscribe for
Leaves of Healing

Some of the Most Important Meetings of
ZION'S FIFTEENTH
FEAST OF TABERNACLES

Wednesday July 14th.

The Fifteenth Anniversary of the Consecration of the Site of Zion Temple.

PUBLIC HOLIDAY IN ZION CITY.

Thursday July 15th.

The City Festal Day. Half Holiday in Zion City.

Lord's Day, July 18th,

2:30 P. M.

Full Processional and Recessional.

Address by the General Overseer.

Sacrificial Offering.

Right-Hand of Fellowship to New Members.

The Ordinance of the Lord's Supper.

Closing Address of the Feast.

Zion's Fifteenth Feast of Tabernacles

ALL of ZION has been looking forward for many weeks and months to the time for ZION's Fifteenth Feast of Tabernacles to begin. No sooner is the All-night Meeting in ZION over, than we find our leader reminding us that we must make our preparations for the Feast of Tabernacles, which, from the beginning, has had so much to do with the moulding of the ZION movement.

Our leader has impressed upon our minds the necessity of making everything else subordinate, so that this Feast of Tabernacles will be the best in ZION's history. He has done everything on his part to prepare the people at Headquarters to be in a proper attitude of mind and heart toward God, in order to receive the blessings which are in store for them.

In addition to the spiritual preparation, the General Overseer has done his utmost to beautify the Temple Site, and one and all will testify to the fact that he has succeeded in making it one of the prettiest and most sacred spots that can be seen, far or near. As the people wend their way to Shiloh Tabernacle, they feel that they can worship Jehovah in the "beauty of holiness," for the beautifully designed walks and the broad acres of freshly cut lawns make one feel that ZION Temple Site is indeed a sacred and a most refreshing and welcome spot.

From far and near the people have gathered to attend the Feast of Tabernacles, which began on Wednesday evening, July 7th, in the Prayer Room of Shiloh Tabernacle.

Some may have thought that, on account of the heavy showers which fell all day, the people would have stayed home, and that there would have been only a small number present, but they realized that the showers were a special sign of God's favor, when many places are being burned up with withering drought, and that there were greater showers of blessing to follow in a spiritual way in the preaching of the Gospel and in the multitude of testimonies which were to be given during the Feast of Tabernacles.

The Prayer Room of Shiloh Tabernacle was filled to overflowing with earnest, yearning hearts, anxiously waiting to take part in the opening hymns. "Deeper Yet," "Close to Thee," "Where He Leads Me, I will Follow," "Nearer, My God, to Thee," and many other hymns were sung, after which the General Overseer directed the people to repeat the Thirty-fifth Chapter of Isaiah.

The General Overseer then asked Apostles Carey, Peckham, and Darms to speak to the people concerning the importance of ZION's Feast of Tabernacles. Many helpful remarks were made by them to show how wonderfully God has been leading in ZION's many-sided affairs, and that though the world is perishing with famine for want of the Bread of Life, in ZION there is Bread, and Bread enough for all,—even the Bread of Life from Jesus the Christ.

The keynote was struck by the speakers in this meeting, concerning ZION's wonderful opportunities in these critical times of the last days of the Gospel Age, and the people were exhorted to look forward and prepare for the Coming of the King.

The General Overseer closed the meeting with the Prayer of Consecration of one and all, committing them to the tender and loving care of God the Father.

On Thursday morning, at half-past six, the General Overseer opened the second meeting, and the many people present were edified with the wonderful presentation of the subject of the "New Birth," from the Third Chapter of John.

The General Overseer spoke for three hours in succession, opening up the secrets of THE KINGDOM, and showing the wonderful possibilities which await those who will obey the laws of THE KINGDOM OF GOD pertaining to the development of the entire man in spirit, soul, and body.

Many important thoughts regarding the intimate relation of the natural and spiritual world challenged the attention of the people throughout the General Overseer's address, which will be published in full in the LEAVES OF HEALING in the near future.

Every one present was greatly uplifted and brought closer to God during this wonderful meeting; and no doubt there will be many equally important and helpful meetings to follow during this Feast of Tabernacles.

May God, in His wonderful mercy, enable one and all in ZION to lay hold of the great truths which are being unfolded in the preaching of the Gospel of THE KINGDOM during these

meetings, and enable ZION to take her place, as never before, as the last prophetic movement, calling upon God's people to forsake Babylon and come into THE KINGDOM.

No one who can possibly attend these meetings should stay away. It should be the special business of one and all to lay hold of the blessing in store for them at this time, for THE SET TIME TO FAVOR ZION IS COME.

APOSTLE ANTON DARMS.

God's Way of Healing

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing is a Person, Not a Thing.

Jesus said, "*I am the Way, and the Truth, and the Life.*" and He has ever been revealed to His people in all ages by the Covenant Name, Jehovah-Rophi, or "*I am the Lord that Healeth thee.*" (John 14:6; Exodus 15:26.)

The Lord Jesus Christ is Still the Healer.

He cannot change for "Jesus Christ is the same yesterday and today, yea and forever"; and He is still with us, for He said, "*Lo, I am with you alway, even unto the end of the world.*" (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4,5; Matthew 8:17.)

Disease Can Never Be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the Elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:13; Matthew 18:19; James 5:14,15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20,21; 1 Timothy 4:1,2; Isaiah 51:22,23.)

Zion Home, a Center of Divine Healing Teaching

Full information can be obtained at the meetings held in ZION HOME and Shiloh Tabernacle, ZION CITY, Illinois, and in many pamphlets; also the LEAVES OF HEALING published weekly at ZION CITY, Illinois.

He sendeth His word and healeth them.

LEAVES OF HEALING

And the leaves of the tree were for the healing of the nations.

I am the Lord that healeth thee.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
 EDITED BY THE REV. WILBUR GLENN VOLIVA.

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ZION CITY, ILLINOIS, JULY 10, 1915

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The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

General Overseer's Notes

HEADQUARTERS OFFICES OF THE
CHRISTIAN CATHOLIC APOSTOLIC CHURCH
IN ZION THROUGHOUT THE WORLD,
ADMINISTRATION BUILDING, ZION CITY, ILLINOIS, U. S. A.
JULY 8, 1915.

"ALL AUTHORITY hath been given unto Me in Heaven and on earth.

"Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I command you: and, lo, I am with you alway (all the days), even unto the end of the world (the consummation of the age.)"—Matthew 28:18-20.

THE OCCASION during which the above remarkable, all-important, and far-reaching statements were made was the one and only meeting held by previous appointment between Jesus and His apostles after His resurrection, all of His other appearances between the resurrection and the ascension being without pre-arrangement, sudden, unexpected, and a surprise.

BEFORE HIS agony in the Garden of Gethsemane, He said to the apostles, "But after I am raised up, I will go before you into Galilee."—Matthew 26:32.

After His resurrection, the angel said to the women, "Go quickly and tell His disciples.... He goeth before you into Galilee; there shall ye see Him: lo, I have told you."—Matthew 28:7.

A LITTLE later, Jesus Himself said unto the women, "Fear not: go tell My brethren that they depart into Galilee, and there shall they see Me."—Matthew 28:10.

THIS MEETING, therefore, must have been one of special importance. It was pre-arranged: announced three times—by the Lord before His crucifixion and after His resurrection, and also by the angel. And it is well to note further the fact that this is the only appearance of the Lord to the apostles, after His resurrection, mentioned by Matthew.

IT IS well to inquire what was the purpose, or what were the purposes, of this meeting.

A close study of the record, we think, justifies the following answer:

TO ANNOUNCE HIS RESURRECTION, TO ASSERT HIS SUPREME AUTHORITY, TO GIVE TO THE APOSTLES THEIR COMMISSION.

THERE IS perfect order here, as is always to be found in the unfolding of God's plans and the fulfilment of His purposes.

First: The resurrection of Christ.

Second: The bestowment of supreme authority upon Christ.

Third: The giving of the Great Commission to the apostles by Christ.

"ALL AUTHORITY hath been given unto Me."

By whom?

The answer: By God the Father.

Authority where?

The answer: In Heaven and on earth.

IT IS plainly evident that this ministry was bestowed upon Him not as Son of God, but as Son of man, and it was the reward of His humility, self-denial, self-sacrifice, love, words, works, suffering, death, and resurrection.

The Apostle Paul, inspired of God, presents this same matter in Philippians 2:8-11, as follows:

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

"Wherefore God also hath highly exalted Him, and given Him a Name which is above every name:

"That at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This supreme authority with which Jesus was to be invested is also the subject of several Old Testament prophecies.

"Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession."—Psalm 2:8.

"For Thou hast made him a little lower than God, and crownest him with glory and honor.

"Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet:

"All sheep and oxen, yea, and the beasts of the field;

"The fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the sea." — Psalm 8:5-8.

"I saw in the night visions, and behold, there came with the clouds of Heaven, one like unto the Son of man, and He came even to the Ancient of days, and they brought Him near before Him.

"And there was given Him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."—Daniel 7:13, 14.

THE ALL-IMPORTANT fact: God the Father invested Jesus the Christ, His Only Begotten Son—Son of Man, Son of God—and invested Him as Son of man—with supreme authority in Heaven and on earth over all of THE KINGDOM OF GOD in its entire extent.

CHRIST EXERCISES this supreme authority in His mediatorial KINGDOM, and He will continue to exercise it until He has put all enemies under His feet.

"Then cometh the end, when He shall deliver up THE KINGDOM TO GOD, even the Father, when He shall have abolished all rule and all authority and power.

"For He must reign, till He hath put all His enemies under His feet.

"The last enemy that shall be abolished is death.

"For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him.

"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."—I. Corinthians 15:24-28.

WE MUST distinguish here between Christ as God and Jesus as man, and between His absolute KINGDOM and His mediatorial KINGDOM.

Further, in order to understand and appreciate the Great Commission, we must take into consideration the extent of His mediatorial authority, which He exercises not only over men, governing and protecting all of the subjects of THE KINGDOM—but the heavenly forces are also under His control, the Holy Spirit, and the angels.

"Who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."—I. Peter 3:22.

"And again, when He bringeth in the First begotten into the world, He said, And let all the angels of God worship Him."—Hebrews 1:6.

"BY THIS time you will be able to understand something of the meaning and appreciate the tremendous importance of Christ's statement in Matthew 16:9:

"I will give unto thee (Peter) the keys of THE KINGDOM OF HEAVEN, and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven."

"REPENT YE: for THE KINGDOM OF HEAVEN is at hand."
—John the Baptist (Matthew 3:2).

"Repent ye: for THE KINGDOM OF HEAVEN it at hand."
—Jesus the Christ (Matthew 4:17).

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the GOSPEL OF THE KING-

DOM, and healing all manner of disease and all manner of sickness among the people."—Matthew 4:23.

"Blessed are the poor in spirit: for theirs is THE KINGDOM OF HEAVEN."—Matthew 5:3.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is THE KINGDOM OF HEAVEN."

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in THE KINGDOM OF HEAVEN: but whosoever shall do and teach them, the same shall be called great in THE KINGDOM OF HEAVEN.

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into THE KINGDOM OF HEAVEN."—Matthew 5:19, 20.

"After this manner therefore pray ye: Our Father Who art in Heaven, hallowed be Thy Name. THY KINGDOM COME. Thy will be done, as in Heaven, so on earth."—Matthew 6:9, 10.

"THE KINGDOM OF HEAVEN is likened unto a man who sowed good seed in his field."—Matthew 13:24.

"THE KINGDOM OF HEAVEN is like unto a grain of mustard seed, which a man took, and sowed in his field." —Matthew 13:31.

"THE KINGDOM OF HEAVEN is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened."—Matthew 13:33.

"THE KINGDOM OF HEAVEN is like unto a treasure hidden in the field; which a man found and hid, and, in his joy, he goeth and selleth all that he hath and buyeth that field." —Matthew 13:44.

"THE KINGDOM OF HEAVEN is like unto a man that is a merchant, seeking goodly pearls:

"And, having found the pearl of great price, he went and sold all that he had, and bought it."—Matthew 13:45, 46.

THE KINGDOM OF HEAVEN is like unto a net that was cast into the sea."—Matthew 13:47.

"Except a man be born anew, he cannot see the KINGDOM OF GOD."—John 3:3.

"And Jesus, seeing him, said, How hardly shall they that have riches enter into THE KINGDOM OF GOD!

"For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into THE KINGDOM OF GOD."—Luke 18:24, 25.

"To whom He also showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days and speaking the things concerning THE KINGDOM OF GOD."—Acts 1:3.

"And as ye go, preach, saying, THE KINGDOM OF HEAVEN is at hand."—Matthew 10:7.

And say unto them, THE KINGDOM OF GOD is come nigh unto you."—Luke 10:9.

WHO GAVE the Great Commission?

Jesus the Christ!

With what was He clothed before He gave the Great Commission?

With supreme authority in Heaven and on earth over THE KINGDOM OF GOD—authority over men—authority to bestow the Holy Spirit and to call upon the angels to minister to the subject of THE KINGDOM.

"GO
YE
THEREFORE!"

"GO!"

Think Who He was that uttered it, and of His tremendous authority!

"YE"—to whom addressed?

To the apostles, primarily, but to all the subjects of THE KINGDOM to the very end of the Gospel Age.

"THEREFORE." This word directs you to something that has been said before. And what has been said?

"ALL AUTHORITY HATH BEEN GIVEN UNTO ME IN HEAVEN AND ON EARTH."

A command issued by one without authority is meaningless and absolutely without any weight. But think of a command given by One clothed with supreme authority in Heaven and on earth over THE KINGDOM OF GOD!

How dare you disobey such a command?

What will be the terrible consequences of disobedience to this command?

AUTHORITY !!!

One of the most despised and intensely hated words that can be placed before the eyes or sounded into the ears of a rebellious, stiff-necked, disobedient multitude!

The masses today, deceived by the devil and made his abject slaves, have thrown off all restraint and stubbornly refuse to recognize and obey God, to believe and follow His Word: hence the widespread infidelity, intemperance, impurity—a horrible trinity of evil!—lack of reverence, Sabbath desecration, and other monstrous evils of a thousand and one different kinds.

The multitudes talk about "Liberty," but what they call liberty is simply license; and they are servants of sin, tools of the devils, and are rushing headlong into hell.

WE WISH in these Notes not only to call the attention of all readers to this all-important question of authority, but to cause you to halt in your mad chase after the almighty dollar and the empty, withering, blighting, and accursed pleasures of the world, and to do some earnest thinking: so that you will begin to understand what the building up of ZION in these latter days before the Second Coming of Christ really and truly means.

Continued on page 423

He Is Just The Same Today

By John Alexander Dowie

Have you ever heard the story
How our Lord before He died
Laid His blessed hands in healing,
Upon all who to Him cried;

How the sick and all oppressed ones
He rejoicing sent away;
O, I'm glad, so glad to tell you,
He is just the same today.

Let me speak to you of Jesus, kind reader of these pages. In simple, honest words, with tenderness and love, I want to tell you glad, good news. Christ changes never, and as He was on earth in ages long gone by, He is unchangeably the same even here and now. The Word which never dies is true, "Jesus Christ is the same yesterday and today, yea and forever."

All His life and ministry were beautifully described by Peter thus:

"God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil." (Acts 10:38.)

"Teaching" patiently, "preaching" boldly, He went about with constant sympathy,

"Healing all manner of disease and all manner of sickness among the people." (Matt. 4:23, 9:35.)

He is the same today as when He trod the Holy Land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from Himself, the Fountain, healing virtue still is flowing. With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen, but "with us always," as He said, He stands beside thy bed of weary pain. Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Saviour and thy Healer still. The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear, the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here, no vanished Christ have we. Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught, the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in every clime? Christ changes never.

Early in 1876, one noontide, I sat in my study in the parsonage of the Congregational Church, at Newtown, a suburb of the beautiful city of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks. Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others. Strong men, fathers, good citizens, and more than all, true faithful Christians sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And oh, what aching voids were left in many a widowed orphaned heart. Then there were many homes where, one by one, the little children, the youths and the maidens were stricken, and, after hard struggling with the foul disease, they too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ear whilst I spoke to the bereaved ones the words of Christian hope and consolation. Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temples of God's children, and there was no deliverer.

And there I sat with sorrow bowed head for my afflicted people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him Who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then

the words of the Holy Ghost inspired in Acts 10:38 stood before me all radiant with light, revealing Satan as the defiler and Christ as the Healer. My tears were wiped away, my heart was strong, I saw the Way of Healing, and the door thereto was opened wide, and so I said, "God help me now to preach that word to all the dying around, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same today.'"

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers who said, "Oh, come at once, Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of the dying maiden. There she lay groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain-distorted mouth. I looked at her and then my anger burned. "Oh," I thought, "for some sharp sword of heaven temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory,"

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's ways mysterious?" Instantly the sword was flashing in my hand,—the Spirit's Sword, the Word of God. "God's way!" I said, pointing to the scene of conflict, "how dare you, Dr. K——, call that God's way of bringing His children home from earth to Heaven? No, sir, *that is the devil's work*, and it is time we called on Him who came to 'destroy the works of the devil,' to slay that deadly foul destroyer, and to save the child. Can you pray, Doctor, can you pray the prayer of faith that saves the sick?" At once, offended at my words, my friend was changed, and saying, "You are too much excited, sir, 'tis best to say God's will be done," he left the room. Excited! The word was quite inadequate for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will. "It is not so," I exclaimed, "no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own Son came to destroy, and this is one of them." Oh, how the word of God was burning in my heart:

"Jesus of Nazareth went about doing good, and healing *all that were oppressed of the devil*; for God was with Him."

And was not God with me? and was not Jesus there and all His promises true? I felt that it was even so, and turning to the mother I inquired, "Why did you send for me?" To which she answered, "Do pray, oh, pray for her that God may raise her up." And so we prayed. What did I say? It but words are in themselves of small importance. The prayer of confidence into the face of Christ, a simple heartfelt look of are few, but they mean much, for God is looking at the heart. Still, I can remember much of that prayer unto this day, and asking God to aid I will endeavor to recall it. I cried:

"Our Father, help! and Holy Spirit, teach me how to pray. Thou Plead for us, Oh, Jesus, Saviour, Healer, Friend, Our Advocate with God the Father. Hear and heal, Eternal One! From all disease and death deliver this sweet child of Thine. I rest upon Thy word. We claim the promise now. Thy word is true, 'I am the Lord, I change not.' Unchanging God, then prove Thyself the Healer now. Thy word is true, 'These signs shall follow them that believe; in My Name, they shall lay hands on the sick, and they shall recover.' And I believe, and I lay hands in Jesus' name on her, and claim this promise now. Thy word is true, 'The prayer of faith shall save the sick.' Trusting

in Thee alone, I cry, Oh, save her now, for Jesus' sake, Amen!" And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead?" "No," I answered in a whisper lower still, "Mary will live, the fever has gone. She is perfectly well and sleeping as an infant sleeps." Smoothing the long, dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hands, I saw that Christ had heard and that once more, as long ago in Peter's house, "He touched her hand and the fever left her."

Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter." Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers said, "Mary!" Instantly she awoke, smiled and said, "Oh, sir, when did you come? I have slept so long." Then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well!" "And hungry too?" I said, pouring some of the cocoa in a saucer and offering it to her when cooled by my breath. "Yes, hungry too," she answered with a little laugh, and drank and ate again, and yet again, until all was gone. In a few minutes she fell asleep, breathing easily and softly. Quietly thanking God we left her bed and went to the next room where her brother and sister also lay sick of the same fever. With the two we also prayed, and they were healed. The following day all three were well and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many years. As I went away from the home where Christ as the Healer had been victorious, I could not but have somewhat in my heart of the triumphant song that rang through Heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that

HE IS JUST THE SAME TODAY

And this is the story of how I came to preach the Gospel of Healing through faith in Jesus.

That very day I went to the cemetery and laid in the grave the bodies of three who had died two days before, but I rejoice to add that in the more than twelve years of ministry in Australia which followed I only buried five, although ministering to many thousands. And yet it was not all at once that I could discover how to teach the lessons that I learned that day. Not until six years after did I fully enter upon the ministry of healing as a part of the ministry of the Gospel of our Lord Jesus Christ, to preach which I was duly ordained in 1872. During the years that have followed, I have prayed, and in Jesus' name have laid my hands upon many hundreds of thousands of sick ones, and great numbers have been healed. These witnesses have testified in thousands and the record of their testimonies has gone forth to many lands. We have left our friends and the Australian home to carry LEAVES OF HEALING from the Tree of Life, to every creature in every nation we can reach. We have never proclaimed this Gospel in any city or country where God has not confirmed the word with signs following, although in some places it is still true as nineteen centuries ago, "He could not do there many mighty works because of their unbelief." We bring this message to this city, and to thee, kind reader. It will give us joy to tell it to all who will come. Salvation and Healing are FREE, for God never sells His gifts, "Come, buy wine and milk without money and without price."

Zion Publishing House sends forth our Little White Dove, LEAVES OF HEALING weekly, telling of the work as it goes forward, and ever increasing thousands gather around the work in Zion.

The Church opens its doors to all. It is the old time religion and no new gospel that is preached. 'Tis the gospel of Jesus' Redemption for spirit, soul and body, bringing salvation from sin, healing from sickness, and cleansing from every defilement of the flesh and spirit.

Let the words abide in thy heart.

HE IS JUST THE SAME TODAY.

And if thou wilt believe Him, first for Salvation and then for Healing, thou wilt go onward in the King's Highway of Holiness singing the familiar words with a new meaning, as thou goest along the way through earth to Heaven:

"Thou O Christ, art all I want,
More than all in Thee I find,
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

LEAVES OF HEALING

A PAPER FULL OF CONVINCING TRUTHS FOR
LUKEWARM CHURCHES AND AN UNBELIEVING
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CHRISTIANS AND ALL WHO DESIRE OUR LORD'S
APPEARING.

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Edited by **WILBUR GLENN VOLIVA**
(Successor to John Alex. Dowis)

General Overseer of the Christian Catholic Apostolic Church
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WILBUR GLENN VOLIVA

Jesus the Healer and Satan the Defiler

Sermon by John Alexander Dowie, Preached in the Chicago Auditorium
Lord's Day Afternoon, October 27, 1895

IN the fourth chapter of the Gospel according to Matthew it is written: "And Jesus went about all Galilee, teaching in their synagogues and preaching THE GOSPEL OF THE KINGDOM, and healing all manner of disease and all manner of sickness among the people." In the thirteenth chapter of Hebrews, the eighth verse, it is written: "Jesus Christ is the same yesterday and today, and forever."

Jesus went about all Galilee doing three things, and these three things embrace His whole earthly mission. He went about teaching and preaching THE GOSPEL OF THE KINGDOM OF GOD and healing all manner of disease and all manner of sickness among the people.

"Jesus Christ is the same yesterday." God's yesterday was a thousand years long, for "one day is with the Lord as a thousand years, and a thousand years as one day." Jesus Christ is the same today. Today is the second thousand years since He came into the flesh. The second thousand years is drawing to a close and, blessed be His Name, "Jesus Christ is the same forever." (Amen.) An everliving, unchanging God. An unchangeable Saviour. Oh, how shall I speak of Christ as a Healer? I want to speak of Him as I ought to speak, as the Alpha, and the Omega, as the beginning and the end. "All things were made by Him," the Eternal Word that became flesh. "In Him was life, and the life was the light of men," in every age. I speak of Jesus as the Creator. I speak of Jesus as the Preserver. I speak of Jesus as the Redeemer of the world. I speak of Jesus as its rightful Lord and King. He is the Lord of all. I speak of Him as All, for He is the Lord of all. But this afternoon I want to speak of how He pursued His Divine mission when here in the flesh; and of how He pursues it still by partaking in His infinite mercy of our human nature, and entering, by His Spirit, into these temples of clay, and filling our spirits and our souls and our bodies with His own eternal presence and power and so carrying on His mighty work for the redemption of humanity. He is redeeming tens of millions of men and women into whom He is putting His mighty Spirit so that we, who were destined from the beginning to be habitations of the Triune God, may be in spirit, soul and body His dwelling place and a habitation for God. In this way through the Spirit Christ carries on His work. But let us see how He did it when in the flesh, when in His human body He lived upon this earth, how He pursued His ministry.

First, He taught. Now, first of all He did not heal people. He did not preach to people, but, first of all, He was the great Teacher. He went about teaching—preaching—healing. Teaching is the first thing He did, preaching is the next, and healing is the last.

What did He teach? He taught that He was God. He, a mortal man to all appearance, had come down from the little mountain town of Nazareth in Galilee, with a few uncouth men, untaught in the rabbinical schools, not one of whom had a title, except that they might be called fishermen, taxgatherers and such like; He came down from that mountain town to Jerusalem; then He went through all Galilee and Judea, and Samaria, and Perea, teaching for three short years.

What did He teach? I want to tell you what He taught. I know. There are things I do not know by the million, but there are some things I do know, and I know what Jesus taught. I know, but I know it not in all its fullness. I have been sitting at His feet for forty-two years. To me the Christ has filled my life, and for me there is no life, no love, no power apart from Him. He has been to me, all. He is more to me now than ever, and I know Him. I know something of the power of His resurrection and I know something of the fellowship of His sufferings, and I have trod somewhat in His footsteps, and I love to speak His Name. Jesus! Jesus! Jesus! The Name that charms

our fears, that bids our sorrows cease. 'Tis music in the sinners' ears, 'tis life, 'tis health, 'tis peace. (Bless His Name.)

And at the throne of God where every man may come, that Name is all prevailing, and in His Name I have seen many saved, I have seen many healed, I have seen many blessed; and I pray this day, as I prayed for long, weary months past, that His Name shall be in Chicago blessed above every name. (Amen.) Then "at the Name of Jesus every knee" this day in the Auditorium "shall bow and every tongue confess that He is Lord to the glory of God the Father." (Amen.)

Now let me tell you what He taught. First of all, He taught His own Divinity. He claimed to be God. And if He were not we should be yet in our sins, and the Jews would be right who crucified Him as a blasphemer, for He said, "I am God." God? God? You ask, a man God? No, God become man. Not a man become God, but God become a man. Consider the difference between a man becoming God (an impossible thing and a blasphemy) and God becoming man, a very different thing.

Then He taught that the prophecies were true. That the fall of man through the fall of woman should be blotted out, should no longer be man's curse, for a Virgin had conceived and brought forth a child, and His Name was Immanuel!

He taught His own incarnation. Oh, that lovely Story, of how in the midnight of human darkness, when the Roman Empire was heathen, and the world in all its empires was unsaved, and all humanity was plunged into the deep darkness of sin and unable to find God; the Story of how the heavens opened and an angel chorus burst upon the earth, for Christ was born in Bethlehem, born of a woman whom God had sanctified, whom the Holy Ghost had purified, until the sensual passion was gone, and the Virgin yielded herself to the Holy Ghost, and became the mother of the Son of God. So He was born; born in a manger to sorrow and shame.

The Devil tried to murder Him in the hour of His birth by endeavoring to know where He might be found, through the Wise Men of the distant East, who came to Jerusalem, saying, "Where is He that is born King of the Jews? for we have seen His Star in the East and have come to worship Him." Day and night through the streets of Jerusalem, the City of the Great King, that question rang, "Where is He?" Everybody became troubled. The city did not take notice at first. "Where is He?" The strange men, with hands raised in front of them, kept up the cry in every street and lane, "Where is He that is born King of the Jews? for we have seen His Star in the East and have come to worship Him." At last Herod, the base king, also became troubled. He was an usurper, an Idumean, not a Jew, although the king of the Jews at that time. He became troubled.

My brother, if you will only keep preaching, and keep preaching, and keep preaching, Jesus, Jesus, you will make the whole world tremble. If you will only keep asking, "Where is He?" you will make Chicago anxious to find Him. (Amen.) Herod got the rabbis before him and said, "Where is this King of the Jews to be born that I too may go and worship Him?" Oh the hypocrite! He wanted to find Him to murder Him. That is the Herod who built the Temple for the worship of God. Many a temple has been erected in our day by the hands of hypocrites. The Temple at Jerusalem was built by a man who wanted to murder Jesus. But God preserved the Christ and warned Joseph and His mother to take Him down into Egypt. He went there and stayed there possibly for years, and then they brought Him back to Nazareth. Mary the mother of Christ had other sons and daughters, James, Joses, Simon, Jude, etc.

The Christ grew up in the humble home of Joseph the carpenter of Nazareth. Was this God? God working at a carpenter's bench? God making rude tools for the people to work with in a rude country? Was this God?

Mary would look at the box with the gold, the frankincense, and the myrrh which was given by the Wise Men at Bethlehem, on the night of His birth, and then look at the work He was doing, and then think of Gabriel's message; she would think of the conception; she would look at her Son calmly pursuing His daily task, finding food for her children and their widowed mother. God? God? Never saying anything, preaching nothing. God? For thirty years attending to the family wants. God? Yes, friends, behold our God in the workshop at Nazareth, and the more of God there is in you the more faithfully will you do your daily duty, the more you will find that your common day's task will furnish all you ask. Hear Him say, even at the carpenter's bench, "My Father worketh hitherto, and I work." And thus He lived until thirty years of age.

Then He suddenly leaves His mother, sisters, brothers, friends, and goes down to the River of Jordan. And all unnoticed, He stands amongst a mighty assembly of people and sees there the mightiest prophet that ever stood upon this earth, John the Baptist, of whom Jesus Himself said, "Among them that are born of women there is none greater than John."

Coming down with the crowd to the river, this silent Man, thirty years old, walks up to John and says, "Oh, Baptist, baptize Me." Then John steps back! He sees Him with the eye of a Divinely-endowed prophet, the eye with which Elisha saw the armies of heaven circling around the hill of Dothan long before. The prophet sees the unseen, and so John the Baptist saw the glory around the head of the Man of Sorrows. He sees the Holy Ghost ready to descend upon Him. The Unseen Light, hidden to mortal sense, is seen by John, and as he sees the Christ, he falls back amazed, and says, "I have need to be baptized of Thee, and comest Thou to me?" But He said, "I come to fulfil all righteousness, John; take Me and baptize Me beneath these waters of Jordan. I Who shall go down into death shall rise to life; put Me, then, beneath the waters of this Jordan; thou knowest Me, oh John, I am the Christ." And John put Him there, and as He came up out of the water, oh, how the sky, the heavens, opened, and the Voice of the Eternal Father spoke, not in the thunder, but in joyful strains, "This is My beloved Son in Whom I am well pleased." Then as the Christ came up from the waters, John cries, "Behold the Lamb of God that taketh away the sin of the world."

What did He do then? He went about doing good from that moment, and healing all that were oppressed of the Devil; for God was with Him. Now what did He teach? That He was God. I today say this. Listen! Listen! If you do not believe that Christ is God, you shall die in your sins. And, Listen! Even the Universe teaches us the need of thinking as God thinks. All other thoughts are bondage. It is so in natural science. You scientists who want to reject my first proposition that you are to obey God, Listen! If you do not think as God thinks about electricity, the electricity that makes this great room full of light, what will happen? I think as God thinks about it; the electrician who takes care of this building thinks as God thinks about it; therefore I can handle it (as Dr. Dowie spoke he took up a covered electric wire, winding it around his hand), and it does not hurt me; but if I do not think as God thinks and in my folly I say, "I do not care. I think as I please about electricity. I believe I can take hold of an uncovered wire connected with a dynamo of any power, and that I can handle a wire conveying a power of ten thousand volts," then I will find that my thinking will very quickly stop (laughter), because I shall be electrocuted. (Dr. Dowie suited the action to the word, as he gathered himself up an electrocuted mass in imagination.) I have got to think as God thinks. If I object to the law of gravity and somebody tells me, "Doctor, right over your head there is a five-hundred-pound weight hanging, and I am going to drop it. Clear out!" I say, "I guess not; why should I get out of the way?" "Because," he says, "the law of gravity says that if I let it drop it will fall right on top of your shining head." (Laughter.) "But, my good friend," I say, "I do not think as you do up there, about the law of gravity, and in fact I do not believe in the existence of the law of gravity." "All right," he cries. "You will see." Then the next moment he lets it go, down it comes on top of my head, and I do not think any more about anything. (Laughter.) Do you see it?

You have got to think as God thinks. This great nation once thought it could exist half for slavery and half against slavery, but there arose a man who said, "A house divided against itself

cannot stand; we cannot live as a nation, half slaves and half free." Where did he get that from? Noble Abraham Lincoln got that from the Bible, God bless his memory. (Amen. Applause.) He got it from the words of Jesus Himself. He just uttered that thought and America took it up and said, "We shall not be divided; there shall be no Mason and Dixon's Line," and it was wiped out. Yes, Lincoln led the nation to wipe it out, but, like the Christ Himself, he died for doing it. Oh, no man shall ever wipe out any blot of human shame without suffering himself. They said of Jesus, He saved others, Himself He could not save. It was true, but not as they thought it. He came to die. Abraham Lincoln uttered a Divine thought and America marched to battle with that thought, and God stood by the army of the North and wiped out slavery. But, oh! for Lincoln there was death. "He saved others, himself he could not save," unless he sacrificed the fettered millions for whom Christ died. He was not willing to be saved at such a price, and he was ready to die. God give us men in the Church today who have no thought of self, who will take every talent they possess and lay all gladly on the altar for humanity's salvation. But to do this we must think as God thinks. Do you see it? Then hear what God says; obey Him, and think as Christ taught.

Christ taught that every man on earth was in need of a Savior. He taught how they could be saved. Now, how were they to be saved? I know what the teaching is today. Do you know it? Is it "Believe on the Lord Jesus Christ and thou shalt be saved?" "No." Ah, I can see, you have been in ZION Tabernacle. (Laughter.) No, that's not it. We do not begin our Gospel there with "faith." We do not say, "Believe on the Lord Jesus Christ and thou shalt be saved." Do you want to know "the Beginning of the Gospel?" Open your Bibles at Mark 1 and read:

The Beginning of the Gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet,
Behold, I send My messenger before thy face
Who shall prepare thy way;
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make His paths straight;

John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the River Jordan, confessing their sins.

That is the beginning of the Gospel, not Faith, but Repentance. In the fourteenth and fifteenth verses of the same chapter you will see that Jesus Himself preached the same Gospel:

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and The Kingdom of God is at hand: repent ye, and believe the Gospel.

Repentance first and Faith next. Not Faith first. Young preachers' around me today, never preach Faith first, on pain of God's displeasure. Preach Repentance first: tell men they must confess and forsake their sins. "Oh, but," you say, "Paul and Silas said, 'Believe on the Lord Jesus Christ and thou shalt be saved.'" Yes, they said that to the Philippian jailor. But he had already repented of and is truly sorry for his sins and wants to give them up by the Grace of God. Preach to that man Faith, but tell the sinner first every time, to repent. Some of you no doubt have entered into Church fellowship upon a profession of faith which is not worth a pin.

There is a gentleman sitting here today, the president of a railroad company, who told me last night that after coming to this city, some time ago, he had learned from my preaching in ZION Tabernacle that there were many in the Church of which he was a member in a neighboring State that were not saved: for they had not repented. He told me of a leading lawyer in his city to whom he had talked after he returned to his home. He went to the lawyer, who was dying, and said to him, "Mr. —, you are a sinner dying in your sins. You have not been saved. You have never repented of your sins." "That is true," replied the lawyer. "Well," continued this gentleman, "Dr. Dowie shows me that the Gospel begins with Repentance."

That lawyer with his keen intellect caught the idea, and saw that I was right. He saw that no man has a right to say that he is exercising faith for the forgiveness of sins unless he has first repented of his sins, confessed and forsaken them. That is it; let a man give back what he stole, quit being a liar, tell the truth and repent practically. The dying lawyer did it, and he dictated to his stenographer a few days before he died a beautiful

letter which was read at his grave, in which he said in effect, "I was a member of the Church like many others, upon a profession of faith; but I had never repented until it was brought to me from Chicago by my brother (that brother who is in this place today); and now I know I have repented, and I know Him in Whom I believe for my salvation, and I pass away without fear." The keen mind of that lawyer saw that the faith which is not based upon repentance is worth nothing, and that is why the churches are filled with impotence and sometimes with wickedness, because there are multitudes in the churches who have not truly and practically repented of their sins.

Christ preached repentance. Listen! You thieves, repent! Give back all you stole and steal no more. You who in business have lied, lie no more. Give back what you stole, you scoundrels of stock brokers and Board of Trade bandits who have told lies and boomed or depressed the market, and gained on the falling or rising market when you yourselves had lied the boom or fall. (Applause.) God says to you, "Repent, ye bulls and bears," and commands you to give up unjust gains. God says to every thief, "Repent! Return what you have stolen and steal no more from your fellow-men." Ye employers that have been stealing the life blood of your employees, grinding down delicate young men and women to the lowest cent, laying upon them heavy burdens, breaking their health and their hearts: Repent, you thieves, or you will go to hell for your sins! (Applause. Amen.)

Do not think it is enough to say, "I am a member of the Church of Rome. I was baptized; I was confirmed; I am a Christian."

You are not! You are a liar! (Laughter. Applause.) A little water sprinkled on your nose when in childhood, whether put there by a Roman Catholic priest or by an Episcopalian priest, (laughter), or by any other kind of a priest, will never change your heart. (Amen. Applause.) There are lots of baptized thieves around. We see damnation sprinkled on every side. "Oh," but you say, "I have been confirmed." Ah, did some bishop put his hands on you? You confirmed liars, adulterers, thieves, wicked men and women, how dare you say you are Christians because some man put his hands in confirmation upon you?

Simon Magus tried to buy the Holy Ghost from the Apostle Peter; but He was not, and is not, for sale. Some people try to buy the Holy Ghost by getting baptized all over, but they come out of the water as black as they went under it. (Laughter.) There is no baptismal regeneration, whether it is by sprinkling or by immersion. Listen! You say, "I have partaken of the Lord's Supper and that proves that I am a Christian." No, it does not. Judas Iscariot partook of the Lord's Supper, and went right out and betrayed Him to His enemies. There are multitudes today who have partaken of the Lord's Supper and are daily selling the Lord Jesus for silver, for gold, for diamonds, for drink, for tobacco, for the world, for the flesh, for the devil.

What is it to be a Christian? Do you want to know? To be a Christian is, first of all, to repent and to bring forth fruits meet for repentance. Come, all you stock jobbing thieves; go to your ledgers and write to the people you have defrauded to come, and give them a check for all you have stolen from them if it takes every cent you have in the world. (Applause.) Call your hands together, you wholesale and retail thieves (applause), and say, "My men, my women, I have taken from you that which was not mine, more than a reasonable profit, and now I will give you back what I have stolen as far as I know." Then you will get forgiveness.

"What must I do to be saved? What must I do to be saved?" said an exhorter in a little Methodist meeting one evening, and away back in the building sat a man who knew this exhorter, and he replied, "Go and pay Tom Jones for the yoke of oxen you cheated him out of." (Laughter.) That man was right. Do right if it takes you to prison, to the gallows. (Amen.) Brothers, sisters, do right. It is better to go to prison and to the gallows than to go to hell. (Amen.) Listen! Men, confess to your wives; wives, confess to your husbands; thieves, confess to those you stole from. If you are a servant and stole from your master, confess.

There is only one true Church, and that is the Church of the First Born, whose names are written in Heaven, and that is not the Church of Roman Catholics, or Episcopalians, or Presbyterians, or Baptists, or Methodists, but it is the Church of the Living God which Jesus purchased with His blood. (Amen.)

Thanks be to God, you can find that Church scattered

amongst all denominations. Yea, even in Rome, thank God you can find men and women who, even in the midst of spiritual darkness and ignorance, are, like Cardinal Newman, singing to Christ amidst their darkness, "Lead Thou me on." There are many in that communion who look away from the miserable lies of papal infallibility and Mariolatry and transubstantiation to Christ alone as their eternal Hope, and who like Faber, sing,

Was there ever kinder Shepherd,
Half so gentle, half so sweet,
As the Savior, who would have us
Come and worship at His feet?

But the separation of Christians into different denominations is not of God, and is not acceptable to Christ, who demands that His Church shall be united.

He prayed for that just before He went down into the agonies of dark Gethsemane on the night of His Last Supper, saying, "That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me."

This world will never know that God sent Christ on this earth as long as the Church is divided into miserable denominations. There is but One Church, and that has but One Name.

It is the Only Name given in heaven or on earth whereby we must be saved. The Church of God must bear the Name of Jesus Christ His Eternal Son, its Savior. (Amen.)

There is no use telling a man he is a sinner and leading him to repentance, unless you tell him how to get out of his sin. Oh, how good of God, convicting men of sin in order to show them the path of salvation! Jesus preached Himself as a Savior and Healer, delivering from every form of sin, and then healing from every sickness. How long did it take Him to heal them when they trusted Him. A moment. He said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." And they came. His hands touched them and the fever fled and every form of disease and uncleanness departed, and He has done that here.

Come, I will have a testimony meeting right here. Every man and woman in this audience who has been blessed in spirit or soul or body out at Zion Tabernacle, arise to your feet. (Many in the audience arose.) There are a thousand, I believe. Praise God! Praise God! Many have been healed of blindness, of deafness, of cancers. He does it now, for He is the same Savior, the same Healer. Let me show you how He heals. First of all, He healed the broken-hearted and to the sorrowing penitent He said, "Thy sins are forgiven thee." Then into their bodies came the Divine life and light, and they arose healed of their infirmities.

Come, see a little girl whom He healed—come with me to Galilee. It was yesterday, only, God's yesterday, that this happened. Come, I want to lead you along the streets of Capernaum, and take you into this house. See that little daughter, but twelve years of age, lying there. See the father, who is a rabbi, bending over her, and the little maid is whispering, "Father, go and get Jesus to come and heal me." "I dare not, my daughter. If I do the rabbis of the Great Council in Jerusalem will strike my name from the roll of rabbis; they will curse me in the temple of my God. Oh daughter, I dare not do it." And the maid replies, "Then I shall die; no doctor can heal me."

Said the Rabbi, "Daughter, you shall not die." "Yes, my father, I shall; for you cannot get Him to come and heal me unless you go to Him and worship Him." And the rabbi cries, "Then I will worship Him; you shall not die." Away speeds the rabbi, and he searches through the streets of the city for Jesus, and cannot find Him. Then He is told He has gone to Gadara, but is coming back today. He watches for Him beside the sea, and the moment that Christ appears he falls at His feet and worships Him, and cries, "Lord, my little daughter lies at the point of death: come and lay Thy hands upon her and she shall live." Christ says He will go. Away through the streets He goes with the rabbi. On the way a woman touches the hem of His garment and is immediately healed. He turns around and addresses words of comfort to her. Then they go on. Suddenly a messenger comes to the rabbi and says, "Your little daughter is dead; do not trouble the Master." But Jesus said, "Be not afraid, only believe. Did I not say I was going to heal her?" "Yes." "Then I am going to do it." Then they go into the house and into the room and there they find the beautiful little girl dead! Oh, she is dead! But the hand of Christ is laid on the head of

the child and He says. "Oh, Jairus, don't cry: thy daughter shall live. I said I would heal her, and I will. Satan has taken her breath, that angel of death, for it is he that hath the power of death; but oh, Jairus, while that death angel is the devil, I am the Resurrection and the Life, and he that believeth on Me though he were dead, yet shall he live. Listen! Talitha cumi! Maid arise!" In a moment the spirit has come back into the body and the maid arises and looks into the face of Jesus. She lives! She is well! Blessed Jesus! That was done by Thee, yesterday, and Thou art just the same today! "Praise the Lord!" "Glory!"

Ah, how often and how often have I stood beside the bed of the dying and broken-hearted.

Yes, mother! (Addressing an aged lady in a front seat.) I did not see you until this moment, Mrs. Dawson; but your son and daughter brought you dying to me that I might help you to find Jesus the Healer. Is it not so? "Yes, sir." And we prayed with you after you were carried to your room in Divine Healing Home No. 1, and you were instantly healed of heart disease in the Name of Jesus. Is that so? "Yes, sir." Ah, I look around, and even here I see many of those that were dying, that are alive now. Doctor (turning to a gentleman to the speaker's right), you had a cancer and it is gone? "Yes, sir." Ah, I look around, and I know Jesus saves from sin, and delivers from sickness, and we know that we shall forever live! live! live! For we have passed from death unto life. (Amen.) We shall die no more. We know that if we fall asleep in Chicago, we shall awake in heaven. Praise the Lord!

Let me tell you that He heals in Chicago.

Do you know what He has been doing in this city? I do not want to reproach this city. No word of reproach shall fall from my lips today; for I love Chicago. I have suffered, but I have never murmured. No one has ever heard me complain. If some one must suffer, Oh God, if some one must suffer, let it be me. If I have suffered and endured shame it has all been to the glory of His Name.

See, here is a little boy who was healed in ZION Tabernacle. His story is fully told in No. 1 of the new series of LEAVES OF HEALING. He is only nine and a half years old, and for six years he wore a steel boot and brace, and he had never known in all those years freedom from pain. He had also worn a plaster cast and could not stand without crutches and braces. He came to ZION Tabernacle, he repented of his sins, and asked me to pray for him, and I told his mother (she lives on Armour Avenue) to take off the braces. We prayed and the Lord answered our prayers, and the little leg became strong and was lengthened instantaneously, and he walked off without a crutch, or brace, and on equal feet. This happened in March of last year, and he has been walking ever since. Bless God, He heals the children still. (Amen.) And this is only one of hundreds upon hundreds whom God has healed of almost every kind of sickness and infirmity.

Do you want to know what He has been doing?

There is a woman who will tell you. She lay dying about seventeen miles from where I was preaching, and she asked me to pray for her. The Lord heard and instantly healed her of a tumor, and in a week from that time she was at work making carpets. Jennie Paddock can tell you what the Lord has done for her. "Yes, sir; it is true."

Mary Dowling was blind in both eyes, had not seen from one for years, and now she can see and goes to school, and reads nicely. There are hanging on the walls of ZION Tabernacle crutches, braces, plaster casts, trusses, steel boots, etc., that were left with me when the Lord cured the owners of diseases. There are also some historic cots there. On one of these a lady was brought to our Home from Kentucky; she was over fifty years of age and was dying of cancerous tumor. Dr. Owen, of this city, dare not cut it out. She came to us and was healed. A few days after her healing she visited Professor Miller at Chicago University. She spoke in various churches; in her own college, of which she was principal. Clinton College, Kentucky. She has gone to Europe, has ridden sixty miles on a bicycle, and wrote to me from Rome, Italy, that she was in perfect health. The Lord healed her. Jesus is the same today and will be the same tomorrow. If you will give up your sins and give your heart to Him, you will have no more use for doctors, drugs or surgeons' knives. God said thirty-five hundred years ago, "I am the Lord that healeth thee:" and He has also said, "I am the Lord, I change not."

Satan is the Defiler. Next Lord's Day I will take that up.

I shall then have a great wrestling match with the Devil. The Devil and not God is the cause of disease.

Ah, Mrs. Casey, how many cancers did you have? "Nineteen sir." And how many have you now? "None." They are all gone? "Yes sir." Blessed be God. Jesus is the same today.

Do you want to find in Jesus a Savior from sin, and Healer from disease? "Yes! Yes!" was answered by thousands of voices. Then, bow your heads while I pray for you all.

My God and Father, in this room Thy Holy Spirit is working in many hearts. Oh, how Thou dost love every sinner in this world. How Thou dost weep over this city in its sin and sorrow. God bless this company. God quicken this whole city into life. God help those who are now before Thee; for every one who will come shall be received for Jesus' sake. Amen.

Brothers, sisters, did you mean that prayer? "Yes." Do you mean to keep your vows, God helping you? "I do." Then God means what He says. Jesus said, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." In His Name therefore, and in the power of the Holy Spirit, I declare to you as His minister, that if you have confessed and forsaken your sins, God has this moment remitted them. In Christ's Name, I say to you, Go thy way and sin no more, lest a worse thing come unto thee.

God commandeth every one, everywhere, to repent. Oh, my brother; oh, my sister, repent and forsake your sins. We know that God is here, and we know that God will forgive every one that cometh unto Him in Jesus' Name praying for forgiveness from sin, and that He will deliver all who come asking for deliverance of spirit, soul and body. Now, every one in this assembly who desires to be delivered from sin in spirit, soul and body, arise. (Nearly every one, at least four thousand persons, in the audience arose.) Can you say from your heart, I hate sin? If so, say I do. "I do."

Then, if you are truly repentant by the Grace of God and are willing to trust God for deliverance from sin, raise your hands and repeat with me this prayer of consecration. (Nearly every hand was raised and thousands of voices joined in the following prayer of consecration with Dr. Dowie):

My God and Father, in Jesus' Name I come to Thee. I hate sin. Take it away for Jesus' sake, the Lamb of God that taketh away the sin of the world. I come to Thee. My Father, take me as I am. Make me what I ought to be. Cleanse me in spirit and in soul and in body. Give me Thy Holy Spirit, and deliver me from the evil one, for Jesus' sake. Amen.

After the Consecration Hymn, "I WILL," had been sung, the Benediction was pronounced, and this first service in the Auditorium closed.

A VAST audience was assembled at the second service in the Auditorium. The service was begun by the singing by the choir and audience of "On Christ the Solid Rock I Stand." Mrs. Dowie read the tenth chapter of the Acts of Apostles, beginning at the thirty-fourth verse. Then the large audience again joined in singing "I Will Sing the Wondrous Story," after which Dr. Dowie stepped to the front of the platform and spoke as follows:

Above all other exercises in this service, we expect greater results from the exercise in which we are about to engage than any other. When we have said "Let us pray," we have said three words that bring us at once, if we are in the spirit of prayer, into direct and immediate communion with God. The real presence of God is then made manifest to us. Not a God afar off, but "Where two or three are met together in My Name, there am I in the midst." We can with perfect confidence believe that by the Eternal Spirit's power Christ Himself is with us in this hour, as we bow at our Father's throne. I would like you all to pray in spirit and to follow the attitude directed in Scripture where the invitation is given in these words, "O come, let us worship and bow down; let us kneel before the Lord our Maker: for He is our God."

Dr. Dowie then offered prayer.

Attention was then called to the envelopes which had been distributed among the audience containing slips indicating the nine meetings of the week in ZION Tabernacle, and calling special attention to the reply to Ingersoll's lecture on "The Foundations of Faith," on Sunday afternoon, November 10th, at 2:45 o'clock at the Auditorium, and Dr. Dowie said:

While I will deal with the lecture generally, I will specifically deal with this expression which is given great emphasis by that Prince of Infidels—I was almost going to say Prince of Liars, and I think I would be justified in saying that, for the lie that he has uttered is one of the most scandalous, infamous and disreputable. It is not dangerous in a sense, excepting to those who are already far from God and which will keep them so if it is believed by them. I mean this statement of Ingersoll's: "The God of the Christians must perish from the universe. He is of no use. He has never answered a prayer." That statement is a lie (applause), a wicked and infernal lie (applause), and I intend to prove its falsity next Lord's Day afternoon here. (Amen.) It is for the young men and women who have departed from the faith of their fathers that I am especially solicitous.

I do trust that our lecture of next Sunday afternoon may help to make plain and clear the foundations of faith, the reality of God's Word, and the truth of Christ's unchangeableness, and that God is the Hearer and Answerer of prayer in Chicago today. (Amen.) I intend to prove this, and to try conclusions with the Prince of Infidels, and to call for a verdict from the people who no doubt will throng this building. May God defend the right and bless His work. (Amen.)

Dr. Dowie then announced that in accordance with his usual practice in Zion Tabernacle on the first Lord's Day of every month, he would invite every Christian present to remain and partake of the bread and unfermented wine at the Lord's Table immediately after the service. He said that by the term Christians he meant all who truly repented of their sins, and who brought forth fruits meet for repentance, and who rested for pardon, peace, life and heaven by faith in God alone through Jesus Christ our Lord. These and these alone, whether they are members of any denominational Church or not, were the participators he invited. Dr. Dowie added: The dying thief, who confessed on the cross, had never seen the inside of a church, or been baptized, or been sat upon by any Church committee, and after a man has been sat upon by any Church committee he is mighty flat. On the Day of Pentecost there was no committee which sat upon those who were there at the time, but they were at once baptized and received. They had no use for a committee. I should appoint a committee of three and recommend two of them to stay at home and see that one man did the work. I never knew a business establishment yet that was conducted by means of committees. It seems to me that the Church of God is greatly injured by its committees.

After a song by the choir and the collection of the offerings, the speaker proceeded with his sermon, saying:

I am to speak to you today concerning

SATAN THE DEFILER.

I spoke last Lord's Day afternoon concerning Jesus the Healer. I ask your attention today to two passages of Scripture. The first is the First Epistle of John, the eighth verse: "He that doeth sin is of the Devil; for the Devil sinneth from the beginning. For this end was the Son of God manifested, that He might destroy the works of the Devil." And in the tenth chapter of Acts, in the thirty-eighth verse, it is written, "How God anointed Jesus with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him." For this purpose the Son of God was manifested that He might destroy the works of the Devil, and God anointed Jesus of Nazareth for that end.

Some say the Devil never was born; that he never existed; that he is a fiction of imagination; a crude and fearful creation of an effete superstition. Others tell us the Devil is dead. Is the Devil dead?

There is a story told in my native country, Scotland, to this effect: An aged learned minister of the Gospel, in a certain town in Scotland, was one morning taking his usual walk by the side of a river, and a young man who had been away in a distant country where he had become an infidel, who used to attend this good man's ministry, and knew his habits, thought he would have some fun with the "Dominie," as he called him. He had been in America and had imbibed the teachings of some Ingersoll or some similar child of the Devil, and he came back full of his infidelity. Meeting the "Dominie" he said, "Good morning, Dominie." "Good morning, my son," said the minister. "Dominie, I have just had bad news," said the young man.

"Weel, what is it?" asked the Dominie. "One of your great friends is dead," replied the youth. "Aye? and who is he?" asked the old man. "It is the De'el," and he laughed long and loudly.

But there was no laugh on the face of the "Dominie." Putting his hands on the young man's shoulder and looking straight into his face, he said "Puir, fatherless bairn"—let me translate it for you, "Poor fatherless child, what will become of you now that your father is dead?" (Laughter.)

Well, if the Devil were dead we should not be sorry; we would rejoice, and we shall one day join in singing a song of victory when the Devil shall be swept off this earth. But meanwhile the Devil is not dead. He is very much alive, and if you want further proof of that fact you have only to preach the Gospel as I have preached it for a number of years and you will find plenty of devils in Chicago and elsewhere. (Laughter.)

Now this afternoon I want to talk to you concerning Satan, Diabolos, the Accuser, the Prince of Darkness, sometimes called Lucifer. Today he wields such a stupendous power that if we did not know God overrules all things and will ultimately triumph, we would despair of humanity and despair of the world. But the same glorious revelation that shows us the pre-existence of Jesus as the eternal Life, as the Saviour of the world, by whom all things came into being, defines also the end of Satan and the limits of his kingdom.

There is no difficulty in understanding, if you are wise to read. Satan had a pre-existence before man was created. Satan, perhaps, with his host, once dwelt upon this earth, because I have never believed, since examining the subject, and the Scriptures do not teach, that man was the first inhabitant of this earth. I know many men in the Church who are afraid to admit the existence of a preAdamite race, but the Scriptures themselves clearly teach the existence of such a race.

Remember when Noah came down from the ark, his wife, his three sons and their wives, eight in number, that the command of Jehovah to them was this: "Be fruitful; multiply and replenish the earth." What did that mean? It meant exactly what it said, that he should replenish the earth. The earth had been full of inhabitants. They had all been swept away by the flood. Noah had lived among them. When he came down from the ark there was not one living being upon the earth, but himself, his wife, his sons and their wives. The whole cursed race of Cain, the murderer, had been swept from the earth. God said, "Be fruitful; multiply and replenish the earth."

Go back one step further. When God created Adam, and in due time Eve, and put them in the Garden of Eden, what was His first command. "Be fruitful; multiply and replenish the earth." Exactly the same words He said to Noah. The inference there is clear. The earth had once been full of inhabitants; otherwise it would have been absurd to use the word "replenish."

My own contention is that in all probability, Satan had at one time, with his hosts, inhabited this earth, had been ejected from it, and he, with a host of disembodied spirits, came up again from the depths of hell into which they had been cast, determined to repossess themselves of this earth, and they have been at it for four thousand years, and have very largely succeeded in dominating the earth and deceiving man first of all.

In what way? By means of Satan himself. The first woman was deceived by means of Satan, who broke through the heavenly watch.

We know so little about this, but if we had an absolutely reliable copy of the "Book of Enoch the Seventh from Adam," which Jude quotes in his epistle, we should probably have an exact account of that mighty prophet of how Satan first of all corrupted man, by first corrupting the angelic Watchers of the heavens whom God hath placed there to guard humanity in the upper air. By seducing these Watchers, probably, Satan himself, first, and then his host, had got through to this earth. Since that time Satan is called in Scripture, "the prince of the disobedience." Our warfare is therefore, as Paul the apostle wrote, "not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." or, as it might be properly read, "against the hosts of evil spirits in the upper air."

(Since preaching this discourse one of my scholarly listeners in the Auditorium, and I am glad to know there are many such,

has called my attention to the fact that the Book of Enoch has been found, and that a translation of it has appeared in England. I was aware of that fact, and am the possessor of a rare copy of that translation, and have had it by me for more than twenty years. But I do not think that it is wholly reliable, although it does contain, in exact language, the passage quoted by Jude, and doubtless has much of what Enoch wrote. The MS. of the book from which the translation is made was discovered by Bruce in Abyssinia, and he presented a copy to the Bodleian Library, Oxford, on his return to England. This was translated by the learned Dr. Richard Laurence, Archbishop of Cashel, and at one time a professor of Hebrew in the University of Oxford. St. Augustin, I may also remark, writes concerning the Book of Enoch in his work entitled *De Civitate Dei*, book 15, chapter 3, and elsewhere, and there is no doubt that the book was well known to the apostles and in the early ages of the Christian Church. The MS. translated by Dr. Laurence is doubtless one of great value; but there are grave difficulties against accepting it as a whole. Possibly more reliable MSS. of this wonderful Book may yet be found, as the power of Great Britain extends in the East and in Africa, where there are many buried treasures of this kind, doubtless, which God has been preserving until this Time in which we live, the "Time of the Restitution of all things, which God hath promised by the mouth of all His holy prophets since the world began." Enoch is the earliest of all the prophets and his Book, if found in a perfect form, would be older than any of the books now comprising the Bible. It would also be one of the greatest importance concerning the history of the world before the Flood. May God "bring the hidden things" quickly to light, and give His people clearer knowledge and above all greater wisdom and faith.—J. A. D.)

Satan seeking for human and earthly embodiment became embodied in the beast. Not in "a crawling serpent," as we hear it nowadays spoken of, but in that beast when it stood erect before its fall, that most subtle of all beasts on earth. Into that beast Satan entered, and possessing it he became the chief tempter and seducer of mankind. Since his success at that time the great single design of Satan and the spirits which fell with him is to possess man in one form or the other.

He was nearly ejected from the earth at the time of the Flood. But he deceived Noah, and when Noah had been taught to plant the vine, Satan also entered into the planning and turned the sweet and innocent juice of the grape into a hellish poison by showing men how to arrest the grape in its fermentation; that is, in its process of decay. The hellish poison of alcohol can only be gotten by decay. Satan devised this sweet rottenness, and so transformed the fruit of the vine as to make it the means of the damnation of millions. Satan has been seeking to possess man, body and soul and spirit, through all these ages, and has succeeded in possessing himself, first of the spirit, then of the soul, and then of the body. Satan has done this. It is not a question, it is a fact.

Now when Christ came to this earth He came for the purpose of establishing a KINGDOM, and THE KINGDOM to be established was for a specific purpose. Hence it was needful for Him to meet Satan, and in a conflict with Satan Christ must rise superior to every possibility of temptation in a perfect manhood. It was necessary that He should establish a KINGDOM which should be in effect the destruction of the demon power on earth, call it by what name you will. Christ spoke of Satan as the "father of lies." He had been in the truth, but he "abode not in the truth." He rebelled against the truth and strove to establish a kingdom by transgression of law and by the establishment of anarchy. He designed to tear God from His throne and through anarchy to become the supreme god of the universe, and he wants to do it still.

There is no disease in God and there is none in heaven. Disease and health cannot come from the same source; for death and life are as much opposed as are heaven and hell. Let us go back, let us ask God to show us how Satan has defiled.

The struggle between Satan and God is, first of all, for the possession of the spirit of man.

There are three parts in man, not two. Man is composed of spirit, soul, and body. The spirit alone is immortal, not the soul. The soul dies. Christ's soul died. Christ himself said: "My soul is exceedingly sorrowful even unto death." The soul of the man and the soul of the beast are alike. But the distinguishing thing in man is the spirit. God is the Father of

spirits, and our spirit is immortal because it owes its origin to God.

The struggle of Satan is to possess the spirit of man. In his conflict with Jesus in the forty days he presented finally three temptations. The first is the temptation of the body of Christ. Hungry, weary, worn, and exhausted, "If Thou be the Son of God, command that these stones be made bread." The answer of Christ, almost dying from hunger, was, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Satan next took Him to a pinnacle of the Temple and said to Him, "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone." Satan quoted Scripture.

Is there anything more contemptible than when Robert Ingersoll, or the Devil, which is the same thing, quotes Scripture? Is there a more contemptible practice for a man than to try to thwart God's plan by using the Bible? I propose to have it out with that man who uses the Bible in that fashion. I have long intended to do so, and I feel quite desirous of having a good whack at him next week. But Christ's answer is sublime: for the Word of God is as a two-edged sword, and He thrust Satan through and through with it saying, "It is written again, Thou shalt not tempt the Lord thy God."

In the third and last temptation Satan says: "You have overcome me now for forty days and nights as no man ever has, and have resisted every temptation, and I have only one favor to ask before I myself become Thy worshiper, and that is, come with me." And He took Him up into an exceedingly high mountain, and showed Him all the magnificence of the world in a moment of time and said, "All these will I give Thee if Thou wilt fall down and worship me." And Christ rose to the highest summit of manhood, and in majestic utterance said, "Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Now we can see how man in his spirit can become the master of the Devil.

The greatest lie that ever was uttered concerning the Word of God since the reformation is to be found in Christian theology—a lie that has been the abomination of the Church and its pollution; a lie which has made it incapable of sustaining its position; a lie which asserts that God worked in such a way as to be the author of or the willing permitter of sin or disease; the Calvinistic lie, which made God—what shall I say?

There are words which leap to my lips which are bitter, for it is bitter to me to think of the infernal lie to which in my boyhood days I had to listen, that God had foreordained the damnation of the wicked and therefore had created them "vessels of wrath" to be subjects for His vengeance, and made them incapable of virtue or holiness. Oh what a lie! And that second lie that came after the first, namely, that God the Father in His infinite wisdom has consented that His children should be a prey to disease, to all kinds of sicknesses and infirmities, because by means of this God purifies the hearts of His children, and brings them to Himself. That is an infernal lie! (Amen. Amen.)

When did Christ say that? Where did Christ say that? If He should say it I should say to Him, Why did you say it? But He never did. When did He say, looking into the faces of suffering men, "Do not ask Me to heal you; your Heavenly Father knows what is good for you, and therefore in His infinite love and mercy He has allowed His hand of affliction to fall upon you and has made you sick in your body that He might make you pure in your spirit?" Never! (Amen.) But the Son of God was made manifest that He might destroy the works of the Devil. What works did He destroy? In the house of Cornelius the Centurion, Peter the Apostle, in describing Christ's earthly life, said, "God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed"—of God? No.

Of the Devil? Yes. Why? "For God was with Him." Do you see it? In Matthew 4:23, which I quoted last Lord's Day afternoon, it says, "And Jesus went about all Galilee teaching in their synagogues, and preaching THE GOSPEL OF THE KINGDOM, and healing all manner of disease and all manner of sickness among the people."

Nineteen centuries ago every kind of sickness and every kind of disease was healed by Jesus. Peter declares that all

whom He healed were oppressed of the Devil; if that is true, then nineteen centuries ago every kind of disease was the work of the Devil. Can it be God's work today? "No." Whose? "The Devil's." It must be so unless you are going to prove that God is doing the work today which the Devil used to do nineteen centuries ago. Now the lie that God wills diseases, has crept into the churches, is embalmed in their songs, and taught from their pulpits, that God blesses humanity by laying His hand, full of corruption, upon it and making the people sick. I tell you this, as God's minister today, there are things that God cannot do.

Once when I said that in Australia a man arose in the meeting and said, "Dr. Dowie, permit me, I must leave this meeting; I must protest against the statement just made by you that there is something God cannot do," I said, "Why do you protest against it?" "Because," he said, "there is nothing that God cannot do." "Well," I said, "wait a moment. You believe the Bible do you not?" "Yes, sir," he answered, "and I wish you did." "Thank you," I replied, "I do. So you say there is nothing impossible with God?" "Yes, sir," he replied. "Well," I said, "it is written in the Bible, 'it is impossible for God to lie.'" (Amen and laughter.) "Oh," he said, "everybody knows that." (Laughter.) "Well," I said, "you did not a few moments ago. Now," I said, "sit down and you may learn something."

I tell you today there are a good many things impossible with God because they are evil. It is impossible for God to make a man sick. It is impossible for God's hand to communicate disease.

Impossible! And why? For this good reason. That God is incorruptible and pure and incapable of communicating evil. Hence it is impossible for an incorruptible thing to communicate corruption. (Amen.) It is impossible for a being who is without disease to communicate disease. It is impossible for God to make people sinful or sick or unclean or miserable, for if He did He would then be a fountain of sin and disease. It is impossible for any disease to come from heaven for in heaven there is no sin, no disease, no death, and no power of hell, and, therefore, it is impossible for any of these things to come from heaven. No possibility exists that God can be the Author of disease.

"Ah," say some, "wait! Have you not read, Dr. Dowie, in God's Word, 'Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth'? Do you not know that these words mean that God chastens men with disease?" I do not: for Satan is the Defiler and Christ is the Healer. But I do know that this is the construction put upon this verse, even by clergymen who ought to know better. They evidently are not aware of the word *paideia*, the Greek word for chastisement. It comes from the word, *pais*, child, and that word is the basis for the word *pedagogue* in our language, which means an instructor of children.

And so the word *paideia* means instruction, education, the training of a child, the education of its faculties, of spirit, of soul, of body. It means the careful bringing up of the child, keeping it healthy and separating the child from everything that is evil and making the child clean and wholesome, pure, holy, strong in every way. "Whom the Lord loveth He nourishes, He educates, strengthens, brings up as a father does a child," is the fair meaning of the original words. It has nothing to do with making sick, but the opposite. Do you for a moment imagine that education is imperfect unless the child is made sick? When you send your child to college do you say, "Now, Mr. Jones, I send you my son; educate him; but see that he gets a regular dose of sickness every quarter; knock out an eye if you think it necessary; give him tuberculosis, typhoid fever, or any suitable disease at frequent intervals; or break a leg—love him, Mr. Jones, and chasten him as the Lord does His children: for whom the Lord loveth He maketh sick." If that were so I would say, "Lord, don't love me."

Disease is the result of sin and would not have been in the world but for sin. To make disease a part of the plan or purpose of God is to make God the Father of sin, and that would be to transform God into the Devil. Now this lie has been embalmed in song, prayer and preaching long enough. "Oh, but," says somebody, "don't you know that disease makes men better sometimes? That people are brought to God by sickness?" Are they? I deny it. I say there never was a statement made that had less of truth in it than that. I have some

acquaintance with sickness. Last year I laid these hands more than fifty thousand times upon the sick. I know what I am talking about. I see often from one thousand to fifteen hundred sick persons in a week in Zion Tabernacle and in the Homes, etc., and I pray definitely for thousands whom I never see. I have visited hospitals and have worked among the suffering in many lands, and have for nearly twenty years been used in the ministry of healing through faith in Jesus. Shall I tell you what I know?

Disease does not bring people nearer to God; it drives them further away from Him. It is the Holy Spirit that brings people to God, whether sick or well. I ask you who are sitting here today, is that not so? "Yes." If you say that sickness and disease will bring you nearer to God, then suppose, for a moment, that I have a choice stock of diseases here, and I say, come up here and let me give you typhoid fever, or consumption, or cholera; let me knock out an eye or break a leg for you—I will do all this as God's minister to bring you nearer to God and to show you that He loves you. My experience is directly opposite to the teaching that diseases, the corruptions born of father Satan and mother Sin, ever brought people to God. Those who have lived nearest to God find that disease lessens their faith, depresses their spirits and leaves them in the shadows and darkness; and when their loved ones have passed away it often leaves a shadow behind that is never effaced so long as they think God sent the disease.

Disease good! Who said it? Did Christ ever say it? Never! He never said that disease was according to God's purpose, and no man has any right to say it in His Name. Satan is the defiler and Christ is the Healer. For this purpose the Son of God was manifested, that He might destroy the works of the Devil.

Let me close.

Next Lord's Day when I deal with that prince of infidels, Ingersoll, I shall have testimony to disprove that attack upon God and on prayer. Listen. Every man and woman here who asked God the almighty for Jesus' sake to heal them, and every one who got an answer to that prayer, stand upon their feet. (Many hundreds stood.) Well, then, come up here next Sabbath and I will put you on as God's witnesses.

Now, beloved friends, I want to ask you who have felt the oppression of Satan, who are sick and sinful, but who want to be free from his power, stand to your feet and ask God to help you. *You who want to belong to the Devil, sit still.* (Nearly every one in the vast audience arose.)

A Voice—"They are all up, Doctor."

Dr. Dowie—No; there are some who want to belong to the Devil yet; the Lord save them!

Brothers, sisters, are you willing, by the grace of God, to do what is right in God's sight? "I am." Are you willing to do right by your fellow men; if you have stolen, to restore it; if you have lied, to confess; if you have wronged any one, to put it right again; can you say, By the Grace of God, I will? "I will." Then let us pray.

Dr. Dowie led those standing to pray as follows, which they did word for word:

"My God and Father, for Jesus' sake, take me as I am and make me what I ought to be. Cleanse me from every defilement of the flesh, of the spirit, by Thy Holy Spirit. Help me to do right, for Jesus' sake. Forgive my sins. He died for sinners, and therefore died for me. In His Name I give myself to Thee, and for His sake I beseech Thee to take me and keep me and use me. Amen."

The hymn "Sinners Jesus will Receive" was then sung by all, the Ordinance of the Lord's Supper was again announced, and the following benediction was pronounced:

"And now, beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved Faithful is He that calleth you, who also will do it. The grace fellowship of the Holy Ghost, the love of God, the Eternal Father, the God, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen."

Zion's Fourteenth Feast of Tabernacles

Report of Prayer, Praise, and Testimony Meeting held in Shiloh Tabernacle, Zion City, Illinois, U.S.A.,
Wednesday Morning, July 15, 1914. Conducted by Wilbur Glenn Voliva,
General Overseer of the Christian Catholic Apostolic Church in Zion.

MR. G. V. BALLEGOOYEN, Balboa, Panama: It was four years ago that I first heard of ZION on a street corner of Chicago. I was given an invitation to come to ZION CITY, and I went because I did not believe what they told me; but I was convinced.

I was blood-poisoned by a dentist in Chicago. I was in such a condition that I could not eat anything but boiled eggs and milk for three days.

I went to the ZION meeting in Chicago, and Elder Peckham spoke on the Sixtieth Chapter of Isaiah. It made a deep impression upon my mind, and at last I was convinced. I said, "This is the Word of God." I asked for prayer, and I was healed.

When I went home, I read Mark 5:26, where it says that the woman touched the hem of Christ's garment and was healed. I had had the same experience. I said, "That is wonderful!" My testimony is just as powerful as the one in Mark 5:26.

Since that time, I have been full of enthusiasm. I accepted the Word of God, and I thank God for it.

I have had wonderful experiences in the last four years. I believe that the Lord led me, even though I was not a speaker. I became greatly interested in the work, and it gave me great joy.

Last year when I boarded the steamer for Panama, people told me that I could not preach such foolishness in Panama. I said, "Why not?"

"Because," they answered, "you would be a laughing-stock."

I may have been a laughing-stock, but I had more fun than any of them, thank God!

I kept up the fire!

One man came from Costa Rica to Panama because he was suffering with malarial fever. I said to him, "Do you want to get healed? My brother, I was once wonderfully healed through prayer." I gave him LEAVES OF HEALING, and told him that the first thing he would have to do would be to throw away his accursed medicine and learn how to pray.

The next day, he said to me: "Brother, I have read every word of your LEAVES OF HEALING, and I believe what you say." The next day the malarial fever, from which he had suffered so long, had disappeared. He was wonderfully healed.

I met one lady at a mission, and her face was covered with pimples. I asked her, "Are you a Christian?"

"Yes," she said.

I said, "Do you eat much pig?"

She admitted that she did. I said: "If you could be sure from the Word of God that it is unclean, would you obey? You eat pig, and that is why you have those pimples." I told her that before I joined ZION I used to have a great deal of trouble with my skin; but a ZION man told me that I should not eat swine's flesh. I told him that I was not a Jew, and that I ate swine's flesh. He advised me to give it up. I obeyed, and in three weeks' time the trouble with my skin had disappeared.

She gave up eating pork, and her skin became clear again. She became interested in ZION, and I am sure she will become a member.

I had another experience with a German in a hospital. I spoke German to him, and he appreciated it very much. I asked if he was a Christian, and he answered, "No."

I told him about ZION CITY and about ZION, and he was very much interested. He was almost dying with malarial fever, and a doctor was giving him medicine and whisky. I said, "You cut out that whisky business and that medicine!" He did so, and when I came back he was almost well. He shook hands with me and was very happy. He wanted to know more about ZION CITY.

A great deal of pork is eaten in Panama. The natives catch the wild pig and eat them, and the Chinese sell them in their

butcher shops. They eat that pig meat, and I believe that is why they act so much like pigs.

I tell you, it is high time for the message of ZION to be sent to Panama. A great many people were greatly interested. A great work could be built up there if some one could go.

I thank God for my brother. He said to me when I joined ZION, "You are crazy!" Well, I was crazy when I drank wine with him, before coming into ZION. He found out that I was not crazy, but that he was the crazy one, because he was a drunken bum.

Two years later I met him. He was down and out. I helped him that day, and he said: "If there is a God, pray that God will reveal Himself to me." And God did reveal Himself to him that same evening. I thank God for it today, and that he is now in ZION. My prayers went up for him many and many a time.

I thank God today for ZION. I want you to pray that I may be faithful to the end.

MR. FRANK HENDERSON, Monmouth, Illinois: I have had a great many experiences, and all of them have helped me. I feel, today, that I am "strong in the Lord, and in the power of His might."

I have lived in the city of Monmouth for about thirty-four years, and what Sister Robinson said about the churches is true.

I never heard anything about ZION until Elder Robinson and Evangelist Fiddes came to Monmouth and left a copy of LEAVES OF HEALING at the house. When I found that the Bible was upheld, I knew that that was what I wanted. I do praise God for ZION.

MR. W. KING, Oakland, California: I praise God for this beautiful morning.

I praise Him for LEAVES OF HEALING and for ZION. Through LEAVES OF HEALING, I have been able to help a man who was "down and out." It was from lack of good food that he broke down. He told me that he had had nothing to eat for three days.

I took right hold of him. He would not take any teaching at all. Every time I mentioned anything along spiritual lines, he turned away from me.

I took him to God in prayer, which I had been taught to do through LEAVES OF HEALING. Finally he said to me, "King, you are the only man whom I have allowed to talk religion to me."

Today that man is a new man—he is entirely different. He has come out of the old ways. He was in the Philippine war, and lost his health. His people in San Francisco would not have anything to do with him at first, but later on they sent for him.

I want to praise God for what He has done for me. Oakland is a good deal like Chicago in regard to confusing ZION with Christian Science.

Since becoming acquainted with ZION's teaching, I always take LEAVES OF HEALING with me and give them out. Sometimes people say, "That is Christian Science."

I always answer: "No; it is far different from Christian Science. I would be ashamed to call myself a Christian Scientist."

I am glad that an exposure of Christian Science was printed in the LEAVES OF HEALING.

MRS. E. CALLAGHAN, Zion City, Illinois: I want to praise God, this morning, for what He has done and is doing for me. I praise Him for His keeping power.

I want to reconsecrate myself to God and be true and faithful.

Pray for me, that I may be what God would have me be.

General Overseer's Notes

Continued from page 412

ZION proclaims the authority of God!

ZION commands all men everywhere to repent and to submit themselves unto God!

ZION proclaims that God MUST and WILL rule in every heart, in every home, in all the affairs of this earth!

ZION proclaims the authority of Jesus the Christ!

WHAT A stupid, foolish, and terrible thing it is for men to go on ignoring one of the greatest facts in the universe, viz., That God hath bestowed upon Jesus the Christ supreme authority in Heaven and on earth THE KINGDOM OF GOD, and that He exercises control over not only earthly forces, but also over heavenly forces.

MAY GOD awaken the so-called "Christians" of this and every land! And when they once see and recognize this, one of the most tremendous and important facts in the universe, then they will know what is the matter with the ministers of the churches, and what is the matter with the churches themselves.

TO THE so-called "ministers" of all the so-called "churches," we emphatically say: If in deed and in truth God has called you, in the Name of Jesus, in the power of the Holy Spirit, to be ministers in HIS KINGDOM, then assert your rights, as God's representatives—as His ambassadors, and cease being puppets and hirelings, playing as jumping jacks when the people who have called you (like the mistress calls a cook) pull the string: dancing to their music—which, for the most part, is the music of the world.

ZION DENOUNCES and witnesses against a hireling ministry!

ZION denounces and witnesses against the go-as-you-like and do-as-you-please apostate churches!

"GO!"

Jesus said it to His apostles — He to Whom God had given supreme authority in Heaven and on earth over THE KINGDOM OF GOD.

What a wonderful privilege! What a marvelous ministry! Called, trained, sent out by God—by His Son Jesus the Christ, Who, before saying, "Go," emphatically asserts, "To Me has been given all authority in Heaven and on earth."

"Go! I am with you; I have all authority; I control the forces of Heaven and of earth!"

Think of it! Sent out to preach the Gospel of THE KINGDOM—to make disciples of all nations! Sent out by One Who has supreme authority in Heaven and on earth, Who not only sends you, but stands back of you controlling the forces of Heaven and of earth!

Can the message of a man thus sent be ignored, be rejected, without the most terrible consequences coming to all who ignore and reject?

"GO!"

"Go ye into all the world."

"Preach the Gospel to the whole creation."

"Make disciples of all the nations."

ZION MUST hasten and take the full Gospel to all the world:

"For God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him, should not perish but have eternal life."—John 3:16.

"The harvest truly is plenteous, but the laborers are few;

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."—Matthew 9:37, 38.

All in ZION can be preachers of the Gospel of THE KINGDOM by circulating ZION's literature broadcast.

Special offerings for the Free Literature Department will be greatly appreciated, and will be used in printing LEAVES OF HEALING, in paying for postage, and in sending them out through the mails to tens of thousands in all parts of the world.

PRAY! WATCH!! WORK!!

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

Reports of Special Field Workers

APOSTLE Wm. S. PECKHAM.

Minneapolis, Minnesota

Apostle Peckham sends in the following reports of workers under him:

Elder S. F. Huston,

For month ending June, 1915:

Calls made69

LEAVES OF HEALING sold.....74

"Voice from Zion" sold.....77

Messages given1613

LEAVES OF HEALING mailed.....80

"Theocrats" given6

Total pieces distributed.....1850

Deaconess Peckham and Miss Gillis,

For week ending June 27, 1915:

Calls made (Special Calls....7)....66

LEAVES OF HEALING sold.....43

Messages given966

LEAVES OF HEALING given.....15

Total pieces distributed.....1024

Deaconess Lee and Mrs. Wilson,

For week ending July 3, 1915:

Calls made50

LEAVES OF HEALING sold and given 46

Messages given577

Total pieces distributed.....623

DEACONESSSES BUHMANN AND
SCHELHORN.

Bloomington, Illinois.

Deaconesses Buhmann and Schelhorn report as follows, for week ending June 28, 1915:

Calls made3000

LEAVES OF HEALING sold.....500

"Theocrats" given90

Messages given3000

Total pieces distributed.....3590

EVANGELIST V. B. SHUMAKER.

Rock Island, Illinois.

Evangelist Shumaker reports as follows, for two weeks ending July 5, 1915:

Calls made481

LEAVES OF HEALING sold.....107

Messages given714

Total pieces distributed.....821

Subscriptions to LEAVES OF
HEALING10

Mrs. and Miss Shumaker,

For two weeks ending July 3, 1915:

Calls made218

LEAVES OF HEALING sold.....68

Messages given435

Total pieces distributed503

The Misses Driscoll and Shumaker,

For seven days ending July 4, 1915:

Calls made44

LEAVES OF HEALING sold.....17

Messages given33

Total pieces distributed.....50

DEACONESS CLARKE AND MISS BRINK.

Joliet, Illinois.

Deaconess Clarke and Miss Brink report as follows, for two weeks ending July 1, 1915:

LEAVES OF HEALING sold.....525

Messages given6000

Total pieces distributed.....6525

Subscriptions to LEAVES OF

HEALING2

ELDER FRED RICHERT.

Rockford, Illinois.

Elder Richert sends in the following report of work done during the week and one-half ending July 1, 1915:

Calls made650

LEAVES OF HEALING sold.....100

Zion tracts sold.....25

Messages given622

Total pieces distributed747

EVANGELIST AUGUST HAMMOCK.

Cincinnati, Ohio.

Evangelist Hammock sends in the following reports of workers under him:

Evangelist and Mrs. Hammock,

For week ending July 4, 1915:

Calls made75

LEAVES OF HEALING sold.....40

Messages given75

Total pieces distributed.....115

Mr. and Mrs. Barrowcliff,

For two weeks ending July 4, 1915:

Calls made60

LEAVES OF HEALING sold.....36

Messages given60

Total pieces distributed.....96

Mr. and Mrs. Fulton,

For week ending July 4, 1915:

Calls made35

LEAVES OF HEALING sold.....18

Messages given35

Total pieces distributed.....53

EVANGELIST GUY K. NEAL.

Chicago, Illinois.

Evangelist Neal sends in the following reports of workers under him:

Mrs. Elmer,

For week ending June 23, 1915:

Calls made10

LEAVES OF HEALING sold and given 9

Messages given49

Total pieces distributed.....58

Mrs. Peetz and Mrs. Hansler,

For week ending July 4, 1915:

LEAVES OF HEALING sold and given 66

"Theocrats" given10

Messages given64

Total pieces distributed.....140

Mrs. Renevier and Mrs. Neal,

June 28, 1915:

LEAVES OF HEALING sold.....17

"Theocrats" given5

LEAVES OF HEALING given.....68

Total pieces distributed.....90

Mrs. Reinhold and Mrs. Mortensen:

LEAVES OF HEALING sold.....90

"Theocrats" given10

Messages given125

LEAVES OF HEALING given.....20

Total pieces distributed.....245

Mrs. C. Hills,

For month of June, 1915:

"Theocrats" given7

Messages given64

LEAVES OF HEALING given.....24

Total pieces distributed.....95

Mr. Gustave Duske,

For two weeks ending June 26, 1915:

LEAVES OF HEALING mailed and

given31

Tracts and messages mailed.....4

"Theocrats" given7

Total pieces distributed.....42

Mrs. Peetz and Mrs. Hinkston,

For two weeks ending June 26, 1915:

LEAVES OF HEALING sold.....138

"Theocrats" given17

Messages given125

LEAVES OF HEALING given.....10

Total pieces distributed.....290

THE ZION ESTATE

Was purchased March 1st, 1911, to be
sold to ZION PEOPLE.

During the Feast of Tabernacles call at the
Administration Building and make your
selection of lots, acre tracts, residential
properties or farms. The officers will be
glad to see you and will show you the dif-
ferent properties.

If it is impossible for you to come to the
Feast of Tabernacles, write to

W. HURD CLENDINEN, General Mgr.

Administration Building,

ZION CITY, - - - ILLINOIS

Zion Printing & Publishing House

Designers, Printers & Binders

FINE Catalogues, Booklets and Folders. High-class advertising literature prepared and printed. We respectfully solicit your patronage and assure you of high-class workmanship and excellent service.

SIGN OF QUALITY



Phone 20

ZION CITY,

ILLINOIS

ZION

Six Per Cent. Real Estate First Mortgage SERIAL GOLD BONDS

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members, and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned

W. HURD CLENDINEN,
General Manager,
Administration Building
Zion City, Illinois

ZION IN MINNEAPOLIS

REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church In Zion
In the City of Minneapolis are held in the

TUTTLE CHURCH BUILDING

Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

BIBLE SCHOOL - - - - - AT 2:00 P. M.
PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - - AT 7:45 P. M.

DIVINE HEALING MEETING

EVERY WEDNESDAY - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

PRAISE, PRAYER AND TESTIMONY MEETING

EVERY WEDNESDAY - - - - - AT 8:00 P. M.

REV. WM. S. PECKHAM,
Apostle in Charge,
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4918;

REV. SAMUEL F. HUSTON,
Assistant,
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

ZION IN CINCINNATI

TABERNACLE 123 WEST 12th ST.

EVANGELIST AUGUST HAMMOCK, In Charge

PRINCIPAL SERVICE:

Lord's Day Services at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

MID-WEEK MEETING:

Thursday Evening, at 8:00 p. m.

DIVINE HEALING MEETING:

Wednesday Afternoon, at 2:45 p. m.

Evangelistic Services Every Thursday Evening
at 7:45 p. m.

EVERYBODY WELCOME

ALL SEATS FREE

ZION BUILDING INDUSTRY

Sells Lumber, Lath, Shingles, etc.

Now is the time to buy your screens before the
flies come. Come early and avoid the rush.

GIVE US A TRIAL

BRING US YOUR PLANS AND SPECIFICATIONS

PHONE NO. 27

ZION DENTAL DEPARTMENT

(Wilbur Glenn Voliva)

ROOM NO. 216 ADMINISTRATION BLDG.

ZION CITY, ILLINOIS

PHONE NO. 20

RES. PHONE 128-W

SHILOH TABERNACLE

IS THE CENTER OF INTEREST IN ZION CITY

The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.

All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

Organ Recital every Wednesday 3:30 to 4:00.

For Complete Information, from week to week, concerning the Christian Catholic Apostolic Church in Zion, subscribe for the

LEAVES OF HEALING

Zion Administration Building

This Building is located on Elijah Avenue, not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway the offices of the LEAVES OF HEALING.

Room No. 100 Zion Office Supply.

On the second floor will be found the General Overseer's offices, and the offices of the entire Ecclesiastical and Leaves of Healing staff.

ZION BLACKSMITH SHOP

(Department of Zion Stores)

Wagon Building, Implement Repairing
Rubber Tires Furnished and Applied.
General Smithing

Zion Creamery

(Department of Zion Stores)

Only pasteurized milk is safe Why run any risks and endanger the health of your children by using uncleansed and unpasteurized milk? Zion Milk is all pasteurized

ZION CANDY FACTORY

(Department of Zion Stores)

Makers of the renowned Pure Zion Candy. Put up in Fancy Boxes to suit each customer, at prices from 10c and up.

ZION MESSAGES

MAY NOW BE HAD FROM

Zion Publishing House

Administration Building, Zion City, Ill.

Are You A Christian?

Christian Science Exposed

Zion Baking Industry

Manufacturers of

A Full Line of Dependable Baked Goods of the Highest Quality

Try our Peerless Soda Crackers--they are simply delicious--bulk or package

Wedding Cakes, Birthday Cakes, Etc. given very careful attention. PHONE NO. 21

"Zion Made
BY
Zion Maids"

WHICH DENOTES
EXCELLENT
QUALITY
and
SUPERIOR
WORKMANSHIP

IS THE BRAND ON OUR HANDKERCHIEFS, APRONS, ETC.

ZION HANDKERCHIEF FACTORY

TELEPHONE NO. 63

ZION CITY, ILLINOIS

ZION FUEL YARD

(Department of Zion Stores)

Hard and Soft Coal Hard and Soft Wood Slabs
Wood that was cut down on Zion Estate during the winter on sale at cheap rates. Cut up in lengths for the stove.

Zion Feed Store

(Department of Zion Stores)

Our supplies are the best obtainable. We specialize on good quality. We want customers and we want them to keep coming. Let us know your wants

ZION STORES

The only Stores of the kind in the world. Doing Business for the Kingdom of God, Buying, Selling and Getting Gain. :: :: ::

But only buying such things and selling such things and getting such gain as is consistent with the principles of righteousness on a scriptural standard. Numbers of articles, sold only because they pay a good profit or because people ask for them cannot be bought at Zion Stores. Articles such as pork, lard or hog in any form, this includes crackers or pastry, etc. that might have a quantity however small in them. Fish, canned or fresh, that have not fins or scales are also excluded, also oysters, tobacco, alcoholic drinks, chewing gum, and various other concoctions that are eaten by the public to the detriment of their health.

Zion Stores makes many of their own products such as Cereal Coffee, Baking Powder, Peanut

Butter, Candies, Shortening, Beef Bacon, Canned Tomatoes, etc. A price list on application.

Don't you think Zion Stores is the place you should support, not only for your own good, but as a duty binding upon you, who wish to do all the good you can, in all the ways you can.

Visitors to the Feast should make up large orders and have them shipped to destination at our expense, on orders amounting to \$10.00.

ANNOUNCEMENT

The decorations in Zion Home Auditorium are for sale singly or in quantities. We will also make any kind of vines or flowers for home or special purpose decorations. Apply to A. E. Sach, Advertising Mgr., Zion Stores.

To Out-of-Town Members and Friends

We have a number of Zion People throughout the Country who are banking with us, both in Savings and Checking Accounts.

Why don't you?

In this time of safe and prompt mail service, it can be done very conveniently. Why not start an account now, if you want to help build up Zion Institutions and Industries and extend this work?

Is *YOUR* money being used for the extension of the Kingdom of God?

Respectfully,

W. HURD CLENDINEN,
General Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent
Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

WANTED A MAN OR WOMAN IN EVERY COUNTY TO SELL
SANITARY BRUSHES, DUSTLESS MOPS, DUSTERS,
AND GUARANTEED BROOMS
FOR PARTICULARS ADDRESS
C. W. OAKES, Manager
UNITED BRUSH CO., Zion City, Illinois

He sendeth His word

and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 16.

ZION CITY, ILLINOIS, JULY 17, 1915

Price Five Cents

Gathering of the Theocratic Hosts of Zion

Apostle Wm. S. Peckham

"The little one shall become a thousand, and the small one a strong nation: I the Lord will hasten it in its time." (Isaiah 60:22)

ZION is a nation—God's nation!

Surely this must be apparent to all who have come up to the Feast of Tabernacles this year. Never before, in all Zion's wonderful history did this fact stand out so prominently.

God's latter day ZION has been born and, by faith, we claim the promises that shall find their perfect fulfillment in the glad Millennial reign of our coming Lord and King.

First a little one—then a thousand.

First a small one—then a strong nation.

The beginning small, the growth gradual, but to be hastened in its time—the set time.

That the so-called Christian nations have failed, none will deny. They have failed to incorporate in their governments the principles of THE KINGDOM OF GOD.

The time of their destruction has come!

The Theocracy must be inaugurated!

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44)

ZION's movements today are those of a nation, and not those of a church only. The unity of the work and the broad scope of her field of action, proclaim her to be a nation; for she deals with all matters pertaining to the ecclesiastical, educational, commercial, and political interests of the whole people.

Graft, greed, selfishness, and cut-throat competition have no place in THE KINGDOM OF GOD.

Before there can be a nation there must be a people raised up in whose hearts are the Kingdom truths. These people must also be gathered together and welded into one body to stand for those truths. There must be a leader to organize, promote and establish, under the guidance of God. A refuge must be prepared among the nations for God's people.

"What shall one then answer the messengers of the nations? That the Lord hath founded ZION and the poor of His people shall trust in it." (Isaiah 14:32)

The whole world is in the throes of dissolution: Christendom has become Babylon. Let God's saints in Babylon hear the call sounded forth from ZION.

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:4)

The greatest undertaking of all the centuries is the building of ZION CITY, the calling out of God's people, the preparation of the Bride of Christ, and the preliminary work for the establishment of THE KINGDOM OF GOD on earth,—that the King may come and complete the mighty work.

"Now is come salvation, and strength, and THE KINGDOM of our God, and the power of His Christ." (Revelation 12:10)

ZION's Fifteenth Feast of Tabernacles opened Wednesday evening, July 7, 1915. The hosts of ZION have gathered from Canada to Texas, and from Washington to Connecticut. They have come inspired with but one desire—to receive the Holy Spirit's power for the work of crowning Jesus Christ, "King of kings and Lord of lords."

Nothing short of a whole-hearted consecration of every life, every talent, and every possession, will enable our leader and ZION to cope with the powers of darkness and the forces of the devil and build ZION CITY.

This, ZION must and WILL do, and nothing can stand before such a people.

ZION must lay down before she can take up. The citizens of THE KINGDOM OF GOD must make greater sacrifices than the warriors of the nations of this world.

We do not need men and women to die for THE GOSPEL OF THE KINGDOM, so much as we need men and women who are willing to LIVE for THE GOSPEL OF THE KINGDOM, and who will suffer and daily live lives of self-sacrifice. Then when death comes we shall have the sweet consciousness of having done all we could to crown Jesus, Lord of all.

Let us remember the self sacrifice of the beloved wife of our leader, who died a martyr to ZION's cause—enduring for Christ's sake the untold hardships attending our beloved General Overseer's ministry, patiently and uncomplainingly sharing every trial,

until the body could stand no more and her sweet and noble spirit took its flight to Him with Whom she shall dwell till His coming and His KINGDOM.

O ZION, for her sake, for our leader's sake, for ZION's sake, for Christ's sake, fail not in this hour when a few hundred thousand dollars will enable our beloved leader to go forth on his mission to the nations!

How beautiful is ZION!

Surely we have sat in heavenly places during this Feast of Tabernacles. With joy we have drawn water out of the wells of Salvation. We have sung the songs of ZION with gladness. We have sat in the great congregations. We have heard the glorious addresses of the General Overseer and of others. We have seen the great Procession. We have made our vows and proclaimed our loyalty to God and ZION. Now let us put it all into ACTION and address ourselves to the work before us.

"But be ye doers of the Word, and not hearers only, deceiving your own selves." (James 1:22)

ZION will never suffer defeat except at the hands of her own people, through carelessness, neglect and unfaithfulness. But ZION cannot be vanquished, and God will build up ZION through us or some other people.

Let us do it, for we are well able!

There is nothing worth while except ZION, and without ZION this world would be a dreary wilderness.

Words cannot describe this Feast of Tabernacles. Wherever we turn we see the evidences of organization, careful management, and wise leadership.

ZION is on the track, and ZION is going FORWARD!

ZION is the admiration of all the many thousands who visit the City every year.

Words fail us when we come to write of the great Organ, the beautiful white-robed Choirs, the Bands, the Orchestras, the Guards, the robed Officers, the Institutions and Industries, the Restoration Hosts, the Bible School, the Temple Site, the fertile fields, etc.

There has been no hitch in the proceedings and nothing to mar the solemnity and beauty of the Feast. The weather has been ideal and copious rains have been sent to refresh the earth.

The windows of heaven have been opened and showers of blessings have fallen upon every heart.

Upon this mount we might wish to tarry and to build tabernacles, but below are the sick and the dying, the sinful and the lost.

To the work! To the work! there is labor for all,
For the kingdom of darkness and error shall fall;

And the Name of Jehovah exalted shall be
In the loud swelling chorus, "Salvation is free!"

Chorus—

Toiling on, toiling on

Let us hope, let us watch,

And labor till the Master comes.

Great as have been the blessings of this Feast of Tabernacles, we cannot but feel that the best is yet to come.

It was on the last day of the Feast that Jesus stood up and cried, saying:

"If any man thirst, let him come unto Me, and drink.

"He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (John 7:37, 38)

The stream of Salvation, Healing and Life are flowing in ZION and, through ZION workers and LEAVES OF HEALING, must flow to all the earth.

The meetings will soon close, the Feast end, but the living waters must never cease to flow in ZION. Vital union with Christ received through the Holy Spirit is the secret of all power.

The teaching of our beloved leader has been such as to inspire all to a closer walk with God. He has pressed home the truth, "YE MUST BE BORN AGAIN." He has labored for the salvation of the unconverted, and prayed for the healing of the sick. Hundreds are able to testify that they have been blessed in Spirit, Soul and Body to the honor and glory of God, during ZION's Fifteenth Feast of Tabernacles.

Back to our respective fields we shall go more determined than ever before to live for God and ZION, and to work for the salvation, healing and cleansing of the people, and to prepare for His coming to reign in ZION.

A few more Feasts of Tabernacles and we shall hear the call of the King to go up to Jerusalem "to worship the King," the Lord of hosts, and to keep the Feast of Tabernacles.

BAPTISMS

The following-named Believers were baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," in Minneapolis, Minnesota, on Lord's Day, June 20, 1915, by Apostle Wm. S. Peckham:

Clanson, Miss Eva.....Minnesota
Darling, Mr. Lester.....Minnesota
Phelps, Mrs. Goldie.....Minnesota

BY APOSTLE WM. S. PECKHAM,
On Lord's Day, July 4, 1915:

Christie, Miss Marjorie A.....Nebraska
Davis, Mr. Rufus J.....Minnesota
Huisinga, Mr. George A.....Minnesota
Minikus, Miss Ruth E.....Minnesota
Tribbey, Miss Helen.....Minnesota

BY EVANGELIST V. B. SHUMAKER,
At Hampton, Illinois, on Monday, June 7, 1915:

Ackerman, Miss Jennie.....Illinois
Bardole, Mrs. Angie.....Illinois
Hoyt, Mrs. Etta M.....Illinois
Hoyt, Mr. Wm. H.....Illinois

BY ELDER SILAS MOOT,
In Zion Home Auditorium, Zion City, Illinois, On Monday,
June 21, 1915:

Herman, Mr. Chas. J.....Missouri
Montgomery, Mrs. Nellie E.....Illinois
Montgomery, Mr. William S.....Illinois

BY ELDER MOOT,
On Friday, July 9, 1915:

Carey, Lawford Eric.....Illinois
Dean, Floyd W.....Michigan
Peterson, Daniel Enoch.....Illinois
Peterson, Paul Herman.....Illinois

BY ELDER MOOT,
On Saturday, July 10, 1915:

Boettcher, Pearl Ruth.....Illinois
Schleter, Everett Emil.....Illinois

BY ELDER MOOT,
In Shiloh Tabernacle, on Tuesday, July 13, 1915:

Albrant, Myrtle S.....Illinois
Bagley, Miss Frances.....Illinois
Barclay, Mrs. Myrtle.....Illinois
Bird, Dorothy M.....Illinois
Bird, Ivan E.....Illinois
Boettcher, Pearl R.....Illinois
Burgess, Elizabeth C.....Illinois
Burgess, Rossiter A.....Illinois
Butz, Elizabeth.....Illinois
Butz, Stephen.....Illinois
Crum, Ruth L.....Illinois
Erickson, Elin M.....Washington
Friedel, Lacy.....North Dakota
Hagelberger, Ruth.....Illinois
Hillam, Mr. Albert.....Illinois
Jackson, Grace.....Illinois
Jackson, Ruth.....Illinois
Jackson, Sarah.....Illinois
Lee, Arthur.....Illinois
Mears, Luella O.....Illinois
Mill, Esther P.....Illinois
Mill, Miss Mary E.....Illinois
Neave, Theodore.....Illinois
Oakes, Mary.....Illinois
Owen, Mrs. Clara K.....Illinois
Peterson, Helen.....Illinois
Philyaw, Josephine B.....Michigan
Redmond, Donald C.....Illinois
Schleter, Everett E.....Ohio
Seigel, Mrs. Kate.....Illinois
Sellick, Jessie C.....Illinois
Siemon, Alexander.....Illinois
Swanson, Miss Jennie A.....Illinois
Wedekind, Roy C.....Illinois
Woodman, Lillian E.....Illinois
Woodman, Ruth C.....Illinois

A Bible Study on Jerusalem, the Holy City

By Deacon J. Guggenbuhl.

And I saw a new Heaven and a new earth: for the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

Revelation 21:1-2

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Isaiah 65:17-19

For ZION's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God.

Behold the Lord hath proclaimed unto the end of the world, say ye to the daughter of ZION, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

Isaiah 62:1-3, 11-12

Awake, awake, put on thy strength, O ZION; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumised and the unclean.

Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of ZION.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem.

Isaiah 52:1-2, 9.

Sing, O daughter of ZION, shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

The Lord thy God in the midst of thee is mighty, He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.

At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

Zephaniah 3:14, 17, 20.

Thus saith the Lord, thy Redeemer ***** to Jerusalem, Thou shalt be inhabited.

Isaiah 44:24-26

Thus saith the Lord; I am returned unto ZION, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain.

Thus saith the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Zechariah 8:3, 20-22

So shall ye know that I am the Lord your God dwelling in the midst of my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Joel 3:17

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

And it shall come to pass, that he that is left in ZION, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

Isaiah 4:2-3

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of ZION, and the word of the Lord from Jerusalem.

Micah 4:2

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the Name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

Jeremiah 3:17

Look upon ZION, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.

Isaiah 33:20-22

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount ZION, and in Jerusalem, and before His ancients gloriously.

Isaiah 24:23

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

That ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory.

For thus saith the Lord, Behold, I will extend peace to her like a river; and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

Isaiah 66:10-13

Sing and rejoice, O daughter of ZION: for lo, I come, and I will dwell in the midst of thee, saith the Lord.

And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

Zechariah 2:10-11

And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

And the Lord shall be King over all the earth: in that day shall there be one Lord, and His Name one.

Zechariah 14:8-9

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

And give him no rest, till he make Jerusalem a praise in the earth.

Isaiah 62:6-7

He sendeth His word  and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

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ZION CITY, ILLINOIS, JULY 17, 1915

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EVERY OFFICER, MEMBER,
AND FRIEND OF ZION
SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

Testimonies of Zion's Feast of Tabernacles

EVANGELIST HAMMOCK, Cincinnati, Ohio: My heart was very much touched, this morning, when we sang the Marching Song of ZION. I thought of the days when I first started to march to ZION, and of the condition that I was in at that time.

For four years I was a Methodist—and I was a sinner. I was a bar-tender, and I was a tobacco user. I committed every sin in the catalog, and more, too; and I sought the Methodist church for relief.

I attended the Methodist church when I was a little boy, and I remember hearing the men shout; and then I would see those same men on the street drunk. That impressed me very much, and I thought it was strange.

The theological schools are turning ministers out like machinery, and there is nothing in them—absolutely nothing! Where are all the college professors and all the great men who spoke from the platform of ZION a few years ago? What was the matter with them? Why have they gone? With the exception of a few, where are they all? I think there were ten overseers, and here sits the only one who is left!

There were seven deacons in the Branch at Cincinnati, prominent men, and well educated; and God has kept only me!

I said to the people last Lord's Day, "The General Overseer sent me down here to ask the people of this City if they want ZION; and if they want it, they can have it. If you do not take it, you are going to lose ground, and God is going to raise up other people in this City, and fill this tabernacle. I am not going to beg you; you know your duty! Now, by the Grace of God, do it!" May God bless you!

When I became a man, I went into sin, and I lived a sinful life, until I came into ZION fourteen years ago.

I was sick of sin, and I tried the Methodist church first; but I obtained no relief. I was trying to find the way to God. One day a man, who used to be a member of the Methodist church, handed me the LEAVES OF HEALING. He said to me, "Read that!" I took it, and I read it. It contained a sermon of Doctor Dowie's where he denounced the denominations, among them, the Methodist church, which, he said, was the worst of all of them. I knew, in my heart, that this was so. When I again met the friend who had given me the LEAVES OF HEALING, I said: "That is the most wonderful sermon I have ever read in my life."

I united with ZION when a Branch was first organized in Cincinnati, and God has wonderfully kept me ever since.

I remember Theodore Dreyer when he came there with a soldier's coat on, after the Spanish-American war. I saw him come in with his whole family. That was a wonderful miracle—the whole family was saved and brought into ZION.

I heard the message of Repentance, Confession, and Restoration preached from the platform of ZION. The elder said, "Go, you thieves and adulterers and liars, and confess your sins; and after you have done that, then come and tell us that you are Christians."

That just hit me! I had an awful time righting my wrongs and confessing my sins. I drew out every dollar I had on the earth, and sent fifty dollars to one man living in New York City.

A wonderful power came into my life, and I have never been able to get away from it. It just took hold of me like a steel trap.

God has kept me all these years. As I look back over the days when the General Overseer used to be in Cincinnati, where such great work was done, I wonder where all the people are who used to attend the services. When the testing came, they ran away. I don't see why they did that, do you? God is just the same today. He has not changed, has He? No!

God is just the same now as He was then! Jesus Christ is "the same yesterday, today, and forever!" And I say to you now, my dear people, that God is going to do a wonderful work in Cincinnati. There is nothing on earth to stop it! You cannot stop God, can you? There isn't a thing in the world that is going to stop it!

God has given us one of the most beautiful tabernacles in the City of Cincinnati. He has given us a piano, and everything is going well.

I do not care what people say or what they think about me!

I know all about sin. The Apostle Paul said that he was chief among sinners—and I was another.

When I served the devil, I served him with all my heart; and when I joined ZION, I said: "Now I am serving God, I want to serve Him with my whole heart, too!"

Why not? I served the devil in the same way, did I not?—and I want to serve God better.

I do not know whether the General Overseer is going to send me back to Cincinnati, or not; he can send me to Australia if he wants to—just so that I am where God wants me to be!

I would just as soon sweep this room here if it were necessary. I was janitor for the General Overseer once.

I have consecrated my life to God, and all I ask is food, shelter, and raiment.

MRS. S. G. FARRAR, Zion City, Illinois: "Praise waiteth for Thee, O God, in ZION."—Psalm 65:1. I praise God for His goodness to me. I do not know where I should be had it not been for ZION's message and the words of John Alexander Dowie.

LEAVES OF HEALING found me in Australia. I was brought out of the Roman Catholic Church, which, as most of you know, has nothing in common with ZION.

It seems as though I was one called of a nation, because I have hundreds of relatives in New South Wales, and not one of them can be called a Christian. I thank God that He sought me, and that I took Him at His Word.

My husband was a delicate man, and an inveterate smoker. He drank occasional light drinks, but he was not a drunkard. He was rapidly going into consumption, and I believe it was the smoking that caused it. I detested smoking. My father had never smoked in our home until I was nineteen, and at that time he became a Free Mason.

I thank God that I can say that out of our seven children, five have been born in ZION. In fact, the two oldest do not know what it is to take medicine, either.

I was much impressed with what Evangelist Neal said about disobedience. My oldest son worked in the Lace Factory at the time of which Evangelist Neal spoke, and a man whom we believed was ZION tried to persuade him to go to Florida to see the land. He knew the boy was saving his money and was investing it in ZION. At that time he had not bought his lot in ZION CITY; and I said to him, "William, don't go! I am afraid that trouble will come on you if you do. Your father opposes it, and I oppose it. Don't listen! Never take a trip anywhere unless you are going to do something for God. God brought us here, and He is not going to take you to Florida to look at land."

He was working out of ZION CITY with his father during that summer, and was very dissatisfied. All at once he was taken with carbuncles. He had five on his body, and it was a week or ten days before they broke. He suffered terribly with those five horrible things on his body. I said to him, "I am sure the tempter is trying to lead you astray!" We prayed about the matter, and God wonderfully took the desire out of his heart. I thank God that he was delivered from it.

I praise God that He has kept me in ZION! We came here under great stress and difficulties, yet I believe it was the means of bringing my mother and sisters nearer to THE KINGDOM. I often get letters asking us to pray for them.

Five and one-half years ago, my father died on the operating table of smokers' cancer, at the age of seventy-seven. After his strenuous nursing, mother collapsed, and she lost her sight and her hearing. My sister said they were going to consult a specialist. I wrote and said, "Mother, you have read LEAVES OF HEALING!" They have never disputed the teaching. They know how we have been kept these twenty years since we surrendered all to ZION; and they know it to be a fact that God is the Father. I told her to trust Him.

It means a great deal to have the literature going to Australia. A few months ago, one of my sisters wrote and said, "Do send us more LEAVES OF HEALING. There is a lady here who conducts a mission for the aborigines; and you know you only send us one copy, and we don't like to part with it to give to others."

There is an awakening among them. Those who once were in Sydney seem glad to come and inquire about us, and ask if we are still holding to ZION, if we still have Overseer Voliva for our leader, and what we think of him.

I cannot thank God enough for what He has done for me.

I know that a few years ago I could not have done what I do now; and I want to say this: We should take God at His Word! God has healed me of a trouble which I had suffered with for years, and I have been able to walk down to Tabernacle Number Two almost every day. For seventeen long weeks I went down twice a day, and three times on Saturdays, and attended to the housework for a family of nine as well.

One day we walked down there when the snow was three feet deep, and I said to my partner, "I will have to look to God for the healing of my body or I shall not be able to go on any farther." God wonderfully answered prayer, and delivered me of that trouble. God answers our prayers, and I can stand here today and say that He is truly the Healer. I thank Him for salvation.

I want you to pray that I may be used for the glory of God. While this country is now my adopted country, still I would love to be in Australia. I know we could have some fine ZION Branches there; and I want you to pray that I may have the opportunity of spreading the teaching of ZION.

I praise God for our present leader. I thank God that I ever knew him in Australia. God wonderfully blessed the ministry of Overseer Voliva in Australia. We never for one moment doubted that he was God's chosen servant, and when he came back to ZION CITY from Australia, we knew that he was called, and rejoiced that Dr. Dowie had seen fit to call him. We gladly accepted him as our leader, and have never once turned aside.

I am thankful that God has kept us in the strait and narrow way, and today I am glad that we can have a part in ZION. When I saw the glorious procession yesterday it took me back to the years when we first came to ZION CITY. It truly seemed great then, but yesterday it seemed greater.

Consecration of Children

The following-named little children were consecrated to God by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church, on Lord's Day morning, July 11, 1915, at Shiloh Tabernacle, Zion City, Illinois:

Armstrong, James Robert
Baker, Lillian Dorothy
Barton, Naomi Katherine
Bergman, Mildred Esther
Bisland, James K.
Barton, Richard Corbin
Caudell, Gladys
Davis, Paul Joseph
Dunnick, Naomi Ruth
Edwards, Helen May
Enlow, Gilbert Bruce
Enlow, Jessie Marie
Enlow, William Claud
Fanner, Jewel Elizabeth
Fisher, Gerald Leverne
Friedel, Mary Marie
Gallaughier, Harvey Wesley
Gallaughier, Lenvil Thomas
Hall, Esther
Hall, Lawson
Hillam, Edith
Humphrey, Edward Philip
Inman, Gwendolyn Ruth
Kutz, Miriam Eunice
LaBelle, Raymond Jesse
Leech, Evelyn Iola
Lewis, Theodore Packard
Lush, John Robert
Mann, Evelyn Ruth
Maynard, Harold William
McConnell, Alexander Dirrup
McNeill, Jeannette Irene
Mill, Cecil Norman
Mill, Herbert Willard
Mill, Roy Kenneth
Ower, Robert Lyman
Pefsey, Joseph Scheurle
Peterman, William Armond
Ralph, Jesse William
Redmond, Harvard Francis
Ruchti, Christian
Ryan, Edmund Dennis
Taylor, Charles Roblee
Van Breemen, Jessie Joyce
Wagner, Rose Elinor
Whiteside, Margaret Miriam

Zion's Fifteenth Feast of Tabernacles

Report of Addresses Delivered by Apostle Anton Darms and Deacon George F. Lupton, at Shiloh Tabernacle, Zion City, Illinois, Saturday Morning, July 10, 1915

Zion, the Perfection of Beauty

I will ask you to turn to Psalm Fifty, Verses One to Five.

The Mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him.

He shall call to the heavens from above, and to the earth, that He may judge His people.

Gather My saints together unto Me; those who have made a covenant with Me by sacrifice.

My beloved brothers and sisters in Jesus the Christ, these are beautiful words, these are very stirring words, concerning the plan and the purpose that God has for the latter-day ZION.

There would not be a single one here at ZION's Fifteenth Feast of Tabernacles had not the call gone forth from God, in one way or another, through the servant of God, or through the ZION Movement.

It is not of your volition or mine that we have come into ZION! ZION is not the result of your plan, or of my plan, concerning the work of THE KINGDOM OF GOD.

Zion Conceived in the Eternal Mind of God Now to Become a Living Reality

The General Overseer said yesterday morning that ZION was first in the mind of God; and I believe that ZION was in the mind of God in the ages long before it was recorded in His Precious Word.

The next thing that God did after having had in His Own mind concerning what should take place after the Incarnation of Jesus the Christ, leading up to His Coming and to His crowning as King of kings, was to place His plan upon the Sacred Page; and thus we have ZION recorded in the Holy Scripture—and no one can study the Word of God aright and ignore what God Almighty has placed upon the Sacred Page!

But my brothers and sisters, it was never the intention of God that these words should only be written upon the Sacred Page, for you read in the New Testament, in words written by the Apostle Peter, that there is another epistle that God wishes and desires to have written—an epistle not made up in this manner, as the Word of God is, in various books and chapters and verses, but an epistle made up of LIVING MEN AND WOMEN—an epistle written, not by ink and pen, but by the Spirit of the Living God in the hearts and minds and lives of men and women; and this, my brothers and sisters, is the time to which you and I have come; where God, after ages of having this conception of ZION in His eternal mind, and after ages and millenniums of ZION in His mind and what He has recorded in the Scriptures, in the LIVES OF LIVING MEN AND WOMEN!

It is a REAL ZION, made up of men and women, that God is looking for at this time; for the set time to favor ZION has come!

The clock has struck the hour, and the voice of God has gone forth "from the rising of the sun unto the going down thereof."

What a wonderful message has gone forth from ZION! I think of it many times. I think of what it has meant to me; I think of what it has meant to you; I think of what it has meant to the world that this message has gone forth—a message of life through Jesus Christ, that brings salvation, that brings healing, that brings holy living to the children of men.

Three Different Standards of Value Placed upon Individuals

There are three ways by which you can judge the value of a person in a community. I might illustrate this by the three different standards that are placed in this country, as you travel from one end of the country to the other. It is a large, magnificent country, in which we live, made up of people from all nations, of many different languages and many different conditions of humanity, and as you travel from one end of the country—from the east toward the west, there seems to be a different standard by which men and women are valued in this nation.

Take, for instance, the standard in the eastern part of this country. In the New England States you find a very different standard from that placed upon men and women in the far west, along the Pacific Coast. In the New England States, the standard is one of KNOWLEDGE.

You all realize that the great universities of this land are principally located in the eastern part of this land. The great universities—seats of learning—are located and are concentrated upon that part of the continent; and the great question that is asked about men and women in that part is, "What do you know about the affairs of mankind? What do you know about the world, about the nations?" It is knowledge, it is learning! Now, that is one standard!

Then you come toward the Middle West—that part of the country in which we are living; we will say around Chicago—and the standard is one of a very different nature. It is not so much knowledge, but it is WEALTH, it is money; and, as you know, Chicago is the great mercantile center of the world—the great manufacturing center of almost the entire world; the great money center of the nation, and here is the heart-throb of the money currency that flows from one end of the continent to the other. The standard by which men and women are rated in this part of the country is, therefore, not so much one of knowledge as one of possession, one of money.

Now, then, as you travel towards the West, you will find that there is another standard. Men and women have gone to the West because they are not satisfied merely with possessions and money: they have gone out into a new world to venture, to accomplish something, to undertake new things; and the question out there is, not so much one of knowledge and of possessions as one of ABILITY—what a person can do in a new country to meet new conditions and new environments, to overcome new difficulties, and to MAKE SOMETHING of himself in a new part of the world. Thus we have the wonderful undertakings accomplished which we have seen in the growing up of the West of the many different states, and cities, of the great trans-continental railways; and many different undertakings that I might mention.

Knowledge, Possessions and Ability, Three Standards of Value in the Kingdom of God

So here are the three standards which you find in this land—KNOWLEDGE, POSSESSIONS, AND ABILITY—by which you can rate men and women; and you can go into any community and find out just exactly where a man's or a woman's place is, according to one or the other of these three standards. According to what they know, according to what they possess, according to what they are able to do, to that degree will they be of some service in the particular community in which they reside.

The very opposite of these three standards is what goes to make a person a failure. To the extent that a person lacks these things, to that extent he may be a hindrance, or even a curse, to a community.

Let a person be ignorant—the opposite of knowledge—and he will hinder the uplifting of that community! Let a person be in dire poverty and distress, and he will not be able to uplift the community! Let a person be lacking in ability, and there is something wanting in the make-up of that community, through that particular individual.

So you see that ignorance and poverty and inability are factors which depreciate a person's standing in a community. Now, then, if this is the case, my brothers and sisters, in the world in which you and I live, I want to say it is exactly the case in THE KINGDOM OF GOD; and I want to say that these are the standards by which we are going to rate you in ZION—these three standards; and to the extent that you and I measure up along these different lines, to that extent you and I will be of some use and purpose in the great ZION movement.

God has put within mankind these resources, and if they are not in you—if they have been lost through sin—He has put them in Jesus the Christ, for Jesus Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption;" and in Him are hid all the treasures of wisdom and of knowledge and of power, and the blessings that we need for spirit, soul, and body; and if we are lacking in them, which we all are, through the consequence of sin, we can obtain them as a free gift through Jesus the Christ.

No Truly Regenerated Person Will be a Failure in Life's Work

Whatever you may have failed to be in a community, God is able to make you a NEW CREATURE IN CHRIST JESUS, so that your life will not be a failure; so that, as you accept Jesus the Christ, and the resources that God has put within the Christ for you and for me, He will be able to make something of you and of me—He will be able to impart to you and to me His Own Divine Nature, and make us like unto God, and we will be able to live and work in harmony with the Divine Plan that God has given to us in His Precious Word.

If God has a plan, as I said before, concerning ZION in the latter days, and has recorded it upon the Sacred Page, and the time has come to translate it into living men and women, then I want to say that you and I have no excuse for not taking our place in the ZION movement if we will lay hold of Jesus the Christ.

Our leader, in organizing the Christian Catholic Apostolic Church, made it plain what the motto of this great movement was to be, and what the inspiration was to be for you and for me: "CHRIST IS ALL, AND IN ALL."

Here we are at this time, and God has made it possible for us to measure up. He is expecting something—something different from what the world has ever known.

If ZION is only a repetition of other denominations or movements of the Christian Church in the past, we will not get any further than they were; but if God has a special plan for ZION, He expects you and me to outreach anything that has been accomplished in the Christian Church in the past!

Now, these three standards which I have mentioned are the three standards that God is requiring of each and every member of this church, for if these things are lacking—if we have men and women in ZION ignorant of God's plan, of His Word, of their calling, of their opportunity; if they are in poverty and distress and grovel in the dust, and will not be up and doing and using their talents—my brothers and sisters, if you belong to that class, you will be a curse in ZION, and a hindrance.

Wonderful Realms of Wisdom and Knowledge Unfolded in Zion

The standard of knowledge!
How much there is for you and for me to attend to along this line!

Do you realize the great opportunities that God has given to you and to me in ZION, to know the mind and will and plan of God,—which were proclaimed by John Alexander Dowie, the messenger of Jehovah; the commandments of God,—the old Decalogue that has been set aside by the nations, but that still is the written law of God for the human race; the promises—the rich and wonderful promises concerning prayer and answer to prayer?

Do you realize that we have opportunities to obtain knowledge along these lines such as you will find nowhere else?

Do you realize, my brothers and sisters, that the training that you get through reading the LEAVES OF HEALING and the sermons that are printed in them, which are delivered by the servant of God in Shiloh Tabernacle, is a source of knowledge and of inspiration and of power such as you will find nowhere else?

Think of the wonderful realms of knowledge that are being unfolded to us, even in this Feast of Tabernacles, as we have sat hour after hour at the feet of God's servant and listened to the unfolding of the deep mysteries of God!

"Deep calleth unto deep!"

God is asking of you, my brothers and sisters, not to be satisfied with what you have obtained, not to be satisfied to have entered into the stream only up to the ankles, but to go into the stream, as we have sung at the opening of this Feast of Tabernacles, "DEEPER YET, deeper yet, into the crimson flood!"

May we go "deeper yet," is my prayer, into the great Stream of Life that is open for us in Christ!

(The audience then joined in singing the chorus of the hymn, "DEEPER YET.")

Deeper yet, deeper yet,
Into the crimson flood;
Deeper yet, deeper yet,
Under the precious blood.

To the extent that you and I will inbibe the teaching that has been given by the servant of God in the past years—and none more wonderful has been proclaimed than that of the past year, particularly such sermons as "The Cross and The Crown," "The Holy City," and many other wonderful addresses that have been given,—to the extent that you and I inbibe these Divine truths and make them our own, we will become better, and we will be in a position to take our place as members of ZION; because God cannot do anything in ZION with an ignorant people. He needs a people that knows His plan! He needs a people that knows His Word; and I thank God for the great opportunities that we have in ZION of studying His Word.

The Bible is our guide Book. The old-time religion—is our religion. Jesus, the Christ, is the chief corner stone upon which our faith is built. The old-time Book that has been the cause of inspiration to the early church and the martyrs and the great reformers, is the fountain from which you and I are drawing living waters today.

God Requiring the Right and Full Use of Possessions of Everyone in Zion

Now, after having the knowledge of God's Word, we must go on to the next standard: we must go on and see that we take our place in the plan of God concerning our possessions. Why, a man in a community who will bury his possessions, or use them in a careless, reckless way, is of no value whatever; but the man who will put his possessions into some great enterprise in his community and help build up that community, is of real value. In ZION, if God has given to you and to me possessions—houses and lands, gold and silver, He is going to expect you and me to measure up to the full standard along this particular line, as well as along the line of having a knowledge of His Word and His covenants and His commandments.

You must not think, my brothers and sisters, that for you to come into ZION and merely be inspired with the Word of God means that God's demands upon you have been fulfilled. He will go on and search your hearts and look into other realms, and if He finds that there is within your power possessions of gold and of silver—having money elsewhere in banks in other communities, in other states and other parts of the country—He is not going to rest until He puts it right up to you: "What are you going to do with them for ZION?"

WHAT HAVE YOU DONE? I may ask, this morning. Have you measured up to the call of God?

Have you realized that ZION cannot be built up merely in theory, merely in the mind, merely through ideas?

Ideas are very important factors in the building up of a world!

Ideas are of prime importance! But when God had the idea of making a world, you did not yet have the world. He had to say, "LET THERE BE LIGHT," and there was light! He made mankind after His Own Image; and then when he was made, the idea had been realized.

The Incarnation of Jesus, the Christ, the Realization of God's Plan and Promise

When God had in His eternal counsels the plan of the Coming of His Son, Jesus the Christ, the idea in the mind of the Eternal Father, it was necessary for the fulness of time to make that idea real in the Incarnation of Jesus the Christ; and a Child was born in Bethlehem Who could see and feel and be a part of humanity, and be in all things like unto us, sin excepted.

It was necessary for the idea of the Eternal God to be made in a REAL SAVIOR, in a REAL HEALER AND CLEANSER AND KEEPER.

Jesus the Christ, having flesh and blood, as you and I have, went in and out among humanity as one of them, to prove to the world that what God had planned in His eternal counsels was made real; and that a Savior and Healer was present to lift up and to redeem humanity; and so it is along these lines that I am speaking of now—concerning possessions, ZION can never be built up merely by theories concerning THE KINGDOM OF GOD. Why, that has been done for ages, my brothers and sisters. The church has gone to seed on that very point, trying to make the people believe that something will come by and by, or that something is here; and you do not need to see it, and you do not need to feel it, and you do not need to have a REAL THING here. Well, I tell you, if ZION means anything to me, it means something *real* here! It means to me that the Mighty God, even the Lord, has spoken and called the earth, "from the rising of the sun unto the going down thereof!"

Out of ZION, the perfection of beauty, God hath shined.

"The perfection of beauty."

It would be a nice thing to have a beautiful city, would it not?

The world has never had a beautiful city!

They talk about their beautiful cities, but I want to say that they are not beautiful in the sight of God! There is not a redeeming beautiful feature in any of them in the sight of God.

GENERAL OVERSEER: They are abhorrent to God!

**God's Judgments Falling upon the Beautiful Places of Earth
Besmirched with Sin**

APOSTLE DARMS: They are abhorrent! And, like Sodom and Gomorrah, the stench of their wickedness has come into the nostrils of God the Almighty, and "Ichabod" is written upon every one of them; and except as we can be of some service in them for God, they have no place in our minds!

They had palm trees in Sodom and Gomorrah, but the rain of fire and brimstone came upon them! They probably had everything that we consider beautiful and attractive today!

The beautiful Exposition being held on the Pacific Coast! What a stench in the sight of God!

What a stench the beautiful White City of Chicago was in the sight of God! John Alexander Dowie planted the "Little Wooden Hut" near the White City. The people passed by and laughed at it. I was in Chicago myself at that time, and passed there many times; but I never took any notice of the little flag unfurled on the "Little Wooden Hut." It was too small a thing for me! I went to see the White City!

GENERAL OVERSEER: God kindly veiled your eyes, because you were not ready for ZION.

APOSTLE DARMS: I have regretted a thousand times that my mind and thought was taken up with these other things, though I admit that my principal reason for going to the Chicago Exposition was to hear Mr. Moody and attend the meetings, which I did in great numbers; but I failed to take notice of the "Little Wooden Hut," because, you know, it was not conspicuous; and the thousands who passed by might have stepped in there and heard the glorious tidings of salvation proclaimed by John Alexander Dowie—the servant of God, the messenger of God, who was toiling and working and spending his life upon the little flock that was gathered there, sometimes only eight, ten, or fifteen; but the great multitudes were passing by and giving attention to what they called the "Beautiful White City,—the greatest and grandest undertaking that had ever been accomplished by mankind." Yet it lasted as you know, only a few short months, and then God permitted the flames of fire to come down upon it and it was consumed.

The judgments of God have been upon every exposition held. I want to tell you; and they are upon the one being held now

in San Francisco, for streams of iniquity, streams of defilement, go forth from its avenues and boulevards to pollute the nation and to pollute humanity, and to destroy what God has wrought!

You say, "Beautiful?"

I say, No! I say, DISGUSTING!

You say, "Attractive?"

I say, No! I say, REPULSIVE!

You say, "Abiding?"

I say it will be destroyed, and every city of the nations will perish! The nations will fall! Only one nation will endure, and that is THE KINGDOM OF GOD!

**The Building up of Zion Requires Every Life and Every Dollar
upon the Altar**

THE KINGDOM OF GOD will endure forever, and that is what we are here for in ZION—to build up THE KINGDOM OF GOD; and, as I said, THE KINGDOM OF GOD cannot be built up merely by prayer, merely by preaching, merely by testimony.

The General Overseer said that some people would like to turn ZION into a Divine Healing meeting, or into a prayer and testimony meeting. I have no doubt there are some sitting here this morning who feel very uncomfortable. They feel very comfortable and are very happy as long as God is pouring out His knowledge and His wisdom and the mysteries of THE KINGDOM, and unfolding the truths of the Word of God. You rejoice to be in ZION! You rejoice to be at ZION's Fifteenth Feast of Tabernacles! You are glad that you are in a place where the fountain is open and the streams of life are going forth—but wait a minute! When God's servant begins to speak about the other standard—the standard of possessions—you halt, you hesitate, you feel that God is getting a little closer upon your spirit than you like; for you have something far away from here to which your mind and heart is attached.

Christ has said, "Where your treasure is, there will your heart be also;" and we believe that in ZION! We say this morning, as we stand up and proclaim the Word of God to you, that we do not believe that your heart is in ZION unless everything pertaining to yourself is in ZION!

We want your minds and spirits and bodies in ZION, of course, but if there is anything else that is a part of yourself, if there is anything else that is within your power and it is a part of yourself, then God is calling upon you to bring that into ZION; for if it is a part of yourself, and you are a part of God and God's Work and God's KINGDOM, then what you have must also be where you are; then your possessions must be in ZION and a part of ZION—and apart from that ZION cannot be built up!

**Institutions and Industries Necessary to the Upbuilding of the
Kingdom of God**

We have had a good deal of enlightenment along that line during the Feasts of Tabernacles that are past. I am not surprised that we find so much written in the Word of God about silver and gold. Some people, even in ZION, would like to take a penknife and go through the Scriptures and cut out all that God says in His Word concerning silver and gold. "The gold and silver is MINE," He says; and the wealth of the nations shall be poured into His KINGDOM; but you do not want to pour in your wealth; you do not want to pour in your possessions—and by not doing it, you cut out that part of the Scriptures and make the Word of God void.

Some people do not want us to publish anything in the LEAVES OF HEALING about the institutions. As far as some people are concerned, they hate the very sight of an advertisement concerning the ZION Stores, the ZION Printing and Publishing House, the ZION Bakery, or the ZION Bank. Oh, it is terrible (?) to think that Christian people should be engaged in merchandise, or in commercial pursuits! They know business is corrupt everywhere, and that men and women steal and rob where they are connected with business pursuits.

If God is building up His KINGDOM, and is looking for men and women to be regenerated and be "born again," then the business that will be engaged in for His KINGDOM will be in accordance with His will, and will be of a nature that will command your confidence. I can say this morning from my own heart, that, as far as I am concerned, I could not look for men and women with a higher type of integrity and honesty and purity and nobility than

we have in our General Overseer, the General Manager, and the helpers of ZION as a whole.

How can we object to these institutions?

I want to say that it is impossible to build up any community without institutions of this kind. You find them everywhere. Without them, a community, a nation, is impossible.

Blot out the government at Washington, and you blot out the entire nation!

Blot out the commercial and mercantile institutions of this land, and you destroy its financial power and its power to produce for the world!

Blot them out of ZION,—blot out its institutions, blot out its city, blot out its various affairs,—and you have to a great extent destroyed ZION! Then ZION is not a reality any longer!

The Preparation for Christ's Coming, the Divine Purpose for the Founding of Zion

What I started out to say is that God is ready now, at this time, to favor ZION, and to make what was an idea eternities ago, what was written upon the Sacred Page millenniums ago, a REAL THING in these last times of the Gospel Age.

Why?

Do you think that God has engaged in something that He has no reason for? Not at all! There is a great reason! There is a great purpose! There is a great necessity, or God would not have planned it so—and it is easy to see what the necessity is.

I think if you will read those few words over again, you will see the necessity!

Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him.—Verse 3.

The fire of God! The Coming of Christ!

First understand how God shall come, "AND SHALL NOT KEEP SILENCE."

The Coming of Christ, I say, is the next thing in order in the plan of God!

The ZION Movement is connected with the Coming of Christ! They belong together. Without the connection, you have lost the preparation for the Coming of Christ!

The Coming of Christ is mere folly to the Christian world today, but to us in ZION it is a living reality!

Our God shall come, and SHALL NOT KEEP SILENCE: a fire shall devour before Him, and it shall be very tempestuous round about Him.

Our General Overseer has spoken about the terrible tribulations that will take place after the Coming of Christ; about the terrible havoc and ruin that will befall the nations of the earth, and the judgments that will fall upon the earth, which we already see falling at the present time in many parts of the world, and, you might say, throughout the great continent of Europe.

GENERAL OVERSEER: If it is not a baptism of fire over there, what is it?

APOSTLE DARMS: Yes, sir,—a baptism of cannon, of shrapnel, of swords and spears, of blood and fire, indeed!

Do you want your work to perish in the terrible tribulations that will follow the Coming of Christ?

Do you want to be in the cities that will be blotted off of the face of the earth, and be a part of them at that time?

Zion to be a Place of Refuge for the Afflicted of God's People

If not, my brothers and sisters, you want to get where God has planned for His people to be!

"What shall one answer the messengers of the nations?"

What is the answer?

(People: "That the Lord hath founded ZION, and in her shall the afflicted of His people take refuge.")

Here is a refuge, then!

The nations of today are asking, "What shall we do?"

Well, God has asked the question for them, and God has answered the question for them. They have had the opportunity of knowing the question years ago and they have had the opportunity of knowing the answer years ago! But as John Alexander Dowie traveled from one continent to another, they despised his message; they turned their backs upon the prophet of God; they

refused to hearken to the call of God to the nations of Europe—to England, to France, to Germany, to Russia, and the other nations of the earth—that God had prepared a place of refuge for them; and because they refused to hear, today they are being consumed by the baptism of fire!

Now, ZION CITY must be built up, so that the world can see it!

We must have institutions, we must have stores, we must have banks, we must have establishments and factories of one kind and another, so that the activities of ZION men and women can find expression in producing something for the world; for these institutions do not exist merely for ourselves. The printing house, for instance, is turning out work for Chicago. You know, every time an order comes in for the printing house, or for bakery goods, or for this or that, ZION is preaching a sermon in all parts of the world, along lines by which you and I would not be able to reach the people.

All the Activities of the People in Zion to be Expressive of the Kingdom of God

There is but one thing—THE KINGDOM OF GOD: THE KINGDOM OF GOD on the Lord's Day in Shiloh Tabernacle, in the hearts of the people as they worship, as they pray, as they sing; THE KINGDOM OF GOD in the factory, in the bank, in the store, in the schools,—THE KINGDOM OF GOD here, there, and everywhere; only one thing, THE KINGDOM OF GOD!

ZION Temple Site is a part of THE KINGDOM OF GOD. The General Overseer conceived the idea of beautifying it and making it "the perfection of beauty." The people who used to tramp over these grounds had no idea at all of its sacredness, but since it has been beautified, we look at things very differently.

The General Overseer conceived the idea in his mind. He used to tell us that he was going to do it. He went to work and dug right down in his pockets and found the gold and silver to make these beautiful lawns, the attractive paths, and erect the fence.

It required MONEY to beautify ZION Temple Site. It was your money and my money—if we put any in—that made it possible for him to do it. And it is the same regarding ZION CITY and the ZION Movement. I dwell on this, because it is not clear in the minds of every one, or else the General Overseer would have no trouble to find the resources which are needful to carry on the work. It is because the people have not yet realized that God is demanding of them that they come up to this standard of possessions, as well as of knowledge.

Let it not be necessary, my brothers and sisters, for God to speak to you any more along this line. You who are here this morning who have possessions elsewhere, who have gold and silver elsewhere—or here, for that matter,—let it not be necessary for God to reprove you any longer, but let it be settled here and now, once for all, that what you have will be a part of ZION.

Our Talents, Representing our Abilities to be used for God in Zion

I will just take a moment longer for the last illustration that I gave, concerning the standard that is required of men and women along the Pacific Coast, and, for that matter, in every community,—that of ABILITY, of using your talents.

You know, the Bible speaks a good deal about talents. When God saved you, He has not necessarily saved you to give you talents, though He gives gifts unto men; but He many times has implanted these very talents in you before your conversion. The same ability that makes a person a tool of hell, when used for God, is transformed. When directed in the right channel that same man is a mighty power in God's KINGDOM, and it is not necessary for God to give him talents, for they are already given to him; and no person has been born into this world who could not, if he searched, find at least one talent that God has put within his being.

The Word of God makes it plain that what He has given to us along the line of talents, He will then require us to use in His service; but if the people in ZION fail to use these talents, and engage in a life for self and come to ZION CITY merely to have a life of ease and do nothing and accomplish nothing, then your contribution to ZION has been a cipher on the left side of the ledger, instead of upon the right.

It is all right to have ciphers!

I was thinking while we were looking at the illustrations given

by the General Overseer yesterday, that it is not right for you and me to discount ciphers. Why, that is all any of us are—ciphers! But even a cipher on the right side of the figure one makes it ten! Two ciphers on the right side of one make it one hundred! Three ciphers on the right side of one make it a thousand! Six ciphers on the right side of one make it a MIL-LION!

Let every cipher here in ZION be placed on the right side of Christ!

Let every man and woman—every one in your family, every institution and every helper, every member of ZION, be placed one cipher strong at the right hand of Christ, and then one shall chase a thousand, and two shall put ten thousand to flight; and ZION will move the world, because we are right with God; but if you put your cipher on the left-hand side, you will make a decimal fraction of ZION, and you will discount ZION, and you will make ZION void of power in the sight of God and man, because of your idleness and your inability, because of your laziness, because of your carelessness and your indifference.

God Makes Great Demands Upon Every Member of Zion

God is ready to give you His Precious Word!

God is ready to give you His knowledge and His power!

God is ready to give you His resources!

But God will also come and ask you to put your whole life into the work of ZION, into the great onward movement of ZION; He will ask you to go from house to house in different cities and different nations and give out the LEAVES OF HEALING; He will ask you to buy them by the score and send them to all parts of the world.

How much are you doing with your talents?

How much are you doing with your possessions?

To what extent can the General Overseer depend upon you as to the ability that God has given to you?

How mightily it would increase the value of the ZION Movement in the sight of the world to have every man and woman up and doing, to have every man and woman on fire for God and ZION, to have every man and woman filled with the missionary spirit!

That is where I want to be; and I am not satisfied to be in ZION merely for what I can get!

We do not expect the people to come into the ZION Movement and DO, the very first thing—no more than a mother expects a child, when she is giving birth to it, to go out and get a bucket of coal, or an armful of wood, or to run here and there! She is ready, at first, in her travail, to pour out her life, and to give birth to the child, and to give it something that it cannot give itself; and we in ZION are ready to give you, in the way of knowledge, in the way of the Word of God, something that you can get nowhere else! But when the child has been born and has been nurtured, and has reached the time when it can use its powers of thought and sight and hearing and speech, then, in addition to what it has received and to what has been given to it, the mother will send it on errands, and tell the boy or girl to do this or that, until, when it has grown to manhood or womanhood, a man's or a woman's work is to be expected.

It is the same in ZION!

We are ready to pour out our lives and to teach you! We are ready to give you the Word of God, and to explain the covenants of God, the commandments of God, the promises of God!

We are ready to pray for your salvation and for your healing! We are ready to do what we can, as God's servants, to pour out what God has given to us, and what God has given to you, in Christ Jesus, so that you can be of some use in His KINGDOM; but after that has been done, and after you have passed the stage of birth, and have been "born again," we will also expect, as every father and mother does, that we can make something of you for God and for ZION.

Zion People Not Only to be Diligent Hearers, but Also Doers of the Word

It may be that there are some here this morning who have been in ZION for many years, who have come here just like a sponge goes into a bathtub, just simply to gobble up all the water you can get, and to give nothing back—just sponges in a great big bathtub! (Laughter.)

What we want now of you, men and women, is that you will

DO SOMETHING! We want men and women who will go out and work!

"Work in My Vineyard," the Christ said!

Go out into the world and PREACH THE GOSPEL!

The General Overseer has the spirit! The General Overseer is tired of laboring with people who are indifferent and careless and reckless along these lines, and he is ready and anxious to go out and preach the Gospel to the nations of the earth, and to find men and women who *will* respond, and who will take your place if you will not take your own place.

What we want, my brothers and sisters, is that you will not let these opportunities pass by; and we want to make these things plain in such a way that not a single man or woman shall be able to say that they did not know what their opportunities were, or what their place was! We want to make these things plain, and they are being made plain to you in every meeting.

Gather My saints together unto Me; those who have made a covenant with Me by sacrifice.—Verse 5.

GENERAL OVERSEER: That is ZION's mission—to gather in the saints.

APOSTLE DARMS: It is a mission to the saints!

It is a mission to the scattered people of God! It is not a mission to infidels! It is not a mission to sinners who want to remain sinners! It is a mission to those who want to be saved, and who *are* saved! It is a mission to those who will hear the call of God that has gone forth from ZION, "from the rising of the sun, unto the going down thereof," for "OUT OF ZION, THE PERFECTION OF BEAUTY, GOD HATH SHINED."

May we realize it as never before, and realize our place and opportunities in THE KINGDOM of the Living God, and do His Will and Work, is my earnest prayer! Amen.

DEACON GEORGE F. LUPTON

Let me say to you, brethren, that the keynote for the forward movement of ZION has been sounded at this Feast with no uncertain sound.

Have you had your ears to the ground, or are your ears up and listening?

Are you a dead man, or a dead woman? If you are, you cannot hear the sound that has gone forth at this Feast, and is still going forth!

The address that has been made by the Apostle was one of the best that I have ever heard since being in ZION CITY. It strikes the hour, the time of the year, the day, the age, and the dispensation, when every person who is really ZION must be UP AND DOING, as never before.

The time for cowards, the time for skulkers, the time for those who would shirk responsibility, is past!

There is a time for patience, but there is also a time when patience will have its "perfect work;" and this is the time for you to show your perfect patience by your "perfect work."

Zion Born of the Spirit of God for a Set Purpose

The keynote has gone forth that ZION not only has been born, but that ZION now is living; and ZION has to go out to tell the glad tidings of great joy to the people of this world—and especially to the people of this country.

ZION was born by no accident!

Knowledge is a good thing! Knowledge is power—but power is not always knowledge. A man may be powerful, yet not a man of knowledge.

Knowledge of THE KINGDOM OF GOD is a power; and if you do not have ZION people with the knowledge of the calling of ZION and the purpose of ZION and the work of ZION at this time, you will not have power.

The calling of ZION has been clearly set forth by the General Overseer, and by the Apostle who has just spoken to us.

There was a time when you were a babe, when you were a child; but there is also a time when you should put away childish things and be no longer prattling around and crawling on the ground. Stand up like men and women! This is the time when you should be strong in the Lord, and strong for THE KINGDOM here on the earth and in the lives and hearts of the people.

Now, let your minds go back just a few minutes in your biblical knowledge, and you will see the power that ZION should

have—and may God give you that power and that knowledge, because the two go hand-in-hand when they come from Him.

You remember when Jesus the Christ was born, they called His Name Jesus, because He was a Savior, and they preached and healed in the Name of Jesus. Paul said, when he wrote to the Corinthians:

"For I determined not to know anything among you, save Jesus Christ, and Him crucified."—I. Corinthians 2:2.

That is a grand thing; but a great many people like to have nothing but Jesus Christ, and Him crucified.

Zion is on This Side of the Cross

ZION is no longer living in the wilderness: ZION is living in the land of Canaan! You will find no ZION in the wilderness! ZION began on the other side of Jordan, on the Canaan side!

When Jesus Christ came here on earth, there were people who thought His Name was Jesus; but when the Holy Spirit came upon the people, on and after the Day of Pentecost, there was a "new birth"—in fact, it was the "new birth" of the disciples, as well as individuals; and then what did they do? They preached that Jesus, Whom they had crucified, was Lord and Christ—and then the people became mad.

You can talk about Jesus, and sing about Jesus—the Holy Child Jesus—but the moment you speak of the Man, Christ Jesus, doing the work that God had given Him to do, then you will find hatred and discord, you will find opposition and persecution, and, finally, death, if you are faithful.

So I say, in the first place He was called Jesus; then by the disciples He was called Jesus the Christ; and that Name has gone forth over the world, until a company of people have been formed called Christians. The name of "Christian" was first given to the people at Antioch—and why was it done?—by way of ridicule, because it was in contempt of the Name "Christ."

That Name, somehow, has lost its power amongst the people, and it is no disgrace now to be a Christian. Every person calls himself by the name of "Christian;" but when you get the Lord into your minds and into your hearts and into your lives, and let Him rule and reign in your very being, then you will find that persecution comes.

Now, I say that this Name went all over the world, until now the Gospel is preached at the end of this Dispensation.

Open your Bibles, and you will find this wonderful truth; you will see that God was in heaven and sent His Son down here to earth to die; and, finally, before everything is wound up in THE KINGDOM OF GOD, you will find written of every nation today that the nation and kingdom that will not serve Him "shall perish."

Zion, Acorn-like in its Origin, to Expand over all the Earth

Therefore, this is the day for ZION to be written in the minds and hearts of the people that will gradually arise and go forth and cover the whole earth; and it will be the people and nation that WILL NOT SERVE GOD that shall perish from the face of the earth!

Do you realize your privileges?

ZION is not a church! It is greater than a church, and yet it is a church! It is a little people of God that is just starting in its infancy—just like the life of the tree is found in the acorn. It has to be planted in the ground and die; but the life is there in that little acorn; and it comes out, and afterwards it blooms and blossoms into a great tree, and people rest under the shadow.

It is the same with ZION. ZION has to be planted first!

I was not here this morning, but I heard my wife saying that the General Overseer drew the line between life and death, the natural man and the spiritual man—that is, between life and death.

If you are living in the natural things of this world, and see only those things, you are still in death. You must be "BORN AGAIN!" You must be planted in the ground in the likeness of the Christ; not only planted in the ground, but you must come up out of the ground and be raised by the power of a new resurrection life; and if you have not seen that, then you have never seen ZION. It is being raised in the power and the likeness of the Christ's resurrection.

ZION stands alone today. Oh, if I had the time, I would like to write it on that blackboard in letters so bright that you could not forget it.

Look around in the outside world! I have lived there! There is nothing but discord and dissatisfaction—cheating, lying, swindling, mistrust in every department—in social, business, and every other avenue of life—until you see today the very culmination of all these evils brought forth in that terrible war which is in Europe.

What do you see?

Nations, calling themselves Christians, grappling at each other's throats with the most destructive instruments the world has ever seen.

Do you call that Christianity?

Is that the failure of Christianity?

By the grace of God, NO!

It is the FAILURE OF THE PEOPLE OF THE NATIONS who have professed Christianity, and professors are not always overcomers or doers!

They are grappling with each other for supremacy; and you do not hear a minister in all this land getting up and speaking the truth about it.

Zion, the Only Bright Spot Amidst Appalling Darkness

It is the end of so-called Christianity in this world; it is the end of professed Christianity!

This is the only country of any magnitude in all the world that is not in confusion and in that death struggle for existence.

On the other hand, you see in this country, the United States, that on the shores of this beautiful lake God has planted the City of ZION, which has been springing up, until now the nations of the earth are taking notice of what God has done.

On the other side, nations are fighting for supremacy. Here in this country there is peace, to a certain extent.

Now, what do you see? You see ZION in peace and harmony with its members, but at war with everything that is contrary to the will of God. But our warfare is not with flesh and blood—it is against spiritual wickedness in high places.

God is against the professed Christianity which has covered all nations, until now the end has come and they shall go down.

Well, ZION is going on!

I have cut out from a secular paper a thing that is wonderful to me. It is a cartoon that was published in the *Houston Chronicle*—you know, I am always looking for signs, especially when I can see ZION in them and God in ZION. I cut it out, and I am going to show it to you. (Holding up a cartoon showing almost the entire world in total darkness.)

You will notice that the whole world is in darkness, except where you see the United States flag; and is not that the fulfillment of the first and second verses of the Sixtieth Chapter of Isaiah?

For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

But just before that, what does it say?

"ARISE!"

Do you see ZION arising?

The time of enlightenment has come!

Do you see that this picture of the whole world in darkness, and the only light that can be seen is in the United States? but, thank God, we can see a little further than the flag of the United States. I put the word "ZION" above, as well as below, for ZION is above every flag of any nation on earth.

The Time has Come for Zion to Arise in All Her Beauty

It is a mighty good thing for the people to get into their minds and hearts that vision—a time when ZION in all her beauty and all her power must go forth to the nations, contending with and battling with all kinds of evil in every country; and the only way it can be done is for everything to be put on the altar!

Now, the question comes: Have you put all that you have upon the altar? Have you done all that you could?

Well, God first looks at the intentions—but intentions never built a city, unless they are carried out and put into operation.

That is the keynote of this Fifteenth Feast of Tabernacles—for each one to put his intentions into activity and into operation, so that we can DO something.

If you will make a careful study of prophecy, and look

up ZION's history, you will find that all these nations will go to pieces, and they are going to pieces.

Do you not want to be in a place which will not go to pieces? If you do, then ZION is the place—or else ZION is the biggest fraud the world has ever seen!

People ask me sometimes: "What is the difference between General Overseer Voliva and the former General Overseer Doctor Dowie?" There is a difference, and it took me a long time to see it myself, so I have compassion and I have mercy and kindness and patience with people who do not see it; but if God is in their hearts, they will see it!

God sent a man in whose life and in whose heart was planted the knowledge of what? a Movement; I will put it THE Movement of all movements of all the world. It is THE MOVEMENT of the Mighty God here on this earth to bring forth a people, under Him, who will obey His laws and do His bidding, and who will, in the end, cover and subdue all nations. Doctor Dowie saw that, and he started it; but he had a lot of people around him—just like the General Overseer might have now, and I may be one of them; but God forbid that I should—a lot of people in whom he had confidence; but his confidence was misplaced. They did not have the spirit of ZION in their hearts. They came for the loaves and the fishes; and as soon as they could not feed out of the public crib of ZION, and adversity came, then General Overseer Voliva had to come and turn them out to grass, and let them eat green things—because they were nothing in the world but grazers, any way!

I have never drawn a dollar out of ZION in my life, and I do not want a dollar; but I do want to live with God's people.

Pray that I may not hide any of my talents in the earth, but may they be where people can see!

Every One in Zion Called to Use their Talents for God

I tell you today, you MUST SERVE GOD! If you do not you will not be powerful and will not be in the right way. It is this, ZION, that I am talking about here. As I look into the faces of the people—some, perhaps, I have seen many times before—I know that you have good intentions.

Let us get a clean slate!

When you put your sins behind your back, you have no business to turn around and look after them, only to say, "I repent earnestly and honestly of my sins."

We must look forward to the future—and the present is the building of the future.

ZION people have gone through many things—as the General Overseer illustrated it yesterday by speaking of the lark—until they have come out into the sunlight of God's love, and can see with a perfect vision the calling and the purposes of ZION; and when you can see that, you have knowledge, and when you have knowledge and ACT up to your knowledge, and, as Solomon said, "with all thy knowledge, get understanding," then you are not in darkness: YOU ARE WALKING IN THE LIGHT, and you will fear nothing that man can do unto you.

ZION as a people is going forward; and if you do not go forward with that knowledge and understanding, and bring the people in, for it is the harvest-time, then you will be put out in the baby-house—and there you will stay!

Do not be babes, but be MEN IN CHRIST JESUS! That is what we want—strong men and women.

"The sincere milk of the Word."

That is all right for babies, but I am tired of drinking milk: I want to eat MEAT, strong meat, that makes a man strong in every fiber of his being; I want to stand up for God and help out NOW!

What is the purpose of ZION?

It is simply this—to stand today as a representative of Jesus the Christ here on earth.

Zion's Mission to Gather in the Sheaves of the Harvest

What does it say in the Fourth Chapter of John?—

... Lift up your eyes, and look on the fields; for they are white already to harvest.

And he who reapeth receiveth wages, and gathereth fruit unto life eternal: that both he who soweth and he who reapeth may rejoice together.

And herein is that saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye bestowed no labor...

The harvest is ripe!

The field is ready for the harvest!

The Christ taught His disciples to reap from fields that they had not sown!

Now, if you do that, then you will reap the field of Christendom.

The call of God today, brethren, is, NEW CREATURES IN CHRIST JESUS!

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—II. Corinthians 5:17.

What is the hope of your calling? The hope of your calling is told by Jesus Himself in John:

In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Let that sink into your hearts and lives!

And if I go and prepare a place for you, I will come again, and receive you unto Myself...

Now, that is the hope and calling of ZION in this Age—to make people ready to meet the Lord, and to go with Him and be with Him, and then return with Him. If you see it, you are already in waiting for the Coming of the Christ, and you have a foretaste of the Spirit of Christ in your lives. If you are looking for the Christ to come, He will never come to you in this Age until you see that He is already in you by the Holy Spirit, and that you are a "new man in Christ Jesus."

The hope of ZION is to be caught up with the Lord in the air; but before that, we must live here and have a refuge, a place for our own people.

There is so much discord and dissatisfaction in the world.

I have some in my family who would like to be here. They did not see it once, but they see it now; and we are preparing a place for them—a ZION CITY, because the storm is going to break, and there is going to be chaos.

If you know it, and do not take your stand, you are guilty of your children's blood; but if you take your stand, then they can say, "Well, father and mother, I did not see it then, but I see it now!" And they can come,—and who knows but by the Grace of God they will be saved. May God bless you!

GENERAL OVERSEER: Let all stand, please, while Elder Tindall pronounces the Benediction.

ELDER TINDALL: We pray, O God, that Thy blessing may rest upon each one, and that Thou wilt bless all the homes represented here. Bless all Zion in this City, and in other parts; and we pray that the blessing of God the Father, God the Son, and God the Holy Ghost may rest upon you and abide with you for ever. Amen.

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

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During the Feast of Tabernacles call at the
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selection of lots, acre tracts, residential
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Phone 20

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Six Per Cent. Real Estate First Mortgage SERIAL GOLD BONDS

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These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

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General Manager,

Administration Building,
Zion City, Illinois

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REGULAR MEETINGS OF THE
Christian Catholic Apostolic Church In Zion
In the City of Minneapolis are held in the

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Cor. Blaisdell Ave. and 27th St.

LORD'S DAY MEETINGS

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PRINCIPAL MEETING - - - - - AT 3:00 P. M.
Praise and Testimony Meeting - - - - - AT 7:45 P. M.

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EVERY WEDNESDAY - - - - - AT 2:45 P. M.
Special Teaching and Prayer for the Sick

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Phone: Kenwood 4913;

REV. SAMUEL F. HUSTON,
Assistant.
1221 Nicollet Avenue,
Phones: Nicollet 2309; Center 3390

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RES. PHONE 128-W

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The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.

* All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

Organ Recital every Wednesday 3:30 to 4:00.

For Complete Information, from week to week, concerning the Christian Catholic Apostolic Church in Zion, subscribe for the

LEAVES OF HEALING

Zion Administration Building

This Building is located on Elijah Avenue, not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway the offices of the LEAVES OF HEALING.

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On the second floor will be found the General Overseer's offices, and the offices of the entire Ecclesiastical and Leaves of Healing staff.

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Is *YOUR* money being used for the extension of the Kingdom of God ?

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JUL 23 1915

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 17.

ZION CITY, ILLINOIS, JULY 24, 1915

Price Five Cents

Praise Waiteth for Thee, Oh God, in Zion

By Apostle Anton Darms

ZION'S FIFTEENTH FEAST OF TABERNACLES has come and gone! It has been ten days of feasting upon the Word of God; ten days of sweet and blessed fellowship with those whose hearts God has touched in ZION; ten days of mountain-top experiences, clearing our vision of the speedy and glorious Coming of our Lord Jesus the Christ!

What joyous days these have been! What happy days in Zion! The Presence and the Favor of our God was made manifest from the very first meeting, and continued without one interruption or variation throughout all the ten days of the Feast of Tabernacles.

Zion has had many wonderful meetings in the past years, but one and all will concur in the statement that there was more freedom of the Spirit of God in guiding and directing the meetings of this Feast, than at any other time in ZION's history.

The General Overseer was prepared to give a series of twenty-minute addresses at each morning meeting, but at the first two mornings he more than overstepped his part of the program, since he spoke at these two meetings for six hours concerning the relation of the natural and the spiritual life in a Christian, and at other times he gave his two-and-three-hour kind of twenty-minute addresses, so that no one had any reason to think that the fountain had gone dry; for our leader's heart is always full of life, full of enthusiasm and inspiration.

At no time was the General Overseer more at his best in expounding the Scriptures and lifting the people closer to God, than at this Feast of Tabernacles.

However faithful our leader is, the entire Church was more than ever convinced that the officers whom he had ordained to the ministry were a most faithful band of coworkers in the Kingdom of God.

The General Overseer gave great liberty to the officers at this Feast of Tabernacles, and it must be said that the addresses given by them were full of Divine fire and the power of the Holy Spirit. They told of their wonderful experiences in the field, where they had been distributing LEAVES OF HEALING and ZION Literature, and also holding many most blessed meetings in the various cities and towns of this and other states.

God is raising up a true ministry in ZION from the ranks of

the faithful deacons and members, and they are well able to defend the faith "which was once delivered unto the saints;" they are well able to deliver the ZION message with convincing power, so as to get results in the lives of those who are saved and healed by their faithful ministry.

Among the most important meetings held were those conducted by the General Overseer along evangelistic lines, in which he aroused the whole Church to take action in behalf of the lost sons and daughters, brothers and sisters, and also parents who are outside of the fold of safety in ZION. Many tears were shed, and a deep heart-searching was made to put aside every cause of hindrance and stumbling in every heart and home, which would enable them to cry to God for the salvation of the lost.

There should be more earnestness at the family altar for those who are wandering far from God, that God, by the power of the Holy Spirit, may lay hold upon these lost ones and bring them to repentance and to a saving knowledge of our Lord Jesus the Christ.

Among the most encouraging signs manifested during this Feast of Tabernacles were the many testimonies of the young people, and even the children. How different to what the world outside is accustomed it is to see the boys and girls arise and thank God that they have Christian parents and are being richly blessed in Christian homes, where they are taught to read the Word of God and to pray!

Zion's hope for the future is in the "royal generation" growing up within our ranks. They have never been polluted by the accursed use of drugs, tobacco, or strong drink, and are free from the many vices practised by children in the world. Surely the parents can never be grateful enough to God for opening up a place of refuge for their families in Zion City, where they are enabled to bring them up for God and ZION.

What a wonderful sight it was to see ZION put on her beautiful garments! On Wednesday, July 14, the Anniversary of the Consecration of the Site of Zion Temple, the annual procession of the robed officers, uniformed guards, bands, and drum corps, the junior and senior white-robed choirs, and the Restoration Hosts, took place. Marching from Shiloh Tabernacle, the long procession passed down through the business portion of

Continued on Page 451.

ZION

Institutions and Industries and The ZION ESTATE

MUST HAVE

Two Hundred Fifty Thousand Dollars
\$250,000.00

During the Next Seven (7) Months

The opposite page plainly tells all Officers, Members and Friends of Zion Ten Different Ways in which this can be fully realized. We are many times able to do this. Immediate action on the part of all is all that is necessary

WATCH THIS TABLE

MONTHS	WEEKS		MONTHS	WEEKS	
JULY	Saturday, July,	31, 1915	NOVEMBER	Saturday, November, 6, 1915	
				Saturday, November, 13, 1915	
				Saturday, November, 20, 1915	
				Saturday, November, 27, 1915	
AUGUST	Saturday, August,	7, 1915			
	Saturday, August,	14, 1915	DECEMBER	Saturday, December, 4, 1915	
	Saturday, August,	21, 1915		Saturday, December, 11, 1915	
	Saturday, August,	28, 1915		Saturday, December, 18, 1915	
				Saturday, December, 25, 1915	
SEPTEMBER	Saturday, September,	4, 1915	JANUARY	Saturday, January, 1, 1915	
	Saturday, September,	11, 1915		Saturday, January, 8, 1915	
	Saturday, September,	18, 1915		Saturday, January, 15, 1915	
	Saturday, September,	25, 1915		Saturday, January, 22, 1915	
				Saturday, January, 29, 1915	
OCTOBER	Saturday, October,	2, 1915	FEBRUARY	Saturday, February, 5, 1915	
	Saturday, October,	9, 1915		Saturday, February, 12, 1915	
	Saturday, October,	16, 1915		Saturday, February, 19, 1915	
	Saturday, October,	23, 1915		Saturday, February, 26, 1915	
	Saturday, October,	30, 1915			

TRANSLATE
THE
Praises—Prayers—Testimonies
OF THE
Fifteenth Feast of Tabernacles
(The Most Glorious in Zion's History)
INTO
IMMEDIATE ACTION
THIS IS THE DAY OF DECISION

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will help build Zion City
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God Helping Me, I Will

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3. Purchase \$ of City Lots.
4. Purchase \$ of Residential Property.
5. Purchase \$ of College Bonds.
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7. Invest \$3000 or more for 5 years or more as loan on Real Estate.
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9. Deposit \$ in Savings Department of Zion Bank.
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(Name in Full)

(Address)

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He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

Entered as second-class matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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Address all communications to Wilbur Glenn Voliva—placing the words "Leaves of Healing" on the lower left-hand corner of the envelope.

Persons receiving the LEAVES OF HEALING need not hesitate to accept them from the Post Office, as all subscriptions have been paid for in advance by someone, and will be promptly discontinued at time of expiration.

ZION CITY, ILLINOIS, JULY 24, 1915

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AND FRIEND OF ZION
SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

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General Overseer's Notes

"WHERE IS ABEL THY BROTHER?"

"I know not: Am I my brother's keeper?"

"WHAT HAST THOU DONE?"

"The voice of thy brother's blood crieth unto Me from the ground."

"So THOU, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

"Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

"FOLLOW ME: and I will make you fishers of men."

"YE ARE the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

"BUT WHEN He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

"Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few;

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.

"And as ye go, preach, saying, The Kingdom of Heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

"AFTER THESE things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come.

"Therefore said He unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

"And into whatsoever house ye enter, first say, Peace be to this house."

"And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you."

"GO YE THEREFORE, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

"BUT YE SHALL receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

"FOR GOD so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Let this mind be in you, which was also in Christ Jesus:

"Who, being in the form of God, thought it not robbery to be equal with God;

"But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

"NOW IF ANY man have not the Spirit of Christ, he is none of His."

"FOR THIS purpose the Son of God was manifested, that He might destroy the works of the devil."

THE ABOVE passages of Scripture are placed before you

for your prayerful consideration, that you may be stirred up to go to work in God's Vineyard as never before, to do something in helping to rescue poor, sin-stricken, disease-smitten, dying humanity.

ABEL WAS slain by Cain, his brother in the flesh.

PERFECTLY SATISFIED that no human eye was watching him, and foolishly forgetting that the all-seeing eye of God the Almighty was looking upon him, he committed the dastardly crime: and in doing so he became the type of the innumerable horde of murderers who, in all the centuries since, have, unmindful of the all-seeing eye of God, preyed upon their fellowmen.

CAIN WAS very quickly brought to judgment; and, when asked, "Where is Abel thy brother?" he lied by saying, "I know not;" and then sought to ease his guilty conscience and evade his Divinely imposed responsibility by asking: "Am I my brother's keeper?"

TODAY, ALL around you are the wounded, the dying, and the dead.

From the very Throne of God come the startling words ringing into your ears and hearts: "WHERE ARE THY BROTHERS AND THY SISTERS?"—sinful, sick, dying, and on the road to hell!

Multitudes answer, like Cain: "We know not;"—and then ask the question: "Are we the keepers of our brothers and sisters?"

THE VOICE of Abel's blood cried unto God from the ground.

The voice of the blood of those slain by satan through sin, cries unto God; and you, who long years ago named the name of Christ, and have since lived lives of ease, cannot escape the responsibility.

AWAKE! ARISE! Put on the armor of God and go forth, as Christian soldiers, to smite sin, sickness, disease, death and hell!

SATAN, THE arch-enemy of mankind, in these latter days, has lulled multitudes to sleep by spreading the false doctrine that there is no personal devil: that temptation is simply from the evil within and not presented by any being.

WHILE MULTITUDES have accepted these false doctrines, originated and circulated by the devil, he has been going about as a roaring lion, seeking whom he may devour. He

is very subtle, and the vast majority of the members of the human family are today in his clutches.

LOOK AT THE aggressiveness of the tobacco devil, and behold his multitude of worshipers: filthy, diseased, dying and dead! And in this company you will find professed ministers of the Gospel, Church trustees, deacons, Sunday School superintendents and teachers.

O ZION, AROUSE! and everywhere witness against the growing, manufacturing and use of tobacco in every form!

The tobacco chewer and spewer is a stinkpot, a dirty dog, a spewing buzzard, and ought to be quarantined, and compelled, like the horribly diseased lepers under the Mosaic law, to cry out at the approach of decent people, "UNCLEAN! UNCLEAN!"

It is no wonder that some people cry out for individual communion cups when they belong to, associate with and affiliate with Churches having officers and members whose mouths are used as churns for tobacco, whose throats are open sepulchers, and whose every breath emits a foulness that is unspeakably disgusting to all decent men and women.

ZION THROUGHOUT the world, DO YOU HEAR? SMITE TOBACCO!

THINK OF the thousands, tens and hundreds of thousands of women who are being slowly poisoned by living with tobacco-soaked husbands, produced either by chewing or smoking, or both!

THINK OF the multitudes of little children, carried in the arms of their so-called fathers, who are—yes, even from infancy—compelled to inhale the filthy fumes of tobacco!

THINK OF the vast army of boys who become diseased and die every year from the smoking of cigarets, which have been appropriately called "coffin nails!"

THINK OF the millions, tens of millions and hundreds of millions of dollars spent every year for tobacco, which is one of the devil's principal agencies for the defilement, destruction and death of multitudes of men, women and children every twelve months!

THINK OF a woman teaching a class of boys in a Sunday School, and then, during the week days, standing behind a counter in a tobacco store selling cigarets to the same boys!

THE APOSTATE Churches are saturated with tobacco;—let him successfully refute this who can.

ZION'S VOICE must everywhere be raised against this curse, which well-nigh covers the entire earth.

THE USE of tobacco destroys the manhood, paralyzes the finer sensibilities, and causes men to lose every sense of decency;—if you don't believe it, watch well-dressed men puffing tobacco smoke into the faces of ladies as unconcerned about their welfare as though they were simply animals.

DID ANY ONE ever know a hog car to smell any worse than the smoking cars which are provided on most passenger trains for the two-legged "hogs" who persist in reveling in their filthy tobacco smoke?

MAY GOD clothe ZION with great power from on High to smite this evil which threatens the destruction of the greater portion of the human family!

EVERY CHRISTIAN will know where his brothers and sisters are.

Every Christian will fully realize that he is the keeper of his brothers and sisters in the human family.

To neglect to warn them that tobacco is of the devil, that it is the cause of numerous diseases, is to be guilty of their murder, when the use of tobacco has completed its awful work and laid them low in the grave.

THE VOICE of the blood of multitudes slain by tobacco, today cries out against the apostate ministers and the apostate Church members, who sit in the lap of the world and flirt with the flesh and the devil, neglecting to lift the warning voice and to call the poor victims of tobacco to repentance.

TO ALL users of tobacco who may read these Notes: YOU ARE NOT A FREE MAN, BUT YOU ARE A SLAVE!—and you say that you cannot quit, thus admitting that tobacco is your master, and that you are compelled to bow down before a plug of tobacco or before a dirty old pipe.

May God, through the Holy Spirit, convict you!

May you fall down upon your knees and cry out for deliverance!

The apostate parsons, who have no faith in God, cannot help you. All drug cures will be but a curse to you.

Do you realize that the use of tobacco is wrong?

Do you want to give it up?

Then TURN TO GOD, Who is able and willing to deliver you; and prayer can be offered, the prayer of faith that will bring the answer from Heaven, and the accursed appetite will be swept away.

I REBUKE, in the Name of the Lord, every so-called, minister who uses tobacco, and tell him straight that he is leading a multitude to hell. I rebuke every Church official, every Sunday School superintendent and teacher who uses tobacco or countenances its use in any form, and tell you that you are a stench in God's nostrils, a disgrace to the cause you profess to love, and an offence to God's little ones.

I call upon you to REPENT! or in the Day of Judgment there will be upon your skirts the blood of a multitude of victims, ruined and destroyed by smoking and chewing tobacco.

SOME DIRTY, filthy old user will denounce these Notes and say that the language used in characterizing tobacco's victims is not the kind of language for a Christian to use.

To all such I say that if God Almighty will only give me stronger words, I will gladly use them.

No one ever saw a dog chewing or smoking tobacco.

No one ever saw a turkey buzzard smoking or chewing tobacco. Buzzards will feed upon the seething, rotten carcasses of dead animals, but they draw the line at tobacco. It remains for human beings to degrade themselves below the level of the brute.

May God smite you with conviction!

To ALL ZION everywhere I say: Circulate LEAVES OF HEALING and ZION tracts. Be witnesses against iniquity in every form. Come, in the Name of the Lord, and help build one clean city that shall be a refuge for the oppressed and a home for God's children, where they can get a breath of air that is not saturated with stinking tobacco smoke.

BELOVED, ABSTAIN from the very appearance of evil.

Pray that ye may not be overcome.

Throw out the life-line.

Rescue the perishing.

Lead poor humanity out of darkness into light.

Get them out of the broad way that leads to hell and into the narrow way that leads to Heaven.

GO FORWARD, O ZION, THROUGHOUT THE WORLD!

Endued with power from on High, be swift witnesses against every form of evil.

Work while it is day.

Speak while the perishing are within the sound of your voice.

May God give to each of you, during the next twelve months, many precious ones, rescued from sin, disease, sickness and death.

Praise Waiteth for Thee, Oh God, in Zion

Continued from First page.

Zion City, along Bethel Boulevard, and around the Temple Site, where they formed into a huge clock representing ZION's nine o'clock hour of prayer. This picture (published in this issue of LEAVES OF HEALING), which was taken within just a few minutes of an impending storm, amidst great difficulties, shows in an unmistakable way what ZION's great mission is: to pray for the lost, for the sinful, for the sick and dying, and for the ingathering of the saints into ZION. May God greatly bless this beautiful picture, which will preach a powerful sermon around the world!

On the day following—ZION CITY Festal Day—the officials of the city, the officers of the Ecclesiastical Department, the teachers of the Educational Department, and the managers and colaborers of ZION's various Institutions and Industries, formed a long parade, and, in step with the music of the ZION Bands, marched along Enoch, Elijah, and Elizabeth Avenues, being reviewed at ZION Home by the General Overseer. At the close, they assembled at Shiloh Park, where a fine picture was taken of them all, and where they were given a rare treat in the shape of a wand pageant, in which over one hundred young ladies dressed in white took part with red and white wands. It was a beautiful sight to behold, and will never be forgotten by those who had the privilege of witnessing it.

On the last day of the Feast, a great assembly gathered in Shiloh Tabernacle, where the vast audience marched around the barrel in front of the platform to deposit their sacrificial offerings for the extension of THE KINGDOM OF GOD.

At the close of the day, as the sun was sinking beneath the western sky, the memorial of the Lord's Supper was kept, and ZION was reminded that soon would be heard the trumpet of the archangel, and the saints would be called upon to welcome their Coming King in glory and power, to reign upon the earth for a thousand years.

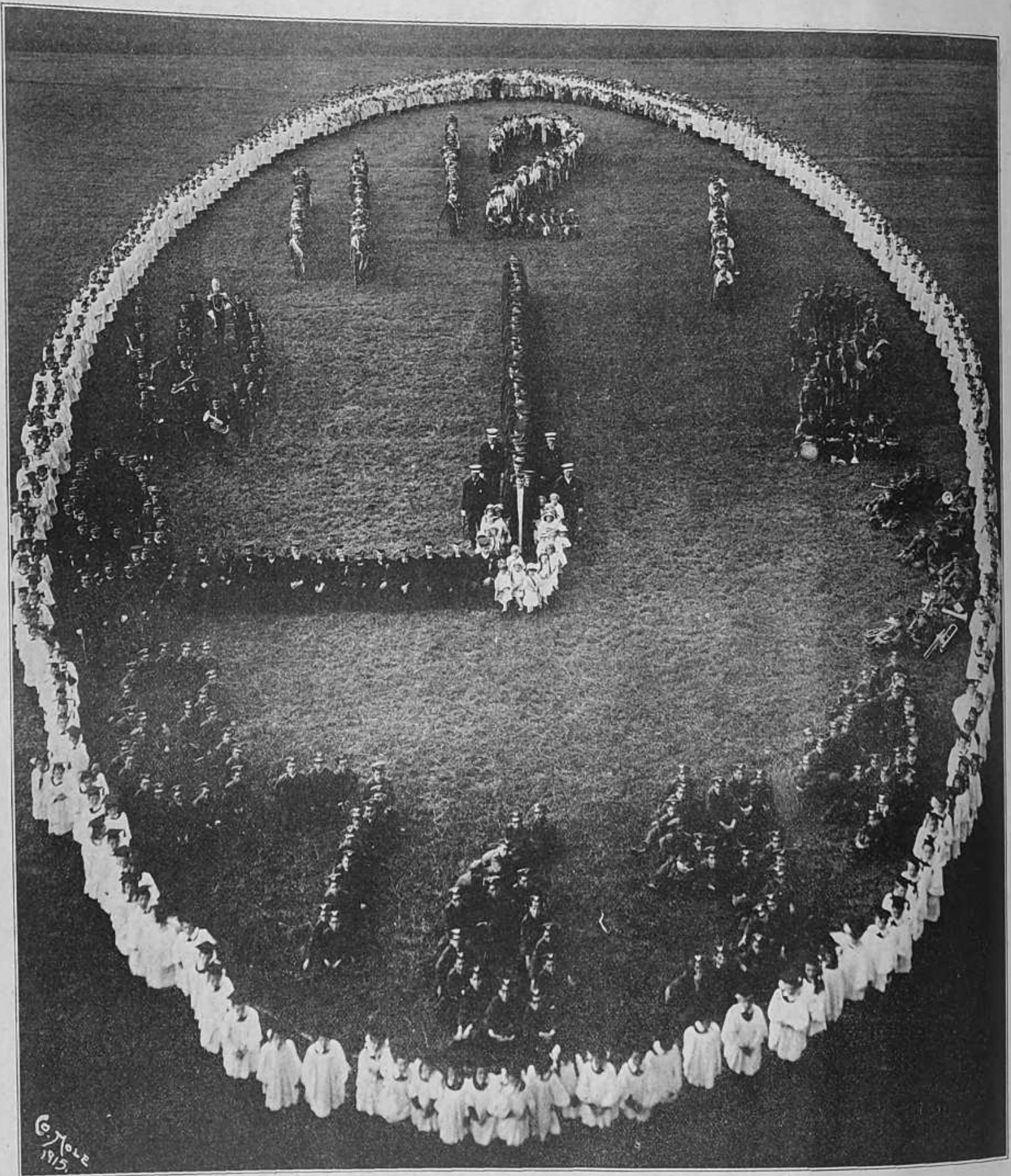
That ZION gave practical demonstration of growth and enlarging her borders, only mention need be made of the fact that forty-seven children were consecrated and one hundred and nineteen received the Right-hand of Fellowship by the General Overseer and fifty four were baptized into the Name of the Father, Son and Holy Spirit by Triune Immersion.

Now that the Feast of Tabernacles has come to a close, each one should put his shoulder to the wheel and push the great work of ZION with a greater faith and effort than ever before, so that the next year will be the best in ZION's history.

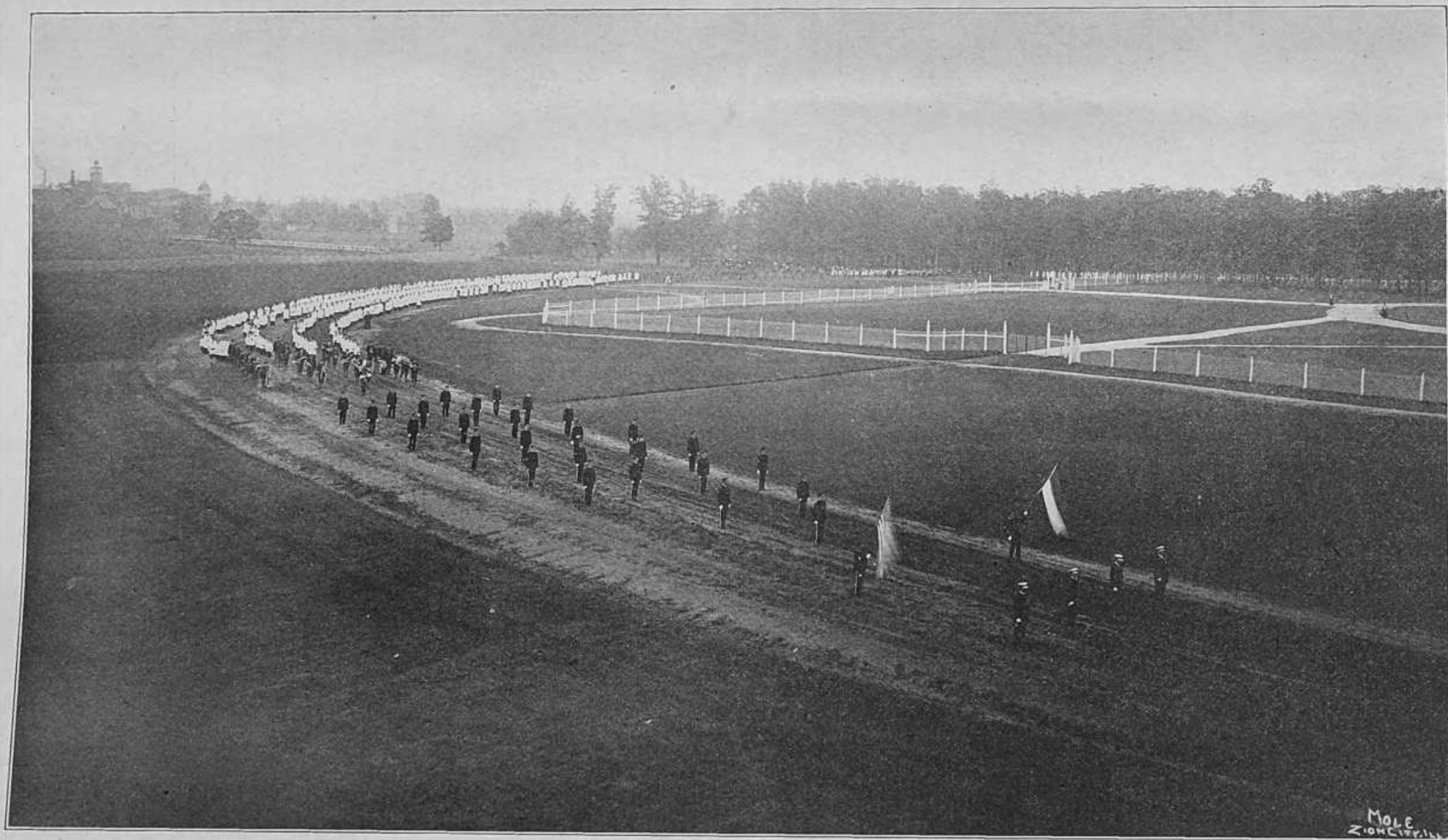
Our prayer is that God may comfort, cheer, and richly bless our beloved leader, and enable him to use his God-given talents more than ever for the advancement of THE KINGDOM OF GOD and the upbuilding of ZION's growing work. His mission should not be confined to ZION merely, or to ZION CITY, but it is to the world; and the time has come for him to assert his Divine call as ZION's leader more than ever, and accomplish the great work which God has called upon him and all ZION to do before the Coming of the King.

The ranks of the Theocratic Nation, which must be born before the Coming of the King, are being formed and filled and trained by God's chosen messenger in ZION, and here is being born the "royal nation" spoken of in prophecy, which will be ready to herald the Coming of the Christ as King of kings and Lord of lords!

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Photograph representing Zion's Nine O'clock Hour of Prayer, Zion Junior and Senior White-robed Choirs forming the circle, Zion Junior and Senior Guard and Bands, the Bugle Corps, and the Restoration Host forming the figures of the dial, while the Apostles, Elders, Evangelists, and Deacons comprise the hands of the Clock, with the General Overseer in the center, surrounded by little children and the Zion City Police. Taken on the Temple Site, July 14, 1915.



Formation of Zion Junior and Senior Guard, Zion Junior and Senior Bands, Zion Junior and Senior White-robed Choirs, Zion Restoration Host, and the Officers of the Christian Catholic Apostolic Church in Zion, marching around the Temple Site on Wednesday, July 14, 1915.

Zion's Fifteenth Feast of Tabernacles

PRESENTATION AND CONSECRATION OF THE PEOPLE TO GOD

Report of the Opening Meeting, Held in Shiloh Tabernacle, Zion City, Illinois, Wednesday Evening, July 7, 1915, Addresses by Apostles Carey, Peckham and Darms

The service of the evening was begun by the singing of ZION's Marching Hymn—"WE'RE MARCHING TO ZION."

Come, ye that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the throne.

CHO:

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God.

Let those refuse to sing
Who never knew our God;
But children of the Heavenly King
May speak their joys abroad.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the Heavenly fields,
Or walk the golden streets.

Then let our songs abound,
And every tear be dry;
We're marching thro' Immanuel's ground,
To fairer worlds on high.

The Hymns, "SAVIOR, MORE THAN LIFE TO ME," "WHITER THAN SNOW," and "NEARER, MY GOD, TO THEE," were then sung, after which Apostle Carey led the congregation in repeating the Thirty-fifth Chapter of Isaiah

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The General Overseer then requested all to be in the spirit of prayer during the singing of the Hymns, "DEEPER YET," and "WHERE HE LEADS ME I WILL FOLLOW," following which Apostle Peckham offered the following PRAYER:

APOSTLE PECKHAM: O God our Heavenly Father, we thank Thee for this the first night of another Feast of Tabernacles. We thank Thee for Thy loving care over us through the days and weeks and months of the past year. We thank Thee, O God, that we have felt Thy Presence and Thy Power; and as we gather once more in this great Feast of Tabernacles, we ask Thee, at the very beginning, that we may be able to reconsecrate ourselves, and that Thou wilt sanctify us by Thy Holy Spirit, and make us meet for Thy service.

We thank Thee, O God, that Thou hast indeed brought to pass the glorious promises of Thy Book, and that Thou hast gathered us together in these last days once more in the Feast of Tabernacles; and we pray that as we come up from the cities and states of this nation and other lands, we may come realizing the call of God.

We pray that Thy Holy Spirit may come in greater power into every life, that we shall be able to do more for Thee, and especially be able to make a more perfect consecration of all that we are and have to Thy service.

We pray Thy blessing to rest upon our leader as never before, and that Thou wilt baptize him anew for the great and mighty work that Thou hast committed into his hands; and grant that this people may realize that they also have been brought forth for this time, and that this is the day when the tidings of God's power shall be felt as never before, and while all is strife and war, let Zion be at peace with Thee, and with one another, and only at war with sin.

We pray that this may be a time, our Father, when we shall draw near to Thee and Thou shalt draw near to us, and we shall realize that Thou art our God, and that in the midst of this people dwells Jehovah.

O our God, we praise Thee for Zion in these last days, for this great and mighty dispensational movement. Thou hast brought the people from far and near—from the east and the west and the north and the south—we believe, to sit down in the Kingdom of God, and we pray that we may drink of the Fountain of Living Waters as it flows through the Spirit this night, and that we may all be refreshed and quickened in spirit and in soul and in body.

May this Feast, as it progresses from day to day, call to the standard of Zion every faithful child of God in this community; and we pray that streams of salvation and healing and cleansing may flow, as never before.

We thank Thee for the past, O God, with all its precious memories, and for the mighty works and deeds wrought by Thy servants; and we thank Thee for the glorious Feasts that we have had.

We pray that Thou wilt baptize all with the Holy Spirit's power as never before—officers and people, and that we may gather together in the Name of the Lord, and that Jehovah may be a Mighty Presence in our midst.

We praise Thee for all that has been done in the past. We thank Thee for every faithful one who stood through the testings, and who has stood by the Ship of Zion; and we ask Thee to bless them and to let the power of God come into the lives of those who have laid themselves upon the altar, that the fires may burn, and that many through the city may realize that there is something in Zion and in Shiloh Tabernacle, which is different from that which is found anywhere else.

Help us to be uncompromising! Help us to be strong in the Lord! Help us not to fear man, but to fear only to do evil and to show irreverence toward our God.

We pray for Zion in this land, for Zion in Asia, for Zion in Europe, for Zion in Africa, for Zion in Australia, and for Zion everywhere, and we ask Thee, Lord, to let the power of God come, as never before, upon every one, no matter where he may be, and that from this time there may go forth from Zion the law, and that the nations shall hear the Word of our God.

We pray that, this night, wherever there are those who are longing to be here with us, as they pray with us, that they may be blessed indeed, and that every one shall know that we are remembering them; and the united prayer of the thousands of Zion shall ascend to our God a sweet incense. May the opening of this Feast be remembered over all the earth.

Bless, we pray Thee, tonight, and unite us as one body, that we may go forward with only one thought and aim and purpose: that the principles and ideas and ideals of Zion shall cover the earth, when the Lord shall Himself reign as King of kings and Lord of lords.

We thank Thee that Thou hast given us a little part in this work. Grant that all may respond to the call, and if any are lagging behind, oh, may Thy Spirit quicken them.

May we feel this night the presence of the Holy Spirit as it goes from heart to heart in quickening power! May every song be from the heart, every prayer, every word, and may the message be from the Throne of God, that we may all be led nearer to Thee and our lives be consecrated and be full of power and blessing.

Accept our praise!
Accept our worship, feeble though we may be! Words cannot express our feelings; but the Spirit, with words that cannot be uttered, must present our petitions to Thee; and we pray that Thou wilt hear us, and make us mighty in the earth.

Make us strong for all that is before us; guide us, O God, in all the deliberations of this great Feast of Tabernacles, and help us that we may indeed be lowly at Thy feet, humbling ourselves to know the exaltation of our God, and that we may indeed be the people whom Thou canst use for greater things—even the salvation of this world and the cleansing and healing of multitudes. For Jesus' Sake, and in His Name. Amen.

GENERAL OVERSEER: Let us sing the first stanza of Number 712, "BLEST BE THE TIE THAT BINDS."

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

I will now give opportunity to the apostles to say a few words. Apostle Carey will speak first, then Apostle Peckham, and then Apostle Darms. Just a few words, because I am going to close promptly at nine o'clock, when we will have the Prayer of Consecration. Let all give close and prayerful attention.

APOSTLE CAREY: General Overseer, brothers and sisters in Jesus the Christ: This is the Fifteenth Feast of Tabernacles—Zion's Fifteenth Feast of Tabernacles; and I am sure that all who are present tonight are thankful to God for the opportunity of being here.

There has gathered here tonight this fine audience, which, taking the circumstances into consideration, I think is very gratifying.

At this first meeting, let us see, brothers and sisters, whether we have come here in the right spirit. I trust that every man and every woman has come here tonight in the spirit of prayer, and in the spirit of expectation.

The question that I would put to you—and you can answer for yourselves, to yourselves—is, whether you have prayed for this Feast; whether you have prayed to God, asking Him to bless this Feast to yourself, and to the people of God who have gathered here. I can say for myself that I have. I have prayed to God earnestly that He might bless me, that He might bless all who would gather here, and not only those who would gather here, but that during this Feast He would bless Zion throughout the world—those who would gladly have been here, but who could not come; those who are separated from us by thousands of miles; those who are nearer than that, yet who have been unable to be present.

Tonight they pray for us. Their hearts have gone up to God, that He may bless this Feast of Tabernacles. You and I are highly privileged in having the opportunity to be present.

If there are any who could have been here tonight, but who have not come, then I am very sorry for them, and their loss will be a great one; but I am thankful tonight that we are here—those of us who have been able to come; and this first meeting ought to be to every one of us a glorious meeting, a good meeting, a great meeting. It ought to be a great meeting spiritually to every man and woman present.

Tonight, we look, naturally, back to the year that is past and gone, and we want to record our thankfulness to God Almighty for His goodness to us as a people, and for what He has done for us in many ways—for what He has done for us individually, for what He has done for us collectively. Has He not been our God, present at all times to help us, to bless us, to cheer us, to comfort us, to sustain us? He has, verily!

There is no God like Jehovah! Their gods, as the Bible puts it, are gods of stone and of wood, but our God is a GREAT GOD, and He hears the prayers of His children—and He answers their prayers, and gives to them those things that they stand in need of!

This being the Feast of Tabernacles, our minds also go back into the distant past, spoken of in the Word of God, where we are told of the traveling and the journeyings of the Children of Israel through the wilderness, and how they dwelt in booths, and then how afterwards they were told that amongst other feasts to be kept they were to keep the Feast of Tabernacles.

We are reminded that it was a feast of great joy—a feast of thanksgiving. They had gathered in their harvest, and they praised God for His goodness to them. Their minds went back to the past, and they remembered His goodness to them: how patient He was as He led them through that wilderness; and whilst He was there at all times to mark sin and disobedience, and to punish for those deeds, yet His mercy was great, and He brought His people, finally, through the wilderness into the Promised Land.

Brothers and sisters in Jesus the Christ, let us tonight look back into the past; and, as we look back, we must thank God for what He has done.

You remember how He called you out of darkness into light! You recollect how He called you into ZION! You obeyed the call, and you came into ZION, and you have been in ZION up to this time; and what experiences have been yours! What experiences I have had! How we could repeat tonight the things which have been our lot, and how in all our experiences God Almighty has been with us; how His Spirit has been present to bless us, to help us, to strengthen us on our journey! He has brought us to this night, as we assemble to begin the Fifteenth Feast of Tabernacles in ZION CITY.

How good God has been to us!

Then, shall we not praise Him?

Can there be a heart here tonight that does not respond to the goodness which has come to us from God, which does not respond to the kindness which He has shown to us, to every man and to every woman, in a greater or a lesser measure—and that, as I take it, according to how we on our part have lived, and as to our faithfulness to Him?

If we have been faithful, then He has been faithful!

If we have not been faithful, we have suffered, as we might expect to do!

So tonight, we have come here, with all the experiences that we have had—and they have been varied and many—to thank God, to put on record our thanks and praise to Him for all His leading.

He has been good to us as a community! We have had our fights; we have had our battles with the powers of darkness—and who is there here but who will say that God has been with us, and that He has given us victory?

So, tonight, let us receive from Him, as it is our privilege to do, a wonderful blessing, which shall stay with us right through this Feast. Let us seek Him earnestly tonight as the brethren speak; and let every heart go up to God.

Brethren, we are here to DO some things!

We are here to glorify God! That is why we are living today! That is our privilege—that these lives shall glorify our God; and what better place is there that presents the opportunity for men and women to glorify their God than in ZION! There is no other better place in the world today.

As I think tonight of the conditions that obtain in the world today, politically and commercially, nationally and internationally,—as I think of these things and read God's Word and know what these things mean, my heart is sorrowful, and my heart is glad.

My heart is sorrowful when I think of the people today throughout this world, in all these nations; my heart bleeds when I think of what they are passing through today.

The nations have forgotten God, they have put Jesus Christ away from them; and the punishments of God have fallen upon them, and will continue to fall!

I am glad because I am in ZION!

I am glad because, in the midst of all this commotion and confusion of strife and of war, God has called ZION into existence to gather His children together from the four quarters of the earth.

Shall I say one word for the future before I sit down? I will say, brethren, the future depends upon the PRESENT; it depends upon your attitude tonight.

The past is gone! It has its lessons for you and for me, for us as a people.

The present is a glorious one!

I read of the Holy Spirit, of Whom Jesus spoke that blessed day when He stood up in the temple and said, "If any man is athirst, let him come unto Me, and DRINK,"—speaking of the Holy Spirit, Who was not yet given, but Who surely would be given; and the Holy Spirit has been given; and tonight there are RIVERS OF LIVING WATER that run by us from the "Well of Water"—the Glorious Well of Water—Jesus Christ.

Brethren, let us drink tonight!

Let us stoop and drink of this eternal Water! And if we do drink, we shall go through this Feast with the power of God resting upon us, and we shall not have to close it and say that we have prayed and sung and talked, and DONE NOTHING, but we shall be able to say that we have DONE SOMETHING, that God has been glorified, and that ZION has taken a step forward!

APOSTLE PECKHAM: I feel like greeting you all: PEACE BE TO THEE, ZION!

(People: "PEACE TO THEE BE MULTIPLIED!")
I bring you the salutation from the branch in Minneapolis, who requested us to bring you their loving greetings, to thank you for your prayers, and to tell you that they would be most happy if they could be here tonight at the Feast of Tabernacles.

We thank God for the privilege of standing out upon the firing line, and of coming up against some of the hard propositions that all must meet who go out into a world of sin and of sickness and of death; but we thank God that we have been able, by His Grace, to bring the blessed message to a few in the City of Minneapolis who have received it.

I thank God that there we have some of the most faithful members that are in the ranks of ZION, and we know that ZION in Minneapolis will, in a short time, be able to give a good account of herself.

We have cast out the net! We have gotten the good and the bad, and we have had to sit down and throw some of them back into the sea; but we have as fine a branch as you will find anywhere, now,—clean and pure and good and true. We were able to come down to the Feast eight strong, and we expect four more to come a little later.

We are ALIVE up there, and going forward! Of course, we are not able to reach the multitudes—only one here and one there, "one of a city and two of a family." The flock will be a little flock, but "FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM;" and so He will!

THE KINGDOM is ours! Let us take it for Christ, and let Him come and reign! That is the thought that cheers my heart.

Apostle Carey said he was sorry that these things were going on. Well, we may shed some tears for the widows and the orphans, but we will shed no other tears, for all these things tell us that Christ is near. It will not be long!

Let us be valiant soldiers! Let us be true to the call!

Let us count not the cost, but let us go forward and trust in the True and the Living God.

ZION's Fifteenth Feast of Tabernacles!

Once more we are gathered together—the family of God. You know, there is a family of God. Part of them are here on earth, and part of them are beyond—the family of God, in Heaven and on earth—the glorious family of God.

ZION is one great family. That is one of the things that visitors say when they come into our meetings, "Why, it seems like one big family!"—and so it is. The love of God binds our hearts together, and there is sweet fellowship.

ZION's Fifteenth Feast of Tabernacles! Brothers and sisters, I have had the privilege of attending every one. Last year seemed to me the most precious of all. Shall not this one be greater than all, even the best?

For weeks we have been praying for the Feast of Tabernacles. Never a service, never a private devotion, but what we have prayed that God would let the Spirit come in power at this Feast of Tabernacles, so that all might receive of the Spirit; for Jesus said, in the words of that beautiful hymn,

I will be within thee a Well of Water,
Springing up into everlasting Life.

That is what we want! Let us seek Him tonight, and this will be the FEAST OF ALL FEASTS, and we shall go forth from it to carry the Gospel of Salvation, Healing, and Holy Living to many; and many will respond. I know it, brothers and sisters.

Apostle Carey said that we had been brought out of darkness into light, and that is true. I came from the Baptist Church, and I tell you today, when you look at the churches, there is no light. Darkness is there. We have been brought out of darkness into light in more senses than one.

As we look at the churches in Minneapolis, we see no light shining. There is nothing there for the people. That is what they are saving everywhere, and some are saying they want to find God; they want to get something that they have not got. There is something that their hearts and spirits are longing for—and some have found it in ZION, through ZION's precious message.

We have gathered in a man from the Volunteers, and he says that he has read these penny tracts which our dearly beloved leader left us—we sell them for a penny, but they ought to be a dollar. He says that no man can read them earnestly and prayer-

fully, and not be led to see that John Alexander Dowie was a great and a good man; and it is true.

What a message!

What a living message! Well may we go forward, as leader and people, to build upon the foundations which John Alexander Dowie laid, and, with the quickening spirit and the Word of our God, carry this message to earth's remotest bounds!

What a wonderful transformation took place in that priest who came out of heathen darkness over in the land of China, and whose testimony appeared in LEAVES OF HEALING!

This is the Gospel that can do it!

Out of the Roman Catholic Church there came to us one of the finest colored men that you ever laid your eyes upon, an earnest man; and he said in the Bible School last Lord's Day, as we were talking about the dragnet—we are going over Matthew's Gospel, and we have come to the Parables of THE KINGDOM in the Thirteenth Chapter—that when he was a Roman Catholic, he could go to mass in the morning and then go out and take four or five whiskies, and spend the day as he liked; but when he came to ZION, he found he had to give up the whisky entirely and clean up his life; and I tell you, that is the way it is in ZION; and a man who gets ZION into his heart IS cleaned up, and he has lost his life for everything that belongs to the world, its pleasures and its aims. Nothing attracts him now but THE KINGDOM OF GOD upon earth; the Coming of THE KINGDOM, and the Coming of the King.

While they were discussing the Parable of the Dragnet, they did not seem to get the gist of it; and finally they asked me, as I sat there, what I thought about that dragnet question; and some one said that he rather leaned to the teaching of the Roman Catholic Church on that question—that the dragnet represented the church, and that the church gathered in the good and the bad, and kept them, and made them live together, and put its arms about them; and that that is the reason why they have the saloon keepers and all the rest of them in the Roman Catholic Church. (Laughter.)

Well now, what does the Bible say? It says it represents the KINGDOM, does it not? and in ZION we say that the church is an organization within THE KINGDOM, do we not?

ZION will have that work to do—we have it to do everywhere, that of cleaning up and picking out the bad from the good.

Oh, how glad I am to be here!

Minneapolis is the second best city in the United States. I have seen many cities of this land, and lived in a number of them, and it is a beautiful city; and the only thing that I would come back to Headquarters for is because I was ordered back and because I love ZION better than any place on earth; but ZION CITY is not only the finest city in the United States, or in America, but it is the finest city in the world! It is the only city of its kind in the world, is it not? The only KINGDOM OF GOD city!

We are building a KINGDOM City; but Minneapolis is a lovely place. The General Overseer is coming up, you know, after a while—at least, I heard he was; and he is going to give us a few weeks up there to clinch the business. Then we want some workers to go from house to house. Our people are most of them poor and busy, and they have only a few hours here and there to give to the work; but they are growing. They are doing more work, as you will see by the reports in LEAVES OF HEALING.

We have had the joy of baptizing forty-one in the last few months, and I baptized five last Lord's Day. I brought down three applications, and God is blessing; but, oh, it seems so little, and we grieve oftentimes.

The precious message is what they need! Oh, if they could only know it and understand it; but led by false shepherds who deceive them and keep them in darkness, they cannot find the way. The blind lead the blind, and they fall into the ditch; and we cannot seem to make them understand; but those who do understand, how rejoiced they are!

When the highways of ZION get into our hearts, no other place satisfies us; no other teaching satisfies us. Once in a while some one will say, "Well, I visited the old place last week; but it was enough, and I don't want any more." I always tell them to keep away from them.

Nothing satisfies after we get the glorious message of ZION, which calls us from England, which calls us from Germany, which calls us from Australia, and from the nations of the earth—the mighty message that will weld us into a nation to carry the Gospel of THE KINGDOM throughout the earth and to shake the thrones upon which the leaders are now sitting, which ought to be destroyed, and to bring down these thrones and crumble them in the dust, so that the King of kings shall reign in ZION!

APOSTLE DARMS: My beloved brothers and sisters in Jesus the Christ, I rejoice with you in the privilege of attending the most important gathering of God's people in this or in any other land, **ZION'S FIFTEENTH FEAST OF TABERNACLES**, for the year 1915.

It is a season of great rejoicing!

As has been told tonight, it was a time when the children of Israel rejoiced regarding the ingathering of the harvest from the fields. It was also a time of rejoicing because of the manifestation of God's presence in their midst during their journey through the wilderness, and in many other ways; and tonight my heart is filled with intense, overflowing joy at the untold blessings that God has showered upon His people in **ZION**.

The "showers of blessing" have fallen today, and we rejoice that God has heard and answered prayer; and the "showers of blessing," my brothers and sisters, will fall upon each and every heart in **ZION'S FIFTEENTH FEAST OF TABERNACLES**.

I rejoice with those who have the privilege of attending these meetings for the first time. I have spoken to some today who have come to **ZION CITY** for the first time to attend **ZION'S FIFTEENTH FEAST OF TABERNACLES**. Would to God that hundreds and thousands of God's people had listened to His call, as you and I have done!

There is but one thought in my heart tonight in connection with all the meetings that will be held, and that is the thought expressed in the sixteenth verse of the One Hundred and Second Psalm, where God says that **ZION SHALL BE BUILT UP**.

We are living in the days when a great deal of teaching is being given concerning the Second Coming of Jesus the Christ, and a large number of God's people are studying the Scriptures along this line; but let me tell you tonight, my brothers and sisters, that the Coming of Jesus the Christ will not be understood by them; and they will not be able to look forward and to hasten His Coming unless they understand these words.

"When the Lord shall build up **ZION**, **HE SHALL APPEAR IN HIS GLORY**."

It is of far greater importance that we shall know what God's will and God's work is, than anything else; and as I have been looking forward to this meeting of **ZION'S FIFTEENTH FEAST OF TABERNACLES**, and have been studying the Scriptures concerning God's plan for **ZION** in these latter days, and have been meditating upon what the word "**ZION**" means, I believe that God has fastened it upon my spirit, has riveted it upon my spirit that the word "**ZION**" has a meaning of far greater importance than any of us have yet realized.

The word "**ZION**," to my mind, as I study the Scriptures anew, means that God is at work in this world in the upbuilding of His **KINGDOM**; that in **ZION** God is engaged in action for the purpose of preparing His rule and His **KINGDOM** upon the earth.

GOD IN ACTION!

What more can you and I want!

God in action to save His people! God in action to heal His people! God in action to cleanse His people! God in action to bring His people together into true unity of faith! God in action to enable His people to consummate the preparation that must needs take place before Jesus Christ can return!

May God help us, then, to realize the meaning of this great opportunity that God has given to us in attending this Feast. May it be a feast of intense joy! It cannot be a feast of joy, my brothers and sisters, unless something has preceded that, because all the world is looking for joy. All mankind is looking forward to enjoyment; but there can be no joy come to humanity unless it has been preceded by **RIGHTEOUSNESS**, and unless it has been preceded by **PEACE**.

There must be the true linking together of righteousness, peace, and joy, before the manifestation of **THE KINGDOM OF GOD** can be consummated. Therefore, I trust, my brothers and sisters, that it will be the desire of each and every one present here at this Feast to get right with God, to let the Spirit of God search your heart, that where there may be something lacking in your obedience, something lacking in your faithfulness, you may be enabled to set that right, so that there shall be no hindrance between yourself and the Living God, and that His blessing may come upon you, for when that blessing is kept from you, it is kept from God's people as a whole. When you are unfaithful, to the extent that you are unfaithful you may be keeping back the blessing from all the work.

It does not require a large number of people to be unfaithful for God's blessing to be withdrawn! It only required **ONE**, in the days of Israel of old, when Achan proved unfaithful. The same may be the case with us here today. There may be some sitting here tonight who have been a hindrance, and have withheld the blessing of God.

May the Spirit of God find you, my brother, my sister, if you are here tonight, and may you get right with God!

When we are right with God, then we can have the peace of God, and we will be at peace one with another; and there will be sweet unity and sweet fellowship.

What a beautiful thing it is to see brethren dwelling together in peace!

Then, my brothers and sisters, if we are right, **JOY**, oh, what joy, will be ours!

...For the Joy of the Lord is your strength.—Nehemiah 8:10.

Then we can obey the admonition of Paul the Apostle:

Rejoice in the Lord always: and again I say, **REJOICE**.—Philippians 4:4.

Righteousness, peace, and joy in the Holy Ghost!

May God help each and every one to partake of these His richest blessings of **THE KINGDOM**!

GENERAL OVERSEER: Let all stand, please. Before I lead you in the Prayer of Consecration, I want to say that I consider this one of the greatest privileges and the greatest joys of my life, to welcome you, the officers and the members and the friends of **ZION**, to this the first meeting of **ZION'S FIFTEENTH FEAST OF TABERNACLES**.

There are many golden opportunities before you. They will quickly pass away. May God help you to improve them!

Let us pray!

(The audience then repeated after the General Overseer, clause after clause, the following Prayer of Consecration:)

My God and Father, in Jesus' Name I come to Thee tonight. So far as I know my heart, I have repented of my sins. So far as I know my heart, I have made right, to the utmost extent of my power, the wrongs of my life. I have the witness of the Holy Spirit that I have been "born again," and that I have been truly converted. Thou hast pardoned my sins. Wash them away in the Blood of Jesus the Christ.

I pray Thee to take me as I am, and to make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs, and help me to be faithful all the days, until Jesus comes.

I consecrate myself tonight. Sanctify me wholly. Seal me as Thy child with the Holy Spirit, unto the Day of Redemption.

Bless **ZION**! Bless this Feast of Tabernacles! Bless the officers, the members, the young people, the little children, and all of the departments of the work.

Build up **ZION CITY**. May Thy Kingdom come; Thy will be done in me here on earth, as it is done in Heaven. Bless us each one, in spirit, in soul, and in body, with every needed blessing.

Hear my earnest prayer for my loved ones! Bring them all into the Ark of Safety, and may Jesus the Christ soon come to claim His own. To this end, build up **ZION**. Prepare the Bride—the Church "without spot or wrinkle"—ready for the Coming of the King.

Forgive me wherein I have done wrong. Blot out my transgressions, and help me, as one who professes to be a Christian, to live a consistent, earnest Christian life. Let my light shine, so that all around me shall see my good works, and know that I have been with Jesus and learned of Him. Make me a bright and shining light.

These petitions I make in Jesus' Name and for Thine honor and glory. Amen.

The General Overseer then pronounced the **BENEDICTION**:

May the Grace of God the Father—our Creator, Preserver, Provider, the Communion of the Holy Spirit—The Blessed Comforter, Consoler, and Guide, the Peace of Jesus the Blessed Christ—the Savior, Healer, Cleanser, and Keeper of all men, be with this company of Thy children, and with us throughout this Feast, in Jesus Name and for His Sake. Amen.

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LEAVES OF HEALING**

Zion's Fifteenth Feast of Tabernacles

Reports of Addresses Delivered by Evangelist M. J. Mintern, Tuesday Morning, July 13, and Saturday Morning, July 17, 1915, in Shiloh Tabernacle, Zion City, Illinois

Reported by E. I. Carey

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. — Isaiah 40: 9.

Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

I, even I, am He Who comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass;

And forgettest the Lord thy Maker, Who hath stretched forth the Heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? — Isaiah 51:11-13.

Zion I thank God that I can be here this morning and have a part in ZION's work. It seems to me that men and women raised in the cities cannot appreciate what it means to one who was born in the backwoods, one who was raised a farmer and a trapper, to be here, that he might have a part, however small, in ZION's work.

I do thank God for the words of our leader during this Feast; which have helped me to realize more and more what ZION is. Oh, that we might have that picture more truly!

As one mother talked this morning, it took me back to the time when we laid our mother away—and why did we lay her away? Because she had worked too hard!

How many mothers are there here today whose sons and whose daughters are not taking care of them as they should! O my God, if they could realize what it means to be without a mother, surely they would take care of their mothers!

There is one other thought that comes to me in this connection, and that is for us in ZION. We are in the same position as the sons and the daughters who are not taking care of their mothers, because we have here before us a leader who is laying down his very life for ZION, and he has to do it because we have not measured up as we ought to have done.

Do you realize it?

Do you know that he said that when this Feast is over he will, if possible, go away for a rest? But it will not be possible unless we, as a people, measure up to what God has called upon us to do.

We are having a glorious Feast, and we are having splendid times; but I used to do the same thing when I went out with my bag of traps on my back, and I would go through the woods and set them. The thing that really counted, though, was when I began to total up the results the next morning. It was not what a good time I had had there: it was the results that counted.

Now, before God and all the hosts that are looking down upon us, what are going to be the results of these meetings?

What are going to be the results for the men and the women who are dying for this Gospel that has been such a blessing to us?

Will it just be the remembrance of all the happy times we have had here visiting together and talking of the things of God?

My part in ZION's work during the past year has largely been that of a seed-sower, but I thank God for any part at all. I would just as soon take the work of janitor in this tabernacle if I could there praise God the most.

I remember one who came to this City, and in almost every letter that he sent to me he would quote that passage:

...I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. — Psalm 84:10.

That was what he wrote in his letters; but there was one thing that he did not take into consideration, and that was that he was letting a tare grow up in his heart; and it made me think of a garden. You may go through it, and none of the weeds there are so very tall, because there is one choking the other; but

you go to work on that garden and clean out all but one weed, and what will happen? That one weed will grow up, and if left alone for just a little while it will seed off and choke out everything else. That is just precisely what happened in this man's life.

He said that he would rather be a doorkeeper in the house of his God, but he did not stop to look down into his heart and see if there was a love of money there. That love of money, I tell you, has taken him away from ZION today, and away from his God — and can you have a sadder picture?

He came almost half-way around the world to live in Zion City. He gave up so much, and yet he left that one thing in his heart, and it has choked his life. He is away from God!

I know that before me today there are others who are leaving just one tare, perhaps, which will grow up and ruin their lives.

Oh, ZION, if you could travel from city to city and see the people who have need of ZION! They need this message which has been a blessing to you!

We sometimes sing that song —

When I shall wake in that fair morn of morns,
I shall be satisfied.

And we sang one this morning —

And I shall see Him face to face,
And tell the story, "Saved by grace."

When we are up there telling that story, will we be satisfied if there are no others there to tell it, because we did not do our part?

Oh, ZION, let us get to work!

Let us stop the breaches!

The story is told of one who became a great power in the financial world in years gone by, who, as a lad, was a wild lad. He, with some other boys, was turning the course of a stream that they might annoy a store-keeper there. The bank which they had made was just about to give away, and nothing would stop it. What did he do? He simply threw his whole body down there into the muddy waters and made a bank of his own body, and stopped the water.

I say to you, ZION, if others will not step in and help us, let us throw our whole bodies, our lives, EVERYTHING WE HAVE, into the breach, that ZION's walls give not away once more! (Amen.)

You may say that God will save this estate. You said it before, when you said you would never let the Independent Party have control in this City; but they had control, and it will happen again in connection with this estate if you do not measure up!

Why did we have to go through what we have in this City, in connection with the villainous things that have happened here? Simply because some people FAILED!

Some people, like that one of whom I have spoken, went away from this City for MONEY, and at their doors is laid every crime that has been committed here from the results of that rule. The boys and girls who will go to hell will be laid at their door in the Day of Judgment, and what are they going to do about it?

What will we do about it in that Day if this estate should go back?

You say, "God will not permit it!"

Why did He permit the Independent Party to rule here?

Simply because God calls upon a people, and God will work out His plans, but He may have to allow them to go through the wilderness, I say, if they do not do what God would have them do! They thought that God would save the City in spite of us. I tell you, NO, He will not save this City in spite of us: He will save it WITH US!

If it is to be saved now, He will save it with us; if not, we may have to go through darker hours than we ever had to do when we stood up in front of those men down there with their billy clubs. Oh, you know what that meant; but what would it mean to have them say that this estate was not being paid for? What would it mean to see them marching around with a smile upon their lips, and to think that all hell was rejoicing over you? The only way to prevent it is by stepping up and doing what you ought to do.

I say before God, if the General Overseer cannot get away to have a rest, it is a crime in the eyes of God Almighty—and we can do it if we will!

God helping me, there is not a cent that I have that I would withhold; not even my very life if it can be used for the extension of God's Kingdom!

Do not think that I am in this work for anything that money can give me! I had well nigh three times as much in money before I stepped into the ministry; but what does that count! What will that count in that day when we are up there telling the story, "Saved by Grace!" Will it be what we have got, or will it be what we have laid down for God and humanity?

Again I say, let us step up to the mark! Let us pay for this estate! Don't you know that there are millions starving for the Word that only our leader is in a position to give them; and he cannot give it to them while this estate is hanging upon his hands.

Get it into your hearts today that the people NEED ZION! Do not let us work our leader to death!

My mother was laid away when I was just seventeen, and my youngest sister was fifteen. We had no mother left to take care of us. And are we going to let our leader work himself to death? I loved him before I went into this work, but I must confess that I did think his heart was a little bit hard; but, oh, if you could be as closely in touch with him as we are, you would know that he has the heart of a mother. I will just mention one instance.

I was called into his office one day, and I mentioned the fact that my wife had been injured. It just seemed as if it lifted him right out of his chair as he leaned forward to know whether she had been hurt to any extent; and he is just as interested in every one.

I will mention another instance, and that is in connection with a man who has fought him and who has cursed his name. When that man showed one sign of coming back, the General Overseer sent word to him that he was ready to put his arms of love about him and to win him for God.

Do not think that his heart is hard! If you have been away, come back. He is waiting to receive you.

Let us measure up to the mark!

Let us be what God would have us be, and do what He would have us do, and GO FORWARD to preach the Everlasting Gospel of our Lord Jesus Christ!

SATURDAY MORNING, JULY 17, 1915

General Overseer, brothers and sisters in Zion: My heart is full this morning. As I was awakened by the glorious light of day, my heart went back, as I thought of these meetings, to Australia. It may be that it was the brightness of the morning, for we have a bright and a beautiful place in Australia, and so far as the natural conditions are concerned, it is simply wonderful in many ways.

I well remember one time when I was coming home on the train, after having been on a visit to Melbourne, where the ZION meetings were held, two gentlemen were in the car who had just come from Bendigo, of which place you have heard the General Overseer speak, and one said to the other, as we neared Daylesford, my native place, "It surely must be Heaven to be here!" It was in some ways, if you only look at it with the natural eye.

There comes to my mind a stanza, which was in our school books—I wish I knew the rest of the piece. It was this:

Those who have not bent the knee
May smile at this my story,
For though they enter the temple gates,
They know not the inner glory.

And it will be the same with you, so far as ZION is concerned, unless you bow the knee to ZION'S God.

You may smile at the story; but the only way that you can see the beauties of Zion is to BOW THE KNEE, to surrender to

your God, to be "born again," and to see things with the spiritual eye.

I heard one man say that at first he thought ZION was too hard on the churches, and it touched my heart. That was the thing that was making me weep, this morning. My pillow was wet with my tears as I thought of a comrade I left in that land. We grew up together as boys, and I can remember when we were but eight years old we would go and lie down in the grove together and talk about things.

We grew up together, but he watched things more keenly than I, and he looked around on the churches; he looked around on the professing Christians, and the one thing that he was looking for was not words, but ACTIONS.

Our little country church would only hold sixty, and every week the members came out in right good shape. We would have an average, probably, of about fifty. The minister would come out, and he would say, "Oh, how glorious and how lovely it is to come out here to you people!" But what did he know about the inside!

One of the leaders in that church was next-door neighbor to this comrade, and she was a murderer of the unborn, and he knew it, because she had come to his mother asking her to help her—not once, nor twice, but many times; and she almost lost her life; but, oh, she was such a good (?) church member!

I say he was keen of perception. He looked around for the people to make good, and when he found that they did not do it, he began to drift away. He looked at the churches; he read his Bible. He said, "They are not living it; there is nobody who believes it;" and gradually, imperceptibly to me, he was drifting away—drifting, drifting!

When I heard of ZION, I took him the LEAVES OF HEALING. ZION! Oh, it burst upon me with all the glory of the rising sun! I said, "This is what I am looking for; this is what appeals to me;" and so I took it to him. I thought he would take it, but the accursed hypocrisy of the churches had hardened his heart, and he would not receive it; but we were comrades still.

When the word to come to Zion City reached me from God's prophet, I said, "May God help me to get over there and help build up a city that will prove to the world that there is more than *talk* in the religion of Jesus Christ! God help me to have a part in that city, whatever it may be!" A letter came from Headquarters in Australia saying that there was no work to be had in Zion City, and that if I went there I would have to look for work on the outside.

I asked God to help me get there, and to open the way that we might get some of the money that was in the farm. We tried to sell it, but we could not. One reason for that was that we had a very exaggerated idea of what it was worth.

You know every mother who goes down the street thinks there isn't another baby in all the world like her baby, and that is the way it is with us when we are out in the world on a farm. City people cannot realize what it means to be on some land, and to love the land. "Oh," you think, "they are loving a bit of dirt!" Well, I can tell you, when it came my time to say "Farewell" to the land on which I was raised, where I had toddled around as a little fellow, where I had gone back and forth many times just alone with the birds, and with the dogs to follow me, it was very hard. I would roam and roam and roam, and I did not care whether I saw a soul or not. I loved that land, but, thank God! I did not love it better than I loved my Savior; and I say, shame on any one who does, and calls himself by the name of Christian. Christ had a better inheritance than we, but He laid it all down to rescue humanity.

Shall we say that we are Christians and hold on to earthly possessions?

It makes me happy as I see these young people rise to praise God. Oh, it is a glorious sight to see these young people testify!

I thank God that I have had the privilege of having a part, however small, in the building of this City; and I will thank Him for it through all eternity.

I was saying in regard to this comrade, when the time came within a week of the sailing of the vessel for America, and I did not have the money, I went to him, and I told him just what I wished to do. He said, "I know you are honest in your convictions. I cannot see things as you do, but I know you are honest, and you shall have the money. I would rather not take any interest, but I know that you would rather pay some, and so you shall have it for three per cent. I will not take more."

He is not a Christian. I hesitate to say it, but I do not believe he is a believer in God; and who is responsible for it? It is the churches! And some of you people are hanging on to them, and are associating with people who are dragging you down to hell.

Oh, if you could know his character, his sterling worth; and to think that you would have a part in dragging him down!

Dare you do it? Dare you have a part in a church, so-called, that is tearing down the lives of those who are watching, those who are looking to men and women who profess to be Christians, to see what they will do?

Dare you continue to have a part in it?

He gave me the money, and on the Lord's Day before I left home he came down to see me. We went out and sat under a tree and talked about ZION. I tried to show him why I believed as I did, there were some things in ZION then that were holding him back. Thank God, they have been obliterated!

May God help us to get right, so that we shall never hold another back!

It takes a long time to obliterate a dark mark. It is easy to make a blot in our lives, but it takes a long time to get rid of it.

When the time came for us to part, I walked for half-a-mile with him. He said, "We are parting; we shall never see each other any more."

I said, "Alex, there is mother I laid away. I KNOW I shall see her. I look forward to that day just as surely as I look forward to the rising of the sun."

He said, "I wish I could, but I cannot!"

Remember, it was the churches that put him in that place! Remember that!

We gripped each other's hands, and we could not say "Farewell," but turned on our heels and walked away. I have never seen him since, and it may be that he will have to go through hell before I do see him; but I will see him some day, God helping me!

May God help me to STAND, and to hold up the Banner of ZION, that it may never be trailed in the dust again, to cause another to be held back.

I have prayed for him! I have gone before my God and prayed for him, for I love him as pure men love each other. He has written to me since to tell me that he could not believe in God at all. Oh, he is looking for somebody to make good; and I believe when ZION does make good, that he will be rescued, because I am looking to God for him to be used in ZION's work some day.

I did not have the heart to look back, and I do not believe he did; in fact, he told me in his letter that he never looked back to that spot. I went the following day up on a rock, from where I could overlook our farm, and I said "Farewell" to it.

As I said before, you city people do not realize what it means; it is more than you realize to give up the place of your birth; but there are thousands who have done it for ZION; and may God help us to build this City!

Oh, how could any one go back to the things of this world when he once gave them up for ZION!

Then the morning came when I had to say "Farewell" to my sisters. Some of you have done the same thing — I suppose almost all of you have; but for me there was this to it, that, humanly speaking, there was little chance that I might ever see them again.

My oldest sister would have been in ZION but for this fact: When, in the enthusiasm of her youthful Christian life, she joined the Christian Endeavor Society, she saw so much there that it cursed her. It has cursed her life; and that is what has kept her out of ZION. And will you praise it up? Will you have the audacity to praise up before God something that will curse those who go into it?

When I left home, I just simply embraced those two sisters — one older than I, and the other younger — and went on; but, thank God, those sisters told me that they would not put one word in my way to hold me back from doing what was right.

I came here to help build a Zion City; and I came with just money enough to land me here and to keep me for about two weeks; but God prospered me, God blessed me. He blessed me in my work in Winthrop Harbor; He blessed me in my work in Kenosha, and I say to His honor and glory that I was able not only to pay my tithes and give offerings, but to lay up enough to buy a home.

Before I started to do that, in my second year here, just after

I was married, I presumed upon God's goodness, and I undertook to borrow my tithes. May God forgive me for it! — and I believe He has done so. Right after that, I was out of work, and so it was a hard struggle for us in our newly married life; but when I got back to God, God blessed me and prospered me, and He helped me to save; He helped me to do things for ZION.

I will say one thing, I never had large wages. Just previous to coming into this work, I was getting one hundred dollars a month; but when I was only getting seventeen and one-half cents an hour, I was saving money.

There are two things I will mention that had a great effect on my life. When I was working at Winthrop Harbor, I was employed as a sweeper. I was sweeping up one day, and the superintendent was standing near me. There was a small washer on the floor. I did not pay any attention to it, but swept past it, and left it there. The superintendent said nothing about it to me, but simply walked over and picked up that washer and put it in the box. That was one thing that taught me to take care of the little things, and I made up my mind that that would never happen again.

While employed in the Jeffery factory, I was working for a man who was a millionaire. One day I was measuring off some number twelve wire, and he walked up to me and said, "What are you using that for?" I told him it was to go on the motors.

He said, "Do you need that length?" and I answered that I had not measured exactly.

"Well," he said, "we will go and measure it exactly, and see how much you need." We did so, and on each piece there was probably about an inch that was not needed. "Now," he said, "we will save that much."

If a millionaire thought it worth his while to take the time to save two inches of wire on an automobile, I thought it was worth my time to watch the little things in my life.

Just after I came here, I was out to supper one Lord's Day evening, and we were talking about the Bible Class. The officer in charge had said that it was going to be organized, so that some work could be done. It appealed to me, and I mentioned it at the supper table. A young lady was there who said, "Well, if they are going to organize so that work can be done, I am going to go to the meeting!" I decided that that was just the kind of a woman I was looking for to be my wife — and she is my wife today. And so I say, it is the little things that count! (Laughter.)

When we straightened up our tithes and got down to business, we were enabled, in six years, to save up something like one thousand dollars, which we put into a home and into the Redemption Fund.

I will tell you one of the reasons why I am happy this morning, and I have been happy ever since the meeting for the coworkers in the Institutions was held, and that is, to see that these meetings are taking effect. It is a grand thing to see these meetings taking effect. I know they are, and I will tell you why. When the General Overseer was speaking that morning, he said, "Why don't you people get free?" I just looked around, and I saw Deacon Farley, our real estate agent, sitting there on the front seat. I kept my eye on him, and just as soon as the Benediction was pronounced, I went over to him and told him to MAKE ME FREE by taking my property for ZION; and I thank God for it!

I had turned over what we had in the Redemption Fund, but we did have our little home; and perhaps it was getting dear to me, because I always did love a home, although in my heart I was ready to surrender it any time.

I had listened to the General Overseer preach on the text,

Let this mind be in you, which was also in Christ Jesus — Philippians 2:5.

How many of you remember that sermon? How many of you can say that it had an effect on your life?

There is one reason why it had a special effect on my life, and that is because I not only read it, I not only heard it, but I knelt on my knees and I read it again, and it has been a blessing to me.

The General Overseer has been preaching wonderful sermons lately, and we can see the results in this Feast of Tabernacles.

I thank God that as soon as my wife and I sign those papers, then we will be FREE entirely, and God will bless us more and

more. It is not because I am trusting in our General Overseer that I am doing that: it is **because I am trusting in my God!** He has said:

Even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.—Isaiah 46:4.

"Even to hoar hairs!"

He has promised to take care of us **ALL THE WAY** — all the way!

There is one little story that I should like to mention before I sit down. It was in our school books when I was a boy. It was the story of the Romans coming up to conquer Britain; and as I remember the story they drew up there with their ships, and there was no wharf for them to land on, but they had to stand out a little way. The Britons were ranged along the shore.

The Roman soldiers held back, and they would not make an attempt to win the landing. It was then that the standard bearer of the ninth legion leaped overboard into the sea, crying, "Leap, comrades, unless you wish to see your standard taken by the enemy!"

They leaped overboard, and we are told that much blood reddened the waves. Gradually the Romans fought their way to land; then they formed and charged, and the terrible rush of their disciplined battalions swept the Britons before them.

Now, I say, ZION, that our leader took the standard, and leaped over into the waters; and he called to us to follow him. He said, "**LEAP, COMRADES, UNLESS YOU WISH TO SEE ZION CITY TAKEN BY THE ENEMY!**"

We have leaped overboard, we are in it, and some blood has reddened the waves; but, thank God, we are in the fight — and we are in it for LIFE, with every drop of blood. God helping us; and we are going to save Zion City by the Grace of God, whether the other people stay up there cheering us as they are doing, or not!

Oh, it is grand to have cheers! Many of them are standing up cheering us, but we would rather you would **JUMP IN AND HELP US!**

I know that it would be very nice if we could build a wharf and have a good landing for you, so that you could land without getting wet, but the proposition is this:

We will do it — if we have the time! After we fight our way out, when we once get the land, why, we will form, we will charge, and ZION's disciplined ranks will sweep the enemy before them; and if we have the time, we will come back and we will throw up a nice landing, so that you people won't get wet; but so far as I can see, the program is full until after the Millennium, and we will not have any time to build a wharf for you until after the Millennium! (Applause.)

TESTIMONY OF MR. GEO. T. GIBSON, OF BANCROFT, WIS.

The first time I found ZION was in the LEAVES OF HEALING. I read it, and I found it to be clean and pure.

The next time I saw ZION, I met it riding in a buggy—shining in a woman's face. She had been to the Feast of Tabernacles for three days, and was back distributing the literature in her own village. She knew me, of course, and gave me some of the literature.

The next time that I got a glimpse of ZION was at a time when the husband of this lady gave me an invitation to come and see and hear what ZION was like at Headquarters. "Oh," I said, "I don't think I could make it! My clothes aren't good enough, and my money is tied up in stuff."

"Well," he said, "we will overcome that!"

The next day, I saw ZION walking in a man who was in ZION, and had ZION in him. "Why," I said, "who is that?" He came to the door, and it was Evangelist Palmer. I asked him how he got here so early, and he said, "I walked."

"Walked!" I said; "Well, the Lord bless you!"

Then he said, "Peace be to this house! Peace be to all that dwell therein!" And I answered, "Peace be multiplied to thee!"

I asked him what he had come for, and he said, "To ask you to come to ZION." I had known him for six or seven years.

"Well," I said, "I want to go to ZION"—and then I had the old excuse—"but I have no clothes ready, you know." He said that he had some that would do for me, and that they would be here the next morning if I wanted to go.

"But my money is tied up. I haven't got any that I could get out!"

He wrote me a check for ten dollars, and sent me a suit of clothes. There was ZION in the man,—in his heart, in his clothes, and in his pocket-book!

I gave him the money back later on. We came to ZION CITY and we looked around, and saw the General Overseer; and I'll declare if there wasn't one brother whom I had never seen before, who said he knew me. He called me by name—I suppose some one told him my name.

I thank God that He brought me to ZION. I arrived here on Wednesday, because a friend here sent me a letter, an invitation. I came home at two o'clock one day, and my wife said to me, "I have a letter from Brother Springer. It is an invitation to come to the Feast of Tabernacles. I read it, and it said, 'Come to the Feast of Tabernacles—grand meetings! God is here with power! Come and get a blessing! This invitation is for you and any members of your family.'"

I said, "Why, I will go tomorrow. We will go on the six o'clock train;" but my wife said she could not make it then.

"Well," I said, I don't like to go alone. I would like the two of us to go from strength to strength, and both go to worship before God in ZION."

"... The joy of the whole earth, is mount ZION..." God is in the midst of her, and He is blessing!

One day while I was working in my potato field, a woman went by who said that her husband was very sick and had a cancer. I decided to go and see him, thinking that perhaps he would go to ZION. I arrived there, after well shaken up, and found the family. The man had a cancer at the base of his nose.

"I have just come to be a neighbor to you, brother," I said; and I showed him LEAVES OF HEALING.

He said, "What is that?"

I answered, "It is LEAVES OF HEALING, a little paper which I have come six and one-half miles to read to you; and I have another here."

My wife said to me before I left, "Take last week's issue as well as this."

"Well, it has no testimony in it," I told her. But she said it had a sermon by the General Overseer in it, which was the best she had ever heard.

I said, "Why, you said the same thing last week!"

"Well," she said, "The week before that was good, and last week's was better, but this one is best of all. It is tender, and it is sympathetic."

I took them both, and read him the testimony of the lady who came from my country, England, and then went to Australia, where the General Overseer preached, and then came to ZION CITY, where I am.

I said, "I must read it to you;" and I read it to them.

I tried to get the man to come. He said he didn't have the money; but I said, "I have it."

I said, "I have money; you come with me. You are spending your money on doctors and medicine, and you are no better, but worse. Come with me, and I will see you there and I will bring you back. God is there!" I said, "There is a Physician there who is a Specialist on cancer."

"Why," he said, I have had radium treatment and X-ray treatment! Who is the specialist?"

"Well," I answered, "it is JEHOVAH-ROPHI—'The Lord my Healer,' it means, you know."

He wanted to know if that was treatment, and I said, "It is, sometimes."

"Is He a Specialist?"

"Yes!"

"Did you ever get healed of anything?"

"Yes," I said, "and I know what I am talking about. When I went there I was as weak in my back as I could be, but Elder Huston came and laid hands on me and prayed for me, and I was healed."

"But," the wife said, "your healing went back on you, didn't it?"

She knew that I had been sick again with the same trouble. I said, "No, it didn't go back on me; IT WENT AHEAD OF ME." I lifted more than I ought to have done, and taxed my strength beyond what was reasonable and right, and all the time something was saying, "Don't lift too heavy a load;" but I kept right on, and then down I went, and I had to go to bed.

Of course, they brought turpentine and horse liniment; but I said, "No! I have had enough of them!"

Then one of them said, "I'll tell you what I'll do for you. I'll get some flannel and lay it on your back, and iron it with a hot iron."

I said, "No! You can iron my shirt, but not my back! The only thing I want is a broom-handle!"

"What do you want that for?" she asked.

"Just to keep you all off!" (Laughter.)

While I was sick, I received a letter from Brother Palmer, who was in ZION CITY then. I stayed in bed until the next morning, and then I got up and tried to eat my dinner. Then I took a broom on one side and a stick on the other and got half-way across the yard. I was waiting for God to heal me. Just when I came to the place where I had met the devil and the devil had met me, I felt the same tingling sensation go right down my back, just the same as it did the time I was healed before. I seemed to see a wave of beautiful sunbeams, and then there came the renewing of strength and grace and health all over me.

They say in the churches that sickness brings you near to God, but I tell you, it was bringing me pretty near to the devil! After that I plowed until night with my team. My wife said, "God has healed you;" and I said, "Yes!"

I tell you, friends, God helped me, and I am in ZION today; and I am going to be baptized for the third time, this morning. I was sprinkled in the Episcopalian church, where I said that I would renounce the devil and all his work, and all the sinfulness of the flesh; that I would attend the services and ceremonies of the church, read the Word of God, and keep all the observances till my life's end. That didn't do me any good!

Then I was immersed once in the Baptist Church; and now I want to be immersed by TRIUNE IMMERSION—"Into the Name of the Father, and of the Son, and of the Holy Ghost."

Thank God!

The minister of the Baptist Church didn't like to see me coming to ZION CITY. He said, "Palmer has gone and his wife has gone, and Brother Springer has gone, and they tell me there are three of your applications in!" So two of the preachers came down here to look around ZION. When they came back they said, "You didn't send any subscription down this year. You haven't been attending to as much church work as you did before you were in ZION."

I said, "No, I haven't! I am busy all the time." They didn't like it.

They said they went all over ZION CITY and saw everybody, and they found a man in the Tabernacle who was in uniform, and that he was "disappointed." They said they never saw such a lot of disappointed people in their lives.

(GENERAL OVERSEER: "Lying preachers!")

"I have been there," I said, "and I wasn't disappointed. It was a rainy Sunday, but there were nearly a thousand to Bible School, and Brother Springer had to borrow a coat for me to get there in; but I didn't see any disappointment!"

They told us a great story when they got to our house—but they ate a good dinner all the same. They said they believed in Divine Healing and everything, of course, but I notice the church members do not send for them very much!

I went out of doors and started to look around, and they wanted to know what I was looking for. "Well," I said, "I am looking for the other eight spies."

"What eight?"

"The eight friends of yours! You know, they sent twelve spies to spy out the land. Palmer is back, and Springer is back, and they say it is a goodly land, and you are the first two spies of the twelve who have brought an evil report, and I was looking around for the other eight." (Laughter.)

The thought came to me that the churches around us are raking the world in as fast as they can, while ZION is gathering the real, pure, true people out of the churches. Now, that is scriptural, isn't it?

ZION is saving the remnant!

I know a preacher who chews when he gets into the pulpit, and puts it down on the desk until he gets through with the sermon; then he takes it up and chews it; and I cannot stand that!

I am sorry that I have taken so much time, but God brought me here, and I have been blessed; and I believe in ZION, in the God of ZION, in the prayers of ZION people, in the faith of ZION, in the institutions of ZION, and if God has anything for me to do, anywhere, why, He is welcome to me!

When I joined ZION I started to do right. The first thing I had to do was to repent, and take some money back that I had robbed; and the man would not take it. Then I repented of other things, and that is the way God started me, and that is how I want to go.

Now, bretheren, pray for us over in Wisconsin!

BAPTISMS

The following-named Believers were baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," at Shiloh Tabernacle, ZION CITY, Illinois, Saturday, July 17, 1915, by Elder Silas Moot:

DeBaun, Cecil Linn	Illinois
DeBaun, Thietta Margaret	Illinois
DePew, John Alexander	Illinois
Evans, Charlotte E.	Illinois
Gibson, George T.	Wisconsin
Hern, Miss Grace L.	Indiana
Lewis, Mrs. Mary L.	Illinois
Mitchell, Morgan Morris	Illinois
Robinson, Samuel Louis	Illinois
Schuessler, Lydia Elizabeth	Illinois
Weyant, Valone Victor	Illinois

Consecration of Children

The following-named child was consecrated to God on Lord's Day morning, July 18, 1915, at Shiloh Tabernacle, ZION CITY, Illinois, by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in ZION:

Lawrence, Luella May

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

RIGHT HAND OF FELLOWSHIP

The following Persons were received into Fellowship by
Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in ZION, at Shiloh Tabernacle, ZION CITY,
Illinois, Lord's Day Afternoon, July 18, 1915:

Albrant, Grace Ethel.....Illinois
Albrant, James Drummond.....Illinois
Albrant, Myrtie Susana.....Illinois
Anderson, Esther Ida.....Illinois
Anderson, Mabel Ethel.....Illinois

Bagley, E. F.Illinois
Bagley, Frances Willard.....Illinois
Bailey, Mrs. Mary J.Wisconsin
Barclay, Mrs. Myrtle May.....Illinois
Barrowcliff, John Henry.....Ohio
Barrowcliff, Wm. B.Ohio
Barrowcliff, Mrs. Wm.Ohio

Bartholomew, ElizaIllinois
Basset, Miss U. B.Illinois
Beall, GaylordIllinois
Beall, IvanIllinois
Beem, TwilaIllinois
Bird, Mabel DorothyIllinois
Bird, Ivan Eugene.....Illinois
Burgess, Elizabeth C.Illinois
Burgess, E. LouisaIllinois
Burgess, RossiterIllinois

Cameron, Wm. Paul.....Illinois
Carey, Lawford Eric.....Illinois

DeBaun, Miss CecilIllinois
DeBaun, Thietta MargaretIllinois
DePew, DanielIllinois
DePew, Lucile Mary.....Illinois

Eliason, Taylor W.Illinois
Emanuelson, Mrs. Anna M.Illinois
Enlow, J. Wesley.....Illinois
Erickson, Elin M.Washington
Evans, Charlotte E.Kentucky

Friedel, Mrs. TacyNorth Dakota
Fulton, Mrs. Bessie B.Ohio
Fulton, Mrs. LuluOhio

Gibson, George T.Wisconsin
Greer, JohnIllinois
Guy, Mrs. EvaIllinois
Guy, Fred S.Illinois

Hagelberger, LenoraIllinois
Hampe, Mr. Herman E.Illinois
Hampe, Mrs. Marie.....Illinois
Harkness, Mary Elizabeth.....Illinois
Hern, Grace L.Indiana
Hill, MildredIllinois
Hillam, AlbertIllinois
Hillam, Mrs. Sarah Ann.....Illinois
Hills, Mrs. Carrie.....Illinois
Huisinga, George A.Minnesota

Jackson, Sarah Booth.....Illinois
Johnson, Ruth I.Minnesota

Kriski, Margaret Elizabeth.....Illinois
Krueger, Wilbur D.Ohio

LaBelle, Pearl Emily.....Illinois
Lackey, J. W.Indiana
Lackey, Lucy E.Indiana
Lee, Arthur J.Illinois

Lewis, Mary Lucy.....Illinois
Londahl, Mrs. JohnIllinois
Lipe, Mary L.Illinois

Mabbett, Esther ChristineIllinois
Mabbett, GraceIllinois
Mapes, AlwildaIllinois
Mapes, JoyIllinois
Martin, Josephine E.Illinois
McGee, B. J.Illinois
Mears, Luella Olive.....Illinois
Mehaffey, E. A.Illinois
Moughmer, Francis A.Illinois

Nype, Mrs. Lizzie.....Minnesota

Oakes, MaryIllinois
Owen, Mrs. Clara K.Illinois

Peterson, Daniel E.Illinois
Peterson, EstherIllinois
Peterson, Paul HermanIllinois
Priddy, Arole GilardIllinois
Priddy, CoraIllinois
Priddy, Elizie ThornsIllinois
Pureall, Nettie R.Illinois

Redmond, Donald ClarenceMichigan
Redmond, Mrs. JamesMichigan
Reprogle, Mrs. Martha F.Indiana
Robbins, Paul Theodore.....Illinois
Robinson, Samuel L.Illinois
Ruchti, ChristianIllinois
Ruchti, Mrs. ElizabethIllinois
Ruchti, LydiaIllinois
Ruchti, MarthaIllinois

Salveson, Mrs. Susan.....Illinois
Schleter, Everet E.Illinois
Schuessler, EstherIllinois
Schuessler, LydiaIllinois
Siegel, CatherineOhio
Shafer, Buelah RuthIllinois
Shafer, ConradIllinois
Shafer JohnIllinois
Siemon, AlexanderIllinois
Smale, George W.Illinois
Smith, Hazel Margaret.....Illinois
Smith, Lois ElviraIllinois
Smith, PaulIllinois
Stuard, J. Warren.....Indiana
Stewart, RhodaIllinois
Stowe, GladysIllinois

Thompson, Clara R.Illinois
Thompson, Ruth Clemet.....Illinois
Thompson, Mary H.Illinois

Uhlik, Evelyn T.Illinois

Valkenaar, Elmer Linton.....Illinois

Walker, John P.Illinois
Weyant, D. L.Illinois
Wedekind, Roy Charles.....Illinois
Weyant, Valone Victor.....Illinois
Wigham, W. Paul.....Minnesota
Wilson, Marion Elizabeth.....Illinois
Woodman, Lillian Elizabeth.....Illinois
Woodman, Ruth Charlotte.....Illinois

Young, Mabel Loraine.....Illinois

RESTORATION WORK

AUSTRALIA

Elder James A. Smith, of Melbourne, Victoria, Australia, sends in the following report of Restoration Work done for two weeks ending May 31, 1915:

Calls made (Special calls..10).....	145
LEAVES OF HEALING sold.....	110
LEAVES OF HEALING given.....	25
Messages given	640
Total pieces distributed	775

Mr. George Stanley, of Victoria, Australia, reports the following Restoration Work done during the month of May, 1915:

Calls made	30
LEAVES OF HEALING sold.....	10
LEAVES OF HEALING given.....	19
Messages given	209
Total pieces distributed.....	238

ILLINOIS

The following is a report of Restoration Work done by Mrs. A. C. Anderson, of Zion City, during the year ending July, 1915:

LEAVES OF HEALING sold.....	7
LEAVES OF HEALING given and mailed	700
Messages given and mailed.....	200
Total pieces distributed.....	907
Subscriptions to LEAVES OF HEALING 2	

The following is a report of Restoration Work done in Waukegan, Illinois, by Mrs. A. M. Lee, of Waukegan, and Miss Edith Alliss, of Zion City, three evenings in May, one in June, and one in July:

LEAVES OF HEALING sold.....	100
LEAVES OF HEALING and tracts mailed	12
Total pieces distributed	112

IOWA

Mrs. J. W. Shellhammer, of Springville, Iowa, sends in the following report of Restoration Work done during five months ending April, 1915:

LEAVES OF HEALING sold and given 9	
LEAVES OF HEALING mailed.....	43
LEAVES OF HEALING loaned.....	18
"Theocrats" and messages given and mailed	26
Total pieces distributed.....	96

MINNESOTA

The following is a report of Restoration Work done by Mrs. Hattie J. Anderson, of Hill City, Minnesota, during four months ending June 30, 1915:

Calls made	273
LEAVES OF HEALING sold.....	117
LEAVES OF HEALING given.....	17
LEAVES OF HEALING loaned and mailed	25
"Theocrats" mailed and sold.....	4
"Theocrats" given	5
Messages given	214
Total pieces distributed.....	382

NEW YORK

Messrs. David Kemman and George V. Ballegooyen report having done the following Restoration Work in New York City and Brooklyn, during three months ending June 27, 1915:

LEAVES OF HEALING sold.....	362
"Theocrats" given	8
Messages given	8875
LEAVES OF HEALING and tracts given	84
Total pieces distributed.....	9329

SOUTH AFRICA

Elder H. Modred Powell, of Johannesburg, South Africa, sends in the following report of Restoration Work done during the months of February and March, 1915:

LEAVES OF HEALING sold.....	132
LEAVES OF HEALING given.....	108
Messages given	1388
Zion tracts sold	37
Zion tracts given	24
Total pieces distributed.....	1689

SOUTH DAKOTA

The following is a report of Restoration Work done by Mrs. A. L. Gilgore, of Esmond, South Dakota, during month ending May 15, 1915:

LEAVES OF HEALING mailed and given	65
"Theocrats" given	5
Total pieces distributed.....	70

Mrs. Luella Ferges, of Rockport, Texas, sends in the following report of Restoration Work done during six weeks ending May 9, 1915:

Calls made	175
LEAVES OF HEALING sold.....	37
LEAVES OF HEALING mailed and given	325
Messages given	445
"Theocrats" given	6
Total pieces distributed.....	813

WISCONSIN

Mrs. A. V. Sutherland, of Woodford, Wisconsin, reports having done the following Restoration Work:

LEAVES OF HEALING sold.....	45
"Theocrats" sold	12
Messages given and mailed.....	400
Total pieces distributed.....	457

CLUBBING RATES FOR LEAVES OF HEALING AND THE THEOCRAT Are Now Offered as follows:

U. S. Subscriptions

Canadian Subscriptions

Foreign Subscriptions

Leaves of Healing	-	-	\$2.00	} 2.50 For Both
The Theocrat	-	-	1.00	
Regular price	-	-	3.00	
Leaves of Healing	-	-	2.50	} 3.50 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.00	
Leaves of Healing	-	-	3.00	} 4.00 For Both
The Theocrat	-	-	1.50	
Regular price	-	-	4.50	

Anyone subscribing for both the LEAVES OF HEALING and THE THEOCRAT at the same time, either for himself or his friends, can get them at the above rates.
You can subscribe for one paper for yourself and the other for a friend, if you desire; you can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.



Form of Application for Membership in the Christian Catholic Apostolic Church in Zion

TO all who are desirous of entering into Fellowship with the Christian Catholic Apostolic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Apostolic Church in Zion have been fully set forth in the report of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (See LEAVES OF HEALING, Volume II, Number 17, Page 267:)

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, Faithfully yours in Jesus,

General Overseer of the Christian Catholic Apostolic Church in Zion

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address _____

Date _____

Please be Sure to fill in

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion,
Zion City, Illinois, U. S. A.

I hereby make application to be received as a member of the Christian Catholic Apostolic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5th, 1896, as set forth in Circular Letter of February 7, 1896.

What is your full name? _____

Where is your residence? _____

Please give full postoffice address

What is your age last birthday? _____ Date and year of birth _____

Are you married, unmarried, widowed, or divorced? _____ How many children have you living? _____

What is your father's full Christian name? _____

What is your mother's full Christian name? _____

What is the full name of husband or wife? _____

What is your occupation, profession, or trade? _____

What nationality are you? _____ Where were you born? _____

What language or languages do you speak? _____

How long have you lived in America (or the country where you are now living)? _____

When and where were you converted to God? _____

Are you conscious that you are saved through faith in Jesus? _____

When and where were you baptized by TRIUNE Immersion? _____

By whom were you baptized? _____

With what religious organization were you formerly connected? _____

Recommended by _____

Signature of Applicant _____

Write very plainly

REMARKS

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Apostolic Church in Zion,
Zion City, Lake County, Illinois, U. S. A.

ZION

Six Per Cent. Real Estate First Mortgage

Serial Gold Bonds

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent. (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees

This is a **SPLENDID OPPORTUNITY** for Officers, Members and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. Hurd Clendinen

General Manager

Administration Building

Zion City, Illinois

Shiloh Tabernacle

*Is the center of interest in
Zion City*

¶ The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.

¶ All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

¶ Organ recital every Wednesday, 3:30 to 4:00.

(For Complete Information, from Week to Week,
Concerning the Christian Catholic Apostolic Church
in Zion, Subscribe for LEAVES OF HEALING)

WANTED: A MAN OR WOMAN IN EVERY COUNTY TO SELL

Sanitary Brushes, Dustless Mops
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UNITED BRUSH CO., Zion City, Illinois
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Office Phone 42

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Regular Meetings of the Christian Catholic Apostolic Church in Zion in Minneapolis are held in the

TUTTLE CHURCH BUILDING COR. BLAISDELL AVE. AND 27TH STREET

Lord's Day Meetings

Bible School at 2:00 P.M.
PRINCIPAL MEETING at 3:00 P.M.
Praise and Testimony Meeting at 7:45 P.M.

Divine Healing Meeting

Every Wednesday at 2:45 P.M.
(Special Teaching and Prayer for the Sick)

Praise, Prayer and Testimony Meeting

Every Wednesday at 8:00 P.M.

Rev. Wm. S. Peckham

Apostle-in-Charge

2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913

Rev. Samuel F. Huston

Assistant

1221 Nicollet Ave.
Phones: Nicollet 2309; Center 3390

Zion in Cincinnati

TABERNACLE: 123 West 12th Street

EVANGELIST AUGUST HAMMOCK in Charge

Principal Service

Lord's Day Services at 3:00 p.m. and 8:00 p.m.
Junior Services at 2:00 p.m.

Mid-Week Meeting

Thursday Evening, at 8:00 p.m.

Divine Healing Meeting

Wednesday Afternoon, at 2:45 p.m.

Evangelistic Services Every Thursday Evening at 7:45 p.m.

EVERYBODY WELCOME

ALL SEATS FREE

Zion Administration Building

This Building is located on Elijah Avenue, not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway are the



offices of the LEAVES OF HEALING.

Room No. 100 is Zion Office Supply.

On the second floor will be found the General Overseer's offices and the offices of the entire Ecclesiastical and Leaves of Healing staff.

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ZION CITY,

ILLINOIS

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PHONE NO. 20

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Residence Phone 128-W

Try our
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Crackers

They are simply delicious—bulk or package

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Cakes, etc.

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Manufacturers of A Full Line of

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Baked Goods

of the Highest Quality

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By
Zion Maids”

Which Denotes
Excellent
Quality
and
Superior
Workmanship

Is the Brand on our Handkerchiefs, Aprons, etc.

Zion Handkerchief Factory

Telephone No. 63

ZION CITY, ILLINOIS

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NOW is the time to buy your screens before the flies come. Come early and avoid the rush.

GIVE US A TRIAL

Bring Us Your Plans and Specifications

PHONE 27

To Out-of-Town Members and Friends:

We have a number of Zion People throughout the country who are banking with us, both in Savings and Checking Accounts.

Why don't you?

In this time of safe and prompt mail service, it can be done very conveniently. Why not start an account now, if you want to help build up Zion Institutions and Industries and extend this work?

Is YOUR money being used for the extension of the Kingdom of God?

Respectfully,

W. HURD CLENDINEN, General Manager

ZION INSTITUTIONS AND INDUSTRIES

(Wilbur Gelun Voliva)

ZION STORES

ZION PRODUCTS

ZION, stands for righteousness and purity both in the merchandise and in the methods of merchandising. Rather than sell goods that were not in accordance with our principles we were compelled in many instances to produce our own goods—goods that would comply with every requirement of purity and healthfulness.

In so doing we believe we merit the appreciation and the loyal support of all who realize the value of pure food products—besides the knowledge that their money is being used in the upbuilding of the Kingdom of God.

Full Price list on application.

Zion Shortening

The famous Zion Shortening is made under the supervision of a U. S. Government Inspector amidst perfect hygienic conditions. In compounding our Shortening we are very particular in selecting the choicest ingredients and we may truthfully state that we use nothing but the highest quality of vegetable oils and the most select edible beef fats. It stands unexcelled for **Healthfulness, Usefulness and Economy**. When using Zion Shortening you can rest assured that no hog fat or lard compounds are contained therein! Zion Shortening is appetizing, easily digested and is an ideal substitute for butter when frying, cooking or baking.

In order to obtain best results use about one third less than any other kind. When using Zion Shortening in place of butter add salt. Keep in a cool place.

Prices are as follows:

3 lb. cans.....	\$0.45	20 to the crate
5 lb. cans.....	.70	12 " " "
10 lb. cans.....	1.40	6 " " "
20 lb. cans.....	2.75	3 " " "
50 lb. cans.....	6.50	

Beef Bacon

Though from the point of principle we have nothing whatever to do with the pig, yet we are glad to be able to supply Prime Beef Bacon. This meat is personally selected by our manager from specially selected cuts; pickled with the purest ingredients; and cured in our own buildings, producing the most ideal breakfast meat obtainable: a real luxury which is destined to become the most popular of all cured meats.

PRICES Per lb.

Beef Brisket in pieces from 8 to 10 lbs.	25c
Flank Bacon in pieces from 8 to 10 lbs.	20c
A variety of prepared meats, smoked sausage,	

etc., always on hand and can be sent by express.

Zion Crackers and Cookies

In the manufacture of ZION Crackers and Cookies, there are two predominant features, namely, **Purity and Quality**. We use no lard nor anything but the purest ingredients and no home made cooking could be done with more care or under better sanitary restrictions.

A great expense has been incurred in bringing our machinery and methods up to date, and we are now in a position to handle large orders with great accuracy and promptness.

COOKIES AND CAKES

Cocoanut Wafers.....	per lb.	15c
Cream Fingers.....	" "	15c
Macaroon Snaps.....	" "	15c
Vanilla Wafers.....	" "	15c
News Boys.....	" "	15c
Assorted Jumbles.....	" "	12c
Sultanas.....	" "	15c
Cocoanut Bars.....	" "	12c
Grandma Cookies.....	" "	12c
Oatmeal Gems.....	" "	12c
Sugar Cakes.....	" "	12c
Peanut Cookies.....	" "	15c
Walnut Marshmallows.....	" "	20c
Assorted Cookies, Our Leader.....	" "	12c
Ginger Snaps.....	" "	10c
Honey Jumbles.....	" "	12c
Zion Tea Wafers.....	" "	20c
Chocolate Tea Wafers.....	" "	20c
In Boxes of about 15 lbs.		
By the box 1c a lb. less		

CRACKERS

Graham Crackers.....	per lb.	10c
Oatmeal Crackers.....	" "	10c
Soda Crackers.....	" "	8c
Select Soda Crackers.....	" "	10c
Soup Crackers.....	" "	10c
In Boxes of about 12 lbs.		
By the box 1c a lb. less		

Cereal Coffee and Grocery Sundries

Zion Phosphate Baking Powder	
1 lb. cans.....	20c
Zion Phosphate Baking Powder	
½ lb. cans.....	10c
Laundry Starch, 1 lb. pkg.....	8c
(Same as Elastic or Celluloid)	
Baking Soda, 1 lb. pkg.....	5c
Zion Self Rising Pancake Flour.....	10c
Zion Self Rising Buckwheat Flour.....	10c
Zion Cereal Coffee (combination of grains).....	13c
2 for.....	25c
1 dozen.....	\$1.25
We manufacture a Cereal same grade as Postum at 10c a pound bulk. Give it a trial.	

ZION PEANUT BUTTER

½ lb. glass jars.....	15c
1 lb. glass jars.....	25c

5 lb. can. 85c.

Zion Candies

Unexcelled for Purity, Quality, and Flavor.

Every box of Zion Candy is guaranteed to conform with the National Pure Food Laws and the Laws of the States to which they are shipped. We further guarantee them to meet with your personal approval.

We take pleasure in quoting herewith a partial list, knowing that they are made of the very best materials obtainable, and that better candies cannot be secured.

CHOCOLATE CREAMS

	Per 1 lb. Box	Per 1 lb. Box
Admiral Chocolate Creams.....	\$0.40	\$0.75
Alderney Chocolate Creams.....	.60	.95
Bittersweet Chocolate Creams.....	.40	.75
Butter Chocolate Creams.....	.50	.95
Chocolate Cream Drops.....	.25	.50
Columbian Chocolate Creams.....	.35	.70
Fruit Heart Chocolate Creams.....	.80	1.50
Maple Creams in Milk Chocolate.....	.50	.95
Marachino Cream Cherries.....	.40	.95
Nut Top Chocolate Creams.....	.40	.75
Peppermint Chocolate Creams.....	.40	.75
White Dove Chocolate Creams.....	.60	1.10
Chocolate Coated Almonds.....	.60	1.10
Chocolate Coated Cherries.....	.60	1.10
Chocolate Coated Filberts.....	.60	1.10
Chocolate Coated Pineapples.....	.60	1.10

FRUIT AND NUTS

Chocolate Coated Almonds.....	.60	1.10
Chocolate Coated Cherries.....	.60	1.10
Chocolate Coated Filberts.....	.60	1.10
Chocolate Coated Pineapples.....	.60	1.10

CARAMELS

Chocolate Coated Kar-Mels (Soft).....	.40	.75
Chocolate Coated Cream Caramels.....	.40	.75
Chocolate Caramels.....	.30	.60

NOUGATS

Peanut Nougat, Wrapped.....	.30	.55
Peanut Nougat, Chocolate Coated.....	.40	.75
Honey Nougat, Chocolate Coated.....	.40	.75
Honey Nougat, Wrapped.....	.35	.65

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Chocolate Peanut Creams.....	.35	.70
Chocolate Peanut Clusters.....	.35	.70
Chocolate Molasses Chips.....	.35	.70
Peanut Bars, (Box Extra 5c).....	.20	.40
Lemon and Hoorhound Drops, 4 lb. Tin.....	.75	
5 lb. Tin.....	.90	

WHITE DOVE HARDGOODS

Chips, Clips, and Gems.....	Per 3 lb. Tin.....	.85
	Per 5 lb. Tin.....	1.40
Buttercups.....	Per 3 lb. Tin.....	1.10
Assortment of Chips, Gems, and Buttercups, an Excellent Combination, made only of Pure Sugar, Flavors, Colors, and Nuts.....	Per 3 lb. Tin.....	.85
	Per 5 lb. Tin.....	1.40
	Per 10 lb. Tin.....	2.75
Pure Sugar Stick Candy, Per 4 lb. Tin.....		1.10

On Orders of Our Products

Amounting to \$10.00 or over we will pay the freight to all stations in Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio, and Wisconsin. We would suggest that a number of interested persons in any district should combine their orders together thus saving the freight.

To other points we will allow 5 per cent. to cover freight charges.

Preferably Send Cash with order.

OUR GUARANTEE

We guarantee all our products. If at any time anything should prove unsatisfactory, we will gladly replace same.

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Zion Creamery

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Pasteurized Milk Is the only safe way of using it. You cannot depend upon any milk being absolutely free from impurities and germs. Why run any risks and endanger the lives of your children?

Zion Milk is all Cleansed and Pasteurized

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We can show you how to save money. Buy your winter supply of coal NOW at summer prices

Until SEPT. 1st you can save 40c PER TON on SOFT COAL
Until AUG. 1st you can save 20c PER TON on HARD COAL

Our Home Cut HICKORY and OAK is now well seasoned and affords a considerable saving over those shipped in slabs

Zion Feed Store

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OUR large variety of Feeds includes the best for every need

WE MAKE PROMPT AND REGULAR DELIVERIES
We appreciate your business and we'll merit it

Zion Blacksmith Shop

(Department of Zion Stores)

WE can often save you a large expense by properly fixing up an implement or wagon, making it almost like new again. It's our work that counts.

RUBBER TIRES FURNISHED AND APPLIED

AUG 3 1915

He sendeth His word

and healeth them.

LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 18.

ZION CITY, ILLINOIS, JULY 31, 1915

Price Five Cents

"The Pearl of Parables:" The Lost and the Found

By Apostle Anton Darms

IN no portion of God's Word is the Mission of the Christ more clearly and forcibly set forth than in the Fifteenth Chapter of the Gospel According to St. Luke. This chapter contains the clearest and most convincing teaching as to the immeasurable value of a human soul to God the Almighty, Who created man in His Own Image, for Himself and for His honor and glory.

The Parable spoken by the Christ is a three-fold one, taking up that of the lost sheep, the lost coin, and the lost son, each dealing, in a more forceful way than the preceding one, with man's restoration to his rightful Owner, and setting forth, in a striking way, the work of the Trinity of God by showing how the Christ seeks the lost as the Good Shepherd, how the Holy Spirit sweeps away the rubbish which hides the Image of God in the human soul, and how the Father is willing, not only to receive, but also to restore the lost son to his original place in the Household of God.

THE VALUE OF A HUMAN SOUL STRIKINGLY EXHIBITED

The more one deliberates on the wonderful words spoken by the Christ, as recorded in this chapter, the more one is convinced of the wonderful love of God revealed in the work of the Father, Son, and Holy Spirit, in bringing about the redemption and restoration of mankind. This love, though couched in a parable of a shepherd seeking his one sheep out of a hundred, a woman seeking her one lost coin out of ten, and the father waiting for the return of his one son out of two, sets forth in a striking and powerful way the value which God sets upon humanity; for you will notice that the value is seen increasing, from the fact that the parable begins with the loss of one out of a hundred, then proceeds to one out of ten, and finally the climax is reached when it closes with one out of only two.

It may be well to mention, in this connection, the reason for embodying these wonderful truths concerning the salvation of mankind in the language of parables. Would it not have been better for the Christ to have spoken in plain language, so that every one could understand His God-given message, rather than to give it in a form which conceals as well as reveals the significance of His message?

To understand the reason for the utterance of this parable on the part of the Christ, one must read the first two verses of this wonderful chapter.

"Then drew near unto Him all the publicans and sinners for to hear Him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

THE PURPOSE OF THE CHRIST SPEAKING IN PARABLES

We find two classes of people here—the publicans and the sinners—who were eager to hear what the Christ had to say concerning the way a sinner might be brought back to God. The Pharisees and the Scribes were also there, who opposed the work and ministry of the Christ, not only refusing to accept His message of salvation for themselves, but also making it impossible for others to follow in the footsteps of the Christ. This latter class, boasting of their knowledge of the Mosaic law, and because of their position as leaders of the religious and social classes, sought to pervert and destroy the teaching given by the Christ concerning THE KINGDOM OF GOD and the call of a sinful man to enter therein, so that the Christ determined to teach in a manner which would make it impossible for them to pervert and destroy the meaning of His discourses.

Every parable, therefore, has the two-fold purpose of first revealing the wonderful truths of God to those who are anxious to hearken to His call and who desire to be saved from their sins, and then the further purpose of hiding these same truths from those who would deliberately pervert the ways of God's Word, to their own folly and destruction.

Of the twenty-seven parables spoken by the Christ regarding THE KINGDOM OF GOD, seventeen were spoken within three months of His death, because the opposition was becoming more severe and critical from day to day.

The parables spoken by the Christ were of a two-fold kind, the one being of a prophetic nature, as that of the sower and that of the talents, setting forth the growth and expansion of THE KINGDOM OF GOD, and the other, of a historical nature, as that of the king and the debtors, the Publican and the Pharisee,

and also the one given in this fifteenth chapter of Luke concerning the lost sheep, the lost coin, and the lost son, all of these latter parables setting forth for the individual certain truths of THE KINGDOM OF GOD—how to obtain, and also retain, the blessings of THE KINGDOM OF GOD.

THE MYSTERIES OF THE KINGDOM OF GOD UNFOLDED IN PARABLES

In these prophetic and historical parables, therefore, we find given all of the wonderful mysteries portrayed by the Master Artist, which involve not only the beginning, but also the consummation, of THE KINGDOM OF GOD.

This parable in the fifteenth chapter of Luke, rightly called by some the "Pearl of Parables," answers, in a most instructive way, many of the most important questions regarding man, the original place given to him by his Creator, his separation from God and the fall and loss which ensued, the persons and the means pursued in his redemption and restoration, and the participation of angels in the joy which followed man's salvation from a life of sin and waywardness. Thus we see that the question of man's redemption affects all the universe.

While humanity as a whole has been affected by sin, which has caused the entire race to fall from grace, the return must be consummated by each individual realizing his or her part of the fall, and taking the necessary steps outlined in the Word of God toward being rescued from sin and the fall.

When the sinner hearkens to the call of God to repentance, he will recognize his pitiable condition in the picture of a lost, erring sheep, far away from the fold of God because of his ignorance; or, as the lost coin, because of neglect on the part of those in whose care or training he had been; or, as the lost son, because he followed, by deliberate choice, the paths of degrading sin, vice, and crime, which polluted his entire being.

What shame, what sorrow, what agony must be the portion of a soul far away from God!

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matthew 16:26.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. Luke 15:14-16.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. Isaiah 53:6.

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, who are accustomed to do evil. Jeremiah 13:23.

Let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. James 5:20.

Another important question in the interpretation of this "Pearl of Parables," is to find out the purpose of seeking the lost sheep, of searching for the lost coin, of desiring the return of the lost son. Was it merely to show pity and mercy for the lost sheep, to return the coin for its own sake, or to restore the lost son, so that he would be saved from a life of want and misery? or was there some more important motive in the mind of the Christ as He portrayed the searching, persevering love of God toward a fallen humanity?

THE GOOD SHEPHERD SEEKS THE WANDERING SHEEP

Let the parable answer the question itself.

It will be seen, upon a close study of the story of the shepherd seeking the one lost sheep out of a hundred that it was not the intrinsic value of the sheep itself which prompted him to go out over the mountains and through the wilderness to find it. Had it been merely a question of restoring the value of one out of a hundred sheep, the shepherd would not have been as concerned for the sheep as he was.

The shepherd sought for the sheep because, having been one of his flock, it had, through the relations of the past months—and, perhaps, years—become a part of himself, a part of his own life, as it were; and, therefore, in order to satisfy his love and affection for one of his flock—though the value in itself was not great—he left nothing undone until he found the lost sheep.

The same applies to the woman who lost one of her ten coins of silver. The value of the lost coin was, in itself, only about fifteen cents—or, according to the value of silver at that time, about ten times as much as at the present time. The value of the coin could have been restored in some other way, but the woman was not concerned merely with restoring the coin on account of its monetary value. There was, connected with that coin, a long series of events and happenings of far greater value than the money itself.

THE WOMAN SEEKS THE LOST COIN DILIGENTLY

The chain of ten silver coins worn by the women of Palestine across their brow, called "semedi," was likely an heirloom handed down for generations, and, perhaps, centuries, enclosing all the family traditions of her ancestors; and to lose just one of these ten coins would seriously affect the whole, and would call into question her own character in the eyes of her friends, relatives, and neighbors. There would come upon her reflections as to her carelessness and indifference, because she had lost one of the ten coins belonging to the family heirloom; and, therefore, she lights the candle and seeks to restore the coin, not so much to save the coin as to save her own character and integrity, her own honesty and affection for the family tradition. Because of this, it became necessary for her to search diligently until she found the lost coin.

THE FATHER AWAITS THE RETURN OF THE PRODIGAL SON

The same applies, also, to the last portions of the parable concerning the lost son. The father knew well enough that to allow the son to go out into a cruel world with his lawfully requested possessions, and there to squander or to lose them, would bring him to want; but he also knew that to leave the son within the limits of his home and family would impeach his authority as the ruler of that home, and expose the home to every evil element of rebellion, recklessness, selfishness, and discontent, and that, in order to maintain the standard of his own character and his properly ruled home, he must sacrifice his rebellious son and let him go his own way of destruction, into an ungodly and cruel world.

Remember, however, in reading the story of the prodigal son, that you not only see misery in the heart of the returning prodigal as he comes back with true repentance, but you also see the father standing at the door with sorrow, with anguish, with grief, with pain, and with compassion, anxiously and expectantly awaiting the return of his son—and why? Was it only because there had been a void in the heart and life of the prodigal?—or was there not an equally important void in the home that had been left behind? Was there not an equally important void in the father's own heart, because something of his own life, his own offspring, his own character, had been cruelly torn from him by base passions, by evil desires, by some selfish elements implanted within the thought-life of his own offspring, from some other source outside of himself? And was it not necessary for the son to return, some future day, in order to restore the home and the family and the father's own heart, as it once was before the separation?

The act of restoring the lost prodigal reached down into the father's own heart and life, and filled a long vacant spot in the dominion of his home.

THE IRREPARABLE LOSS OF THE SHEPHERD, THE WOMAN, AND THE FATHER

Let us, therefore, learn the important lesson taught in this "Pearl of Parables"—that the principal thing in finding and receiving back the lost sheep, the lost coin, the lost son, was not the value of the sheep, of the coin, or even of the son as much as it was to satisfy something irreparable in the shepherd, in the woman, and in the father represented in this parable.

Having thus gained the proper viewpoint, as far as the shepherd, the woman, and the father are concerned, it will be easy for us to understand better the purpose of God in seeking for the lost and erring and sinful and rebellious among the sons of men.

While it is true that man has an intrinsic value in himself, being created in the Image of Almighty God for a great and noble purpose, let us not forget that man was never created for

himself, but for the Eternal, All-wise, and loving Father, so that when the fall of the race became a fact because of the first man and woman yielding to the tempter, not only was the image of man marred, his relation with God impaired and destroyed, his righteousness and holiness torn asunder, his heritage wasted, his offspring polluted, his eternal state changed and dragged into hell, but with it was torn something from the very heart of the Creator Himself; with it went the purpose and destiny which God had planned, not only for man, but for Himself, in placing man at the very pinnacle of all creation as the final and most glorious work of His hands; with it Satan challenged God's right to rule the universe according to His own standard of righteous law and order; with it was called into question the stability of God's government and of His very throne itself; yea, even the right of God to control His own universe, so that in and through the fall of mankind, God had lost, as it were, a part of His Own heart, a part of His Own Self, and, therefore, was of necessity compelled to bring about man's redemption and restoration.

For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Behold, I have graven thee upon the palms of My hands; thy walls are continually before me. Isaiah 49:15, 16.

In this was manifested the love of God toward us, because that God sent His Only Begotten Son into the world, that we might live through Him.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our sins. I. John 4:9, 10.

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Ezekiel 33:11.

THE MESSIAH NECESSARY TO VINDICATE GOD'S RIGHTEOUSNESS

When God, in His eternal councils, destined His Own Son to be incarnated as the Messiah to save the human race, it was, therefore, not only with the view of restoring mankind for its own sake, to save it from sin and misery, but for the still more important purpose of removing the blot which Satan had put upon the universe and upon God's government, and to restore the purity, the holiness, the righteousness of God's government for Himself in the eyes of the angels, who, according to this "Pearl of Parables," rejoice when even one lost son returns to his long-vacant home in THE KINGDOM OF GOD—because the angels see in the conversion of even one soul the final restoration slowly but surely taking effect, and the final redemption being consummated, wherein God will be ALL IN ALL.

The salvation, healing, and holy living provided for us in and through the Christ, by the power and ministry of the Holy Spirit, are given to us by God not merely to restore us, spirit, soul, and body, to place where we can enjoy life, but so that we can enable God to carry out the plan and purpose of His Own creation, in making man in His Divine Image.

Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself:

That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in Heaven, and which are on earth; even in Him:

In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His Own will:

That we should be to the praise of His glory, Who first trusted in Christ. Ephesians 1:9-12.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Who is the Image of the Invisible God, the Firstborn of every creature:

For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:

And He is before all things, and by Him all things consist.

And He is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.

For it pleased the Father that in Him should all fulness dwell. Colossians 1:10, 15-19.

THE PURPOSE OF SEEKING THE SALVATION OF THE SINFUL STATED

The lesson that we are to learn from this wonderful "Pearl of Parables" is that our motive to save sinful and lost humanity should not be so much out of pity for the sinner, the sick, the erring and the outcast ones themselves, but because we desire to be coworkers with God in bringing order out of chaos, in bringing harmony where there was confusion, obedience where there was rebellion, and peace and goodwill where there was envy and every evil work, so that God's order in the world shall be restored and upheld.

Read over again and again this wonderful "Pearl of Parables," and learn from the shepherd, from the woman, and from the compassionate father how to love, how to seek, and how to search, how to suffer, how to pray, and how to persevere, until (repeat this last word over and over again), UNTIL the lost has been found and restored to its rightful owner, and the longing, yearning, suffering heart has been satisfied and can again lavish its affection upon the thing once lost, but now restored; once dead, but now alive; once separated, but now again united to its rightful owner.

Do you have this enduring love for your own offspring, your own son or daughter, your own kindred—yea, do you have it for your enemies, as did the Christ when He pleadingly prayed for the very ones who nailed Him to the cruel cross, saying, "Father, forgive them, for they know not what they do?" (Luke 23:34) and as did Stephen, the first martyr, who, after praying, "Lord Jesus, receive my spirit," cried in a loud voice, "Lord, lay not this sin to their charge?" (Acts 7:60)

Was it any wonder that, as a result of the prayer of the Christ, the centurion glorified God and said, "Truly this was the Son of God?" (Matthew 27:54) and that, in the other case, the young man at whose feet the enemies of Stephen laid their clothes, turned out to be the mighty apostle to the Gentiles, because there was one man who could pray for him, even though he seemed the most hopeless case?

ZION TO BE IMBUED WITH DIVINE LOVE FOR GOD'S WORK

And shall not ZION be imbued with this Divine, eternal, penetrating, and persevering love of God, in going from house to house, in preaching the Everlasting Gospel, in praying for the sick, in laboring for the perfection of the saints?

Surely each member of ZION will do more effective work for God in reaching out for fallen humanity, when his heart is filled with God's Own love, God's Own faith, God's Own persevering faithfulness, and God's Own endurance!

What greater reward can we have for our labors for God in His vineyard, than to see the sinful penitent, the rebellious obedient, the erring restored, the blasphemer praying, the persecutor working for the very cause he once fought, the sick healed, and the polluted cleansed; to see them coming back, one by one, into God's Own heart and KINGDOM, each filling his destined place as a jewel upon the coronet of King Emmanuel!

Let us give heed to the warning words of the Christ in the story of the returned prodigal, and shun the sin of boastful self-righteousness, which the elder brother manifested by marring the festal joy of the entire household.

Oh, for a heart throbbing with Divine Love for the lost and sinful, the outcast and dying!

HAVE YOU SUCH A LOVE?

In this was manifested the love of God toward us, because that God sent His Only Begotten Son into the world, that we might live through Him.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our sins....

If a man say, I love God, and hateth his brother, he is a liar: for he who loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?

And this commandment have we from Him, That he who loveth God love his brother also. I. John 4:9, 10, 20, 21.

**SUBSCRIBE FOR
LEAVES OF HEALING**

ZION

Institutions and Industries and The ZION ESTATE

MUST HAVE

Two Hundred Fifty Thousand Dollars
\$250,000.00

During the Next Seven (7) Months

The opposite page plainly tells all Officers, Members and Friends of Zion Ten Different Ways in which this can be fully realized. We are many times able to do this. Immediate action on the part of all is all that is necessary

WATCH THIS TABLE

MONTHS	WEEKS	MONTHS	WEEKS
AUGUST	Saturday, August, 7, 1915	NOVEMBER	Saturday, November, 6, 1915
	Saturday, August, 14, 1915		Saturday, November, 13, 1915
	Saturday, August, 21, 1915		Saturday, November, 20, 1915
	Saturday, August, 28, 1915		Saturday, November, 27, 1915
SEPTEMBER	Saturday, September, 4, 1915	DECEMBER	Saturday, December, 4, 1915
	Saturday, September, 11, 1915		Saturday, December, 11, 1915
	Saturday, September, 18, 1915		Saturday, December, 18, 1915
	Saturday, September, 25, 1915		Saturday, December, 25, 1915
OCTOBER	Saturday, October, 2, 1915	JANUARY	Saturday, January, 1, 1916
	Saturday, October, 9, 1915		Saturday, January, 8, 1916
	Saturday, October, 16, 1915		Saturday, January, 15, 1916
	Saturday, October, 23, 1915		Saturday, January, 22, 1916
	Saturday, October, 30, 1915		Saturday, January, 29, 1916
		FEBRUARY	Saturday, February, 5, 1916
			Saturday, February, 12, 1916
			Saturday, February, 19, 1916
			Saturday, February, 26, 1916

TRANSLATE
THE
Praises—Prayers—Testimonies
OF THE
Fifteenth Feast of Tabernacles
(The Most Glorious in Zion's History)
INTO
IMMEDIATE ACTION
THIS IS THE DAY OF DECISION

WHO
will help build Zion City

??

MY ANSWER
God Helping Me, I Will

1. Purchase \$ of Farm Land.
2. Purchase \$ of Acre Tracts.
3. Purchase \$ of City Lots.
4. Purchase \$ of Residential Property.
5. Purchase \$ of College Bonds.
6. Invest \$ in Zion Institutions and Industries
for Years,
..... Months.
7. Invest \$3000 or more for 5 years or more as loan on Real Estate.
8. Invest \$ on the of each and every month in the
Redemption Fund.
9. Deposit \$ in Savings Department of Zion Bank.
10. Deposit \$ in Checking Department of Zion Bank.

Remarks
(Name in Full)
(Address)

Address W. HURD CLENDINEN, General Manager,
Administration Building, ZION CITY, ILLINOIS

He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. WILBUR GLENN VOLIVA.

Entered as second-class matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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ZION CITY, ILLINOIS, JULY 31, 1915

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EVERY OFFICER, MEMBER,
AND FRIEND OF ZION
SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

JESUS THE HEALER, AND SATAN THE DEFILER

The ministry of Jesus the Christ is summed up in three things: Teaching, Preaching, Healing.

Jesus Christ is the same yesterday, today, and for ever.

What did He teach?

He taught His own Divinity.

He taught His own incarnation.

He taught that every man on earth was in need of a Savior.

He proclaimed Repentance first, and Faith next.

Zion proclaims that there is no salvation in any other name than that of Jesus.

SATAN THE DEFILER.

"He that doeth sin is of the devil; for the devil sinneth from the beginning. For this end was the Son of God manifested, that He might destroy the works of the devil."—I John 3:8.

"How that God anointed Him with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him."—Acts 10:38.

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath Day?"—Luke 13:16.

ZION, in her teaching, smites the wicked lie that God makes His children sick.

WHAT SHOULD A CHRISTIAN DO WHEN SICK?

"Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James 5:14-16.

A Christian should obey the commands of God as contained in His Word.

"What should a Christian do when sick?" is plainly answered by the above Apostolic command, which was inspired by the Spirit of God. It shows you what was the practice of the primitive Church.

Nowhere in the Old Testament, nor in the New, is there a single word approving doctors, surgeons, or drugs. You may search the Bible from Genesis to Revelation, covering four thousand one hundred years of human history, of Divine Revelation, and you will find no provision for any other healing of God's people than God Himself.

"What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it."

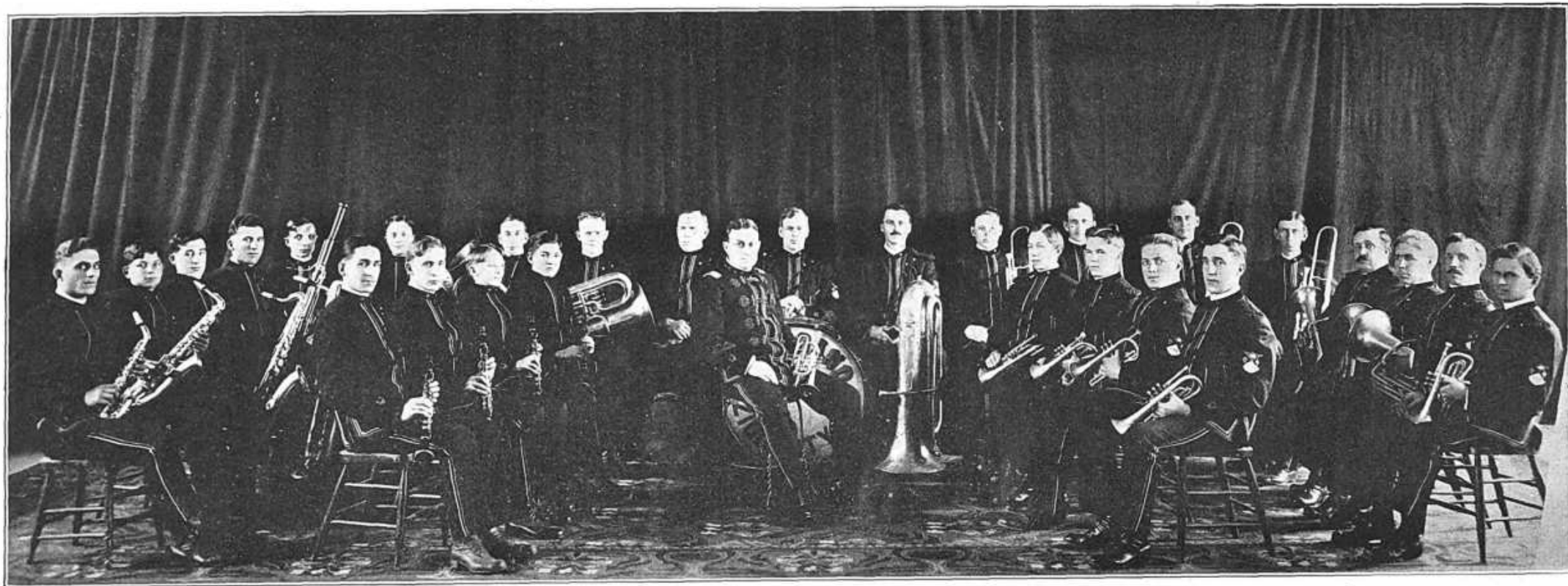
ZION has been called into existence as a place of refuge for the oppressed and afflicted of God's people.

The ministers of the apostate Churches are, for the most part, false shepherds, and they have turned the sick, the suffering and the dying over to doctors and drugs, surgeons and knives. The sick know better than to ask the ministers to pray for their healing, for they will tell them that the day of miracles is past, that Jesus used to heal but that He does not heal now, and they will advise them to go to the doctors.

Requests for prayer may be sent to ZION from any part of the world, and every Request will be given careful consideration.

Send in your Requests. If you can come to Zion Home and attend the meetings and get the teaching, all the better.

Write to WILBUR GLENN VOLIVA, placing the words "General Ecclesiastical Secretary" on the lower left-hand corner of the envelope.



ZION SENIOR BAND. P. B. NEWCOMER, CONDUCTOR

"How Shall We Escape If We Neglect So Great Salvation"

Report of the Service Held in Shiloh Tabernacle, Zion City, Illinois, U. S. A.,
Lord's Day Afternoon, June 6, 1915, Conducted by Wilbur Glenn Voliva,
General Overseer of the Christian Catholic Apostolic Church in Zion

(Reported by G. L. Marshall)

The service began with the entrance into the Tabernacle of Zion White-robed Choir, singing in PROCESSIONAL: "TEN THOUSAND TIMES TEN THOUSAND."

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steepes of light;
'Tis finished! all is finished,
Their fight with death and sin:
Flung open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made;
Oh, joy, for all its former woes,
A thousand-fold repaid!

Oh, then what raptur'd greetings
On Canaan's happy shore;
What knitting sever'd friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimm'd with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of nations,
Thine exiles long for home:
Show in the heav'ns Thy promised sign:
Thou Prince and Saviour, come!

INVOCATION by the GENERAL OVERSEER:

God be merciful unto us and bless us,
And cause His Face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the nations:
For the sake of Jesus. Amen.

GENERAL OVERSEER: Let all join in singing hymn
No. 729 — "ALL HAIL THE POWER OF JESUS' NAME."

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Oh, that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

Apostle Carey then led the people in the recitation of the

APOSTLES' CREED

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ, His only Son, our Lord,
Who was conceived by the Holy Ghost:
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;

He ascended into heaven,
And sitteth on the right hand of God, the Father Almighty;
From thence He shall come to judge the quick and the dead;
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of saints;
The Forgiveness of sins;
The Resurrection of the Body,
And the Life Everlasting. Amen.

Apostle Carey also led in the recitation of the Commandments, the Choir reverently chanting the response, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee."

GOD'S COMMANDMENTS

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain: for Jehovah will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbors.

Hear also what our Lord Jesus, the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A new Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The CHOIR then sang the

TE DEUM LAUDAMUS

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers therein.

To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth,
Heaven and earth are full of the majesty of Thy glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge

Thee,

The Father of an Infinite Majesty;
Thine Adorable, True and Only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst not abhor the Virgin's womb;
When Thou hadst overcome the sharpness of death,

Thou didst open the kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.

We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

SCRIPTURE LESSON

APOSTLE CAREY: I will read from the Inspired Word of God, in the 91st Psalm:

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, Who is my Refuge, even the most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My Name.

He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

With long life will I satisfy him, and shew him My salvation.

May God bless His Word!

GENERAL OVERSEER: Before we go to God in prayer, I desire to have sung the hymn, entitled, "DEEPER YET." Conductor Thomas will sing the stanzas, and let all join in the chorus:

In the blood from the cross
I have been washed from sin;
But to be free from dross
Still I would enter in.

Chorus:

Deeper yet, deeper yet,
Into the crimson flood;
Deeper yet, deeper yet,
Under the precious blood.

Day by day, hour by hour,
Blessings are sent to me;
But for more of His pow'r
Ever my pray'r shall be.

Near to Christ I would live,
Following Him each day;
What I ask He will give,
So then with faith I pray.

Now I have peace, sweet peace,
While in this world of sin;
But to pray I'll not cease
Till I am puré within.

PRAYER

APOSTLE CAREY: O God, we come into Thy Presence — Thou Who art most High and most Holy. We come because Thou hast made the way open for us to come, through Jesus the Christ our Lord. We come with boldness, yet it is with deep humility we approach unto Thee today.

Hear us, O God our Father, and bless us with every needed blessing. We thank Thee for Thy goodness to us. We are grateful for the many tokens of Thy love. Thou hast been good to us, and we praise Thee for Thy goodness which has followed us during the week that is past and gone; and once more we are found within Thy house to worship Thee.

Help us, O God, in spirit and in truth to worship Thee. Thou

dost see every heart. Thou knowest every thought. We cannot hide ourselves from Thee, nor can we hide any thought from Thee. Thou knowest us altogether and Thou seest us.

O God, help us in bowing before Thee to bow in spirit and in truth. May there be no hypocrisy in this moment. O God, if there be one here who is not in tune with Thy purpose, who does not know Thee, we pray that the Holy Spirit, with convicting power, may come upon such an one today, here in this sacred hour, and show that one his error in keeping away from the Almighty God.

We pray Thee to help every one to draw nigh to Thee. If there are those here who profess Thy Name and yet are living far from Thee, we pray for such. Our hearts yearn for them that they may come nearer to Thee—nearer to Jesus today.

O God, we pray Thee to bless to all, the beautiful hymns and songs that have been sung. Bless the Word that has been read and the Commandments which we have recited. Oh, may all these draw us nearer to Thee — yes, nearer to Thee, my God, nearer to Thee.

Father, suit a blessing to every one here today. There are some who are sad and sorrowful, and we remember that Jesus when He was on earth wept. O God, today put Thy loving arms around them and whisper Thy words of consolation and comfort to them. There are some here, perhaps, who are sick, and they have come to Thy house to worship Thee. Father, bless them and heal them, we beseech Thee.

We pray, O God, for all who love Thee everywhere, not only in Zion City but in all the cities and places of this world. Bless Thy dear children everywhere, and gather them at last into one congregation and make them one in Christ Jesus, as Christ is one in Thee.

We pray Thee to bless in Zion City. Father, help us in this great work which Thou hast given unto us. Bless, we pray Thee, every man and every woman who has any love in his or her heart for Zion. Help such an one to get into line with God and with Zion — with Thy purposes.

Our Father, help us to go forward in this fight for Truth and Righteousness. Thou hast promised to help us. We pray one prayer, and that is that Thou wilt help us to be faithful; and if we are faithful Thou hast promised to bless us in every way.

We beseech Thee to move upon the hearts of all Thy children in this City today, that the sons of Light may get together and may be strong in the Lord in this the day of need. So may we go forward to fight against the hosts of darkness — of sin, of disease, of death and of hell.

Now we pray Thee to bless Zion in all lands today. Bless Thy servants who are in charge of Thy work in Zion in various places. Bless all of the members of Zion. Help us all to be sure we are right with Thee, and then we know we shall have Thy blessing in our individual life and in our life as a people and as a community.

We pray Thee to bless Thy servant who shall speak to us. Endue him with power from above. Bless him in his great work and help us all to stand faithfully around him.

Hear us and bless us we pray Thee in the Name of Jesus, Who when on earth taught His disciples to pray, saying, "After this manner therefore pray ye: (The Choir and congregation then joined in chanting the Lord's Prayer.)

The Tithes and Free-will Offerings were then received, after which the General Overseer made the announcements for the week.

The Senior Choir rendered the Anthem — "GLORIOUS IS THY NAME."

ADDRESS

GENERAL OVERSEER: I come now to the most important part of this entire service. We have had the reading of the Ten Comandments which, of course, is just as important, because that is the reading of the Word of God.

I desire you to give close attention as I read a number of appropriate selections of Scripture, selected as different thoughts have coursed through my mind.

The Institution of the Church Based upon the Confession of Christ's Divinity

In the 16th chapter of Matthew I will read a few verses, noting particularly one verse. Here is where the Church is first mentioned — if indeed the Greek word is the word for Church.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona:" — I want to tell you, in passing, so you will always know, that "bar" is the Hebrew word for *son*; so the word "Bar-jona" simply means the son of Jona.

"— Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father Who is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church —"

Now the word "Church" means called out of. It comes from two words — "ek," meaning "out of;" and "kaleo," meaning "to call."

"— And the gates of hell shall not prevail against it" — or overcome it.

I desire you to keep in mind that the Church of the Living

God, it is absolutely certain, will finally triumph. The last enemy that is to be put under foot is Death.

In the Book of Hebrews, just a few verses in the 1st chapter and a few in the 2nd chapter.

The Book of Hebrews is one of the most remarkable of all the epistles. It is not certain who was the author. Some think it was Paul, some think it was Apollos; and some believe the thought is Paul's and the language Luke's—because the language of the Epistle to the Hebrews, next to the Acts of the Apostles, is the clearest and the most scholarly of any of the epistles.

"God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets," — or *in* the prophets, or *through* the prophets. The primary meaning of the word "prophet" is simply a mouthpiece for God, a man in whom and through whom God speaks.

"— Hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds;"

You have the plural form here, "worlds." Now that is not correct. There is one world, and only one. God never created but one world. It is only a false science that talks about "worlds."

Now we may, for convenience, talk about the Inorganic world, referring to the world where the rocks and the inanimate objects are; and the Organic world, where there is life; and the vegetable kingdom and the animal kingdom; and we may talk about the natural world and the psychical world and the spiritual world. But there is just *one* world, and *ONLY* one. God is everywhere, and ultimately God's rule will be supreme.

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;"

Then he goes on to prove that the Son was better than the angels.

God's People Exhorted not to Neglect "So Great Salvation"

In the 2nd chapter — "Therefore," the 1st chapter being the basis, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION; —

ZION, I desire you to understand that these words were not written to sinners—sinners in the sense that they had not repented or made a confession. These words were written to men and women who had made a profession, who had claimed conversion, and who had started apparently in the Christian life.

So the solemn question is to them, and I want you to understand that it is to YOU,

"HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him;

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?"

You have nothing to do with the gifts of the Holy Ghost — absolutely nothing! You may pray until you grow black in the face and that will never bring the gifts of the Holy Ghost to you.

When I get to it, if I do during the Feast of Tabernacles, in order to have a powerful object lesson I am going to get about twenty little boys, ranging in ages from six to nine, and I am going to have them give a demonstration here and howl for four hours to become men, and see whether they do it or not.

You never saw a company of little boys howling and screaming and yelling, "O God, I want to be six feet tall this afternoon! Lord, I want to weigh two hundred pounds before sundown! O God, make me a man this afternoon! Lord, make me a man!" Why, there would not be any sense in it if they did, would there?

Well, there is just as much sense in that as for a lot of people to get together and howl and yell around, expecting that they are going to become full grown men and women in Christ Jesus in one day, or in one year.

A lot of these people who are talking about being wholly sanctified, they have not grasped the first principle of God's parable — "First the blade, then the ear, after that the full corn in the ear."

Regeneration an Instantaneous, but Sanctification a Continuous Experience

Why, some of these people who talk about full sanctification, one million years of Eternity will not be sufficient for them even to start an ear of corn.

Howling for God to make you a full grown man in Jesus the Christ all in a minute!

I concede that you can be born in a minute, in a *second*; but I maintain that it takes this life and it will take all Eternity to get a full grown man in the Lord Jesus Christ.

Christ said, "Consider the lilies of the field, how they" — what? GROW! He did not say, "Look at their leaves," did He? He did not say, "Look at their stems." No! He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his kingly pageantry and glory was not arrayed like a lily."

You have to grow physically just like the lily; and you have to grow spiritually just like the lily. You have to be born, first of all; and birth into this world is not a matter of forty years, it is a matter of a very short time. And so it is with the spiritual birth. It is possible for a man to sit here a sinner now, and to be touched by the Spirit of the Living God and be born again in a second of time. But do not tell me that he can be sanctified and become a full grown man in Christ Jesus in five minutes!

I say NO!

All the praying he can do, and all the writhing and all the twisting and all the contortions and all the groanings, will never make him grow one millionth part of an inch — not a millionth part of an inch!

Growth is an unconscious thing. I never yet, in all my experience, heard a child say, "I am trying to grow."

Did you?

Should a child try to grow he would dwarf and stunt his growth. That is one thing you can do — you can dwarf your growth; but you cannot promote it.

Now, remember that these words were written to people just like you.

You may say, "I am going to Heaven. I do not smoke tobacco and I do not chew and I do not drink and I do not do this and that."

Doing Nothing as sure a Cause of Damnation as doing Evil

That is just where you are being fooled, my brother! Let me tell you that a man does not have to smoke tobacco nor chew it, nor drink whisky, nor live an immoral life, nor be a notorious sinner, in order to go to hell. All you have to do to go to hell is to DO NOTHING! That is what I want to drive home to your hearts this afternoon.

The Bible says, **"HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION?"**

And I say to you before my God, with a burdened heart, with a feeling of deep solemnity, *are there not some here this afternoon who have shamefully neglected the great salvation?* Though they once professed to have God, is not the garden grown up with weeds?

Remember, my brothers and sisters, that the Christian life has a positive and a negative side; that there are sins of commission and there are sins of omission.

You will hear on every hand, "Well, I am not so very bad. I do not do anything that is bad."

Many a time I have gone into homes where I have been asked to come and pray, and I say to a man, "Are you a Christian?"

"Well, I have never done anything that is very bad."

What has that to do with it? He is on the road to hell *because he has not done anything.*

And I quake and tremble this afternoon for fear that is where some of you are. An iceberg is respectable. An icicle is a beautiful object.

One time when an expedition party went in search of a party that had sailed in quest of the North Pole, they came in sight, with their glasses, of what they were sure was the lost ship and the lost party. As they approached, they called, but there was no answer. They came closer, they saw the captain of that lost boat sitting at the table, pen in hand, with a book open before him. They saw other members of the party sitting in chairs, and they called to them, but there was no answer; for the cold of the Polar region that had frozen them to death had preserved

them sitting in the precise positions as when life became extinct. And yet, to all appearances, they were alive.

I will tell you, my brothers and sisters, there are millions of church members who are spiritually in the same condition as the captain and the members of that party. You look at them sitting in the church building, they look respectable, and you think at first there is life; but when you apply the test there is no life. The worldliness that froze them to death preserved them in an upright position, but there is no life there — none whatever!

You know, revivalists have a good many favorite texts, and they do not know beans about any of them. Here is one that most revivalists preach on, "How shall we escape, if we neglect so great salvation?" And they preach over the heads of the hypocrites and go out yonder for the smokers and the drinkers and the sinners, and they say, "Look here, my friend, how are you going to escape if you neglect the great salvation?"

Regenerated Persons must be delivered from the Effects as well as the Cause of Sin

Well, they are not neglecting it, because they never had it. This is written to people who have HAD salvation — who have had the forgiveness of their sins. But I will tell you what they have not had, they have not had *deliverance from the effects of sin*, they have not been *sanctified*.

How are you going to escape if you neglect so great salvation?

The Bible says, "Whatsoever a man soweth, that shall he also reap."

If you sow tobacco, you will reap amaurosis and paralysis and cancer. If you sow whisky, sowing to the flesh you will reap delirium tremens. If you sow immorality, you will rot from the crown of your head to the soles of your feet.

"Whatsoever a man soweth, that shall he also reap."

You know that just as well as you know anything!

But listen! The man who sows NOTHING is just as certainly on the road to hell as the man who commits every crime in the catalogue!

You may sit back there and wrap your robes of self-righteousness around you, and say, "I do not belong to any church! I go to meeting when I like! I am living a quiet, respectable life." Yes, and so is a tombstone!

"Oh," you say, "I do not swear, and I do not blackguard, and I do not drink, and I do not go to theaters, — I live a clean, moral life."

Yes, and you are on the road to hell as sure as the most notorious drunkard and scoundrel out of the penitentiary! All you have to do to go to hell is to do *nothing*! That is all!

Herbert Spencer, taking up one of the paragraphs in Darwin's works, cites this case: For instance, you take out of a yard a flock of tame pigeons that have had all the benefits of civilization — careful watching and feeding and so on — until the owner points to them with great pride as the finest lot of pigeons in the state, — the greatest variety of color, the greatest variety along all lines, with more marks of civilization — and he says, "All this is due to my knowledge of pigeons, to my scientific knowledge of how to feed them and how to watch over them."

It is an actual fact, that sea-gulls, that live on the flesh of fish, have been fed on grain and have absolutely developed a new stomach and have come to have a craw the very same as a chicken has. It has also been demonstrated that you can take a fowl that lives absolutely on grain, and feed it exclusively on a flesh diet, and you can alter absolutely its stomach and its digestion.

Now, Herbert Spencer goes on to say, that if you take that flock of pigeons away out here on the edge of an island and let them loose, and then in three years, or absolutely in five years' time, if you take a neighbor and go out to that island and look around, there will not be one pigeon of the whole thousand that has not become blue. There will be no variety of color. There will be the same black bands, the same white spots, and the same territory of blue on every pigeon. In other words, they will have lost every mark of civilization.

Now then, he goes on further to illustrate what every farmer knows to be true about chickens — what Tindall knows. Chickens are one thing Tindall does know about, if he doesn't know anything else. (Laughter.)

I should like to know, Professor Tindall, Poultry Editor of "The Theocrat," why it is that poultry raisers, fanciers, do cer-

tain things? They do them to get a superior bird, do they not? And you know very well that if you neglect your chickens they will go back to the old dominican railsplitter, that drinks out of a jug and roams the fields and gets her food wherever she can find it.

This same thing is true of strawberries. You may take the finest patch of strawberries there is in Zion City — a patch well developed and looked after by a man like Deacon Schlappi, for instance; and just let Deacon Schlappi go away for two years and engage somebody else to look after those strawberries, who does not do it — some one who does not bother with them, who allows the weeds to grow up on all sides; and what will be the result? Why, they will revert to the wild strawberry vine. The strawberries will not be any larger than the end of my little finger, and they will be as sour as a pickle.

The same is true of the most beautiful rose. If you neglect it it will go back to the old dog-rose of the old farm fence.

Neglect of the Great Salvation Brings Irreparable Loss

And this same principle holds when it comes to man. You let a man who has tasted of God, who has had forgiveness of his sins, — that is the beginning of salvation, but it goes a good deal deeper than that — let him neglect that salvation and see the result. Salvation means the burning out of all the consequences of sin. But how few people ever go on?

After a man has tasted of God, if he neglects, he will simply go back and go down.

I tell you, as I am preparing for the Feast of Tabernacles what I hope will be the best addresses I have ever delivered and that will reach the hearts of the people as I have never reached them before, — and I pray that God, by the Holy Spirit's power, will sanctify them unto the good of the people — oh, how sad it is to hear the words of Jesus, "Every branch in Me that beareth not fruit He taketh away, and casts it to one side for the *burning*."

My God, what an awful thing, as one sits here this afternoon — what an awful thing if you are a branch that has been severed from the Vine, that has been cast to one side; though you look like you are alive, you are spiritually dead; you are out of touch with God, and all you are in touch with is the animal world; you eat and you drink and you sleep, and finally you will die, just like a hog!

Here is another thing that makes a man shudder!

Does not the Bible say, "Whosoever hath not, from him shall be taken away even that which he hath?"

I desire to remind you of the parable of the Talents. I will ask you this question: There were three men, were there not? One had ten talents, another five, and another one.

Now, was it the man who had ten talents who hid them in the napkin? Yes or no? No! — and why not? Was it the man with five talents? No! — and why not? Was it the man with *one* talent who hid it in the napkin? Yes, it was! And there is a sound reason for it, too.

It is true from observation that men and women who have ten talents and five talents never hide them in a napkin; but they will spend them lavishly, either in God's service or in the devil's service. While the men and women with one talent, they say, "Oh, well, it is not worth bothering with."

How many of that kind are there here this afternoon.

"Oh, I can't do anything! It is not worth while to bother trying to do anything!"

Do you see that man there living the life of a libertine? He has numerous talents and he is using every one of them for the devil.

Terrible Penalty Awaiting the Wastefulness of God-given Talents

That is the reason that parable was given. It was meant to teach that the men and women who need the closest attention are the ones with the one talent.

It is contrary to God's Word to say, "I have only a little talent what does it matter? It doesn't amount to anything, and I just put it away and let it go."

You know, here is one thing I wish to impress upon you. The Bible says, "It is a fearful thing to fall into the hands of the Living God." (Hebrews 10:31)

Does it not say that?

Yes! — "It is a fearful thing to fall into the hands of the Living God."

That is true. May God help me to make it plain and emphasize it o'er and o'er, that God, the Great Judge, sits on His Throne, and that there is a judgment which God will render.

Make no mistake about that!

When He calls them all up, He will say to them on the right hand, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world!" And to those on the left, He will say, "Depart from Me, all ye workers of iniquity!"

That will be His sentence.

Do not think there is no Judge and no judgment.

As one man wrote in a couplet,

"I looked for the sins of my past,
And, lo, they had gone on before."

That is a great truth. The Bible says that some men's sins go on before them to judgment, does it not?

Here is what I want to impress upon you: Do not think you can postpone the day of reckoning. You cannot do it! Do not make the mistake of thinking you can sin today, and tomorrow, and next week, and next year, and that over yonder somewhere those sins are being piled up, and that maybe in sixty or one hundred years you will have to face them.

Nature's Laws Carry Penalties for Every Transgressor

There are no such things as laws of nature, for they are all laws of God. The transgression of God's law carries with it the power of execution. All you have to do is to visit a hospital or an insane asylum, and you will see Nature going from cot to cot, making her demands. She is squaring her accounts and making her collections, entirely independent of any sentence of God the Almighty or of any Word of God the Almighty.

So this afternoon, my brothers and sisters, I do not need to preach to you and tell you not to indulge in intoxicating liquor; not to steal; not to commit murder; not to defile your bodies, which are the temples of the Holy Ghost, with the filthy tobacco and poisonous drugs.

No, I do not need to tell you that; but I do need to say this to some of you: God knows all about you, my friend, and **HOW ARE YOU GOING TO ESCAPE IF YOU NEGLECT SO GREAT SALVATION?**

The answer is, **YOU CANNOT ESCAPE!**

Hell will be your portion!

The man who sows to the flesh, shall of the flesh reap corruption; and the man who sows nothing, will reap nothing.

Now, during the Feast of Tabernacles I want to put on the blackboard some illustrations, and I want to show you some of the most wonderful things in the Word of God — things you have never dreamed of.

To this end I desire to read a few verses, and may God burn them into your hearts. I will tell you, what makes my heart sad is to see how far beneath your privileges you are living.

Do you not know, my brothers and sisters, that the man who takes the whole cross of Christ and shoulders it has an easy time compared with the man who is trying to take up a little bit of it.

Why, the biggest fool on God Almighty's earth, is the man who is trying to serve both the world and God. Jesus uttered his voice, and it has come ringing down through the centuries, "Ye cannot serve God and Mammon;" and a man is a fool who undertakes it.

My brothers and sisters, God Almighty created you. There are three chambers in this wonderful being that God has made.

There is the body — we are not to despise it. — It is matter, as to substance. It is the physical organism. What a wonderful piece of machinery it is!

You will find some people, all they think about is athletics. As one gentlemen who visited Australia said, "If the members of Parliament do not enact a law and put a stop to so much football, the first thing you know all the children in Australia will be born with their brains in their feet."

The Development Only of the Physical Organism Does Not Produce Real Character

All some people think about is the development of the physical organism, and they take breathing exercises to expand the lungs, and they have their heart tested every so often. A lot of these fellows, you know, who are scared to death they are going to die, they have examinations for their blood pressure and

for their heart-beats and for their pulse-beats. That is the life they live! That is the circle in which they move.

The circle above the animal or the physical, is the mental; and all some people think about is developing the mind. Oh, they have such an education, and they have read so many books, and they are so brilliant in science and philosophy and literature and so on!

That is as high as they go.

However, I am here to tell you this afternoon, that the man who lives the physical life only is not one whit above the hog! And a lot of people are not as good as hogs; for never in my life have I heard a hog growling about his swill. You may throw him forty ears of corn, and he will eat five or six and go off and lie down and behave himself; but a lot of people will not do that.

You know as well as I do that the life a lot of people live is the animal life. If they are one whit above a horse or a cow I would like for you to prove it to me. All they do is to eat — well, eating is all right. We have to eat, and we have to drink good water, and we have to sleep; but they are means to an end — they are not the end of life.

This physical life is the substratum or the basis of the mental, and the mental and the physical are the substratum of the spiritual. And just as the physical organism, and the psychical, too, for that matter, which is the mental, are the result of life — the life of the parents, according to God's arrangement; so in the third order, the spiritual, you have to be touched by the Living God and be "born again."

Remember, you can never become a spiritual man by exercising the muscles.

When I have spoken severely to some people for making fools out of themselves over athletics, they have said to me, "Well, a man who takes care of his body is doing something good."

I do not know whether he is or not. That all depends upon what his purpose is. Development of the heart and lungs so as to become powerful physically, if it is not to be spent in God Almighty's service, is of no avail.

Regeneration Necessary to Create the Spiritual Life

You can practice gymnastics all you want to, and it will not turn you into an angel, and it will never turn you into a saint. You will never become a son or a daughter of God by gymnastic exercises. More than that, it is possible to go through the eight grades, high school, college and university, and finish off in Berlin, Oxford, or Cambridge — you may go as far as it is possible to go in your research and you will still be an animal just the same. You can never **LIFT YOURSELF** out of the natural, the psychical, up into the spiritual. That is just where the trouble comes in.

Why do you not give your heart to God?

"Oh, it isn't necessary. I have always lived a pretty good sort of a life."

Come, my brother, my sister, — "Except a man be **BORN AGAIN**, he cannot" — what?

People: "See the Kingdom of God."

It does not say he *will not*, but it says he **CANNOT** see the **KINGDOM OF GOD**. You may talk about the **KINGDOM OF GOD**, and talk about seeing it, but if you are not "born again" you do not see it.

In the conference yesterday morning I was asked as to whether a man who was not converted could be an obedient man?

I say **NO!** I say it is impossible for a man or a woman who has not been "born again" to obey God and the Lord Jesus Christ.

Did not Christ say of the Holy Spirit, that the world cannot see Him, does not know Him, and cannot receive Him?

Did not He say that?

Why, you might render an outward observance, but that does not amount to anything.

What is the difference between a Christian and a man who is not a Christian?

There are many ways to answer that question. You know, some things with which we have to deal escape definition; but it is a glorious thing to chase them around, and once in a while one can almost get hold of them.

One way to answer that question is this: The difference between a Christian and a non-Christian is the difference between a beautiful, bright red, living rose, and one a woman makes out of paper.

The Christian Life the Expression of the Indwelling Christ

I will answer it in another way: It is the difference between a throbbing, living man and a man made out of wax. The Christian is *alive*; the man who is not a Christian is *dead*.

Listen!

"For to be carnally minded is death;"

Why, that does not mean that Johnson there shall fall over on the floor and that we take up his lifeless body and put it in the ground.

Take these Annihilationists, —and I will show you during the Feast, God willing, that there is no such a word as "annihilation" in the Christian's vocabulary. It is ruled out altogether!

A gentleman who visited here from Australia some years ago —and he was a very good friend of mine—was an Annihilationist. I remember facing him one time, and I mopped the floor with him.

He said, "The only difference between you and me, and it is about the only thing that is keeping me out of ZION, is this: I believe a man is wholly material; that there is no immortality about him, and that when death ensues he goes into the grave and is just as though he never had been."

I said, "Listen here, my brother! God Almighty said to Adam and Eve, 'In the day that thou eatest thereof thou shalt surely die.' But did Adam fall over on the ground? Did Eve tumble over on the ground, and did they have to pick her up and put her in the ground? Did that happen?"

He stood there like a post and could not say a word.

I said, "My brother, death in the Bible has no such a meaning as cessation of consciousness — as becoming as though you never had been. Give me one passage of Scripture in favor of such teaching."

And he could not give me one; for there is not one.

Life, in the Word of God, simply means *in communion with God*.

This Choir has sung this afternoon, has it not? If there is a man sitting back there who is totally deaf, there was no music for him, was there? So far as he was concerned there is no existence of music here; it is just as if it is not on the face of the earth. So far as music is concerned he is dead, is he not?

Here is another person who was born blind — he never saw the face of his parents, the sky or the landscape. But they are all here and they are real to you and to me, are they not? However, so far as he is concerned, he is a dead man. He has no touch with them whatever.

And so I say that Herbert Spencer's definition, that is adopted by Drummond and by a number of writers who love God, is just about as close to the Scriptures as you could get it.

Life is Communion; Death Separation from God

You have heard me say here many times — and nobody ever told me — I have defined life here for years, as what? — COMMUNION WITH GOD! I have said that death is not a cessation of consciousness or activity; that life is communion with God, and that death is separation from God — not cessation of consciousness, nor cessation of existence, nor becoming as though you never had been.

The words "life" and "death" have no such meaning in the Scriptures.

Herbert Spencer says that life is the correspondence between organism and its surroundings; or, the "adjustment of internal relations to external relations." Now, that is just another way of saying that physical life is communion, for instance, with the music of this Choir; or, it is a connection between the eye and the stars.

Doctor Dowie enunciated the same principle. In the First Volume of the LEAVES OF HEALING is one of the most beautiful addresses he ever gave. To those sitting there to be prayed with, he said, "There is not one bit of use for me to offer up prayer for you, until I can establish a connection between you and God."

Have you ever heard him say that? Have you ever heard him illustrate it by the power-house, and by the wire running into a room and by the light? That is just another way of saying that the sinner is out of connection with God or that he is not in communion with God or His environment or His surroundings, and that it is necessary to establish that connection and that

correspondence before you will ever get any healing or before you will ever get any life.

Here is another thing on this question of life and death. What did Paul say? He said, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

The Mystery of Life Beyond the Comprehension of Man

I think I mentioned here Thursday evening that a man can take a needle and magnetize it and make it pick up things with which it corresponds. A man can take a horseshoe magnet, and he can take a common, ordinary pocket-knife and rub the blade against that magnet and it will pick up needles. Then again that same knife will not pick up needles, because it has become demagnetized.

A man can collect electricity out of the clouds — my! how some of you jumped when that explosion happened out here a few minutes ago, but that is nothing compared to the lightnings of God the Almighty in the Day of Judgment. I will tell you, the fire will fly in all directions and the whole earth will quake and tremble. Mountains will disappear and islands will be born, as will be diverted out of their beds, and there will be some terrible things happen.

Now, as I said, a man can gather electricity from the clouds and from the atmosphere, and he can harness it and make it do his bidding; and then he can dispel that electricity back into the atmosphere.

However, you take a plant, and let someone devitalize it, and then let him call in others and undertake to get that life back into that plant, and they can never do it, can they?

There is one thing that looks very plain to me as I read my Bible: that God has reserved to Himself absolutely the door of life. And that man does not live who can cross it, or who can impart life. They are just as powerless today as they ever were.

So life is COMMUNION WITH GOD.

Paul says in that same chapter, that to be absent from the body is to be present with the Lord. And in another place he said he was in a strait betwixt the two, whether it were better for him to depart and be with Christ or to remain here in the flesh.

Peter speaks of his body as a tent or a tabernacle.

Get this into your minds: Life is communion with God; death is non-communion with God. Life means connection with God, while death means separation from God. I found that definition when I was a little boy, and I have never forgotten it.

Being Carnally Minded is Death; Spiritually Minded is Life and Peace

Death is separation from God, and those who are separated from God go down into the pit. I will tell you where you will find the little shriveled, shrunken, atrophied, rotten, puny, pusillanimous spirits of men and women who have never gotten into touch with God, you will find them in HELL. It is only the men and women who develop the capacity for God who will ever have anything to do with Heaven.

I gave this illustration, I remember, long before I was twenty years old, when I was preaching. I remember one time James G. Blaine was going to pass through Fountain County, Indiana, on the Wabash Railroad. One man said to his neighbor, "My family and I are going to get up early tomorrow morning and go to Attica to see Mr. Blaine go through."

"Oh," said his neighbor, "who is this Mr. Blaine?"

"Why," this gentleman replied, "don't you know? He is the Republican candidate for president."

Why, that man did not want to go to Attica to see Mr. Blaine — he did not know who Mr. Blaine was. And so when you talk to some people about God, they do not know Who you are talking about. I have no doubt there are some here this afternoon who have no capacity for God at all—none whatever.

Let us keep this definition in mind! Life is communion with God. Life is correspondence with God.

You people who have ears got into touch with this music this afternoon, did you not? But the man who has no hearing was not in touch with it at all. That far he is dead.

"For to be carnally minded is death" — separation from God.

Oh, what a terrible state to be in! See a man walking down that aisle, beautifully dressed, a fine specimen physically,

highly developed mentally, — but he is a dead man as you see him walking down the aisle.

TO BE CARNALLY MINDED IS DEATH!

Do you understand it?

It is not cessation of life or cessation of consciousness or being as though you never had been. That is not death.

The Meaning of Death not Cessation of Life, but Separation from God

The Bible says of a woman who serves the world, the flesh and the devil, that she is "dead while she liveth." Yes, you see her walking along the sidewalk in all her elegant attire, and every thought is of the world the flesh and the devil.

Truly, as the Bible says:

"She that liveth in pleasure is dead while she liveth."

The Bible also speaks of being *dead in trespasses and sins*. O my brothers and sisters, what an awful thing to be DEAD as you sit here this afternoon!

Dead men!

Dead women!

Dead in trespasses and sins — not in touch with God.

I desire to say just a few words here which I intend to develop later on. Suppose I have a very large circle here, and then I have another one inside of it, and then another one inside of that. Now, inside of that inner circle I write "Animal" or "Physical Organism;" in the next one I write "Mind," or "Psychical," as Doctor Dowie used to say; and in the outer one I write "Spiritual."

Now, the rank and file are living in that inner circle. No doubt there are some in here this afternoon who have never risen one iota above that center circle. The height of their ambition is a hot soda biscuit and a cup of maple syrup. They eat to gratify a perverted appetite.

Oh, the world is full of it!

Stuffed like pigs!

Why, a lot of people eat more at one meal than they would need in three days. To gratify the appetite they will eat this and that and the other thing.

Oh, no, they would not take a drink of whisky, but they will take a bottle of pepper sauce and drink it down like an old drunkard drinks his whisky. They would not eat this, that, or the other thing, but they will take red-hot ginger and eat it; or they will burn up their stomachs with stimulants.

Talk about an abnormal appetite!

I will tell you, my brothers and sisters, I am getting some new light on a good many subjects. There is a whole lot of praying that has been done for the sick that is absolutely useless. You might just as well pray that a man who is drinking every night won't get snakes in his boots; or that God will not let the children fall into the cistern, and then leave the cover off, as to pray for some people.

There is only one way, my brother, to get that body of yours where it ought to be, and that is by getting into touch with the laws of God. That is what you have to do! Don't you know that?

"To be carnally minded is death."

Seeking Heavenly Things an Evidence of the New Birth

There are some very wonderful things here in the Bible. You have read them over and over, we have read them to you, and yet we know just about as much about them as a two year old child.

Notice!

"If ye then be risen with Christ," — how are you going to be resurrected unless you die? There can be no resurrection without death, can there?

"If ye then be risen with Christ, seek those things which are —" where?

People: "Above."

Yes; and that does not mean something good to eat and something good to drink; nor does it mean the gratification of the flesh or the gratification of the psychical nature.

So far as I am concerned, I would not give you the snap of my finger for the finest education in the world, if the person possessing it is not *born from above*; and I have no interest in the education of any boy or girl, man or woman, who is not a child of God.

You know, I am going to give you a few farewell sermons now, and then I am going to preach to multitudes.

Now, notice!

"If ye then be risen with Christ, seek those things which are above," — if you are not risen with Christ He does not say for you to seek the things which are above, for He knows it will be no use. If you are not risen with Christ you will live and eat just as a pig does — you will seek the swill trough. That is as high as you will go.

" — Seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, —"

Not on a farm, nor on a house, nor on property. You have no right to have your affections on anything on this earth, because tonight God may say, "Thou fool, this night is thy soul required of thee. Give an account of your stewardship."

"Set your affection on things above, not on things on the earth.

"For ye are dead," —

God demands that we live, and God demands that we die. One thing I want to discover during the Feast is how many of you have really and truly died.

"For ye are dead, and your life is hid with Christ in God."

The life of a plant is a hidden thing; you cannot analyze it; you cannot tell from whence it comes, and when it goes you cannot tell where it has gone. That is true of all life.

Jesus said, speaking of men being born of the Spirit,

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Now, listen!

The Word of God Demands to Mortify the Evil Deeds of the Body

"Mortify therefore your members which are upon the earth:"

There are three things the Bible demands of every one who becomes a Christian. First, that he commit suicide; second, that he mortify the deeds of the body; and third, that he place proper limitations upon legitimate things which, beyond a certain point, become a sin.

You have read this many a time, have you not?

It was Paul who said, —and I committed those words years ago; they will revolutionize a man's life. Oh, how sweet when you look up into God's face in private worship, to be able to say, "I am crucified. I am dead to the world. I am dead to all the things that are not of God: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." (Galatians 2:20)

Can you say that you have committed suicide? —that you are dead?

What is meant by that?

It means that when dealing with some sins, the only thing to do is to kill them in a second. To illustrate, take the sin of drunkenness or the use of tobacco. In cases of that kind the Bible demands that you commit suicide.

Here comes a poor man, a drunkard (God forbid that there should be one here, but I have seen them; I had one in my meeting last Lord's Day in Chicago), and he says, "Oh, I am an awful drunkard! I have lost my farm and all my money, and I have beaten my wife and my children, and I am a poor miserable wretch. My God, can't you give me some help, I am drunk all the time?"

You say, "My friend, next week you get drunk at nine o'clock every morning and don't drink any in the afternoon. Then the second week, you drink every other day. The third week only drink two days out of the week. After that get drunk only on Thanksgiving and Christmas, and in a year or so you will have the victory over drunkenness."

Is that the advice to give to a man like that?

The Bible demands, when dealing with habits like drunkenness and the defiling of the body with tobacco and drugs, that you cut them off, and do it in a SECOND.

What does it say here about mortification?

The Evil Tendencies of the Adamic Nature to be Mortified

You know the meaning of the word "mortification," do you not? You have been mortified, have you not? Most people have been mortified. That is the word they use, you know. It

sometimes happens, at parties and in other places, that some people say things which mortify others. You know what it is—it is a figure of speech.

Here is an interesting thing: The very things that contribute to life, rather than contributing to life, are the very things that pollute and corrupt. You say that the air is conducive to life; I say it is conducive to death. You say that the sunlight is conducive to life; I say it is the most powerful agent for corruption there is in the whole universe.

Suffice it is to say here, that the very moment all vitality is withdrawn from that plant, the very water which nourished it, rots it, does it not? And the very sun that warmed it, burns it up and corrupts it, does it not? And the same thing is true of the individual. When the individual is devitalized, then sunshine, air, heat, water, produce corruption.

The fact of the matter is that all around us, instead of there being voluminous life, there is voluminous death.

Now, *mortification*. What does it say here?

"Mortify therefore your members which are upon the earth;"

And if you have not committed suicide, my brother, you are not where you ought to be. Not by any means! You go around and you drink your whisky and chew your tobacco, like a dirty skunk!

I tell you, I gave them buckshot in Chicago on tobacco. I am praying for God to enlarge my vocabulary. As soon as I get time I am going to swallow the Standard dictionary, in order that I may be able to characterize properly this dirty, stinking tobacco habit. Why, you will see women and children slowly dying of nicotine poisoning.

Ah, there are no words legitimate for a man to use that are too strong to characterize sin!

Think of a man chewing tobacco and soaking his mustache in it! Why he is dirtier than a pig's snout when it is taken out of an old swill barrel.

You dirty pig! You are worse than a pig!

I am going to strike these things as hard blows as God Almighty will give me the power to strike them.

What does it say here about mortification?

Mortify therefore your members which are upon the earth;

That means death, too, but it is a slow death. The one difference between mortification and suicide is, one is slow and the other is swift.

A Christian Disposition, the Result of Life-long Training

For instance, take the temper. Some of you men and women here have tempers like the devil. All that is necessary is to cross you, and you are ready to fight. And you have been crossed so often you look as cross as an old sore white bear.

Now, mortification applies to a sin like that—to something you cannot get rid of in a minute because it is ever with you; and it refers more to the organism than to the environment.

On the other hand, when it comes to whisky, that is simply an object which, when you get where it is, is something you can handle and pick up. But the temper is a sin on the inside.

Another thing about the temper, you never know when you are going to be hit. You go up town, and something comes up and you fly all to pieces and snap and storm around; or you are going around home and something doesn't go to suit you, and—did you ever hear a woman curse a dishpan? You women say, "We do not swear!" Well, I will warrant you there are some of you women who do not swear, no, you would not take the Name of God in vain, but you will say, "Oh, goodie!" which is just the same. I heard a man curse a plow in the field once for fifteen minutes. He called it everything he could lay his tongue to. When he got through I said, "Do you think that plow will scour any better now?" He was cursing it because it would not scour, but if he had gotten a brick-bat and rubbed it, it would have scoured all right.

Now, we are told here to mortify the deeds of the body.

What does it say?

"But now ye also put off all these; anger—

Do you not know, one of the most priceless possessions that any man or woman can have is a Christian disposition—self-control—a sweet spirit that is never ruffled no matter what the provocation. Do you not know that?

When I come up suddenly and see a couple of deacons,—

"You're a liar!" "And you're another one!"—I think there is need for some mortification there. I have seen that.

And it is just as bad to hear a woman at the telephone, saying, "I'll give you a piece of my mind! Don't you call me that again—I am no thief!" I heard that one day, too. I hear lots of things.

Well now, if you do not mortify those deacons and mortify that woman, there will be trouble in the Church.

But now ye also put off these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Lie not one to another, seeing that ye have put off the old man with his deeds;

There are a lot of you people who put off the *old man* like some people put off their clothes—you put him off one day and put him on the next.

You know, there are some people who make gifts to God, and then they come around the next week, and say, "I would like to have that back." And I have had people write to me and say, "I paid ten dollars tithes last January and I would be very much obliged if you would refund it to me."

Well, in such cases there is nothing doing, my brothers and sisters. You paid that to God, did you not? You did not pay it to Voliva. And I have no right to take God's property and give it to John Jones; and I am not going to do it, either.

These are wonderful selections of scripture.

Limitations to be Placed upon Things not Evil in Themselves

Now, there is yet another process. For instance, there are certain things that are not sinful except when you reach a certain point; then when you get to that point you have to place limitations on them and go no further. If you do go further, you are a sinner.

One of those things is money. Money is not an evil *per se*—an evil of itself. We say of a certain game,—take card playing, a deck of cards—that it is an evil *per se*; there is nothing good in it; it is an evil within itself. This is not true of money. Money is a medium of exchange. They used to use beads among the Indians. In place of bills, and gold and silver coin, they used to use wheat and bark. Money is nothing but a medium of exchange, that is all; and it is a necessity. But when you reach a certain point, money becomes the greatest curse there is on the face of the earth. It seems to me that money has more people within its grasp than most anything on the face of the earth.

Why, you would be astonished if you had compiled all that the Bible says about money, the abuse of money, and trusting in riches.

What happens to the man who will be rich?

The love of money is one of the worst forms of idolatry; and covetousness is one of the worst sins in the catalogue.

I want to tell you this afternoon, I would not be in the shoes of some people who call themselves Christians, if you would give me a deed to the State of Illinois!

No, I would not!

I would be ashamed to look up to my God and Father and have to say that money had any hold on me. I care for none of these things, Lord; and I would just as soon have a screw in my pocket as a twenty-dollar gold piece, if I could not take it and do some good with it.

Yes, I would!

I will obey literally what the Bible says; and, of course I am a fool. Well, we will see who is the fool when the Day of Judgment comes.

Christ said, "Lay not up for yourselves treasures upon earth." If people want to do it, that is their privilege. I do not propose to do it! I will take the Bible every time.

The Capacity for God and Heaven Must be Developed Now

Now, you can illustrate it this way: Suppose tomorrow night I invite in a very fine violinist and four or five very fine singers. I also invite certain people to be present. A half-a-dozen of them are bored to death—they sigh and stretch and pine, and, oh, what a bore it is to them! Why they do not like it; they do not want to have anything to do with it. It is horrible! They want to get away with it.

What is the difference?

The first number have no capacity for music, having never

developed any. God gave them the capacity, but they never developed it and it is an atrophied, shrunken, shriveled, little rotten old thing.

You might take some people out of this tabernacle and take them up to Heaven, and they would not stay there over night. Why, it would be the worst bore to them! Every time they saw an angel flying around it would make them writhe and twist in anguish; they have no capacity for angels. Some people have more capacity for an old pipe than for an angel. They would not want to see Jesus, either. They would be miserable.

The Bible says that when the Sixth Seal is opened and the heavens roll together as a scroll, the kings and queens and the rulers and the rich will pray, "Rocks and mountains on us fall, to hide us from the face of God!"

You have to develop the capacity for God.

When God created you in His image He gave you an immortal spirit. Somebody says, "What is it?" I do not know. "Can you see it?" No; but I will tell you one thing, I know the immortal spirit can see.

Heaven is not a desert, nor an iceberg, but it is replete with life and beauty that transcend all powers of description.

"Blessed are the pure in heart: for they shall—" what?

People: "See God."

Yes!

I desire to correct one statement I have made on this platform a number of times, for I see now that it is not correct. I have changed my views. Of course, I have to learn as I go along, because I am wading into pretty deep waters and I am going to work out, by the grace of God, every one of these propositions; and I believe I am in a fair way to do it.

The Function of Sight, Hearing and Taste Belong to the Spiritual as well as Natural Man

Now, I have said here that it is the immortal spirit that sees, and not the eye; that hears, and not the ear. But that is not correct. All that this eye sees is just what the eye of a horse sees; it is a physical organ and belongs to this physical organism. The spirit has eyes, but they are not these eyes. These eyes never saw God, nor never will; but the spirit has eyes that can see God, and the channel is purity of heart. Some people, all they ever see is snakes and hobgoblins and horrible things, because they serve the devil and live in the lower realm; but the pure in heart see God.

Then there is another thing, that spirit has taste. From the time I was a child I have meditated upon that verse in the 34th Psalm:

O taste and see that the Lord is good: blessed is the man who trusteth in Him.

There is a spiritual taste, and there is also a spiritual ear, that hears the voice of God; and God talks to the spirit. While you may never have heard the voice of God, yet this afternoon I have no doubt that the Spirit of God is speaking to some.

Spiritual vision, spiritual taste, spiritual hearing, and the capacity for DIVINE LOVE. I tell you, you know nothing about love unless you are BORN OF THE SPIRIT OF GOD. And that is the reason why we have hell on this earth; the love that exists between most men and women who have stood up and had a ceremony performed, is not one whit above the love of the animal creation. And while I am sorry to say it (for you have violated the law of God), I have no doubt but that there are some men and women here this afternoon between whom there is no more genuine love than there is between a dog and its mate, or between a bird and its mate in the branch of the tree. Men and women know nothing about love born of God until they are "born again."

I tell you we have some parents in Zion who never learn anything, and they will pay the penalty. I have to say to mothers, "What is the use for me to see that daughter of yours? She has no sense, there is nothing there to work on. What is the use to talk to her? There is no use. Let her go on and marry that scoundrel and let her drink the cup to its last dregs, and maybe when she has gone to hell she will get some sense."

Now, the spirit has all these senses and capacities.

I say a man's capacity for God has elastic walls—contractile walls.

The Capacity for the Infilling of the Holy Spirit Must be Enlarged

You say, "Brother, have you been filled with the Holy Spirit and baptized with the Holy Spirit?" That is a figurative expression taken from water baptism to describe the coming of the Holy Ghost upon a man and into his life, controlling him physically, mentally, and spiritually,—controlling his hands, his feet, his tongue, his appetite, his whole being for God.

And you heard me say that I expect to have more room for the Holy Spirit next week than I have this week; and so I do. I expect to have more room for God in the Feast of Tabernacles than I have this afternoon.

Why, when God comes in as your Guest, can you confine Him within the four walls of a little room? No!

"Let us make man in Our image," God said, and he has an infinite capacity. As you grow unconsciously and go forward in the Christian life, you expand, and you are filled more and more with the Spirit of God and with God; and all the powers of Heaven are yours and are at your command. That is the teaching of the Word of God.

Now, listen!

Elder Harwood meets a certain man, and he discerns in that man that he is living absolutely on the lower plain—he cannot read, he cannot write, he has only about six words in his vocabulary and he mispronounces five of them. He is scarcely one whit above the level of a hog.

Now then, do you say that that man can, of his own volition, or from any power within him, lift himself up into the psychical realm? I say he cannot; and I say he will never do it unless Elder Harwood starts to talk to him. Elder Harwood belongs in the upper realm and he must reach down and TOUCH that man.

That may be illustrated this way: Here is a stone which belongs to the inorganic world, and has no life. The only growth a stone has is when the wind blows it around and there are certain accretions. But up yonder is a tree, and that tree sends its roots down and they entwine that stone and extract from it the chemical elements that are there, and soon that stone passes out of the inorganic up into the organic; but it could never lift itself out of the inorganic up into the tree.

Notice this point!

Elder Harwood touches that man and plants within him the desire to learn to read, and then teaches him to read. The man then gets a desire to learn to write, and Elder Harwood teaches him to write. And the first thing you know that man can write and he can read and he is reading good books and expanding mentally, and he is living in the psychical world.

Now, how is he going to get up into the spiritual world?

No one by Self Effort can be Born into God's Kingdom

You know, the popular teaching is, by the preachers, the philosophers, and the so-called scientists, that one does not need to be converted. They leave out conversion. They tell people they can lift themselves up by their own boot-straps.

Then there is this damnable Christian Science teaching that you can SAVE YOURSELF—although, of course, you do not need any salvation, for the simple reason that "man was, is, and ever shall be perfect."

That is an infernal lie!

In every man there is a principle that starts him toward hell. The rank and file of men drift right down the road to hell; because in every man there is a principle of retrogression. You know there is. Of course, there is!

Why, a little baby will pull the hair off the top of your head if he gets a chance, will he not? Sure! He will gouge your eyes out, too, will he not? Sure! There that principle asserts itself.

Why will people lie before they will tell the truth?

Why are they impure before they are pure?

Why will they lie around on the Lord's Day and do all sorts of things before they will do what they should?

It all simply goes to show that man is conceived in iniquity and born in sin. I want to tell you, I would rather die, than to vary from the grand, old path set out in the Word of God.

Every man and woman is depraved until they are born from above. The Word is true, when it says that *the natural man cannot receive the things of God*.

That is what makes these so-called scientists and philosophers mad. They say, "I am a professor in Oxford," or, "I am a professor in Cambridge, and the idea for a little upstart like you to

come around and say I have to be born again! I want you to know I do not need to be born again—I am highly intellectual, highly cultured, and as time goes on I will just gradually be lifted right up and up and up."

Yes, and you may give him all Eternity to life himself up and he will be nothing but a hog when he gets there.

Do you see the point?

The People Must be Awakened by the Need of the Gospel

God helping me, I am going to smite, everywhere my voice can reach, the infernal lie that you can become a Christian without conversion! I am going to smite the lie that you can be saved without Christ; because you cannot to it.

Now then, Elder Harwood begins to talk to that man after he is up in the psychical world, and he says to him, "My God, man, don't you know you are a sinner in the sight of God?" He bows his head. "I want to tell you that God loves you—"

"What did you say?" the man asks.

"God your Heavenly Father loves you, and Jesus the Christ died for you."

And so he talks to him, gives him the Word of God, and finally that man says, "I will turn to God." That is conversion; it comes in a second. Birth is spontaneous.

I will tell you another fine point to work out: What is the difference between the conscious moment of birth and the real moment of birth? You can readily see that in the spiritual life the real moment of birth is not the conscious moment necessarily. A man can be born of the Spirit and not be able to tell the exact minute or place. Paul could do it, and there are hundreds who can do it—who can say, "I was touched by the Spirit of God at half-past three yesterday in Shiloh Tabernacle, and I gave my heart to God."

That is conversion, see?

There is no Christianity without conversion, and there is no Salvation without a Savior

I tell you, while we cannot define all these things, the more you read the Word of God, in the right Spirit, the more you will appreciate God and the nearer and dearer Christ will become; and then you can sing from the heart, "O HOW I LOVE JESUS!" (Conductor Thomas then sang the chorus of the hymn—"O HOW I LOVE JESUS!")

O, how I love Jesus,

Because He first loved me.

After you have been born of the Spirit of God and have received forgiveness of your sins, then comes in the text I read to you in Hebrews: "How shall we escape, if we neglect so great salvation—?"

Oh, I could weep tears of blood over some of you this afternoon, for you have neglected the GREAT SALVATION. You know it! And your spirit has shriveled and your capacity for God has been dwarfed. Where once you loved to commune with God, now you would rather go to a theater; where once you feasted on the Word of God, now you would rather read a trashy novel; where once you could not be kept from the house of God, now it is no trouble at all for you to stay at home—for your spirit has shrunk.

My brothers and sisters, there are some of you who are on mighty dangerous ground. I warn you this afternoon as though this were to be my last warning; and, I will tell you, before very much longer the last warning will have been given, because after a while very little of my time will be spent in Shiloh Tabernacle.

Ah, you have seen the arm shrunk, shriveled, useless, hanging by the side, have you not? That is the condition of some spirits here this afternoon.

You ask me, "Can a man lose all capacity for God?"

I believe he can! I believe he can.

I will never forget a certain man in Melbourne who used to come to my meetings, and who sat relative to where Deacon Hart sits. His wife and daughter came into Zion and persuaded him to come to the meetings. At first he trembled as he sat under the preaching, but in a few months he said to his wife, "Well, Voliva's preaching used to make me tremble, but now I can sit and listen to it and it does not affect me at all." The next Sunday I said, "You poor, wretched man, to think that you should have become so numb and so senseless and so dead that you do not feel the strivings of God's Spirit any more!"

Is that the condition of some here this afternoon?

Did you ever see a man who had been injured lying on a table, and see them cut off a member of his body without his flinching, because it was dead and senseless?

Is that your condition this afternoon?

Neglect of the Great Salvation, Causes the Loss of Eternal Life

Will you go out of this tabernacle and say, "I do not care what he says! I am not doing anything very bad! I pay my tithes and stay at home at night. I do not care what he says!"

Ah, my brother, my sister, "HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION?"

And you are doing it. You are doing nothing! All you have to do to reap nothing is to sow nothing, is not that true? It is true of a farm, is it not? If you let your field lie without grain you will get no crop, will you? But you will have weeds growing there.

What is growing in your spirit?

Bear in mind that if you do not have certain good, pure honorable things there, you will have the opposite.

Here is a person who says, "I would not mind to be a member of ZION if I could go to dances and theaters."

Well, I do not want you! It you want dances and theaters what you need is conversion; and when you are converted you will never talk like that again. That is the plain Word of God.

Listen! Did you ever see a mole? What happens to a mole? They lose their eyes, do they not? They live in the ground and burrow in the dark and lose their eyes.

Now, it seems that everywhere in this world, disuse, non-use and abuse of any talent will bring the severest penalties. Let me repeat again—the ABUSE of a talent, the NON-USE of a talent, and the DISUSE of a talent.

Because the mole elects to dwell in darkness, God has executed the penalty that it lose its eyes. Are there some of you here who once saw God who are now totally blind? You do not need to tell me so, I know it! Once you saw God, but you have chosen to dwell in darkness and to keep yourself away from the Heavenly things and now you are as blind as a bat—you cannot see God at all.

What a terrible condition to be in!

One writer, in writing of the fish in the Mammoth Cave, said that when he first took up a specimen he thought, "What beautiful eyes!" He took a scalpel and started to work on those eyes, and as soon as he touched what looked like an eye it dropped off; it was just a lifeless eye—behind it was a mass of ruins and the optic nerve was a shrunk, atrophied, insensate thread.

What has Nature done? Those fish have elected to dwell in the darkness of the Mammoth Cave, in what is called the Stygian waters, and Nature has made them pay the penalty.

The Neglect of any Function of Life is Followed by a Corresponding Penalty

What did Jesus mean when He said, "And he that hath not, from him shall be taken even that which he hath?"

What a terrible thing that is! It is enough to make every man and woman here tremble as they listen to it. Oh, what a terrible thing!

There are other illustrations that could be given from nature. I have given you two of them. The mole burrows and dwells in darkness and, having no use for eyes, Nature says, "Give them up!" and the mole has to do it. The fish in the Mammoth Cave dwell in darkness and Nature says, "I will take away what you have!"

Oh, think of it! Men who once saw God, they have lost their spiritual hearing! Men and women who once tasted of God, have lost their spiritual taste and they are now cast into outer darkness.

Is that your condition, brother?

Is that your condition, sister?

"AND HE THAT HATH NOT FROM HIM SHALL BE TAKEN EVEN THAT WHICH HE HATH." (Mark 4:25)

There is one other point I wish to give you. Do you remember what the Bible says, that if a man keep the whole law, and yet offend in one point, he shall be guilty of—what?

People: "Of all."

Think of it!

What does it mean?

Now listen! I mentioned this in conference yesterday morning, but I do not know whether they saw the point or not. I told you a while ago that a man who was deaf was deaf to that music, did I not? I told you that a man who was blind was dead to the flowers and the trees and the grass and the mountains and the oceans, did I not? Well, suppose that continues until all the physical organism has been affected? As the different parts of the organism fall out of use, like the eyes and the ears, that man is dying right along, is he not? and when the last one falls out of use he is a dead man. But let me ask you this question: If a man gets disease of the heart, that is enough to kill him, is it not? He does not need to have blindness and deafness and all the rest of it; that is enough to kill him, because it is a VITAL ORGAN.

That is what God Almighty meant when He said:

"For whosoever shall keep the whole law, and yet offend in ONE POINT, he is GUILTY OF ALL." (James 2:10)

Every point is absolutely vital, just as the heart is to this organism.

The lungs are vital organs, too. That is the reason why God gave us two lungs.

Did you ever stop to ask why God gave us two eyes and two ears and two lungs, etc.? But He did not give us two tongues, did He? No, He was too wise. One tongue is bad enough.

God gave us two eyes so that if we lose one we have one left; two ears, so that if we lose one we have one left. You can lose one lung and still live. There are people living who have only one lung. But let spinal meningitis take hold of you and you are dead to all things.

You think of these things.

Important Passages of Scripture Directed Against the Indifferent

I have read this Bible and studied it. I read the New Testament through five times when I was a little child; and at one time I recited over five hundred verses from memory for the first Bible prize I ever had. And yet when I read such verses as these:

"Whatsoever a man soweth, that shall he also reap."

"How shall we escape, if we neglect so great salvation?"

"Whosoever hath not, from him shall be taken away even that he hath."

"Whosoever shall keep the whole law, and yet offend in ONE POINT, he is guilty of all."

"For to be carnally minded is death."

"—Dead in trespasses and sins."

"The wages of sin is death—"

I am reminded of that actress who made a death-bed statement which was printed in all the papers. She had won her fame on the stage—which is an annex of hell, she had drunk her wine, and she had lived the life of a libertine. As Death approached she wrote the statement which appeared in the papers. She said, "I can testify that what I heard when I was a little child is true—'The wages of sin is death.' I know I have to die."

Yes, "The wages of sin is DEATH."

O death!

Why, the falling over of this body lifeless, that is nothing. And yet that is all some people fear. But the death the Bible speaks about, that is the terrible thing.

THE WAGES OF SIN IS DEATH!

Somebody says, "Do you believe in a literal fire in hell?"

No! I believe in a fire that is ten times hotter than any fire you ever saw. I believe in God's consuming fire! I believe in the fire that is kindled by the mixture of the symbols of oil and of air and of water—the hottest fire that is known, kindled by the symbols of the Holy Ghost. Get away from the literal! I tell you, that is worse than any literal fire of brimstone.

My brothers and sisters, I desire to finish by reading just a few verses. I am tired, too, but it is all right. I tell you, something has got to be done to shake some people up, and I want, by the grace of God to do my duty. You see, I have not been here for five weeks, and it is my desire to give you something when I do come that you will never forget. May God Almighty grant it!

The most foolish thing a man or woman ever did is to live a half-hearted Christian life. The sweetest thing on earth is self-denial and self-sacrifice—living for others. That is the way to really live, for you get all the sweets of this life and of the spiritual life, too.

I desire to read in Romans the 8th chapter.

You know, I live with my Bible. I live in communion with God. If I did not I would not be able to come up here and give out anything. You cannot give out a thing until you get it yourself.

Death Can Only be Overcome by the Law of Life through Christ Jesus

The 5th verse

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death (which means to be cut off from God; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Some people say, "I am not under law; I am under Grace." Well, we are all under law! We are under every law of God. The law of sin and death operates in everybody; and, thanks be unto God, the law of life of the Spirit of God operates. The principle to break down and to drive out the principle of death is the principle of SALVATION, which is the gift of God through Jesus the Christ our Lord.

"So then they that are in the flesh cannot please God."

It does not matter to me whether I please anybody else or not. I have had people come to me and say, "If you did not preach the way you do the people would think more of you." Well now, it is nothing to me what they think! All I care about is whether I am pleasing my God and Father.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

Did you notice that?

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

But if the Spirit of Him Who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

Thank God for those wonderful words! But there are very few people who are living according to them. If this afternoon every one of you would say, "I will pay the price right now," and if you would sing from the heart, "All to Jesus I surrender," then you would not need to keep me around here toiling day and night to build ZION CITY.

Why, on the Day of Pentecost, when the people received the Spirit of the Living God, the money just flowed in to start the first Christian community; and, I will tell you, that will be true in ZION.

Here is one thought: If you and I—I will put myself in, too, God knows all about it—had done what God demanded, this afternoon there would not be in ZION CITY a drug store, nor a doctor's office, nor a tobacco shop, nor anyone of these things; but God has permitted them to come for a purpose, and they will not disappear until you and I do the work God Almighty demands.

My brothers and sisters in Christ, do not be so conceited and so self-secure! Do not sit there and think, "Oh, well, I am going to Heaven." On what do you base your hope, brothers and sisters? Is it not a delusion? Is it not simply a dream? On what do you base your hope? Why do you expect to go to Heaven?

The Christian as the Lark to Press into Heaven's Sunlight through Fog and Twilight

Ah, some of you are like the lark that soars out in the morning. At first he beats his breast against the dense fog, and then as he presses forward finally he strikes the dim twilight, and after a time he goes forth and strikes the full, glad sunlight.

And so it is with some of you in ZION, you have risen up out of the apostasy and struck the fog, and some of you are not out of the fog yet. There are others who are in the twilight—and it is an ominous twilight; but over yonder is the full morning—the glorious sunlight of the Sun of Righteousness, and if we will only press forward at last we will come to that sunlight and we will join in the glorious Song of the Lamb.

My brothers and sisters, you must go FORWARD! Do not sit still! Get above the mere physical world and the psychical world into the spiritual world, where you will be in touch with things divine and pure, with God Himself, and then you will have some power.

Listen! There are some of you people who have never made any advancement at all; you are just where you were fifteen years ago. When you first came to ZION you were sick and you wanted to get well. That is the reason you became interested. You went to Chicago and John Alexander Dowie pounded you for a long while. It may be that he ordered you out of the room. I have seen him do it.

I remember a certain woman who had been brought there from New York. He said to her, "Will you do what I tell you?" She said, "I will do what the Lord tells me."

He said, "Take her out! I have no time to pray with her!"

However, you listened to the teaching and God in His great love and mercy raised you up from threatened death; and you have never gone an inch beyond that. You have been standing like a dumb sentinel over skeletons ever since. What a foolish thing to do!

Brother, have you an issue?

If you have, what is it?

Zion Challenges the Most Important Issues before the World

Why, a Christian has *living issues*! A Christian is in battle! I am not going to wait for the enemies of righteousness to challenge me to battle; I propose, as a soldier of the King, to put on the armor of God and go forth and give battle to the devil and all his hosts.

A man will die without an issue! A nation will perish without an issue! A political party will perish without an issue! You will remember very well, I have given it here before, that there was once a time in the United States of America when there was a line drawn. You know what it was. It was called Mason and Dixon's line. At that time every southern man in the North crossed it to the South, and every northern man in the South crossed it to the North. An issue was made, and the battle was fought, and the victory was won. Then it is that the crown is received.

I will tell you, as men and women in ZION, we must have LIVING ISSUES! We have no place for any dead men and women around here! And I will tell you, if you do not heed this sermon and get right with God, I am going to instruct these officers to arrange for your funeral, and I will have them bury you and get you out of sight. Do you understand?

Somebody says, "Well, that is pretty hard. Here I came into ZION fifteen years ago, and I have been to meeting once or twice a month ever since, and I have done this and that."

Ah, the question is whether you are a CHRISTIAN or not.

Look here, shall I go on and give you another sermon?

Oh, the Church of the Living God!

You know, I wonder what my part is at this time?

Near the close of the Fifteenth Century, in the ruins of the buried City of Antium, there was a company of men who were making excavations. One day they found what proved to be the Apollo Belvedere, a piece of statuary that now stands on a pedestal in the Vatican in Rome, considered one of the most magnificent monuments to the genius of man. When they excavated that rare piece of art, they simply gently removed the debris. They were very careful not to touch its individuality or its originality; for it must not be marred by the hand of man; it must remain its own model. And it has stood all these years since then on a pedestal in the Vatican at Rome, where it has been admired by hundreds of thousands in all the world, and it has been the model for the world's foremost sculptors and admirers of art. Cruel hands had seized this wonderful piece of statuary and hurled it down into the earth where for a long period of years the debris had piled upon it, until it was buried out of sight and no one knew where it was.

The Original Model of the Kingdom Replaced upon the Corner Stone Christ Jesus by John Alex. Dowie

I was thinking today of the ministry of John Alexander Dowie.

You know, the periods of the Church may be divided into—the Apostolic period; the Dark Ages; the Reformation; and, thank God, the most glorious time of all, the Times of the Restoration of All Things.

God the Almighty, by His own Divine and Loving Hand, carved out the model and put it on the Chief Corner Stone, which was Jesus the Christ, His Only Begotten Son. That was the

Church of the Living God, with all of the officers thoroughly organized. But the Dark Ages engulfed the world, and the Church was torn by ruthless, wicked hands from the Corner Stone and hurled down to the earth, where it was buried for a thousand years in the rubbish of ecclesiastical thought; until at last the first streak shot athwart the sky, signifying the return of Light, when Luther and Huss and Latimer and others delved into God's mine of eternal truth and sought and rediscovered the model; and at last they were rewarded with some success.

However, unlike the men who found the Apollo Belvedere, they sat down and each one said, "I will carve out a little place here, and I will put in my creed." And soon the Church was streaked with decrees, with confessions of faith, with edicts and doctrines; so that when the last darkness of that awful period of the world's history was dispelled, the Church appeared once more, but it was streaked with human dogmas and decrees and edicts and confessions of faith until no one could recognize any resemblance to the original model.

At last God's clock struck the hour and John Alexander Dowie, with the spirit and power of Elijah, was sent to introduce the Times of the Restoration of All Things; and he enunciated all the glorious principles of THE KINGDOM and rediscovered the original model and put it back on the Chief Corner Stone, Jesus the Christ. May God help ZION to go forward until that Church is without spot or wrinkle, ready to welcome the coming King!

My brothers and sisters, I am a little impatient. I have a right to be. The world needs my ministry more than you do, and why should I be tied down here?

Every Life and Talent upon the Altar for the Building up of Zion City

Are you ready to build ZION CITY?

Are you ready to a man to put your lives and your all on the altar for one city for God? Are you ready to get every dollar in here and put it to work to build a ZION CITY?

Are you ready?

Listen to this illustration!

You know, it is said that the nightingale is the sweetest of all bird songsters. But it is a well known fact that the nightingale never strikes her highest note until, in the stillness and darkness of the midnight hour, she leans her breast against a thorn; and as that thorn pierces her vitals and the deepest and richest depths of her nature are touched, then it is that she sends floating out upon the midnight air her highest and shrillest and sweetest note.

I tell you this afternoon, ZION, if you do not move quickly, and put every life and every dollar and every talent on the altar for God, God will permit a tobacco shop and a drug store and evils of various kinds to crush you down to earth; and then, perhaps, out of a baptism of blood, you will rise to build a ZION CITY, pure and wonderful, that you should build now.

So this afternoon, my brothers and sisters, soldiers of Christ, put on the armor and AWAY TO THE FIGHT! Do not lose any time! Let us cry, "How much longer shall the devil flaunt his insolent banner in the face of God's children?"

Come, ZION, let us CONQUER or let us die!

The hymn—"I SURRENDER ALL"—was then sung.

All to Jesus I surrender,
All to Him I freely give;
I will ever love and trust Him,
In His presence daily live.

CHORUS—

I surrender all;
All to Thee my blessed Savior,
I surrender all.

All to Jesus I surrender,
Humbly at His feet I bow;
Wordly pleasures all forsaken,
Take me, Jesus, take me now.

All to Jesus I surrender,
Make me, Saviour, wholly Thine;
Let me feel the Holy Spirit,
Truly know that Thou art mine.

All to Jesus I surrender,
Lord, I gave myself to Thee;
Fill me with Thy love and power,
Let Thy blessing fall on me.

All to Jesus I surrender,
Now I feel the sacred flame,
Oh, the joy of full salvation!
Glory, glory to His Name!

GENERAL OVERSEER: My brothers and sisters, if you are not ready to make a full consecration today, what more do you want said? Do you want me to literally drop dead on this platform in order to get you to make a full surrender? It would be easier to die outright than to die as I have this afternoon. I have poured out my heart's blood that you might get to God and be ready for the coming of the King.

Now, while we sing this next hymn are there not others here who are ready to take their stand and give their hearts to God? What is the use to fool around until you are smitten down by the hand of Death? It will be too late then.

Please sing the hymn—"WHY NOT NOW?"

While we pray, and while we plead,
While you see your soul's deep need,
While your Father calls you home,
Will you not, my brother, come?

CHORUS—

Why not now?
Why not come to Jesus now?

You have wandered far away,
Do not risk another day;
Do not turn from God your face,
But today accept His grace.

In the world you've fail'd to find
Aught of peace for troubled mind;
Come to Christ, on Him believe,
Peace and joy you shall receive.

Come to Christ, confession make;
Come to Christ and pardon take;
Trust in Him from day to day,
He will keep you all the way.

After the Right Hand of Fellowship had been extended to new members and the Ordinance of the Lord's Supper had been observed, the CHOIR marched out, singing in RECESSIONAL: "FADING, STILL FADING, THE LAST BEAM IS SHINING."

Fading, still fading, the last beam is shining;
Father, in Heaven, the Day is declining.
Safety and innocence fly with the light,
Temptation and danger walk forth with the night.
From the fall of the shade till the morning bells chime,
Shield me from danger, save me from crime.

REFRAIN—

Father, have mercy, Father, have mercy,
Father, have mercy, thro' Jesus Christ our Lord.

Father in Heaven, oh, hear when we call;
Hear, for Christ's sake, Who is Saviour of all.
Feeble and fainting, we trust in Thy might;
In doubting and darkness, Thy love be our light.
Let us sleep on Thy breast when the night-taper burns.
Wake in Thy arms when morning returns.

The GENERAL OVERSEER then pronounced the

— BENEDICTION —

May the Grace of our Lord Jesus the Christ, the Love of God the Father, and the Sweet Fellowship of the Holy Spirit be with you one and all, now and for evermore. Amen.

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Leaves of Healing

Zion Because of her Spiritual Credentials Attracts a Worldwide Attention

WEBB, Sask., Canada, November 23, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

"Peace to thee!"

It is a pleasure to me to give my testimony as to how I found God and ZION. I was tossed like a piece of wood on a stormy sea before I found peace in God's Word. I was almost a total wreck before I took hold of God's promises to us through His Dear Son.

I looked among the different churches for many years for the true Light; but I could not find a church that had the spiritual credentials and that could fight the kingdom of darkness in a successful way. I did not know whether to laugh or cry when I summed up the true situation.

I joined the Church of Christ, but I soon found that the world, the flesh, and the devil had full control there; so I was only a member for a short time. During this time the Word of God was my Compass.

I have always liked to read the Word, because it is so simple that even a child can understand it. It is now over twenty years since I began to pay attention to God's Word and His promises.

About fourteen years later, I went to visit a lady who was a cripple. She had to be wheeled about in a chair. On a chair near her I saw about eight copies of LEAVES OF HEALING. I picked up one copy and started to read. I had heard something about ZION, but I did not know the true situation. The lady saw that I was interested in the LEAVES OF HEALING, and told me to take one. I continued reading, and at last she said that I could have them all. I did not like to take all the papers from her, and I told her so; but she told me to take them, as she could get more.

I enjoyed reading them more than anything else I had ever read, and I sent in my subscription at once. The Bible became more interesting to me than ever before.

I have not taken any medicine for the last twenty-two years. I always thought that God was the Healer of His people who trusted in Him and waited on Him to fulfil His promises.

This has been a new world to me from the time I commenced to read the Bible. If it had not been for the Word of God and for ZION, I should have been in my grave years ago. God has been good to me.

There is nothing that can shake or destroy ZION. We want to believe in God's Word more than ever. Our battle-line reaches from the north pole to the south pole—all the world is our battlefield.

ZION has the spiritual credentials, and fights the kingdom of darkness on spiritual grounds. That is the reason that there is such a howl raised when ZION comes along with her siege guns. Nothing can stand against ZION. The best forts in the world go down like a cloud of dust.

I do thank God for ZION. It is the only spiritual light that attracts attention in the world today.

Let us go forward stronger than ever! The world is waiting for us! ZION soldiers have the kind of ammunition that the world needs.

Yours in the Master's Service,
(Signed) "G. J. SENANDER."

Praises God for His Keeping Power in Family

ZION CITY, Illinois, November 23, 1914.

REV. E. L. CAREY,
Zion City, Illinois.
Beloved Apostle:

"Peace to thee!"

Enclosed find tithes in envelope; also check for a small offering for the Special Field Work.

I desire to thank and praise God for His goodness to us as a family, and for His Keeping Power.

May God richly bless all ZION at this time, also our beloved General Overseer, with every needed blessing! This is our daily prayer.

Faithfully your brother in the Christ,
(Signed) "T. H. FERGUSON."

LEAVES OF HEALING

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 God's Law of Tithing?—Mal. 3:8-12....Read Leaves of Healing
 God's Last-Hour Evangelizing Church?—Matt. 20:6-16Read Leaves of Healing

It Will Startle You—Then Help You—If You Forsake Sin

Edited by **WILBUR GLENN VOLIVA**

(Successor to John Alex. Dowis)

General Overseer of the Christian Catholic Apostolic Church
in Zion

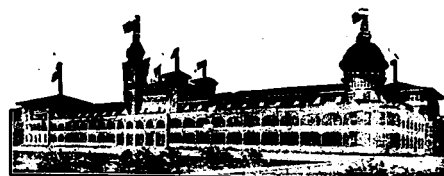
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WILBUR GLENN VOLIVA

ZION HOME



Conducted by Wilbur Glenn Voliva, General Overseer of the
Christian Catholic Apostolic Church in Zion.

The attention of the sick everywhere is called to Zion Home—the largest Divine Healing Home in the world; located in Zion City, Lake County, Illinois, U. S. A.

Zion City is located midway between Chicago and Milwaukee on the Chicago & Northwestern Railway, and also the Chicago & Milwaukee Electric Railway.

Zion Home is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. The dining room is 60x90 feet, having a seating capacity of 400. The lunch room is 36x36 feet, and will seat 75 at one time. There are four large verandas, with a combined length 680 feet, a roof garden 35x50, and a tower 70 feet high, affording a view of great expanse over City and Lake. The building is illuminated by 1200 electric lights.

Zion Home is not a hotel, but is for the accommodation of the members of the Christian Catholic Apostolic Church in Zion only; or for those who, by invitation, accept hospitality therein; it being expressly understood that any guest ceases to be such, and may be forthwith expelled with baggage, upon violation of, or failure to conform to, any of the rules and regulations of said Church or Home, particularly those against profanity, obscenity, card-playing, dancing, and the use of pork, oysters, or medicines, or anything for human food forbidden by God to be eaten, in the seventh to the nineteenth verse of the fourteenth chapter of Deuteronomy.

RATES

EUROPEAN PLAN

75 cents per day and up;
Per week \$5 and up.

AMERICAN PLAN

\$2 per day and up.
Rates per week on request.

MEETINGS AT ZION HOME

Morning Worship at 9:00 a. m. daily, except Lord's Day.
Evening Worship 8:00 p. m.

DIVINE HEALING MEETINGS

Every Tuesday at 2:30 p. m., and every Friday at 10 a. m. There are no charges made of any kind (except as above stated for room and board.) Free-will offerings only are received.

Letters requesting prayer for healing may be addressed to Wilbur Glenn Voliva, Administration Building, Zion City, Lake County, Illinois, U. S. A., with the words, on the lower left-hand corner of the envelope, "General Ecclesiastical Secretary."

In writing for prayer for healing, kindly answer the following questions.

Name in full
State whether Mr., Mrs. or Miss.

Residence
Be Sure to give Post Office and State.

Age Occupation

Church of which a member

Name and address of Doctors who have treated your case

Particulars of sickness

Remarks as to spiritual condition

This request sent by

Blank Prayer request form may be had on application.

If you wish to have a time set for prayer, kindly say so in writing.

ZION

Six Per Cent. Real Estate First Mortgage

Serial Gold Bonds

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent. (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. Hurd Clendinen

General Manager

Administration Building

Zion City, Illinois

Shiloh Tabernacle

*Is the center of interest in
Zion City*

¶ The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.

¶ All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

¶ Organ recital every Wednesday, 3:30 to 4:00.

(For Complete Information, from Week to Week,
Concerning the Christian Catholic Apostolic Church
in Zion, Subscribe for LEAVES OF HEALING)

**WANTED: A MAN OR WOMAN IN EVERY
COUNTY TO SELL**

**Sanitary Brushes, Dustless Mops
Dusters and Guaranteed Brooms**

For Particulars Address

UNITED BRUSH CO., Zion City, Illinois
C. W. OAKES, Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

Zion in Minneapolis

Regular Meetings of the Christian Catholic Apostolic Church in Zion in Minneapolis are held in the

TUTTLE CHURCH BUILDING COR. BLAISDELL AVE AND 27TH STREET

Lord's Day Meetings

Bible School at 2:00 P.M.
PRINCIPAL MEETING at 3:00 P.M.
Praise and Testimony Meeting at 7:45 P.M.

Divine Healing Meeting

Every Wednesday at 2:45 P.M.
(Special Teaching and Prayer for the Sick)

Praise, Prayer and Testimony Meeting

Every Wednesday at 8:00 P.M.

Rev. Wm. S. Peckham
Apostle-in-Charge
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913

Rev. Samuel F. Huston
Assistant
1221 Nicollet Ave.
Phones: Nicollet 2309; Center 3390

Zion in Cincinnati

TABERNACLE: 123 West 12th Street

EVANGELIST AUGUST HAMMOCK in Charge

Principal Service

Lord's Day Services at 3:00 p.m. and 8:00 p.m.
Junior Services at 2:00 p.m.

Mid-Week Meeting

Thursday Evening, at 8:00 p.m.

Divine Healing Meeting

Wednesday Afternoon, at 2:45 p.m.

Evangelistic Services Every Thursday Evening at 7:45 p.m.

EVERYBODY WELCOME

ALL SEATS FREE

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber

Zion Messages

MAY NOW BE HAD FROM
Zion Publishing House
Administration Bldg., Zion City, Ill.

ARE YOU A CHRISTIAN? CHRISTIAN SCIENCE EXPOSED

ZION INSTITUTIONS AND INDUSTRIES

(Wilbur Glenn Voliva)

Try our
Peerless
Soda
Crackers

They are simply
delicious—
bulk or package

Wedding
Cakes,
Birthday
Cakes, etc.

given very careful
attention.

BAKING INDUSTRY

Manufacturers of A Full Line of

*Dependable
Baked Goods*

of the Highest Quality

PHONE 21

Printing and Publishing House

Designers, Printers & Binders

Phone 20

ZION CITY,

ILLINOIS

**"Zion Made
By
Zion Maids"**

*Which Denotes
Excellent
Quality
and
Superior
Workmanship*

Is the Brand on our Handkerchiefs, Aprons, etc.

Apron & Handkerchief Factory

Telephone No. 63

ZION CITY, ILLINOIS

OFFICE SUPPLY

Complete equipment for your office

We can furnish you anything you may require
for your office. Our goods give satisfaction.

Drop us a card and our salesman will call and
show you our line.

DENTAL Department

(WILBUR GLENN VOLIVA)

PHONE NO. 20

Room No. 216
Administration Building
Zion City, Illinois

Residence Phone 128-W

BUILDING INDUSTRY

Sells Lumber, Lath, Shingles, Etc.

Now is the time to buy your screens before the
flies come. Come early and avoid the rush.
Give us a trial. Bring us your plans and specifications.
Phone 27.

To Out-of-Town Members and Friends

We have a number of Zion People throughout
the country who are banking with us, both in
Savings and Checking Accounts. Why don't you?
In this time of safe and prompt mail service, it
can be done very conveniently. Why not start an
account now, if you want to help build up Zion
Institutions and Industries and extend this work?
Is YOUR money being used for the extension of
the Kingdom of God? Respectfully,

W. Hurd Clendinen, General Manager

Administration Building

This Building is located on Elijah Ave.,
not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will
be found the offices of the general staff of Zion
Institutions and Industries. On the right of the
hallway are the offices of the LEAVES OF
HEALING.

Room 100 is occupied by the Office Supply.

On the second floor will be found the General
Overseer's offices and the offices of the entire
Ecclesiastical and Leaves of Healing staff.

ZION INSTITUTIONS & INDUSTRIES

WILBUR GLENN VOLIVA

Christian Business Co-operation

IF THESE three words were thoroughly understood and applied, they have the power to revolutionize the world. ¶ Any of these three words taken separately are good, but could never accomplish any great work. ¶ Zion's problem is to demonstrate to the world how to combine the three and bring about the great climax, The Establishment of God's Kingdom. ¶ Zion Institutions and Industries are simply the natural outcome of these three words or principles coming together. ¶ It now remains for us to forge ahead, to keep enlarging and improving, and nothing can prevent the desired issue. ¶ We must firmly believe that "The earth is the Lord's, and the fulness thereof" although at the present time the devil has most of it under his control; he is a strong believer in Business Co-operation but not in Christian. ¶ At this point then lies our greatest task, how to control and bring the wealth of the world into Christian Business Co-operation. There are many ways of getting rich and doing it quickly, but this is not the issue. ¶ CHRISTIAN BUSINESS CO-OPERATION means (Each for all, and All for each, for Christ's sake.) Are we applying this rule in all our transactions? The one point we wish to emphasize here is in regard to the Stores Department. Everything you purchase that is made or produced in Zion by Zion labor is Christian Business Co-operation. Your money does many times more good, you help to employ other Zion people, who in turn pay their tithes and do their trading here, the profit of which enables other investments to be made and other Industries to be launched forming an ever lengthening chain of Christian prosperity. ¶ In contrast, money that is sent to other cities for goods, simply provides employment and capital for others to fight against us for "he that is not for us is against us."

¶ We hope everyone will see the importance and duty of conserving all our interests where ever possible in Zion for Zion products. A new price list is ready and will be gladly mailed to any address on application. ¶ The Zion Tailoring Department employs all Zion labor, and we look forward to the time when by your Christian Business Co-operation we shall be able to produce everything from the sheep to the completed garment, forming one of Zion's greatest institutions, not only supplying goods for Zion City but the "Zion Brand" clothes for every city.

CREAMERY DEPARTMENT

All Milk is Pasteurized and Cleansed,
therefore safe.

Our specialty, BRICK ICE CREAM for Parties
Any color or flavor

CANDY FACTORY

"Purity" The Zion Brand

It's the goods that fit the name, and the name that fits the goods

All prices from 15c a lb. up.
Fancy boxes filled to order at any price.

FEED DEPARTMENT

We are not satisfied with anything but the best.

Why should you be?

That's why we solicit your trade.

FUEL DEPARTMENT

Until September 1st, you can save 40c per ton on Soft Coal

Until August 1st, you can save 20c per ton on Hard Coal

You can save a dollar a load on our home cut
Hickory and Oak

Price List of all Zion Products
free on application.

Write for special terms to agents.

BLACKSMITH SHOP

Everything in General Smithing.

Wood or Metal Work

Prices right.

Prompt attention.

AUG 10 1915

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 19.

ZION CITY, ILLINOIS, AUGUST 7, 1915

Price Five Cents

ZION HOME

Is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guestrooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. There are four large verandas, with a combined length of 680 feet, a roof garden 35x50, and a tower 70 feet high. The building is illuminated by 1200 electric lights.

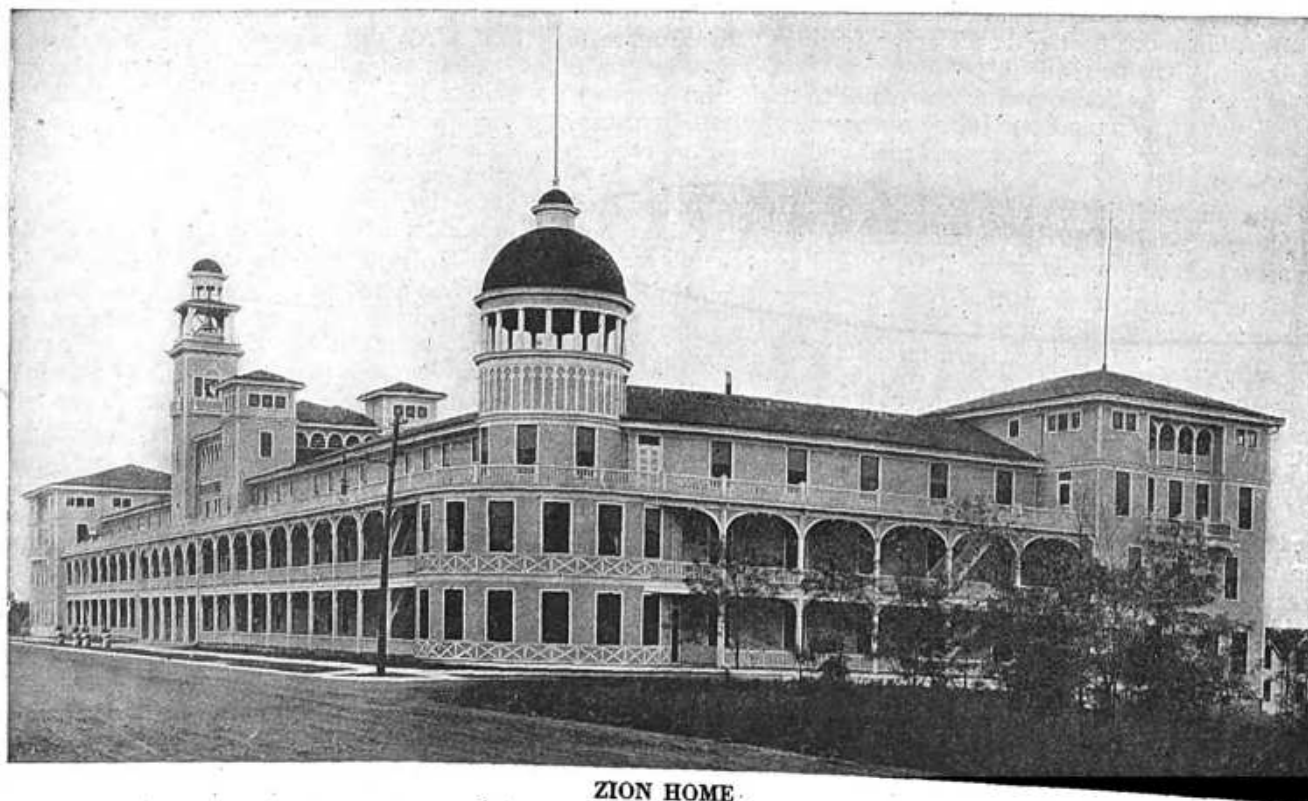
We are happy to inform all officers, members and friends of ZION that we have begun the great task of renovating and refurnishing this building,

so that it will be, in many respects, in far better condition than when first built.

Almost the entire second floor and the greater part of the third floor, in the south division of the building, will be reserved for transient guests.

One entire section of the first floor, in the north division, will be reserved for the sick who come to ZION Home for teaching and for prayer.

Rooms in the south division, newly



ZION HOME

papered and newly furnished, including all necessary service, may be had by guests, either by the day, by the week, or by the month.

We ask the prayers and cooperation of all in helping to make ZION Home a great blessing to multitudes from the north, east, west and south.

An announcement will appear in next week's issue of LEAVES OF HEALING, giving details as to rates.

Persons desiring rooms in the north division for light housekeeping, or persons wishing to come to the Home for teaching and for prayer, or guests who may want rooms in the south division by the day, week or month, may write to

BENJAMIN SWEENEY,

Manager, Zion Home,
Zion City, Illinois.

Thy Pound Hath Gained Ten Pounds

OR RELIGION AND BUSINESS

By Elder O. L. Tindall

MOST MEN spend their lives in business of one kind or another. Even what are called "professions" are business occupations.

Most men spend their lives in making money. That is what they live and labor for—to gain money. That is the order of things in this world.

In choosing an occupation, men are largely governed in their choice by what will yield the most profit financially.

It is a part of the curse that a man shall earn his bread by the sweat of his brow—that is, by honest toil. A lazy, shiftless sluggard has no claim upon God or man for bread, or for a living.

God expects a man to be DILIGENT IN BUSINESS!

"If any will not work, neither should he eat," said the Apostle Paul.—2 Thessalonians 3, 10.

The Lord said that the wicked and slothful servant, who did nothing, should be cast out into outer darkness, where there would be weeping and gnashing of teeth.

It is right that men should do business of some kind—should farm, or become mechanics or merchants or follow the profession of a lawyer or a teacher; and the world says the medical profession is very respectable, and often very remunerative. Zion puts that profession where the Bible does—among the SORCERS, and users and vendors of poisons and drugs—and says, "Miserable physicians are ye all!" You take all the poor invalids' money and leave them worse than when you found them, and you kill more people than war or famine; you are more to be dreaded than pestilence!

The question for a man to solve and to decide is:

HOW AND WHERE DOES RELIGION COME IN WITH BUSINESS?

Do they mix, or are they separate? and what is the relation between them?

We must admit that they are both from God. He has commanded us to LABOR six days, as well as to rest and keep holy the seventh. The one is as much from God as is the other.

It is pleasant to think that God is interested in Monday as well as in Sunday. It is a terrible thing to desecrate the Sabbath Day, and we say it is likewise a terrible thing to desecrate any other day of the week.

Some men make a god of the Sabbath. Their religion consists chiefly in the observance of the seventh day.

We are to serve God EVERY DAY IN THE WEEK, for God takes account, we are told in the Word of God, of all the deeds and works done in the body. We are to love God with all our heart and all our soul and all our mind, and with all our strength. That means that we are to serve Him with all these. It does not refer to a *feeling*, simply, or to an emotion of the sensibilities: it means that a man is to put into his religion all his strength and abilities. That means a service seven days in the week.

We are not to call the work of farming, or merchandising, or law secular in the sense that God has nothing to do with it. A man needs God as much on Monday as on Sunday.

James says that a man has no right to say he will go into a certain city and buy and sell and get gain, or do business, for a year.

"For that ye ought to say, If the Lord will, we shall live, and do this, or that."—James 4:15.

"Oh, no," says the man, "the Lord has nothing to do with my buying and selling. He has to do with my eternal salvation—with my spirit only." This passage of Scripture indicates that God has to do with your business.

The reason men fail ninety-five times out of a hundred (which is the case), is because, in the first place, they are not where the Lord wants them to be.

God has a place for every man who comes legitimately into the world. He has promised to direct all of a man's ways and order his steps.

Moses and the children of Israel were not the only ones who were in need of and were promised, a "pillar of cloud by day and a pillar of fire by night." The rest of mankind are traveling through quite as barren a wilderness as were Moses and the children of Israel. It may be a little different, but yet it is a desert and dark waste—and, alas! how few ever find their way through to the Promised Land!

God Himself is in all kinds of business. He is in the farming business. He owns all the land, and only leases it to men; and He expects His share of the fruit, as Jesus taught by the parable of the vineyard and the wicked husbandmen who would not pay the portion of fruit they agreed to give to their lord, but stole the farm and took possession of it as their own.

Most of the farmers of today do the same. They never recognize God as the Owner of their farms; neither do they give Him any rent. That parable covers the whole world at the present time.

God is in the mining business. He owns and has made the gold and silver and copper and coal mines. He is in the stock business, the horticultural business, the agricultural business, the fish business, etc. All these are proper occupations for God's children. They are not a curse *per se*, although the most of them are now held and run by the devil and his agents. God has given them to His children as a blessing, and has promised to bless His servants who use them, and do not abuse them.

"All things are yours," said Paul the great apostle; and among other things, he mentioned the world. Use it, but do not abuse it.—See 1 Corinthians 3, 21-23.

Much of the sin of the world is caused by the abuse of a good thing. The sun is a good thing, but to worship it, as do the heathen, is the sin of idolatry. The old Egyptians worshiped the river Nile, and so worshiped the creature instead of the Creator, and turned the blessing of God into a curse.

It is the same way with money, or riches. God has promised to bless a man in basket and in store, in his fields, in his flocks and herds, in the city, and in his home and body. He has promised to bless the labor of the diligent hand, and to give a man an abundance. If he will use it in a legitimate way, his talent, or pound, will yield him five pounds, or ten.

Thrift and prosperity are promised to the faithful and good and obedient servant.

The man who gained ten talents used his one talent, but he did not claim it as his own. He did not say, "MY POUND has gained ten pounds." No! But "Thy pound hath gained ten."

This is fundamental—to acknowledge God in your business. If you have ability to gain and accumulate money, the ability comes from God, as well as the property—the land, the gold, or the cattle.

Money is not to be accumulated for one's self.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.—Matthew 6:19.

We are commanded to work with our hands—and for what? Why labor and toil? Is it simply for meat and drink and clothes and shelter? What does the Bible say?

"Let him who stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him who needeth."—Ephesians 4:28.

That is the object of labor and of accumulating money: to use it for doing good.

Paul's instruction to the rich was, "that they be not high-minded, nor trust in uncertain riches, but in the Living God, Who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate."—I. Timothy 6:17, 18.

Money is a great power for good, or for evil. It may bless or it may curse a man.

We have some noble examples of rich men. Job was rich, and Abraham, the father of the faithful, and Jacob, who paid his tithes, as did also Abraham. David prospered in this world's affairs, but he was a man who would not defile himself, nor deny his Lord. He stood the tests of a true servant of God. He sought not his own.

Joseph had a corner on all the corn in Egypt, but he did not use it for himself. He did not worship Mammon! He did not fall into any of the sins of which Paul speaks. He was not "highminded" and oppressive to the poor, but rather laid up, so as to save the poor and the needy, and to be a benefactor.

It was a rich man who came and begged for the body of our Crucified Lord and laid it in his own new tomb.

Zaccheus was a rich man, but Christ saved him. He had the right spirit. He gave half of his goods to the poor, and was ready to restore four-fold to any man whom he had wronged by false accusation.

On the other hand, riches have been the ruination of millions, and the dangers of riches are very great—so great that Jesus said it was easier for a camel to go through the eye of a needle than for a rich man to enter into THE KINGDOM OF HEAVEN.

"For the love of money is the root of all evil;" 1 Timothy 6, 10, or of all kinds of evil. Most men make a god of money. Christ called it "the deceitfulness of riches." It is more deceitful and deadly than is the wine-cup—the red wine that "moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Proverbs 23:31, 32.

Covetousness, which is idolatry, is the root of riches, generally.

Mammon, or riches, is the god of this world, and most men would sell their souls for it. Judas was not the only man who has sold his Lord for thirty pieces of silver.

Money and property should be held only as a trust, and be ready at any time to be surrendered at the Lord's command. "Go, sell all that thou hast!" should be obeyed without a word or a sigh when our Lord says the word; for it is "THY POUND," not mine.

If all the money of ZION were consecrated to God, a greater work would be done for our Lord and Master, Who has done so much for us.

Surely the Lord hath need of it! Who will withhold it?

"Honor the Lord with thy substance, and with the firstfruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Proverbs 3:9, 10.

TESTIMONIES

Desires to Encourage Zion in Her Good Work

WESTBORO, Missouri, November 12, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City Illinois.

Dear General Overseer:

"Peace to thee be multiplied!"

It was in the fall of the year of 1905 that the LEAVES OF HEALING were given to me by two ZION members. Through these members and the LEAVES OF HEALING, I obtained some information as to the ZION teaching, and a description of ZION CITY.

About that time, ZION's testings began, and it was that very thing that impressed me—that that was something more than the churches of today had.

I sent in my subscription to the LEAVES OF HEALING and kept posted, and I felt that I could see the hand of God in it all; and I have been a steady subscriber ever since.

I experienced great blessing as God's child when in my twenty-fourth year, but I never joined any Church. I was greatly encouraged, after reading the LEAVES OF HEALING, as I could see that the teaching was Scriptural. It was the real Bread of Life to me.

In the fall of 1912 I made up my mind I was going to visit ZION CITY, and decided that I would be baptized while there. Although I had been sprinkled when small, I told people that I should never feel satisfied unless I was baptized by Triune Immersion. So my mother and I were baptized.

While in ZION CITY, I filled out my application as a member of the Christian Catholic Apostolic Church in ZION.

I have given away many LEAVES OF HEALING, and have sent for extra copies to distribute; also some tracts. I see so much of that kind of work to do, and I wish I could do more. It is sad to see how almost every one is so indifferent as to the right way.

When I reflect upon the goodness and mercy of God, and count His blessings one by one, I realize that they are in number as the sands of the sea. I can never praise God enough.

What I have done and what I do seems so small; but I desire to encourage ZION in her good work and to do my part better than ever before.

I pray that God may bless you always, and make you a still greater blessing to humanity.

Trusting and hoping that ZION workers will be sent of God to work in this part of the country, I am

Your sister in the Christ,

(Signed) "MRS. SARAH BUNN."

Brought into Zion Through Leaves of Healing thrown away in a Waste Basket

ZION CITY, Illinois, November 2, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

LEAVES OF HEALING found me when Dr. Dowie was visiting New York. The LEAVES OF HEALING were sent to Newtown Square, Pennsylvania, where I then lived. The people to whom they were sent did not seem to care for them, and so threw them in the waste basket. It was my place to carry out the waste baskets and burn the papers. While doing this, I saw LEAVES OF HEALING for the first time.

I read it during the next week, and told the people about the house that I was reading it. They made out that Dr. Dowie was a bad man, and that they had him in prison, where they said he ought to be. I would not agree with them, and they would not let me read any more of the LEAVES OF HEALING. At last I subscribed for myself, and took fourteen each week to distribute. I kept this up for more than two years, and I also subscribed for other people.

The LEAVES OF HEALING made the Bible a New Book to me, and I wanted others to see that chewing, smoking, reading Sunday newspapers, eating pigs, and taking medicine were sins.

Six years ago, I asked God to heal me when I was very sick, and He answered my prayers. I had no one to pray for me then, as I was alone taking care of the house, the owners having gone to California to spend the winter. I was feeling very badly. My friends sent for a doctor to come to give me medicine. I told him that I would not take it. He said I would either have to take it or go to the hospital; but I would not submit.

The next morning they told me to get ready, for they were coming to take me to the hospital. I said to them: "You need not bother, for I am well this morning. My work is all done." They were very much surprised.

Now I wish to speak of my last illness. On October 12th, I was taken with a pain in my breast. I was very sick for two days and two nights. On the morning of the third day I went over to see Mr. Ruby, one of my neighbors, and he and his wife took the best of care of me.

I am thankful to God for their prayers, and also for the prayers of Elder Reder. I have no more pain now.

I am

Faithfully yours,

(Signed) "L. H. KELLIHAN."

Subscribe for
Leaves of Healing

\$250,000

Two Hundred Fifty Thousand Dollars

FOR

ZION INSTITUTIONS AND INDUSTRIES

AND

THE ZION ESTATE

During the Next Seven Months

Every Officer, Member and Friend of Zion

Should Respond TODAY

I Will

1. Purchase today \$ of Farm Land.
2. Purchase today \$ of Acre Tracts.
3. Purchase today \$ of City Lots.
4. Purchase today \$ of Residential Property.
5. Purchase today \$ of College Bonds.
6. Invest today \$ in Zion Institutions and Industries
for Years,
..... Months.
7. Invest today \$3000 or more for 5 years or more as loan on Real Estate.
8. Invest today \$ on the of each and every month in the
Redemption Fund.
9. Deposit today \$ in Savings Department of Zion Bank.
10. Deposit today \$ in Checking Department of Zion Bank.

Remarks
(Name in Full)
(Address)

Address W. HURD CLENDINEN, General Manager,
Administration Building, ZION CITY, ILLINOIS



Walter J. Mollett
Digitized by Google

Handwritten text, possibly a signature or date, located in the center of the page.

WATCH THIS TABLE

August

1st WEEK Sunday, August 1, 1915
Monday, August 2, 1915
Tuesday, August 3, 1915
Wednesday, August 4, 1915
Thursday, August 5, 1915
Friday, August 6, 1915
Saturday, August 7, 1915

2nd WEEK Sunday, August 8, 1915
Monday, August 9, 1915
Tuesday, August 10, 1915
Wednesday, August 11, 1915
Thursday, August 12, 1915
Friday, August 13, 1915
Saturday, August 14, 1915

3rd WEEK Sunday, August 15, 1915
Monday, August 16, 1915
Tuesday, August 17, 1915
Wednesday, August 18, 1915
Thursday, August 19, 1915
Friday, August 20, 1915
Saturday, August 21, 1915

4th WEEK Sunday, August 22, 1915
Monday, August 23, 1915
Tuesday, August 24, 1915
Wednesday, August 25, 1915
Thursday, August 26, 1915
Friday, August 27, 1915
Saturday, August 28, 1915

5th WEEK Sunday, August 29, 1915
Monday, August 30, 1915
Tuesday, August 31, 1915

September

Wednesday, September 1, 1915
Thursday, September 2, 1915
Friday, September 3, 1915
Saturday, September 4, 1915

6th WEEK Sunday, September 5, 1915
Monday, September 6, 1915
Tuesday, September 7, 1915
Wednesday, September 8, 1915
Thursday, September 9, 1915
Friday, September 10, 1915
Saturday, September 11, 1915

7th WEEK Sunday, September 12, 1915
Monday, September 13, 1915
Tuesday, September 14, 1915
Wednesday, September 15, 1915
Thursday, September 16, 1915
Friday, September 17, 1915
Saturday, September 18, 1915

8th WEEK Sunday, September 19, 1915
Monday, September 20, 1915
Tuesday, September 21, 1915
Wednesday, September 22, 1915
Thursday, September 23, 1915
Friday, September 24, 1915
Saturday, September 25, 1915

9th WEEK Sunday, September 26, 1915
Monday, September 27, 1915
Tuesday, September 28, 1915
Wednesday, September 29, 1915
Thursday, September 30, 1915

October

Friday, October 1, 1915
Saturday, October 2, 1915

10th WEEK Sunday, October 3, 1915
Monday, October 4, 1915
Tuesday, October 5, 1915
Wednesday, October 6, 1915
Thursday, October 7, 1915
Friday, October 8, 1915
Saturday, October 9, 1915

11th WEEK Sunday, October 10, 1915
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Wednesday, October 13, 1915
Thursday, October 14, 1915
Friday, October 15, 1915
Saturday, October 16, 1915

12th WEEK Sunday, October 17, 1915
Monday, October 18, 1915
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Wednesday, October 20, 1915
Thursday, October 21, 1915
Friday, October 22, 1915
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13th WEEK Sunday, October 24, 1915
Monday, October 25, 1915
Tuesday, October 26, 1915
Wednesday, October 27, 1915
Thursday, October 28, 1915
Friday, October 29, 1915
Saturday, October 30, 1915

14th WEEK Sunday, October 31, 1915

November

Monday, November 1, 1915
Tuesday, November 2, 1915
Wednesday, November 3, 1915
Thursday, November 4, 1915
Friday, November 5, 1915
Saturday, November 6, 1915

15th WEEK Sunday, November 7, 1915
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Wednesday, November 10, 1915
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Friday, November 12, 1915
Saturday, November 13, 1915

16th WEEK Sunday, November 14, 1915
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17th WEEK Sunday, November 21, 1915
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Wednesday, November 24, 1915
Thursday, November 25, 1915
Friday, November 26, 1915
Saturday, November 27, 1915

18th WEEK Sunday, November 28, 1915
Monday, November 29, 1915
Tuesday, November 30, 1915

December

Wednesday, December 1, 1915
Thursday, December 2, 1915
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Saturday, December 4, 1915

19th WEEK Sunday, December 5, 1915
Monday, December 6, 1915
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20th WEEK Sunday, December 12, 1915
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21st WEEK Sunday, December 19, 1915
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Tuesday, December 21, 1915
Wednesday, December 22, 1915
Thursday, December 23, 1915
Friday, December 24, 1915
Saturday, December 25, 1915

22nd WEEK Sunday, December 26, 1915
Monday, December 27, 1915
Tuesday, December 28, 1915
Wednesday, December 29, 1915
Thursday, December 30, 1915
Friday, December 31, 1915

January

Saturday, January 1, 1916

23rd WEEK Sunday, January 2, 1916
Monday, January 3, 1916
Tuesday, January 4, 1916
Wednesday, January 5, 1916
Thursday, January 6, 1916
Friday, January 7, 1916
Saturday, January 8, 1916

24th WEEK Sunday, January 9, 1916
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Thursday, January 13, 1916
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25th WEEK Sunday, January 16, 1916
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26th WEEK Sunday, January 23, 1916
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27th WEEK Sunday, January 30, 1916
Monday, January 31, 1916

February

Tuesday, February 1, 1916
Wednesday, February 2, 1916
Thursday, February 3, 1916
Friday, February 4, 1916
Saturday, February 5, 1916

28th WEEK Sunday, February 6, 1916
Monday, February 7, 1916
Tuesday, February 8, 1916
Wednesday, February 9, 1916
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Friday, February 11, 1916
Saturday, February 12, 1916

29th WEEK Sunday, February 13, 1916
Monday, February 14, 1916
Tuesday, February 15, 1916
Wednesday, February 16, 1916
Thursday, February 17, 1916
Friday, February 18, 1916
Saturday, February 19, 1916

30th WEEK Sunday, February 20, 1916
Monday, February 21, 1916
Tuesday, February 22, 1916
Wednesday, February 23, 1916
Thursday, February 24, 1916
Friday, February 25, 1916
Saturday, February 26, 1916

31st WEEK Sunday, February 27, 1916
Monday, February 28, 1916
Tuesday, February 29, 1916



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Persons receiving the LEAVES OF HEALING need not hesitate to accept them from the Post Office, as all subscriptions have been paid for in advance by someone, and will be promptly discontinued at time of expiration.

ZION CITY, ILLINOIS, AUGUST 7, 1915

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EVERY OFFICER, MEMBER,
AND FRIEND OF ZION

SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

SPECIAL NOTICE

Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in ZION, a large and exceptionally good picture of whom forms a supplement of this issue of LEAVES OF HEALING, is planning a series of Addresses to be delivered in the City of Chicago, commencing in September, and to continue every Lord's Day for eight months.

This series of meetings will be held in Central Zion Tabernacle (Plymouth Church Building), on the east side of Michigan Avenue, between Twenty-fifth and Twenty-sixth Streets.

The General Overseer purposes in these meetings to elucidate the plain, unmistakable teaching of God's Word concerning THE KINGDOM, both for this age and for the age to follow.

ZION Seventies from ZION CITY, and from Chicago and elsewhere, will visit from house to house with printed announcements of these meetings, and personally invite people to the meetings. It is to be expected that the religious world will be greatly stirred to renewed efforts in support of the Gospel truths, ideas, and ideals; and it is also to be expected that the devil will receive many prods for his part in cursing individual humanity with sickness and trouble, and for making the nations of the world to fly at one another in the horrible ravages of war.

ZION everywhere should pray morning, noon, and night—in fact, all the time—that the Spirit of God will lead the General Overseer and all ZION in this most important campaign against sin, and in the bold stand for righteousness and the rule of God in the lives of men and among the nations of earth.

The picture supplement should be framed and hung in every ZION home, because, in days to come, it will be a reminder of the man who, in these dark days of agnosticism and infidelity, has dared to stand in one of the greatest cities of the world and declare that only by heeding the teachings of God's Word can men and nations be truly happy, prosperous, and fulfil the duty they came into being to do.

THEODORE FORBY,
General Associate Editor.

ZION IN CHICAGO

WILBUR GLENN VOLIVA

General Overseer of the Christian Catholic Apostolic Church in Zion.

WILL DELIVER ADDRESSES

IN

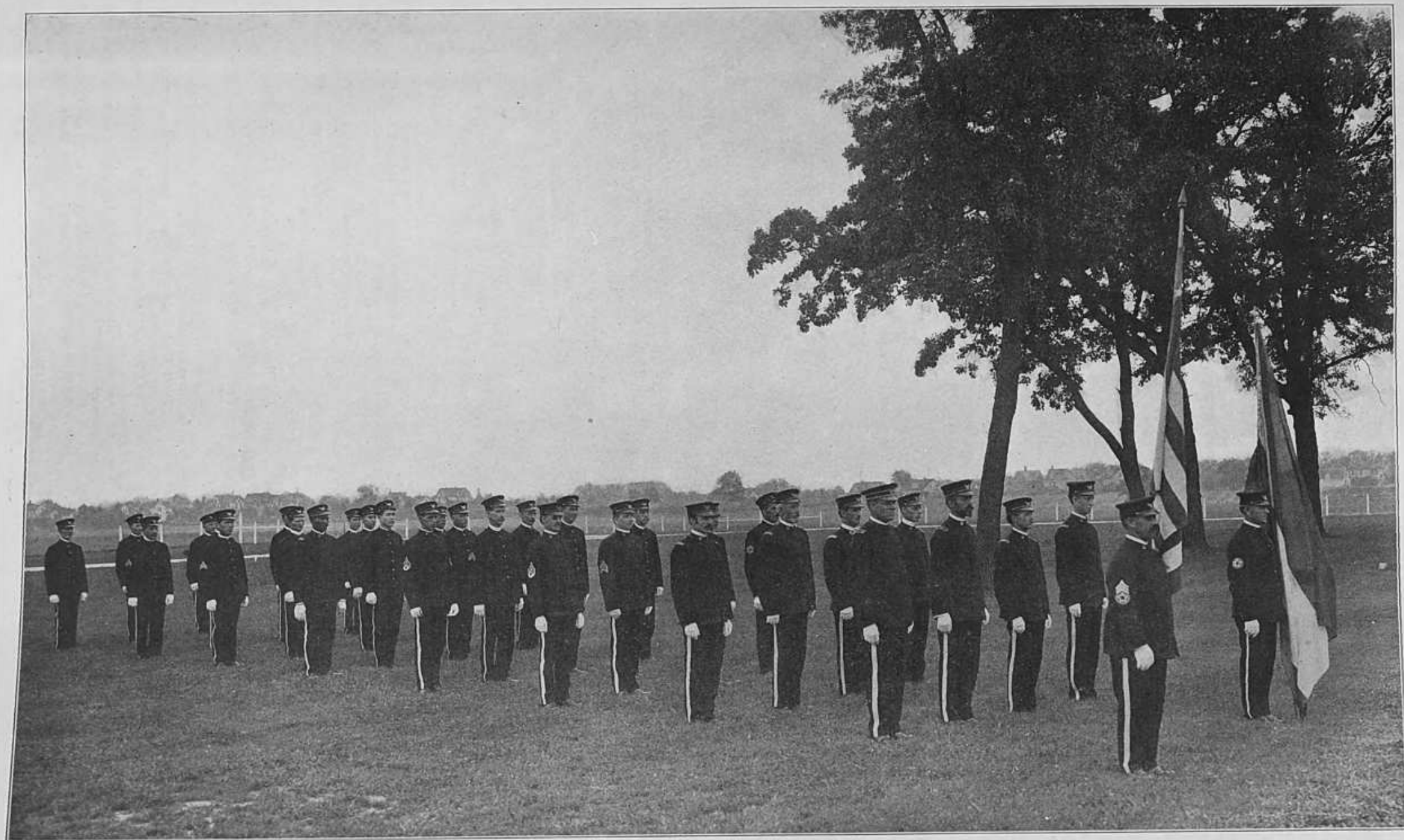
Central Zion Tabernacle

(2527-2535 Michigan Avenue, East Side)

CHICAGO

At 3:00 P. M. on the Following Dates:

LORD'S DAY, OCTOBER	3, 1915
LORD'S DAY, OCTOBER	10, 1915
LORD'S DAY, OCTOBER	17, 1915
LORD'S DAY, OCTOBER	24, 1915
LORD'S DAY, OCTOBER	31, 1915
LORD'S DAY, NOVEMBER	7, 1915
LORD'S DAY, NOVEMBER	14, 1915
LORD'S DAY, NOVEMBER	21, 1915
LORD'S DAY, NOVEMBER	28, 1915
LORD'S DAY, DECEMBER	5, 1915
LORD'S DAY, DECEMBER	12, 1915
LORD'S DAY, DECEMBER	19, 1915



ZION SENIOR GUARD

The ZION Senior Guards are all members of the Christian Catholic Apostolic Church in ZION. They are very useful, in fact, indispensable in many ways. They are on duty at the Tabernacle every Lord's Day afternoon, and some of them are especially designated for duty at the meeting in ZION Home Auditorium every Lord's Day evening. During the Feast of Tabernacles they render many splendid services. They are a very important unit in ZION's work.

Zion's Fifteenth Feast of Tabernacles

Report of Service Held in Shiloh Tabernacle, Zion City, Illinois, Thursday Evening
July 8, 1915, Conducted by Apostle Wm. S. Peckham

(Reported by E. I. Carey)

APOSTLE PECKHAM: Let all join heartily in singing Hymn No. 406.

I will sing the wondrous story
Of the Christ Who died for me;
How He left His home in glory,
For the cross of Calvary.

CHORUS.—

Yes, I'll sing the wondrous story
Of the Christ Who died for me;
Sing it with the saints in glory,
Gathered by the crystal sea.

I was lost, but Jesus found me,
Found the sheep that went astray;
Threw His loving arms around me,
Drew me back into His way.

I was bruised, but Jesus healed me,
Faint was I from many a fall,
Sight was gone, and fears possessed me,
But He freed me from them all.

Days of darkness still come o'er me,
Sorrow's paths I often tread,
But the Savior still is with me,
By His hand I'm safely led.

He will keep me till the river
Rolls its waters at my feet;
Then He'll bear me safely over,
Where the loved ones I shall meet.

ZION, we are gathered here from many places. We have returned to ZION, and I trust with "songs and everlasting joy" upon our heads.

You know, we claim the Kingdom Chapters in ZION. While we realize that they cannot be in their fullness until after the Christ shall come, yet we know that they are ours, and that in the beyond—the time when Christ shall rule and reign—ZION will be there, clad in her great and glorious garments of praise and thanksgiving. So let us repeat together the 35th Chapter of the Book of the Prophet Isaiah. Altogether, ZION!

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Now let us sing ZION's Marching Song, "WE'RE MARCHING TO ZION."

I can see a great company over all the earth, in whose hearts are the highways to ZION; and they are coming!

Jehovah will gather His people; He will gather the righteous together, if we understand the Parables of THE KINGDOM aright; and He will gather the wicked together; and we shall return and discern between the righteous and the wicked.

We are not always going to have the mix-up that we have in the present day in the apostate churches, in the Christian world. God will have a people, and we shall be able to discern between the righteous and the wicked.

How we ought to praise God for ZION!

How we ought to praise God for the City of ZION!

You do not appreciate your heritage, brothers and sisters. You are not alive to the great heritage that has been given to this people.

ZION, sing as never before! Let us sing with rejoicing!

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

ZION below! ZION above! One great and mighty company of God's Own children; for the saints in Heaven and the saints on earth shall possess THE KINGDOM! It shall be given unto you. We praise God for ZION!

Come, ye that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the throne.

CHORUS.—

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion
The beautiful city of God.

Let those refuse to sing
Who never knew our God;
But children of the Heavenly King
May speak their joys abroad.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the Heavenly fields,
Or walk the golden streets.

Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
To fairer worlds on high.

I will read a few verses from the 102nd Psalm, also the 12th Chapter of the Book of the Prophet Isaiah.
Psalm 102, beginning with the 12th Verse:

But Thou, O Lord, shalt endure for ever; and Thy remembrance unto all generations.

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come.

For Thy servants take pleasure in her stones, and favor the dust thereof.

So the heathen shall fear the Name of the Lord, and all the kings of the earth Thy glory.

When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the Lord.—Verse 18.

The 12th Chapter of Isaiah is another KINGDOM Chapter.

And in that day....

What day?

We read a great deal in God's Word about "that day," "His time," "at the end," the "generation to come," the "people to be created," and the wonderful days at the closing of the Age. Many parables of THE KINGDOM are descriptive of the conditions that will prevail.

No doubt these parables cover the entire time, but they have their perfect and complete fulfilment at the end; and, therefore, there must be some place, some time, where and when they shall be fulfilled, for the Master never spoke idle words. Every word that He said STANDS FOREVER!

....Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matthew 5:18.

And in that day....

Now, we are told that "that day" is at hand. We are told that it is here—the time of the end—the harvest time, when the messengers shall be sent forth to gather God's people; and we must go to every land and call the people back to God; and tell them that the Christ is coming soon; and that the time is come for the gathering of the harvest.

The "good seed" of THE KINGDOM—the children of the Christ, and the "bad seed" which was sown by the devil—the children of the devil, first have to be separated; and in the end this work will be done.

I believe that God has made our General Overseer that sort of a messenger, to go forth to separate them, and to bring them to ZION; to make the nations hear, and to tell them that the time has come when they must appear before God in ZION.

And in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me.

Behold, GOD IS MY SALVATION; I will trust, and not be afraid: for the Lord JEHOVAH is my Strength and my Song; He also is become My Salvation.

Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Praise the Lord, call upon His Name, declare His doings among the people, make mention that His Name is exalted.

Sing unto the Lord; for He hath done excellent things: this is known in all the earth.

Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

May God bless the reading of His Word! I will ask Evangelist Neal to lead us in a short prayer.

EVANGELIST NEAL: Almighty God, our Loving Heavenly Father, we bow in Thy Presence tonight with gratitude in our hearts and upon our lips. We thank Thee, our Father, for the gift of Thy Dear Son, Jesus the Christ.

We thank Thee, tonight, for the songs that we have been privileged to sing. We thank Thee for the wonderful words that we have just heard read out of Thy Holy Writ.

CRY OUT AND SHOUT, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

O God, help us to realize what it means to be children of God! Help us to follow the life of the Living Christ, that we may see Him, not only as He was going about and healing the people, but as He entered the Garden and suffered; and, O God, give us grace that we may be able to go into the Garden with the Living Christ.

Bless this people, our God! We do thank Thee for the privilege of being in Zion. O God, build up Zion, so that Thou canst soon appear!

Bless the General Overseer. Bless every officer on this platform and in this audience. Bless every member of Zion, O God, throughout the entire earth.

Bless the LEAVES OF HEALING. Bless every message. O God, help us to do our duty as professed followers of Jesus the Christ, that Zion may be built up. Then we know that Jesus, the Living Christ, shall come.

O God, hear us in this hour for the lost and the dying. Hear us, O God, for Zion in every land. May she go forward and do Thy will!

We pray, our God, for the nations of the earth who are plunged into cruel war. O God, manifest Thyself unto at least some of them ere Jesus comes and finds them unprepared.

Look upon us in this hour! Bless us as we are bowed before Thee; and in this evening hour, O God, we pray that every heart in this building may draw nearer unto Thee.

God in Heaven, help us to see, to realize, more and more, what it means to be in Zion; that we are not called upon to do the easy things, but that in doing the hard things Christian character is formed.

O God in Heaven, fill this building this night with Thy Holy Presence, and help us to seek Thy Face.

Forgive, O God, we pray, wherein we have transgressed. Heal every weakness, O God, in Jesus' Name and for His Sake. Amen.

APOSTLE PECKHAM: Let us join heartily in singing Hymn No. 381—"THE BANNER OF THE CROSS."

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS.—

Marching on! Marching on!
For Christ count everything but loss;
And to crown Him King,....

That is ZION's business, is it not?—to "crown Him King."

No movement exalts the Christ and stands for the atoning work of our Lord, as ZION does! No other movement so exalts the Christ and places everywhere, in all its tabernacles, "CHRIST IS ALL, AND IN ALL." That has been true from the beginning, has it not? Did not our former leader place before us the words, "Christ is all, and in all"?

The Precious Name of Jesus is exalted above every name!

We have a banner; let us hold it high! It is "given for display," not to fold up and put away; and I tell you, the Christian must ever have the banner floating before himself, and before others, the Christ, and exalt Him; for the life that does not exalt Christ amounts to nothing; and if we exalt ourselves, we shall be abased, and if we humble ourselves, we shall be exalted.

Christ went through His humiliation: now He is EXALTED!

We look back at the cross too much, brothers and sisters, and think not enough of the Living Christ, sitting at the Right Hand of God the Father, Who is now working, through the Holy Spirit, to get every spirit on earth saved and brought into union with God, into fellowship with Christ.

Oh, brothers and sisters, are we "marching on! on! on!" or are we standing still? Are we going back?

ZION is "MARCHING ON!" I do not know what you are doing!

Where are you?

Are you marching? Is it "ON"? That is an individual question for each one.

If you have that in your hearts, or if you are determined to have it in your hearts, SING IT!

Marching on! Marching on!

For Christ count everything but loss;....

EVERYTHING! That takes it all in, does it not?—ourselves, our property, our loved ones, our associates, our worldly ambitions and aspirations. They must be counted as refuse for Christ's Sake.

As I understand ZION's mission, that is what we are here for—to establish ZION, THE KINGDOM OF GOD, and to prepare a people for the King. If that is not our business, I have misunderstood ZION; but I believe I know what ZION stands for!

Our business is to "crown Him King"—the Coming One, Christ, the King!

Some of us have made Him King of our hearts and King of our lives; but have we caught the great vision, that as a people we must "crown Him KING;" and, working to that end, prepare a city, prepare a people for His Coming?

Is not that our work? It is not to pile up brick and stone and wood here on this piece of ground. That is not all there is to it! It is not only to make a good place to settle down in and to train our children! Is that what we are fighting for in ZION CITY?—for a piece of ground and for a city? No! We are fighting for THE KINGDOM and its principles; we are fighting that we may be able, by and by, to "crown Him King," not only of our hearts and lives, but of the world; for He purchased it with His Own precious blood on Calvary, and it belongs to Him—it does not belong to the devil!

The devil has a pretty big mortgage on it, but it does not belong to him; it belongs to our God.

I thank God that He put it into the heart of John Alexander Dowie to establish a city that should belong to God, and not to the people!

Let us "count everything but loss" for Christ's Sake, and "crown Him King;" then all things will take their right places, and we will have a peace and joy unspeakable.

Now, let us sing it from the heart!

Marching on! Marching on!
For Christ count everything but loss;
And to crown Him King, we'll toil and sing,
'Neath the banner of the cross.

Though the foe may rage and gather as the flood,
Let the standard be displayed;
And beneath its folds, as soldiers of the Lord,
For the truth be not dismayed!

Over land and sea, wherever man may dwell,
Make the glorious tidings known;
Of the crimson banner now the story tell,
While the Lord shall claim His own!

When the glory dawns—'tis dawning very near—
It is hastening day by day—
Then before our King the foe shall disappear,
And the Cross the world shall sway.

This is the second night of the meetings of the Fifteenth Feast of Tabernacles. The first meeting opened with the Presence and Power of the Holy Spirit manifested as remarkably as in any Feast of Tabernacles thus far held; and the unity and the fellowship and the peace and the joy manifested in the faces of the people, and in the songs that have arisen, are tokens of better things yet to come.

Little of a Real Salvation Found in the Churches

What we need in this day is a greater salvation. The world today knows little of a real salvation.

In our ministry in the great City of Minneapolis, we are sometimes brought in contact with ministers.

They do not know God!

They have little or no salvation!

Their people are starving and hungering for the full Gospel, for the Gospel which ZION teaches and preaches and bears upon the wings of the Little White Dove and the glorious messages of ZION.

So we have ZION born in these last days of apostasy, of falling away in faith, to help the people and to bring them the truth, and to lead them back to the salvation—not the salvation that gets us ready for Heaven alone, but the salvation that gets us ready for LIVING and for DOING and for SERVICE for God, that helps us to know the source of our life and our strength,—that it does not come from man; that it does not come from material things: for poisons can never make alive, but they can kill.

It is the business of the doctor to kill. Whether he does it with poisons, or whether he does it with the knife: his business is to KILL!

God's business is to make alive, and He is the Source of our life and of our strength; and ZION can go to the nations, and to all peoples, and tell them that in God THERE IS LIFE for spirit, for soul, and for body. That is salvation! That is what Jesus purchased upon the Cross, was it not?—salvation from sin, healing from disease, cleansing from every stain, and the power to live a pure and holy life. That is the Gospel! It is not this wishy-washy thing that we find in the darkness of the churches, for darkness has come over them; and if you do not believe it, go into some of them.

Most of the Preaching Today Void of Spiritual Power

I was called a few Lord's Days ago to go and pray for a sick man. He was in bed, but before I left I had the joy of seeing him sitting out in the sunshine. His home was not a very cheerful one—not very much sunshine could get into it, and he needed God's fresh air and sunshine as much as he needed prayer.

When I returned, I passed by a Baptist Church, and I looked in to see what they were doing. It was fifteen minutes past their opening time, and they had thirty-seven people present. It is one of the largest Baptist Churches of Minneapolis. I waited until eleven o'clock, thirty minutes past their opening time, and they had seventy-five people there, which included the choir and the preacher.

They have a membership of something like fifteen hundred, but there is no life there!

We have our principal service in the afternoon at three o'clock, a reasonable and sensible hour. There is no excuse for not being there at three o'clock.

I felt the darkness in that meeting, and the preacher's words fell with no weight and no authority. There was no spiritual power back of them.

Salvation! Salvation!

That is what we need, is it not?

I thank God that in ZION's ministry we are seeking to do a thorough work—to get the people SAVED first of all; and if there should be a person who has found his way into ZION, but who has not been saved, who has not received the Holy Spirit in power into his life, who has not realized a *definite* work that has made him a "new creature" in Christ Jesus, do not rest until that work is done, until you KNOW in your own spirit that you are a saved man, that you are right with God, for ZION will never save you: CHRIST MUST SAVE YOU.

Nothing More Important in Life than Experience of a Real Salvation

It does not matter how beautiful the church and how wonderful the organization, there is only one Person Who saves, and that is Christ!

Then when you are saved, you can claim every blessing!

I will tell you how you can know that you are saved. You are saved through a true repentance, making wrongs right, confessing your sins, and getting everything that is wrong RIGHT; turning away from sin, and having born within you an unutterable hatred of everything that is impure, sinful, and base; and if you have that experience, then you may count yourself a saved man, provided the Holy Spirit has finished His work of regeneration and turns you from the wrong to the right, and puts within you the Holy Spirit's power to live a clean, a pure, and a holy life. Then you can go on to claim sanctification for spirit, soul, and body, as you grow in grace and in the knowledge of God and the power of the Spirit that has been born within you.

Do not sleep tonight, my brothers and sisters, until you know you are saved, for the Judgment Day will soon break!

This is the day of mercy!

This is the day when you can turn to God, but the day is near at hand when there will be no mercy extended to you. Your opportunity will be gone! Too late! Too late!!

The General Overseer pressed it down upon our hearts this morning that it was not necessary for us to be murderers, or thieves, or liars. If we neglect salvation, it is just the same as though we had committed these awful crimes in the sight of men. Neglect!

Ah, how often neglect has sunk the vessel! How often neglect has lost the battle! How often neglect has wrecked the life! How often simply neglect in this life has wrought havoc; and it will work it in the life to come, for God's laws are ETERNAL; and I believe they operate in Heaven the same as on earth, and we cannot change them. They are eternal!

If you are saved, you can get everything from God—everything! There is nothing that will be withheld from you, my brother and my sister. Every promise is to God's children. There are no promises to the wicked, not one in all the Word of God, except that of salvation, if they will turn to Him.

God has no blessings for the wicked!

God cannot pour out His Spirit upon the wicked. God cannot heal the wicked.

Every Blessing of God Promised Those who are Saved

Healing—Divine Healing—is the "children's bread," and if you are saved, it is yours.

If you are right with God, you can claim every blessing, my brother and my sister! We know it by a precious experience!

Oh, what joy it is to see the people saved! That is my great reward, to know that I have been able to lead some to the feet of Jesus, and see them made "new creatures" in Christ Jesus; and then second to that is the knowledge that I have been enabled to lay my hands upon scores and hundreds and see them brought out from under sickness; healed of all manner of diseases, and blessed by the POWER of God.

ZION's message is a glorious message!

Brothers and sisters, do you know God? Do you know Him? Is He within you? Does He dwell with you? Does He quicken you by His Spirit, in spirit, soul, and body?

Oh, the quickening spirit that raised up Jesus from the dead!

But if the Spirit of Him Who raised up Jesus from the dead dwell in you, He Who raised Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.—Romans 8:11.

Let Him quicken you!

Grieve Him not!

It is easy to grieve the Spirit of God—very easy to grieve Him. He is a Comforter. He is Tender, Loving, and Kind, but you can grieve Him!

You can speak a word against God, you can speak a word against Jesus, but do not dare utter a word against the Holy Spirit, for he who does, it shall not be forgiven him in this age, nor in the age to come; for by the Holy Spirit "ye are sealed unto the day of redemption."

It is a very serious thing to grieve the Spirit of God, and to have the Spirit of God leave you.

If the Spirit strives with you tonight, and says that you ought to be a better man or a better woman, and that you ought to give your heart to God and believe in His Son, Jesus the Christ, and repent of your sins and be baptized, go forward in obedience and serve God; for it is the Spirit convicting you of sin and of righteousness and of judgment.

The Spirit is at work with every heart. Grieve Him not, for if He leaves you I do not know whether He will return or not.

"Behold, now is the accepted time;

Behold, now is the day of salvation." II Corinthians 6:2.

"How shall we escape, if we neglect so *great* salvation?"

"SO GREAT SALVATION," not a little salvation, but that faith that once for all was delivered to the saints; that Gospel which Jesus preached, which He sent His disciples and apostles out to preach, saying,

Go ye into all the world, and preach the Gospel to every creature.

He that believeth and is baptized shall be **SAVED**. . . .—Mark 16:15, 16.

Oh, how God has helped me to preach that one sentence in Minneapolis, until everybody in the congregation has yielded to the truth!

"He that Believeth and is Baptized shall be Saved"

Do you not think that we ought to do what Jesus said? We ought to weigh those words!

I would like to see this baptismal service filled at the next baptismal service; and I believe it will be!

Hear the words of Jesus, "He that believeth and is **BAPTIZED** shall be saved."

Be obedient to the words of Jesus, for it is in obedience that the blessing comes. The water has no power.

Obey the Savior! Do His bidding, and you will arise dying to sin, living in God, clothed with a new power for service.

Some people want to make it all spiritual baptism, you know. They put away the water baptism. But the apostles took the people, after they were baptized by the Holy Spirit, and immersed them, did they not? They certainly did!

Did it cease with Jesus? No, it did not!

Did it cease with the apostles and the disciples? No!

Of course, Jesus did not baptize, but He was baptized, and He yielded to it in order that He might fulfil all righteousness, all right doing. He did not need to be baptized for His sins, but He set us the example.

"He that believeth and is baptized shall be saved," my brothers and sisters; then salvation, healing, cleansing, and holy living are yours. It is not yours by reason of the fact that God sent it for everybody; but because you have claimed it, and because you have said, "I believe the Gospel," and have taken God at His Word and are following the Christ.

I told those old Baptists in Minneapolis straight to their face, "you have only the Baptism of Eunomius. You haven't Christ's baptism at all! You are followers of Eunomius, and not of the Christ."

That is all they are, too! They have single immersion, which the heretic Eunomius, when he said, "I will not be baptized in the Name of Jesus," instituted. They are wrong, and they are followers of Eunomius, and not of the Christ. I tell it to them straight, and they cannot deny it—and they do not dare to deny it.

Ah, they know more than they teach or preach. They deceive the people, and they are afraid to tell them the truth. They say that it makes no difference.

Triune Immersion into the Name of the Father, and of the Son, and of the Holy Spirit is Christian Baptism

Have we any right to say that what Christ said does not make any difference? Have we the right to change it and to substitute something else? Absolutely we have not!

I wonder, tonight, how many in this congregation have not followed Christ in baptism. I wonder how many are not only not followers of Christ, are not only not followers of Eunomius, but are followers of the farce that has been brought into the Church of sprinkling water on the noses of babies!

They tell me I was baptized when I was a baby; but when I was eighteen I said, "No; I don't accept that," and I was sprinkled again. Then, brothers and sisters, when I saw some one immersed, I said, "I guess I haven't been baptized."

I began to read God's Word, and I lived up to the light which I had by being immersed in the Baptist Church; but by and by I saw John Alexander Dowie baptize three hundred people at Central ZION Tabernacle, Chicago, and I said, "Can it be possible that I have never been really baptized?" So I yielded, and was baptized by Triune Immersion.

When I came to ZION and was baptized "into the Name of the Father, and of the Son, and of the Holy Ghost." I received something that has never left me; I received something that abides with me, and a new power to overcome.

I tell you, there is a power in real baptism, in Christian Baptism, which alone is Triune baptism "into the Name of the Father, and of the Son, and of the Holy Ghost;" and nothing else is Christian baptism!

We are giving you the light, and when you have the light you must **WALK IN IT**, or you will get into darkness! That is where the churches are today—in darkness, because they have not walked in the light of God's Word, and they have gotten into darkness; and every individual will get into darkness who does not walk in the light that he has!

Oh, may God save you all! May God heal you all! May God cleanse you all! May God let His Spirit come into your life in power, to help you to walk in obedience to His Word; show you His great salvation; and bring you at last from the ZION below to the ZION above, where we shall praise Him throughout the endless ages of Eternity! Amen.

After a few general announcements, the General Overseer pronounced the

BENEDICTION

May the Grace of God the Father, the Communion of the Holy Spirit, the Comforter, and the Peace of Jesus the Christ be with this company, and with God's children everywhere, this night, and evermore. Amen.

Notes of Thanksgiving to Zion's God

Our Boys Healed of Heart Trouble and Abscess on Side of the Face in Answer to Prayer

LAKESIDE RANCH, LAVOY, Alta., Canada, Feb. 7, 1915.
OVERSEER WILBUR GLENN VOLIVA.

PEACE TO THEE!

**** We desire to thank God for restoring to health two of our boys who were sick.

One—Ivan Hugh, eight years old, for whom all ZION prayed at the All-night Meeting in ZION CITY, 1914 and 1915—awoke one Sabbath morning, saying his heart seemed to be out of place. His father took him in his arms, and it did seem as though his heart was out of place and was beating most violently. He prayed that God would heal the boy. He put him in bed and lay down beside him and in a few minutes Ivan fell asleep and awoke much better, though his kidneys were badly affected, but thank God he is well again.

The other boy—Alex. Edward, aged eleven,—for about one month had a nasty swelling on the side of his face, reaching back for. Gradually the swelling took the form of a bad abscess, which gathered almost at his throat. We were getting quite uneasy, but the Lord heard our prayers and did not permit the devil to triumph. The gathering broke and he is well.

We thank God for ZION, ZION's teaching and the LEAVES OF HEALING.

Pray that we may grow in grace daily.

Yours faithfully,

(Signed) "MRS. ANNA S. McNUTT."

Little Baby Healed of Cholera in Answer to Prayer

2312 ELISHA AVE., ZION CITY, Illinois, February 4, 1915.
 Dear Overseer:

"Peace to Thee!"

**** I want to thank you for your prayers for my second eldest son's little baby. Last August it was very sick with cholera. From the time you prayed, it started to get better, for which we thank you for your prayers, giving the Lord all the glory.

Praying that the Lord will bless ZION in all places, I remain
 Your Sister in the Christ,

(Signed) "MRS. ALEX. ROBERTSON."

Rain Sent in Answer to Prayer

LAWSON, ONTARIO, Canada, February 16, 1915.
 REV. WILBUR GLENN VOLIVA.
 Zion City, Illinois.

Dear General Overseer:

I wish to tell of how God answered prayer for rain in the Spring of last year.

Up to the middle of June the weather was very warm and dry, and from all appearances the crop would be very poor, and there was no sign of rain. I posted a request to you on the 18th of June, and I fully believed that rain would fall before the letter reached you, and so it did. We had a nice shower and in a few days it rained until the ground was thoroughly saturated and there was water laying on the ground. We had a very good crop after all, although it was so late in the season.

Some people do not think anything of it, who leave God out of their thoughts, but I know it was direct answer to prayer and to God be all the glory now and forever, Who lets the rain fall on the just and on the unjust.

Thanking God and you, dear General Overseer, for praying, and thanking God for our General Overseer, I am

Yours faithfully in Jesus,

(Signed) "MRS. LOUISA HAMBLY."

ZION REAL ESTATE

We want to interest every citizen of THE KINGDOM OF GOD in the real estate we are offering in ZION CITY. It was purchased by John Alexander Dowie with the express purpose of establishing a KINGDOM OF GOD CITY. The restrictions contained in the leases were carefully thought out and based upon the Word of God. They require a high standard of living by the people. The working out of them will result in the establishment of a city that will be a "Refuge for the afflicted of God's people;" a city free from the many vices and surroundings that are common in this age; a city where people have the greatest liberty to enjoy everything that is right and good, and where it is difficult to enjoy the things that are bad, hurtful, and degrading; a city where schools and colleges may be established that will put the teaching of the Word of God first; a city where children may be raised under the most favorable circumstances, and where each parent is interested in the welfare of every other child in the community.

The establishment of a ZION CITY is not the work of a day, a week, or a year, but it means the gathering together of the people of God from all lands and working out a community life of mutual interest, based upon the teachings of the Word of God.

Up to this time a great deal has been accomplished. Thousands of people have, through the teachings of ZION, been brought to see THE KINGDOM OF GOD. Several thousand have moved to ZION CITY and purchased real estate, and are glad to own part of the ground that has been dedicated to the work of extending THE KINGDOM OF GOD.

General Overseer Voliva now holds more than two thousand city lots and about two thousand acres of farm land, together with improved properties, acre tracts, etc., yet to be sold for the particular purpose of continuing the work of establishing a KINGDOM OF GOD CITY. It will not be sold to people who are not interested in this.

What we want is to find the people throughout the world who want to own a part of this property, either a city lot, acre tracts, or farm land.

Are you interested?

We will be glad to furnish full information, and if you cannot make selections personally, we will make them for you.

The time to act is now, as our opportunities are rapidly passing. There is much to be done, so let us be "diligent in business, fervent in spirit, serving the Lord."

Faithfully yours,

W. HURD CLENDINEN,
 General Manager.

Daughter Healed of Severe Attack of Nervous Trouble in Answer to Prayer

4 BOWDEN ST., TORONTO, Canada, January 18, 1915.
 REV. WILBUR GLENN VOLIVA,
 Zion City, Illinois.

My dear Brother in the Christ:

We want to thank and praise God for the complete deliverance of our daughter (Josie), for whom we sent in a request for prayer, and you prayed for her on the 16th of December, 1914, at 10:15 a. m.

She had a very severe attack of nervous trouble together with complications which we could not understand, but praise God for His Divine Love to His children; and we know that victory is ours in His Name, if we comply with His demands and are obedient unto Him and praise Him. He is the same yesterday, today and forever.

We are old ZION members in Toronto and still love ZION and teach her truths in our home, but we miss very much the fellowship.

**** We are

Yours in the Master's Service,

(Signed) "MR. and MRS. G. J. DANIELS."

Raging Fever Healed in Answer to Prayer

2607 GALILEE AVENUE, ZION CITY, Illinois, Feb. 28, 1915

Dear Overseer:

"PEACE TO THEE!"

It is with a heart full of joy and gladness that I send in my testimony of a wonderful healing.

For five days and nights, I suffered with pain in my head and body; and with a raging fever. Thank God on Wednesday, about three o'clock, the victory came. I went to sleep that evening about seven o'clock and slept until four o'clock in the morning with perfect rest and peace.

I thank you for your prayers.

Your Sister in Christ,

(Signed) "MRS. P. S. LOY."

Falling out of Hair Stopped in Answer to Prayer

ZION CITY, Illinois, January 2, 1915.

Dear General Overseer:

I feel that the Holy Spirit wishes me to write this for the glory of God, who has blessed me so much this last year.

At the Healing Meeting last summer, the leader of the meeting, at my request, asked God to stop the hair of my head from falling out, as it had been doing badly for sometime, until there were bare spots. The prayer was answered. I held to Mark 11:24, I John 5:14, 15, and before I saw any sign I was able to say Psalm 66:19, 20.

God is so much nearer to me and I love His Word more and more.

I know you will be glad to know that during the time there was no school this winter, I have committed Psalm 34, and finished all of St. John the 14th chapter, some of which I knew before.

May God's blessing be yours and His wisdom in great measure!

Yours in Him,

(Signed) DEACONESS FRANCES MURPHY,

The Growth of the Christian

By Miss Daisy Garvin

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious.—I Peter 2:1-3.

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.—Hebrews 5:12-14.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of the resurrection of the Dead, and of eternal judgment.—Hebrews 6:1-2.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3:12-14.

Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.—2 Peter 3:18.

When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things.—I Corinthians 13:11.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into Him in all things, who is the head, even Christ.—Ephesians 4:13-15.

And Jesus said, So is the KINGDOM OF GOD, as if a man should cast seed into the earth, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.—Mark 4:26-29.

Another parable put Jesus forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—Matthew 13:31, 32.

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.—Proverbs 9:9.

I will hope continually, and will yet praise Thee more and more.—Psalm 71:14.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment.—Philippians 1:9.

A wise man will hear, and will increase learning; and a

man of understanding will attain unto wise counsels.—Proverbs 1:5.

A wise man is strong; yea, a man of knowledge increaseth strength.—Proverbs 24:6.

He giveth power to the faint; and to them that have no might He increaseth strength.—Isaiah 40:29.

They go from strength to strength, every one of them in ZION appeareth before God.—Psalms 84:7.

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.—Job 17:9.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.—2 Corinthians 3:18.

Therein is the righteousness of God revealed from faith to faith.—Romans 1:17.

Of His fullness have all we received, and grace for grace.—John 1:16.

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.—I Corinthians 14:20.

Giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus the Christ.—2 Peter 1:5-8.

The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Galatians 5:22.

I am the True Vine, and my Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now are ye clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.—John 15:1-6.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you.—John 15:12-16.

ZION

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Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent. (6%) per annum.

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W. Hurd Clendinen

General Manager

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- ¶ The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.
- ¶ All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.
- ¶ Organ recital every Wednesday, 3:30 to 4:00.

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Zion in Minneapolis

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Lord's Day Meetings

Bible School	at 2:00 P.M.
PRINCIPAL MEETING	at 3:00 P.M.
Praise and Testimony Meeting	at 7:45 P.M.

Divine Healing Meeting

Every Wednesday	at 2:45 P.M.
(Special Teaching and Prayer for the Sick)	

Praise, Prayer and Testimony Meeting

Every Wednesday	at 8:00 P.M.
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Rev. Wm. S. Peckham
Apostle-in-Charge
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913

Rev. Samuel F. Huston
Assistant
1221 Nicollet Ave.
Phones: Nicollet 2309; Center 3390

Zion in Cincinnati

TABERNACLE: 123 West 12th Street

EVANGELIST AUGUST HAMMOCK in Charge

Principal Service

Lord's Day Services at 3:00 p.m. and 8:00 p.m.
Junior Services at 2:00 p.m.

Mid-Week Meeting

Thursday Evening, at 8:00 p.m.

Divine Healing Meeting

Wednesday Afternoon, at 2:45 p.m.

Evangelistic Services Every Thursday Evening at 7:45 p.m.

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Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

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W. Hurd Clendinen, General Manager

Administration Building

This Building is located on Elijah Ave., not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway are the offices of the LEAVES OF HEALING.

Room 100 is occupied by the Office Supply.

On the second floor will be found the General Overseer's offices and the offices of the entire Ecclesiastical and Leaves of Healing staff.

ZION INSTITUTIONS & INDUSTRIES

WILBUR GLENN VOLIVA

DEPARTMENT STORES

YOUR interests are ours. We want to please you, we want to benefit you. We want your co-operation. It may be a table or only a thimble that you require, we shall not consider the purchase completed unless you are satisfied.

We are preparing for a Big House Cleaning. Having completed inventory and realizing that the season is rapidly passing along, it will be our object now to dispose of

All Summer Goods. Short Lengths. Broken Lines, Etc.

We know that to do this effectively we must disregard the cost of things, and mark them at such prices that will induce quick sales and an entire clearance. Everyone is invited to share in these exceptional opportunities. You should receive a special bill giving fuller particulars. Don't miss the opportunity.

DON'T hesitate to ask for things you want, if we haven't them then we'll do our best to get them.

DON'T fail to tell us if the goods are not satisfactory.

DON'T do without a thing because you think it might be hard to get.

DON'T send away for goods, we're here to supply you to the best advantage.

DON'T use other products when you can get the "Zion made."

DON'T forget that money spent in Zion, benefits you.

DON'T forget that money spent in Zion, benefits others in Zion.

DON'T forget that you, by spending your money for things you need, in Zion, are helping to establish the most wonderful city for the most important purpose in the world.

DON'T lose the opportunity of doing your part and having your reward.

DON'T support those who directly or indirectly are opposed to a Zion City.

Zion Shortening

The famous Zion Shortening is made under the supervision of a U. S. Government Inspector amidst perfect hygienic conditions. In compounding our Shortening we are very particular in selecting the choicest ingredients and we may truthfully state that we use nothing but the highest quality of vegetable oils and the most select edible beef fats. It stands unexcelled for Healthfulness, Usefulness, and Economy. When using Zion Shortening you can rest assured that no hog fat or lard compounds are contained therein!

Zion Shortening is appetizing, easily digested, and is an ideal substitute for butter when frying, cooking or baking. In order to obtain best results use about one third less than any other kind.

When using Zion Shortening in place of butter add salt Keep in a cool place. Prices are as follows:

3 lb. Cans	\$0.45	20 to the crate	20 lb. Cans	\$2.75	3 to the crate
5 lb. Cans	.70	12 to the crate	50 lb. Cans	6.50	
10 lb. Cans	1.40	6 to the crate			

CREAMERY DEPARTMENT

No milk is safe to drink unless it has been cleansed and pasteurized. If people could see the result of this process there would be no need for argument.

Our Brick Ice Cream is what your friends will enjoy so much at parties. Made in any flavor or color.

CANDY FACTORY

When you want something extra good, let us mail you a box of the Noted Pure Zion Candy.

Any assortment in any size Fancy Box.
(See price list.)

FEED DEPARTMENT

Your Animals and Poultry like good quality feed.

That's why our wagon goes out so loaded to all districts.

FUEL DEPARTMENT

Get in your supply of Fuel now, later on there'll be so many other things needed.

Home cut Hickory and Oak, well seasoned,
at cheap rates.

PRICE LIST

We shall be glad to send a price list of all Zion Products.

Write for special terms to agents.

BLACKSMITH SHOP

We should like to figure on a nice little wagon for you that will just suit your purpose.

Implement Repairing. Rubber Tires.

He sendeth His word

and healeth them.

LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

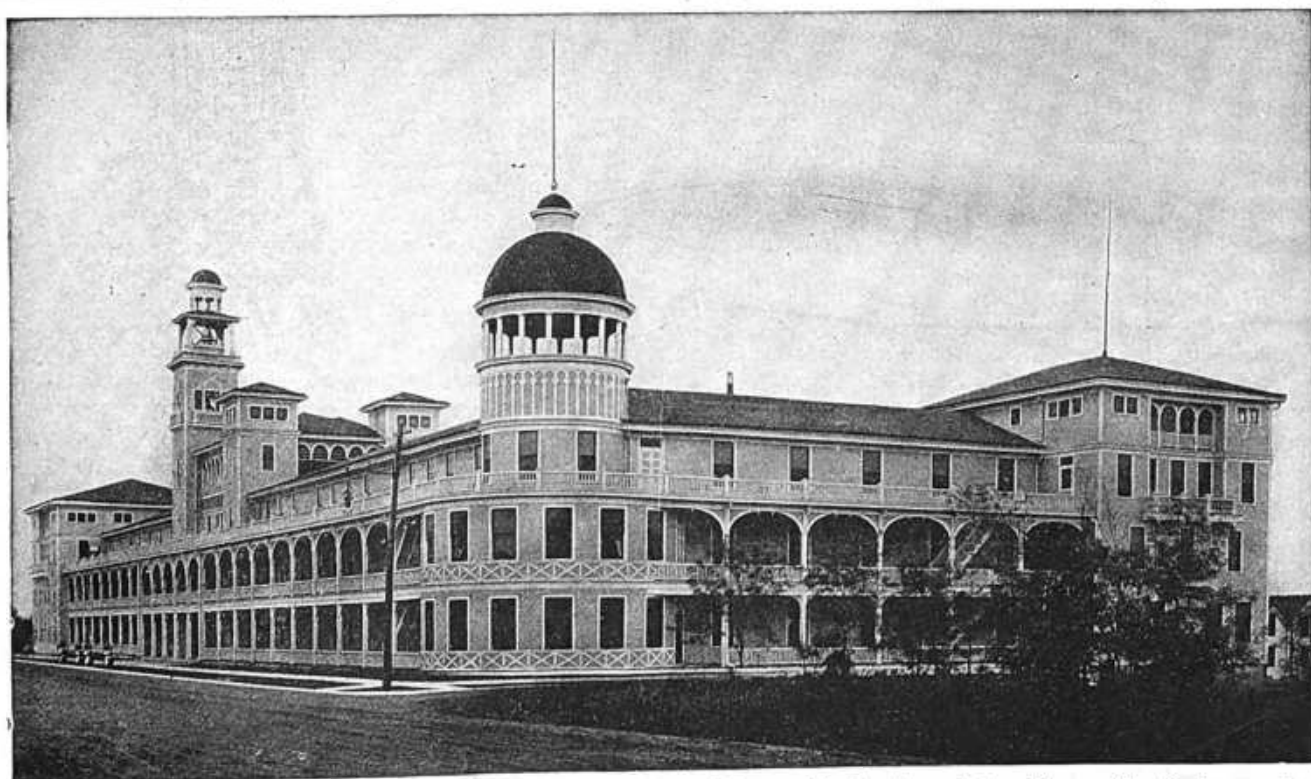
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 20.

ZION CITY, ILLINOIS, AUGUST 14, 1915

Price Five Cents

ZION HOME



Rapid progress is being made in the work which we have begun in ZION Home. Thirteen rooms on the second floor, in the south division of the building—for the use of transient guests—will be ready by the middle of next week. They have been thoroughly cleaned, newly papered and newly furnished, and we are now in a far better position to receive transient guests than at any time in the past.

We are now prepared to satisfy any and all guests who may come to ZION Home.

Rates: one person in a room, from \$1.00 to \$3.00 per day; for two persons \$1.50 to \$5.00 per day.

These thirteen rooms range in size from 10x14 to 14x18. Room 126, 14x18, and room 124, 14x14,—the first finished in white enamel and the second in blue enamel—may be had as a suite. Room 120, 14x14, and room 121, 11x14,—each finished in white enamel—may be had as a suite.

Rates may be had by writing to Benjamin Sweeney, Manager.

The above rates are for rooms only, including the service of maid, bell boy, and porter. Meals served *A la Carte*.

Persons desiring cheaper rooms may rent same for 75c per day. Rates for rooms by the week or by the month will be furnished on request to the manager.

The first floor, in the north division, west side, is reserved especially for the sick who wish to come to ZION Home for teaching and for prayer for healing. The Prayer Room is located in this division, and will be specially arranged for Divine Healing meetings. The General Overseer will conduct two Divine Healing meetings each week, and also a special meeting on Saturday evenings for guests. Charges are made for room and board only. No charge of any kind is made for any services rendered, in the way of teaching or prayer for the

sick. Free-will offerings only are received. No nurses are provided, but splendid ZION nurses can be obtained by persons who desire same.

Rates for room and board, from \$7.00 per week up. Half rates for children twelve years of age and under.

All applications for rooms for the sick should be made to Apostle Eustace L. Carey, Administration Building, ZION CITY, Illinois.

For any further information, write to
BENJAMIN SWEENEY,
Manager, ZION Home,
ZION CITY, Illinois.

SPECIAL NOTICE

Profanity, obscenity, card-playing, dancing, drugs, intoxicants, and tobacco, strictly prohibited in ZION Home!

The Relation of the Church to the Kingdom of God

By Apostle Anton Darms

THE MISSION of the church in its relation to THE KINGDOM of GOD has been much misunderstood. Of the many various church organizations, only very few have remaining in them any conception of a real Theocracy. The mission of the church has been so spiritualized as to forget or deny her obligation in bringing about a new social order visible in the transformation of the home, school, business and state.

It is true that the Roman Catholic Church has sought to perpetuate the idea of ecclesiastical authority in all the affairs of individuals, social and national life. For more than ten centuries she ruled the nations of Europe, exercising banishment and interdict toward those who questioned her authority.

Just one word, written by the hand of God over the history of the Middle Ages, tells the curse which the Roman Catholic Hierarchy brought upon the Church: "Ichabod," for glory is departed, the glory of the early Apostolic Church. Ignorance had come instead of enlightenment; superstition in place of faith; ritualism in place of worship; bondage in place of liberty. Under the influence of Rome, the home lost its sanctity, the school its usefulness, the church its power, business was stifled and the state was corrupted. Romanism had truly succeeded in setting up a kingdom during the Middle Ages, but it was a kingdom of darkness, decay and death. Jesus Christ had been ignored as Ruler over His people; and in His place, the pope of Rome ruled as the professed vicegerent of God. What shame and disgrace followed!

Surely a prophet was necessary; but beneficial as was the reaction of the Reformers, Protestantism has not restored the Church to her rightful place. The Bible had been a lost treasure for many centuries and we need not be surprised that the Reformation of the sixteenth and seventeenth centuries has restored only a number of essential Bible truths. Perhaps more could not be done than to protest in behalf of individual freedom and liberty of conscience.

But the relation of the Church to THE KINGDOM OF GOD had not been discovered by the Protestant Reformation. The authority of the Church was limited only to spiritual matters and by and by the idea of THE KINGDOM OF GOD to be established and extended by the Church was entirely lost sight of. Moreover the Protestant churches have sought to justify themselves in the position up to this time.

Listen to this conversation: Protestantism says to Rome: "You have failed to administer the affairs of the Church rightly—we will leave each church to run itself; you have failed to educate the children—we will leave this arduous task to the world; you have failed to direct commercial pursuits in channels of righteousness—we will leave our hands off after this; you have failed to give liberty, prosperity and happiness to the citizens of the state—we will leave the state to choose its own form of government."

What cowardice it is to give up because some one else has failed. Rome has failed to give a real manifestation of THE KINGDOM OF GOD, but when Protestantism refuses to work out this greatest of all problems in a real Theocracy, then the failure is more to be condemned than that of Rome. Rome did what she ought not to have done and PROTESTANTISM LEFT UNDONE WHAT SHE OUGHT TO HAVE DONE. The first is guilty of wilful disobedience, the other of wilful neglect concerning the establishment of THE KINGDOM OF GOD.

God has given to both abundant opportunity to amend their ways, but they would not listen.

John Alexander Dowie was sent as a mighty prophet of God with the message of THE KINGDOM OF GOD to all Christendom. His voice was heard in many parts of the world. Multitudes were saved and healed and blessed through his ministry. HE SENT THEM BACK TO THE CHURCHES to witness there as sons and daughters of THE KINGDOM. What abundant opportunity Rome and Protestantism had to understand the Everlasting Gospel of Salvation, Healing and Holy Living combined with a life of action, personal service in extending THE KINGDOM OF GOD.

His efforts to restore to the Church the Everlasting Gospel of THE KINGDOM were only answered by rejection, repudiation and persecution. Why should he longer seek to put the unused cloth of THE KINGDOM truth upon the old garment of Roman and Protestant unfaithfulness and disloyalty?

"Neither do men put new wine into old wine skins (church organizations) else the skins burst, the wine is spilled and the skins perish:

"But they put new wine into fresh wine-skins and both are preserved."—Matthew 9:17.

The "new wine" is THE GOSPEL OF THE KINGDOM OF GOD as taught by our Lord Jesus Christ:—sweet, pure, nutritious, and precious to all of God's true children.

In the Old Covenant the promises of a real Theocracy were made to Israel as a nation. Even Jesus recognized His obligation to Israel as a nation, when He said:

"I was not sent but unto the lost sheep of the house of Israel."—Matthew 15:24.

It seemed, for a time, as though He would succeed in winning over the Jewish nation as a nation.

He showed them what He could do as King. He could command the confidence, love and obedience of multitudes; He could open the precious treasures of Divine truth; He could transfer the life and character of His disciples; He could heal the sick; He could bring peace and joy into their homes; He could teach the children how to love and obey God; He could institute order and helpfulness into the social system; He could feed multitudes with but few loaves and fishes; He could exemplify the success of prosperity by wisdom, industry and economy; He could make good every attribute and obligation which a King needed in order to vouchsafe to individuals and to society, righteousness, peace, and joy in the Holy Spirit. All these facts are shown in John the 6th chapter. And how did the Jews respond? Does John 6:15 not tell us that they were about to come and take him by force, to make Him King? "And HE WITHDREW AGAIN INTO THE MOUNTAIN HIMSELF ALONE."

Why did He refuse to be their King? (Verse 26) "Ye seek Me, not because ye saw signs but because ye ate of the loaves and were filled."

They had reversed the order He had given of His administration, as recorded in Matthew 6:33:

"Seek ye FIRST THE KINGDOM OF GOD, and His righteousness; and all these things shall be added unto you."

The nation would not accept His order. Many of His disciples left Him and walked no more with Him." (John 6:66). Even the twelve chosen Apostles seemed somewhat doubtful as to whether they would follow Him as their only Lord, Ruler and King, and Jesus said, "Will ye also go away?" Listen to the reply!

Simon Peter answered Him,—“Lord, to whom shall we go? Thou hast the words of eternal life.”—John 6:68.

Here was a real conception and response on the part of an individual that Jesus was indeed qualified to be King. Here was a willingness freely expressed, to be put under His rule and authority, to be guided and directed in all the transactions and relations of life. Only one more such confession was necessary, till Jesus would make known how His KINGDOM would come, notwithstanding Israel's rejection.

On the way to Cesarea Philippi, Jesus asked the disciples concerning their conviction regarding Himself.

Peter said:—"Thou art the Christ, the Son of the Living God." This was a recognition of Jesus Christ as the promised and only rightful King. And now listen to the reply made by Jesus.

"Thou art Peter; and upon this rock will I build My Church and the gates of hell shall not prevail against it. I give unto thee the keys of THE KINGDOM OF HEAVEN."—Matthew 16:19, 19.

In these words did THE TRANSFER OF THE THEOCRACY TAKE PLACE FROM ISRAEL TO THE CHURCH

until God's chosen people would respond to their rightful Lord and King.

Not the nation and THE KINGDOM were to be united hereafter, but the CHURCH AND THE KINGDOM. The Church was not to be a phase of THE KINGDOM as Protestantism declares today. The Church was to be the only agency by which the plan, principles, and the purposes of THE KINGDOM OF GOD were to be worked out in all the affairs of human life and society. The prerogative of the Church is, therefore, not to be limited to preaching the Gospel, but in proper supervision and direction of educational, commercial, and political matters. To be a true Church it must be A KINGDOM CHURCH. Thus He would love the church and "present to Himself a glorious Church not having spot or wrinkle."—Ephesians 5:27.

The beginning of the Church by our Lord Jesus Christ was but very small and seemingly insignificant; but it grew like a mustard seed, and before the close of His earthly ministry this one confession of His Divine Kingship had grown until at His entrance to Jerusalem.

"The whole multitude of His disciples began to rejoice and praise God with a loud voice for all the mighty works, which they had seen, saying:

"Blessed is the King that cometh in the name of the Lord."—Luke 19:37, 38.

The Church must not only make a profession of Jesus as King, but the Church should manifest its possession of THE KINGDOM OF HEAVEN in all the activities of its members.

We have seen how Rome and Protestantism have failed to present a true Kingdom Church.

John Alexander Dowie had to learn by sad experiences of many years that they both failed to use the keys of THE KINGDOM OF HEAVEN. God had to bring him to the place where he was willing to break loose from both of them and organize what he called THE CHRISTIAN CATHOLIC CHURCH in ZION, which was to be a refuge for all God's children to train them in a very definite way to be true citizens of THE KINGDOM OF HEAVEN. The brief history of this latter-day Kingdom Church has startled the world. The problems of church, school, business and statesmanship have been undertaken with reference to their united outgrowth of THE KINGDOM OF HEAVEN.

ZION has neither lost nor neglected any of the Gospel truths for which the various denominations and sects have fought in the past.

ZION represents them all in their true aspect, putting the emphasis of all Gospel truth not on theological discussion and argument, but on the practical demonstration of Christ's teachings in the salvation, healing and cleansing of humanity, and then organizing those who have been redeemed into a Kingdom, even THE KINGDOM OF GOD.

Thus has ZION gotten back into the old paths of Theocracy and will thus set before the world the true relation of the Church to THE KINGDOM OF GOD and thus in a more practical and efficient way prepare for the return of Christ, Who is to be Lord of lords and King of kings.

TESTIMONIES

Mashed Fingers of Baby and Scalding of little Girl Healed by the Power of God in Answer to Prayer

1010 RIDGELY STREET, BALTIMORE, Md., Feb. 12, 1915.

Dear General Overseer:

PEACE TO THEE!

Thank you very kindly for praying for my children, and praise God they were healed shortly after.

I thank God that we have witness that God hears and heals. My baby, four months old, had its finger mashed very badly.

Deaconess Vonderheit and myself prayed and it fell asleep and was entirely healed, for which I praise God.

My little girl was scalded and Deaconess Vonderheit and I prayed for her and the pain was taken away and only the scars were left, for which I give God all the glory.

I felt I must give a testimony.

Your Sister in the Christ,

(Signed) "MRS. MAMIE MEERDTER."

Little Boy Healed of Severe Stomach and Bowel Trouble by the Power of God

WINAMAC, Indiana, December 8, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

"PEACE TO THEE!"

On September 4, our little boy was stricken down with fever. I did not get my letter for prayer written until the 5th. In the evening, the fever left him.

He had been a very sick boy, and was very nervous. He was troubled with his stomach and bowels, and would go into spasms.

School began on the 7th, and he was all right. He went to school, and has not missed a day.

We give God the glory, and thank Him that we have some one to write to for prayer.

Twice he caught a very bad cold. I wrote to the Deaconess for prayer, and God heard and answered, and delivered him from the cough.

Your sister in Christ,

(Signed) "MRS. MARTHA RHOADES."

Repentant for not Testifying of Healing of a Broken Leg.

MARINETTE, WISCONSIN, March 29, 1915.

Dear General Overseer:

"Peace to Thee!"

I feel in my heart that I have sinned against God by not testifying. He has been so good to me for many years.

I have had many trials since I have been in ZION. I had my leg broken three years ago. We took it to the Lord in prayer and He healed me.

I know I have sinned for not testifying to the wonderful blessings I have received for so many years. I ask my God and Savior to forgive me. I want to do more for my Savior from now on, that I may not forsake my God.

Please publish this testimony in the LEAVES OF HEALING, that it may be a lesson for others like me.

I pray that my Savior will spare me to do His blessed will.

Faithfully yours till He comes,

(Signed) "ANNA CATHERINE DUNK."

ZION REAL ESTATE

There is plenty of real estate for sale all over the world, but there is only one place where you can buy ZION (KINGDOM OF GOD) Real Estate, and that is in ZION CITY. We believe there are thousands of Christian people in this and other lands who have a desire in their spirits to help build a clean City, one that holds a high standard of living, where no liquor, no tobacco, no theatres, no gambling dens, no filthy and unfit foods, etc., are to be found. They are the ones we expect to reach and interest in our real estate, and they are coming and investing and many are investing that cannot come at present. They want an active and helpful part in the work. Don't you?

Below we quote extracts from letters received recently:

"Mr. ——— forwards \$ ——— and wants to invest in land. He wants it rented to some ZION person. From the proceeds, he wants tithes and taxes deducted and balance to go to pay rent on Hall for ZION gathering at ———."

Another writes:

"I cannot come to ZION CITY at present, but I want to secure a piece of land before it is all sold."

From a later letter from same person:

"I enclose draft for \$ ——— in full for seven lots as agreed."

What about you? Are you still waiting?

How long do you expect to wait?

God's time is now. Why hinder by delay?

Full information gladly furnished.

W. HURD CLENDINEN,
General Manager.

LEAVES OF HEALING

In view of the fact that we are presenting in this issue of LEAVES OF HEALING a beautiful picture of Zion Temple Site, in two colors, the size of the paper has been decreased from twenty-four to sixteen pages. We trust that this picture will be greatly appreciated by all Readers of LEAVES OF HEALING, and that it will be framed and hung up in hundreds of homes.

In next week's issue, God willing, we shall present a picture, forty-five inches in length, of all who took part in the Industrial Parade during the Feast, in July of this year.

The following week we shall present another picture, forty-five inches in length, of the Industrial Parade during the Feast of Tabernacles in the year 1914.

We shall then present again the remarkable picture of six hundred and forty children and youths and maidens born without doctors and who have never tasted medicine. This is one of the most remarkable pictures ever taken in Zion, and is a TESTIMONY, the power of which cannot be over estimated.

All of these pictures should be framed and placed in every Zion home. The issues in which these pictures will be presented will be decreased in size, as all Readers will at once appreciate the fact that the presentation of these pictures means an extra expense and that they will many times make up the difference in the size of the respective issues in which they are presented.

We believe God will greatly bless these pictures to hundreds in all parts of the world.

ADMINISTRATION BUILDING

Zion City, Illinois

August 12, 1915.

To the Officers, Members and Friends of Zion.
Beloved Brothers and Sisters in Jesus the Christ:

This is a personal letter to each one of you.

Two hundred fifty thousand dollars (\$250,000) for Zion Institutions and Industries and the Zion Estate, during the next seven months, is one of the things we have started out to accomplish.

A glance at the opposite page will show you that two weeks, of the thirty-one, have already come and gone.

Some have responded.

Have YOU?

I Will

1. Purchase today \$ of Farm Land.
2. Purchase today \$ of Acre Tracts.
3. Purchase today \$ of City Lots.
4. Purchase today \$ of Residential Property.
5. Purchase today \$ of College Bonds.
6. Invest today \$ in Zion Institutions and Industries
for Years,
..... Months.
7. Invest today \$3000 or more for 5 years or more as loan on Real Estate.
8. Invest today \$ on the of each and every month in the
Redemption Fund.
9. Deposit today \$ in Savings Department of Zion Bank.
10. Deposit today \$ in Checking Department of Zion Bank.

Remarks
(Name in Full)
(Address)

Address W. HURD CLENDINEN, General Manager,
Administration Building, ZION CITY, ILLINOIS

God's call is TODAY.

What will you do before another week passes into history?

Get into close touch with the General Manager, by immediate correspondence, and let Zion People sell all of their outside properties and use the resources in one or more of the following ten ways, and a work will be done that will stir the world.

Earnestly praying that God will inspire each and every one to RESPOND TODAY, I am

Faithfully in Jesus' Name,

WILBUR GLENN VOLIVA.

WATCH THIS TABLE

August

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|----------|------------|--------|----|------|
| 1st WEEK | Sunday, | August | 1, | 1915 |
| | Monday, | August | 2, | 1915 |
| | Tuesday, | August | 3, | 1915 |
| | Wednesday, | August | 4, | 1915 |
| | Thursday, | August | 5, | 1915 |
| | Friday, | August | 6, | 1915 |
| | Saturday, | August | 7, | 1915 |~~
~~| | | | | |
|----------|------------|--------|-----|------|
| 2nd WEEK | Sunday, | August | 8, | 1915 |
| | Monday, | August | 9, | 1915 |
| | Tuesday, | August | 10, | 1915 |
| | Wednesday, | August | 11, | 1915 |
| | Thursday, | August | 12, | 1915 |
| | Friday, | August | 13, | 1915 |
| | Saturday, | August | 14, | 1915 |~~

3rd WEEK	Sunday,	August	15,	1915
	Monday,	August	16,	1915
	Tuesday,	August	17,	1915
	Wednesday,	August	18,	1915
	Thursday,	August	19,	1915
	Friday,	August	20,	1915
	Saturday,	August	21,	1915

4th WEEK	Sunday,	August	22,	1915
	Monday,	August	23,	1915
	Tuesday,	August	24,	1915
	Wednesday,	August	25,	1915
	Thursday,	August	26,	1915
	Friday,	August	27,	1915
	Saturday,	August	28,	1915

5th WEEK	Sunday,	August	29,	1915
	Monday,	August	30,	1915
	Tuesday,	August	31,	1915

September

	Wednesday,	September	1,	1915
	Thursday,	September	2,	1915
	Friday,	September	3,	1915
	Saturday,	September	4,	1915

6th WEEK	Sunday,	September	5,	1915
	Monday,	September	6,	1915
	Tuesday,	September	7,	1915
	Wednesday,	September	8,	1915
	Thursday,	September	9,	1915
	Friday,	September	10,	1915
	Saturday,	September	11,	1915

7th WEEK	Sunday,	September	12,	1915
	Monday,	September	13,	1915
	Tuesday,	September	14,	1915
	Wednesday,	September	15,	1915
	Thursday,	September	16,	1915
	Friday,	September	17,	1915
	Saturday,	September	18,	1915

8th WEEK	Sunday,	September	19,	1915
	Monday,	September	20,	1915
	Tuesday,	September	21,	1915
	Wednesday,	September	22,	1915
	Thursday,	September	23,	1915
	Friday,	September	24,	1915
	Saturday,	September	25,	1915

9th WEEK	Sunday,	September	26,	1915
	Monday,	September	27,	1915
	Tuesday,	September	28,	1915
	Wednesday,	September	29,	1915
	Thursday,	September	30,	1915

October

	Friday,	October	1,	1915
	Saturday,	October	2,	1915

10th WEEK	Sunday,	October	3,	1915
	Monday,	October	4,	1915
	Tuesday,	October	5,	1915
	Wednesday,	October	6,	1915
	Thursday,	October	7,	1915
	Friday,	October	8,	1915
	Saturday,	October	9,	1915

11th WEEK	Sunday,	October	10,	1915
	Monday,	October	11,	1915
	Tuesday,	October	12,	1915
	Wednesday,	October	13,	1915
	Thursday,	October	14,	1915
	Friday,	October	15,	1915
	Saturday,	October	16,	1915

12th WEEK	Sunday,	October	17,	1915
	Monday,	October	18,	1915
	Tuesday,	October	19,	1915
	Wednesday,	October	20,	1915
	Thursday,	October	21,	1915
	Friday,	October	22,	1915
	Saturday,	October	23,	1915

13th WEEK	Sunday,	October	24,	1915
	Monday,	October	25,	1915
	Tuesday,	October	26,	1915
	Wednesday,	October	27,	1915
	Thursday,	October	28,	1915
	Friday,	October	29,	1915
	Saturday,	October	30,	1915

14th WEEK	Sunday,	October	31,	1915
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November

	Monday,	November	1,	1915
	Tuesday,	November	2,	1915
	Wednesday,	November	3,	1915
	Thursday,	November	4,	1915
	Friday,	November	5,	1915
	Saturday,	November	6,	1915

15th WEEK	Sunday,	November	7,	1915
	Monday,	November	8,	1915
	Tuesday,	November	9,	1915
	Wednesday,	November	10,	1915
	Thursday,	November	11,	1915
	Friday,	November	12,	1915
	Saturday,	November	13,	1915

16th WEEK	Sunday,	November	14,	1915
	Monday,	November	15,	1915
	Tuesday,	November	16,	1915
	Wednesday,	November	17,	1915
	Thursday,	November	18,	1915
	Friday,	November	19,	1915
	Saturday,	November	20,	1915

17th WEEK	Sunday,	November	21,	1915
	Monday,	November	22,	1915
	Tuesday,	November	23,	1915
	Wednesday,	November	24,	1915
	Thursday,	November	25,	1915
	Friday,	November	26,	1915
	Saturday,	November	27,	1915

18th WEEK	Sunday,	November	28,	1915
	Monday,	November	29,	1915
	Tuesday,	November	30,	1915

December

	Wednesday,	December	1,	1915
	Thursday,	December	2,	1915
	Friday,	December	3,	1915
	Saturday,	December	4,	1915

19th WEEK	Sunday,	December	5,	1915
	Monday,	December	6,	1915
	Tuesday,	December	7,	1915
	Wednesday,	December	8,	1915
	Thursday,	December	9,	1915
	Friday,	December	10,	1915
	Saturday,	December	11,	1915

20th WEEK	Sunday,	December	12,	1915
	Monday,	December	13,	1915
	Tuesday,	December	14,	1915
	Wednesday,	December	15,	1915
	Thursday,	December	16,	1915
	Friday,	December	17,	1915
	Saturday,	December	18,	1915

21st WEEK	Sunday,	December	19,	1915
	Monday,	December	20,	1915
	Tuesday,	December	21,	1915
	Wednesday,	December	22,	1915
	Thursday,	December	23,	1915
	Friday,	December	24,	1915
	Saturday,	December	25,	1915

22nd WEEK	Sunday,	December	26,	1915
	Monday,	December	27,	1915
	Tuesday,	December	28,	1915
	Wednesday,	December	29,	1915
	Thursday,	December	30,	1915
	Friday,	December	31,	1915

January

	Saturday,	January	1,	1916
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23rd WEEK	Sunday,	January	2,	1916
	Monday,	January	3,	1916
	Tuesday,	January	4,	1916
	Wednesday,	January	5,	1916
	Thursday,	January	6,	1916
	Friday,	January	7,	1916
	Saturday,	January	8,	1916

24th WEEK	Sunday,	January	9,	1916
	Monday,	January	10,	1916
	Tuesday,	January	11,	1916
	Wednesday,	January	12,	1916
	Thursday,	January	13,	1916
	Friday,	January	14,	1916
	Saturday,	January	15,	1916

25th WEEK	Sunday,	January	16,	1916
	Monday,	January	17,	1916
	Tuesday,	January	18,	1916
	Wednesday,	January	19,	1916
	Thursday,	January	20,	1916
	Friday,	January	21,	1916
	Saturday,	January	22,	1916

26th WEEK	Sunday,	January	23,	1916
	Monday,	January	24,	1916
	Tuesday,	January	25,	1916
	Wednesday,	January	26,	1916
	Thursday,	January	27,	1916
	Friday,	January	28,	1916
	Saturday,	January	29,	1916

27th WEEK	Sunday,	January	30,	1916
	Monday,	January	31,	1916

February

	Tuesday,	February	1,	1916
	Wednesday,	February	2,	1916
	Thursday,	February	3,	1916
	Friday,	February	4,	1916
	Saturday,	February	5,	1916

28th WEEK	Sunday,	February	6,	1916
	Monday,	February	7,	1916
	Tuesday,	February	8,	1916
	Wednesday,	February	9,	1916
	Thursday,	February	10,	1916
	Friday,	February	11,	1916
	Saturday,	February	12,	1916

29th WEEK	Sunday,	February	13,	1916
	Monday,	February	14,	1916
	Tuesday,	February	15,	1916
	Wednesday,	February	16,	1916
	Thursday,	February	17,	1916
	Friday,	February	18,	1916
	Saturday,	February	19,	1916

30th WEEK	Sunday,	February	20,	1916
	Monday,	February	21,	1916
	Tuesday,	February	22,	1916
	Wednesday,	February	23,	1916
	Thursday,	February	24,	1916
	Friday,	February	25,	1916
	Saturday,	February	26,	1916

31st WEEK	Sunday,	February	27,	1916
	Monday,	February	28,	1916
	Tuesday,	February	29,	1916

He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY THE REV. WILBUR GLENN VOLIVA.

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ZION CITY, ILLINOIS, AUGUST 14, 1915

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EVERY OFFICER, MEMBER,
AND FRIEND OF ZION

SHOULD SUBSCRIBE FOR

The Theocrat

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONE DOLLAR A YEAR

Zion Temple Site

The founding of ZION CITY is, without question, from an economical, social, political, and religious standpoint, the most important and interesting accomplishment of the nineteenth century.

From the very time that John Alexander Dowie unfurled the map of the world with ZION CITY placed on its face, in Central Zion Tabernacle, Chicago, at the opening of the year 1900, the eyes of the world have been fixed upon the little City by the blue waters of Lake Michigan, midway between Chicago and Milwaukee.

It was not the size, nor the wealth, nor the architecture of its institutions and its homes that called the nations of the earth to take cognizance of the fact that ZION CITY was being built, but something of far greater importance than the piling up of stone and mortar and the perishable things of earth had taken place. Here was being built a City, the inhabitants of which were to be inspired by a Heavenly vision to build a City free from all the vices and curses found in other places—a City without tobacco, liquor, drug stores, physicians, theaters, and many other things which undermine the social and religious life of a community; where the Word of God would be supreme, the Lord's Day kept sacred, and His people love to worship God in His Tabernacle in the "beauty of holiness."

From the day of the opening of the gates of ZION CITY, the center of interest and activity was the ten-acre tract known as Zion Temple Site, where Shiloh Tabernacle was built, from which platform the message of God's prophet rang around the world, and upon the walls of which are to be seen canes, crutches, plaster of Paris casts, drugs, cigars, pistols, and other things which have been a curse to humanity—trophies which give evidence of the saving and healing power of God, manifested in a redeemed people, and which preach powerful sermons to the thousands who worship in Shiloh Tabernacle.

That the world has not lost interest in ZION is evidenced by the fact that yearly thousands wend their way from many parts of the world to visit ZION CITY, and especially to see the sacred spot known as the Zion Temple Site; and that Zion herself has not lost interest in this sacred spot is evidenced by the fact that our leader, the General Overseer, has not only planned to make this Site a most beautiful spot, but, by the most careful execution of a plat made by a landscape gardener, has turned the Temple Site into a most attractive place for the eyes of the Zion people and the many thousands of visitors to behold.

In order that those who have beheld this beautiful Site, upon which some day the Zion Temple will stand, will be able to retain the remembrance of its charming beauty, and that many others will be inspired to come and see it with their own eyes, we publish in this issue of LEAVES OF HEALING an attractive Supplement executed in two colors, giving a vivid idea of the circular walks and well-kept lawns and trees.

It is the purpose of the General Overseer to add shrubs and trees and flowers of various kinds, until the plan is fully executed and the Zion Temple Site has become a Site of far greater world-wide interest than ever before, for the honor and glory of God.

ANTON DARMS,
Assistant Editor.

Zion's Fifteenth Feast of Tabernacles

Report of the Service Held in Shiloh Tabernacle, Zion City, Illinois, U. S. A., Lord's Day Afternoon, July 11, 1915

"THE ZION OF PROPHECY A PRESENT-DAY FACT"

Sermon Preached by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion

(Reported by G. L. Marshall)

PROCESSIONAL by the ZION WHITE-ROBED CHOIR: "TEN THOUSAND TIMES TEN THOUSAND."

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steepes of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made;
Oh, joy, for all its former woes,
A thousand-fold repaid!

Oh, then what raptur'd greetings
On Canaan's happy shore;
What knitting sever'd friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimm'd with tears of late:
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy pow'r, and reign:
Appear, Desire of nations,
Thine exiles long for home:
Show in the heav'ns Thy promised sign:
Thou Prince and Saviour, come!

INVOCATION by the GENERAL OVERSEER:

God be merciful unto us and bless us,
And cause Thy Face to shine upon us;
That Thy Way may be known upon the earth,
Thy Saving Health among all the nations;
For the sake of Jesus. Amen.

GENERAL OVERSEER: Let us sing hymn No. 729.

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Oh, that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

I will ask Apostle Peckham to lead you in reciting the 35th chapter of Isaiah—"Zion's Song of Salvation, Healing, Holy Living, and the Triumphant Entry into the ZION above." Let all join in repeating this wonderful chapter.

APOSTLE PECKHAM: Let all repeat together:

The wilderness and the solitary place shall be glad for them;
and the desert shall rejoice, and blossom as the rose.
It shall blossom abundantly, and rejoice even with joy and singing:
the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.
Say to them who are of a fearful heart, BE STRONG, FEAR NOT: BEHOLD YOUR GOD WILL COME WITH VENGEANCE,

EVEN GOD WITH A RECOMPENSE; HE WILL COME AND SAVE YOU.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The SENIOR CHOIR then rendered the anthem, entitled, "PRAISE THE LORD, O MY SOUL," after which Apostle Peckham offered

PRAYER

Almighty God our Heavenly Father, we thank Thee that we have the privilege of bowing our knees unto the Lord, God and Father of us all; that we can come to Thee in His Name, knowing that He has purchased for us the right to come to Thee at all times.

We glorify the Name of Jesus and we bring Thee our adoration for Thy wondrous Gift. We thank Thee that Thou didst so love us as to send Thine Only Begotten Son from Heaven's glory to earth's shame and sorrow, that we might know the way to God the Father. We thank Thee that in Him we see the express image of God the Father; that in Him we have eternal life.

We pray Thy blessing upon this great congregation this afternoon, that in the very beginning the Spirit of God may come in power unto every heart, as we shall worship, enabling us to cry unto Thee, "Abba, Father!"

Bless us, Lord, this afternoon as we look into Thy Word, as we read the precious promises and remember that God, down through the ages, hath given us glimpses of the glorious Theocracy that was to come and that is to come and that soon will be here. We praise Thee for a foretaste of the Millennial reign. We praise Thee for the beginning of the end. We praise Thee for the harvest time, when the messengers are going forth and the people of God are being gathered.

We pray Thee that in this afternoon hour Thou wilt reveal to us precious and hidden truths, so that we may know and understand what God has in store for His people.

We thank Thee, O God, for Zion; for him whom Thou didst send to establish it and to bring forth the righteousness of God in the midst of the people. We praise Thee that Zion will be redeemed by judgment and by righteousness; and we pray Thee to help us to measure up, as a people, to our call and to realize that Thou hast given us the great and glorious privilege of having a part in the bringing to pass of the fulfillment of the glorious prophecies of Thy Word.

We praise Thee for the morning service, for the beautiful gathering our eyes witnessed and for the many faces that turned up to us as we spoke to them of the blessings of the service of God and of obedience. We pray Thee that Thou wilt grant that this generation which has been born may be the royal generation that Thou canst use mightily in the establishment of the Kingdom of God upon earth.

We pray Thee to bless us this afternoon as we have gathered here. Bless the Choir as they sing and the congregation as they join in these glorious hymns of praise to God our Father.

Father, may we receive a blessing here today. May we lay hold upon God and realize that He is a prayer-hearing and a prayer-answering God. Bless us in our worship and help us to worship Thee in spirit and in truth.

Hear us, O God, for our beloved land, and we do pray that the war may not reach this land—although we scarcely dare so to pray. We know, O God, that the Word says that when they shall say, "Peace! Peace!" that then sudden destruction shall come upon them. While the tribunals are meeting and while efforts are being

put forth, we know peace can never come until it is found in the Prince of Peace.

We ask Thee to have mercy upon the nations now at war. We do not ask Thee that wars may cease, because we know Thy Word says that shall not be. We ask Thee, O Lord, that the days may be shortened; that because of the elect Thou wilt shorten the days and cause wars to be no more by the coming of Him Who is the Prince of Peace.

We pray for our own nation, for our President and for all in authority. We pray Thee, O God, that they may know where their source of wisdom is and where their power is. May they realize that apart from Thee there is no wisdom, no knowledge, no power and no life.

O God, we pray that Thou wilt gather together in Zion, out of these various denominations and from all parts of the world, the saints of God who want to know Thee, who want to serve Thee, who want to find refuge from the life of the world, and who want to know that their children shall be trained for God.

Oh, lay it upon the hearts of Thy people to make this City the glorious place of Thy habitation; that there may rest upon it nothing of the world, the flesh and the devil. May every worldly tie be broken that we shall be free in Christ Jesus.

Hasten the day, O God, when our leader can go forth to deliver his message to the nations and to the cities of the nations which must fall. O God, may Thy people be protected and brought to Zion. We praise Thee that Thou hast given us this heritage—that Thou hast given us a part in this glorious work. Thou hast called us—O God, that we might be chosen! that we might be faithful!

O Lord God Almighty, come in power into every life! Sweep away everything that hinders the onward progress of the Kingdom of God. May there not be one in this great congregation, nor one in all Zion, who shall not be willing to pay the price. We pray that this may be a time of ingathering, and we pray that streams of Living Water may flow. We thank Thee that we know within there is springing up this "Well of Water," even unto eternal life.

O God, we pray that we may be a blessing to all. We pray that in this City Zion may be able to gather together the true and the faithful; and, O Lord, deliver us from all lying spirits, from all demons, who would like to destroy our City and bring in the filthy things of earth.

We praise Thee that Thou hast given us a Leader who is strong to fight the battles of Truth. We ask Thee to make us a righteous people, a holy people, who shall walk in Thy Highway, having been cleansed through the blood of Jesus; and, through faith in Him, we shall be in deed and in truth a holy people, sanctified through the power of the Holy Spirit, able to cope with all the powers of darkness, to drive them back, and to take the world for Thee.

We pray Thee to bless the message of the afternoon. Bless the passages of Scripture that shall be read, and grant that the mighty vision of Zion shall come to many, this afternoon, as never before; and may they realize that God has called Zion into existence as His latter-day Organization. We pray Thee that as the people hear the Word they may realize that God has spoken it and that not one word shall pass until all be fulfilled; for Thy Word cannot be broken.

Once more we ask Thee to bless Zion. Bless Zion in this great land; bless Zion in Asia, and our beloved Apostle and Elder and the workers there; and we pray Thee to bless Zion in Australia, Zion in Europe, Zion in Great Britain. Oh, we pray Thee, O God, that they shall remember the words of Thy Servant who warned them of the awful darkness and the terrible conflict that would come.

O God, help those in this and other lands who know and realize that the dark days are coming, to hasten to join their forces with those of Zion at Headquarters; and we pray Thee, as we see the nations marshaling for the last great battle, that Zion may arise, in greater beauty and power and glory than ever before, and may we see, above all else, the Kingdom of God and the King of kings.

O God, manifest Thyself to us as never before! Live Thou within us! Live Thou through us! By the Holy Spirit's power keep us, Lord, faithful unto the end; that we may receive the crown of eternal life.

Hear us for those we have left behind—the dear ones in Minneapolis, Cincinnati, Chicago, and many other places over all the land. Bless, we pray Thee, the loved ones far away.

We pray Thee to bless any in this congregation who may be in need of a Savior, any who may be in need of a Healer. Grant that streams of blessings may flow to each one. Help them all to humble themselves before Thee, to confess their sins and receive forgiveness from Thee, to receive justification and go on to sanctification, and to realize that they are indeed the children of God, born from above, no longer groveling, but mounting on eagles wings—wings of faith—to the very Throne of God; and knowing their Father, their Savior, their Healer, their Cleanser and their Keeper in all His fullness.

Accept our worship and lead us on, for the sake of Jesus and in His Name Who taught us to pray, and when we pray to say: (The choir and congregation then joined in chanting the Lord's Prayer.)

Mrs. John D. Thomas then sang the selection, entitled, "THE EARTH IS THE LORD'S," by Lynnes.

While Dr. Hyland Em. Slater-Wilson played an Offertory on the Pipe Organ, the ushers received the Tithes and Free-will Offerings, after which the General Overseer made the usual Announcements for the week.

The SENIOR CHOIR then rendered the Anthem—"THANKS BE TO GOD."

GENERAL OVERSEER: Kindly bow your heads in prayer:

Almighty God our Kind Heavenly Father, we come into Thy Presence in the spirit of humility and meekness. We are now, as we realize, in the Presence of Almighty God—Thine All-seeing Eye is upon us, Thou art altogether acquainted with us. Looking down into the deepest recesses of our spirits, O God, Thou knowest our aims and purposes. O God, we have but one desire in this afternoon hour, and that is to honor and glorify Thy Name and to exalt Jesus the Christ, Thine Only Begotten Son, Whom Thou didst send into this sin-cursed and disease-smitten world that men and women might once more become united to the Father.

O God, we pray that Thou wilt now manifest Thy Presence and Thy power; that Thou wilt touch every heart here, and may we have in deed and in truth true communion with Thee.

This afternoon as we read Thy Word and as we exalt it, we pray that Thou wilt burn it deeply into every mind and heart. Help us, O God our Father, in the light of Thy Word, to see the glorious vision and to realize our high calling in Christ Jesus; knowing that as yet no one has been chosen, no one has been crowned. O God, help us to understand Thy Word, that if we are true and faithful we shall be chosen; that if we earnestly and patiently and faithfully bear the cross and suffer with Jesus the Christ, and follow Him into the Garden of Gethsemane and on to Calvary, then at last we shall be crowned.

Bless Zion today.

O God, we do realize all Thy wonderful love and mercy toward the children of men. Guide us by Thy Word and Spirit, and richly bless us, in Jesus' Name and for His sake; Amen.

ADDRESS

GENERAL OVERSEER: My beloved hearers, God has laid it upon my heart to place before you, in this afternoon hour, His plan, as it is revealed in His Word, for the unveiling and the continuance of His latter-day ZION, of which the ZION at Jerusalem was the type or the symbol.

No one who is in a receptive frame of mind, who is seeking God, can be other than startled, deeply impressed, thrilled through and through and led toward God by listening to these wonderful prophetic pictures of that thing which was to be born in the latter days.

My beloved brothers and sisters, it matters very little, in fact, it does not matter at all, what our attitude is toward an organization launched by man; for it is written, "Every plant, which my Heavenly Father hath not planted, shall be rooted up."

The Zion of Prophecy Unveiled by John Alexander Dowie a Present-day Fact

Here before us is a fact. Before us are many facts. One of the greatest facts of the Nineteenth Century was ZION; and the man whom God used to unveil ZION, JOHN ALEXANDER DOWIE.

ZION today is a great fact. ZION CITY is a fact. It makes no difference how imperfectly the work has been, it does not matter how many blemishes there are upon it, it does not matter how far short we are of realizing the ideal,—ZION CITY IS A FACT; and the question which must be answered, is the question as to whether ZION, a fact in the Nineteenth Century and a fact today, is or was simply the creation of a genius, the offspring of a brilliant intellect, or whether it is or was that thing which was discussed in the eternal councils of God; whether it is that thing which was to be born in accordance with scores of vivid prophetic pictures found upon the pages of Holy Writ.

Now, I have no quarrel with anybody. I am not going to spend very much time, nor in the least become agitated about anybody accepting one or the other or advocating one or the other.

When Jesus of Nazareth came, some said He was an Imposter. The Jews, as a nation, rejected Him and refused to acknowledge that He was the Son of God, but adopted the coarse and repulsive language that He was the bastard Son of Joseph and Mary.

In a multitude one day when they were discussing as to Who He was and what He was and whether He was the Christ or not, one individual said, and perhaps many others asked, "When Christ cometh, will He do more miracles than these which this Man hath done?"

And finally when Pilate said, "Whether of the twain will ye that I release unto you (Barabbas or Christ)?" the multitude, incited by the jealous leaders, said, "Barabbas." Then it was that Pilate said, asking a question that every member of the human family will have to answer, "WHAT SHALL I DO THEN WITH JESUS WHO IS CALLED CHRIST?"

And today, as then, the discussion goes on with ever increasing

ing zeal; and today, as at no time when He was here in the flesh, the question is being discussed: Was He simply a good Man, or was He indeed and in truth Divine?

When an individual once gets a vision of ZION, he will become anchored and he WILL NOT BE MOVED; for is it not a terrible thought, and yet a glorious thought, that the ZION discussed in the councils of the Godhead, in Eternity, that the ZION foreshadowed by the southwestern hill—a Jebusitic stronghold of Jerusalem, the ZION that David saw when the veil was lifted revealing the future, the ZION that Isaiah so vividly pictures,—I say, is it not a terrible thought and yet a glorious thought that that ZION HAS BEEN BORN? And it is a very serious matter not to see it. It is a terrible thing, fraught with sad consequences, for you and for me not to recognize that the ZION of prophecy has been born and is being unveiled, though as yet it may be only as a little cloud the size of a man's hand.

The Most Beautiful Things of Heaven and Earth Found in the New Jerusalem

What a terrible thing for us not to see it!

What a terrible thing for us not to hear the call of God and to fail to become a unit in this great and glorious latter-day work which is to culminate in the Bride arrayed in the garments of righteousness, waiting for the coming of her Lord!

Men have said to me in the last week, "Surely the Lord is coming soon." And I have replied, "Yes, the signs are ominous, never more ominous than they are today, but the Christ will not, the Christ CANNOT, come until ZION is built up."

The Psalmist declares, "When the Lord shall build up ZION,"—and that does not refer to a piece of land, to houses of wood and brick and stone; for ZION must be made up of Jesus the Christ, the Foundation Stone; the apostles and prophets, as the foundation stones upon the one Foundation or Corner-Stone; men and women, truly regenerated, converted, pardoned, justified, and being sanctified, built into, as units or lively stones, that magnificent temple that surpasses in grandeur and glory the most wonderful temple ever built by the hands of men.

The Building-up of Zion the Most Important Factor in the Preparation for Christ's Coming

Why, as Jesus the Christ imparted to John, on the Isle of Patmos, the picture of ZION, of the New Jerusalem, the Holy City, that should first of all be prepared and caught up and then descend with the Lord to rule this earth, He summoned to His command all of the most beautiful words, the most wonderful imagery, the most beautiful of all gems and stones, to describe its walls and its streets and its size; and Babylon, the grandest and the most beautiful city ever erected by the hand of man, falls into utter insignificance and sinks out of sight, as one beholds ZION, the New Jerusalem, the Holy City, made up of the saints of God.

This afternoon, in passing, I desire to shout into you men and women, can you this afternoon with your eyes turned toward God, say of a truth that you have been regenerated by the power of the Holy Spirit; that you have been truly converted, and that this afternoon you are linked to God; that you know God, Whom to know, and Jesus the Christ Whom He sent, is life eternal.

I will tell you, my brothers and sisters, if you sit here this afternoon with a spirit of indifference and carelessness, thinking of the things of this world, oh, thou fool! Only God knows what a day and a night may bring forth! Before the sun sinks behind the western horizon you, my friend, may be ushered into the presence of the Eternal God, to give an account for all your thoughts and your words and your deeds.

Oh, I cry unto you, arise and come to God your Father! Do not put it off one minute longer! May God burn into your hearts the thought of His wonderful love.

I will tell you, my brothers and sisters, God's clock is fast ticking the minutes and the hours and the days and the weeks and the years, and the lengthening shadows warn us that the day of Grace is coming to its close and that soon an awful dark night—a darkness that can be felt—will settle down upon the earth.

O my hearers, this afternoon how in the Name of God and reason can you longer resist God's love? How can you longer resist the power of the Holy Spirit? How can you longer resist the prayers of God's people? What more can be said or done to get you to come forward this afternoon and surrender to God?

Zion's Leader Trained and Called of God for His Work

My brothers and sisters, let me emphasize this. You and I will not quarrel. I am here this afternoon, not by choice. Whatever you may think or whatever you may believe, down deep in this heart, which has never known anything else but to love and serve God, is a deep and abiding conviction that the same God Who called Moses and sent him to Egypt, Who called Joshua to lead the hosts across the Jordan into the Promised Land, Who called David who was persecuted and rejected by Judah for seven and one-half years and was then received by them as God's anointed, the same God Who arrested Saul on the road to Damascus, STILL LIVES and today has called and anointed and appointed and placed me at the head of this work, which I have said is a fact and cannot be downed.

To account for it you will have to answer one of two things: either God has done it, or it is the creation of a man.

I would be ashamed for one single second to take any credit for anything that has been done or for anything that has transpired; but today I have the rich reward of beholding ZION in all the lands, risen, so to speak, out of the grave, clothed with resurrection power and glory; and I can see and feel and realize that once more, and for the last time before the Lord comes, the Gospel net is to be cast into the sea of humanity and a multitude will be gathered from all nations into ZION.

Now, if I did not believe that, I would walk off this platform; I would never be seen here again, and I would never preach another sermon. I follow this statement up by another one: If I did not see and believe that ZION, written upon the banner that floated over the little "wooden hut" near the World's Fair grounds, where hundreds of thousands passed by its doors unmindful of its existence,—if I did not believe that ZION was the ZION of God and the ZION of Prophecy, and that this is the beautiful and wonderful Theocracy that is to usher in the Millennium and prepare the people for the reign of Christ, I would denounce the whole business, however beautiful it may be; for I care nothing for the organization of any man.

Now then, there are the propositions this audience has to decide.

Time Will Prove Whether Zion is the Zion of Prophecy

Some say, "This is ZION;" and others say, "This is not ZION." Some believe that to reject ZION and to refuse to receive its messenger means dire consequences, now and hereafter; others believe that it does not make any difference, not an iota, and that they do not need to reckon with it.

There are your two classes.

Time will tell the story.

Time will tell whether when the angels said, "Why stand ye gazing up into heaven? this same Jesus, Who is taken up from you into Heaven, shall so come in like manner,"—whether they spoke the truth.

When the Prophet Isaiah, inspired by the Holy Ghost, wrote that picture of Babylon, and prophesied that it would be blotted from the face of the earth and that it would be inhabited by the wild beasts, they laughed, did they not? But I ask you, did it come true? To the letter!

When Jesus said, as He looked at the golden-domed temple, with its massive stone, "There shall not be left here one stone upon another," did He tell the truth? Time proved it.

When Noah said, "One hundred and twenty years and there will be a flood, and God has told me to prepare an ark," they laughed at him; but time proved his story to be true.

And so time will prove whether this is God's ZION. Time will prove whether God launched ZION CITY or not. Time will prove all things, my hearers; but I thank God that those whose eyes are open to see, that those who are seeking the things of God, those who have understanding hearts, do not have to wait for the LOGIC OF EVENTS. Oh, I am thankful to my God that I do not have to wait for the logic of events!

I believe the Word is inspired!

I believe every word that has not been fulfilled will be fulfilled. Has not God multiplied the signs and wonders, lo, these many years? He has established ZION, and all hell cannot prevail against it.

Now, I desire to have read here some passages of Scripture, which I am going to follow up with some other addresses. I

will ask these brethren (the officers on the platform) to read certain references.

I desire you to listen, and if you listen with a good and honest heart you will be able to get a glimpse of ZION.

You know, we are living in a Godless old world today. We are living in a time when the rank and file of the people do not want God and do not want the Bible; and such a thing as a prophetic messenger, such a thing as a messenger sent from God, only provokes laughter and scorn and scoffing.

But that is all right!

The Truths Enunciated by Zion will Rule the Millennium

If, at last, that thing which was born in the little "wooden hut," which was brought into existence by God through a man whose ministry stirred the world and who enunciated the truths that will rule the Millennium,—if it should be proven that this is the ZION of Prophecy, my God, what will be the plight of those who fail to read and to discern and to understand? Because next to the King Himself, the most important thing that has ever happened in this world is the birth of ZION—the calling together of a people who will renounce the world, the flesh and the devil; and if you do not do that, you are no part of ZION.

Jesus the Christ is not coming to card-players and dancers and theater-goers and liars and the unclean! He is coming to His BRIDE, more beautiful than any bride who ever graced the earth—the Church without a spot, the Church without a wrinkle, the glorious Bride arrayed in garments whiter than snow.

Oh, what a wonderful thought!

This is what this thing is to be, what it is to become—the BRIDE OF JESUS THE CHRIST!

Therefore, the standard is HIGH; but it is none too high for men and women who will give their hearts to God and yield themselves up spirit, soul and body to God—who will separate themselves from the world, the flesh and the devil; for the promise is to the OVERCOMERS, that they shall sit with Christ upon His Throne.

And so I say this afternoon to every officer and to every member in ZION, the day for the least bit of foolishness is gone and GONE FOREVER! God Almighty has called and called, and some of you that sit before me had better beware this afternoon, or soon the Holy Spirit will leave you and take His departure.

Now, let us have the Word of God. That is better than anything I can say.

Zion Built by David upon the Captured Jebusitic Stronghold

Oh, how sweet these words are!

The first time we hear of ZION is in Second Samuel 5:7. And in my study this morning on that chapter in Second Samuel I have seen many things I never saw before; and I would advise you, as a preparation for an address to be delivered in the near future on that chapter, to read and study it. It is the anointing of David to be the King of ZION and Judah.

Elder Robbins will read his verse, please.

ELDER ROBBINS: "Nevertheless David took the stronghold of ZION: the same is the City of David."

GENERAL OVERSEER: Now, that is a wonderful fact of history. It is a very wealthy symbol. And when you read the chapter you will see how it prefigures the latter-day ZION, and how it was that prior to the time of David that stronghold had never been attacked, and how David recognized its strategic importance and captured it; and the Jebusites went on about their work, and they said, "Except thou take away the blind and the lame, thou shalt not come in hither, thinking David cannot come in hither." Verse 6. But David's army took it with a very little struggle. It was a part of God's plan that David should take the Hill of ZION, the Jebusitic stronghold, and make it his capital.

Now, we will have these other verses.

ELDER HARWOOD: "Yet have I set my king upon my holy hill of ZION." (Psalm 2:6)

GENERAL OVERSEER: There is a Messianic prophecy, and, of course, it refers to the latter-day ZION. Christ is the King. As I said when we sang, "All Hail the Power of Jesus' Name," what is our mission, ZION? It is to Crown Christ King of kings and Lord of lords. That is our mission. Let us work at it. What a glorious day it will be when our efforts are crowned with success and we see Jesus crowned King of kings and Lord of lords.

APOSTLE PECKHAM: "Sing praises to the Lord, Who dwelleth in ZION: declare among the people His doings." (Psalm 9:11)

APOSTLE CAREY: "That I may show forth all Thy praise in the gates of the daughter of ZION: I will rejoice in thy salvation." (Psalm 9:14)

APOSTLE DARMS: "Oh that the salvation of Israel were come out of ZION! when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." (Psalm 14:7)

GENERAL OVERSEER: In connection with that verse there is a very important study in Christendom. Christendom has failed, just as Israel failed. Christendom is in captivity, and ZION has been raised up of God to bring deliverance.

ELDER REDER: "Send thee help from the sanctuary, and strengthen thee out of ZION;" (Psalm 20:2)

ELDER MOOT: "Beautiful for situation, the joy of the whole earth, is mount ZION, on the sides of the north, the city of the great King." (Psalm 48:2)

GENERAL OVERSEER: There is a description of the literal ZION. What are the walls of ZION, the Spiritual ZION?

People: "Salvation."

What are the gates of ZION?

People: "Praise."

EVANGELIST CUNNINGHAM: "Let mount ZION rejoice, let the daughters of Judah be glad, because of thy judgments." (Psalm 48:11)

ELDER ROBBINS: "Out of ZION, the perfection of beauty, God hath shined." (Psalm 50:2)

GENERAL OVERSEER: What is more beautiful than a Christian?

The Christian Life Must be an Expression of the Indwelling Christ

You know, I have been enunciating to you in a number of addresses something I am struggling after, and one thing I have shown you, that the laws of God are self-executing; and when you obey God the obedience calls forth the fulfillment of the element in the law itself and the reward.

Why, the individual who refrains from profanity; the individual who refrains from vulgarity; the individual who is linked to God, whose thoughts are pure and holy, whose words are just and noble, whose deeds are uplifting,—such an individual does not have to wait for any judge to give a reward. The acts themselves bring the reward, just as, "To be carnally minded is death." God does not execute death. The law executes its own penalty.

"Whosoever hath not, from him shall be taken away even that he hath."

God does not have to do it. That law executes itself. It does it upon the moles of the field; it does it upon the fish in the dark caverns of the Mammoth Cave. And so the laws of God, which start in Heaven and reach down through the whole universe, are self-executing.

A lot of people have an idea they can sin year after year and postpone the whole business until sometime over yonder, and then that God is so Loving and Merciful that He will forgive them and will not punish them.

God has nothing to do with it.

You go into the hospitals of Chicago this afternoon, and visit the insane asylums, and you will see Nature squaring her accounts. Look at the epileptics and the consumptives and the insane!—there is Nature squaring her accounts.

God has nothing to do with it.

The laws violated have executed their own penalties.

The same thing is true with—"How shall we escape, if we neglect so great salvation?"

There is no escape!

God has nothing to do with it. There is a law of God Almighty, that if you do nothing you will reap nothing. That is all there is to it.

I tell you, my brothers and sisters, if you are not an active, earnest, energetic, thorough-going worker in the Master's vineyard, you are going to hell! All you have to do to go there is to sit around and do nothing.

APOSTLE PECKHAM: "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the Only Begotten Son of God."

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:18, 19)

GENERAL OVERSEER: I want to tell you, after you have had the light on Divine Healing and then go to a doctor, I would not want to be in your shoes.

I am not afraid to die—not a bit!

I would not give the snap of my finger for you if you are not in a position before God where you will die before you will ever compromise or surrender. That is the only kind of a spirit for God's people to have. If you turn your back on the light you will go into darkness.

ELDER HARWOOD: "Do good in Thy good pleasure unto ZION: build Thou the walls of Jerusalem." (Psalm 51:18)

APOSTLE PECKHAM: "Oh, that the salvation of Israel were come out of ZION! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." (Psalm 53:6)

A Multitude Saved and Healed through John Alexander Dowie's Ministry

GENERAL OVERSEER: Take the mission of John Alexander Dowie, it was as a deliverer from captivity just as truly as was the mission of Moses. There was a man who stood up single-handed, and in a few years he could show a vast multitude saved from every vicious habit in the catalogue. He could show a multitude saved and a multitude rescued from the very jaws of death and from the grave itself.

APOSTLE CAREY: "Praise waiteth for Thee, O God, in ZION: and unto Thee shall the vow be performed." (Psalm 65:1)

GENERAL OVERSEER: I have a big placard on my table which I intended to bring up here this afternoon. It reads something like this: "A Vaudeville and Dance, by the Choir of Christ's Church, for the Benefit of the Church!"

Think of a Christian being in such a place!

What must God think of such conduct? Christ's Church giving a vaudeville show and a dance to get funds for the Church!

APOSTLE DARMS: "For God will save ZION, and will build the cities of Judah: that they may dwell there, and have it in possession." (Psalm 69:35)

ELDER REDER: "Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount ZION, wherein thou hast dwelt."

GENERAL OVERSEER: I will tell you, one of the saddest thing in ZION CITY today, to me, is when I hear men and women who once professed to be ZION say, with a sneer, that all that ZION means is an old hill back of Jerusalem.

Do you say that?

As you sit there and listen to these passages of Scripture, do you say that all that ZION refers to in the Bible is an old hill back of Jerusalem?

ELDER MOOT: "In Salem is His tabernacle, and His dwelling place in ZION." (Psalm 76:2)

ELDER ROBBINS: "Thou shalt arise, and have mercy upon ZION: for the time to favour her, yea, the set time, is come."

"When the Lord shall build up ZION, He shall appear in His glory." (Psalm 102:13, 16)

ELDER HARWOOD: "To declare the Name of the Lord in ZION, and His praise in Jerusalem." (Psalm 102:21)

APOSTLE PECKHAM: Brothers and sisters, this is a wonderful verse:

"The Lord shall send the rod of thy strength out of ZION: rule thou in the midst of thine enemies." (Psalm 110:2)

APOSTLE CAREY: They that trust in the Lord shall be as mount ZION, which cannot be removed, but abideth for ever."

APOSTLE DARMS: "When the Lord turned again the captivity of ZION, we were like them that dream." (Psalm 126:1)

ELDER REDER: "The Lord shall bless thee out of ZION: and thou shalt see the good of Jerusalem all the days of thy life." (Psalm 128:5)

GENERAL OVERSEER: Now, I desire to have a few verses read from the Book of the Prophet Isaiah.

ELDER HARWOOD: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto ZION, Thy God reigneth! (Isaiah 52:7)

APOSTLE PECKHAM: "Thy watchmen shall lift up the

voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again ZION." (Isaiah 52:8)

GENERAL OVERSEER: There is one of the most wonderful verses that has been read.

UNITY!

A wonderful Spirit of Unity and Fellowship to be found in Zion

Let anybody come to this Feast from day to day, let them see this prayer room packed at six-thirty in the morning, and let them observe and they will not hear a discordant note.

The Bible tells us, first of all, that we are to be ONE, as God and Christ are one.

That was the prayer of Jesus, and that prayer will be answered!

Paul said to the Church at Corinth, "I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the SAME THING." And when you get a company of Christians together, wherein they differ and wherein they do not see eye to eye, they are forbearing one with another and they have charity one for another, and then God Almighty will make things plain. that is the teaching of the Word of God. And in ZION there is unity.

APOSTLE CAREY: "And the Redeemer shall come to ZION, and unto them that turn from transgression in Jacob, saith the Lord." (Isaiah 59:20)

APOSTLE DARMS: "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the ZION of the Holy One of Israel." (Isaiah 60:14)

GENERAL OVERSEER: That does not refer to an old hill back of Jerusalem.

ELDER REDER: "To appoint unto them that mourn in ZION, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." (Isaiah 61:3)

ELDER MOOT: "For ZION's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Isaiah 62:1)

GENERAL OVERSEER: Now, the wonderful ministry of John Alexander Dowie was no accident—it was the fulfillment of prophecy. The words he spoke, which burned into the hearts of the people and caused men to throw away their whisky and their tobacco, were no accident; they were the fulfillment of prophecy.

One man in this Church today can tell you the story of how he was a Lutheran and dying of consumption when he went to ZION Tabernacle. He was a drinking man and a user of tobacco, and his minister used tobacco. John Alexander Dowie read the Thirty-fifth of Isaiah, and when he came to that part about the Highway, and about the unclean not being allowed to pass over it, he said, "Can you dirty tobacco users walk along God's Highway of Holiness, do you think?" And that went into the man's heart and brought him out of the Lutheran Church and into ZION and he was perfectly healed, and all through that arrow of truth.

Oh, ZION is no accident, it is the fulfillment of prophecy.

EVANGELIST CUNNINGHAM: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as ZION travailed, she brought forth her children." (Isaiah 66:8)

GENERAL OVERSEER: There is another wonderful prophecy. ZION is a nation; she has all the characteristics of a nation.

ELDER ROBBINS: "What shall one then answer the messengers of the nation? That the Lord hath founded ZION, and the poor of His people shall trust in it." (Isaiah 14:32)

GENERAL OVERSEER: Is that an old hill back of Jerusalem?

Zion Founded of God to be a Refuge for the Afflicted of His People

I want to say to you, Where would I have been today if it had not been for ZION? Where would you have been had it not

been for ZION? Where would thousands have been had it not been for ZION?

Just let these Evangelists tell their stories, which they will do now from day to day, of the towns where they have visited. Let them tell how the people have begged with tears in their eyes for them to stay and teach them the Word of God.

What do the people tell you about the churches?

(An Evangelist: "That they are dead and have gone to the devil.")

Yes, that they are dead! That is what they hear everywhere they go!

Where are the people to come?

Why, there are a lot of nice people in this world. In every town and in every country district you will find some of the saints of God. They are not card-players nor dancers nor theater-goers, but they LOVE GOD!

Where do they want to go?

They do not know.

When ZION comes along then they want to come to ZION.

Let all the visitors who are here to attend the Feast from the outside stand up, please. (A large number stood.)

I thank God for that sight! I wish you would all come and live in ZION CITY. May God bless you! That is a beautiful company. They are here all the way from the State of Washington to the state of Connecticut, and they have come to ZION to attend the Feast of Tabernacles and may God give them a glorious Feast!

Let us have one more verse.

ELDER HARWOOD: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to ZION:" (Jeremiah 3:14)

GENERAL OVERSEER: Thank God for that!

Now then, ZION's mission is to gather the saints. You officers who are out in the field, get that into your minds. For instance, Apostle Peckham and Elder Huston, you are there in Minneapolis to get every saint out of every church there is in that City. That is what you are there for.

Of course, there will be some sinners who will be reached from time to time, but that is secondary. This is the Harvest Period. God is sending ZION's messengers out to gather the tares—the tobacco tare and the whisky tare and the drug tare and so on—and bind them in bundles.

I will tell you this afternoon,—though you may not like to hear it, because you do not want to hear the truth; and I am not on the war-path this afternoon very much, but I can go on the war-path in the next minute if it is necessary — I tell you the churches have GONE TO THE DEVIL! And if I had the time I could prove it by the overwhelming testimony of their own people.

John the Revelator said, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:2.

Think of that affair in a Waukegan church the other night, where they had a mock wedding, and a married man was united in mock-marriage to a young lady!

Is there anything very elevating in that kind of business? What must Jesus have thought of that?

Now, I know history, and I thank God for every saint who has ever lived. I am not going to minimize the work of any saint of God, but I want to tell you that the time has come when the message to go forth to the saints of God is: GET OUT OF THESE CHURCHES AND SEPARATE YOURSELVES FROM PEOPLE WHO ARE HOLDING MOCK WEDDINGS AND GIVING VAUDEVILLE SHOWS AND DANCES TO RAISE FUNDS FOR THE CHURCH.

Would you like to have the blessed Lord come when you were engaged in a dance? Would you like to have the Lord come when you were sitting watching a vaudeville performance, or when you were going through a mock wedding ceremony?

God forbid!

Again we read, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And when you come out of Babylon, where will you go?

Zion the Only Light and Salt Remaining in the Earth

You must come to ZION! That is God's order.

Now you can see why such statements as the following arise: "They think ZION is everything."

You know, the Press used to say that John Alexander Dowie took every verse in the Bible and made it apply to ZION. They used to say, "He thinks it is the whole thing."

Well now, you know, it is neither here nor there what they say. I could go out tomorrow and make all the money I need and more in a hundred ways, but if this is God's ZION, is it not the whole thing?

Why, I suppose they sneered and laughed at Jesus. I have often tried to picture that scene. Can you see Jesus of Nazareth, with His poor, humble disciples—the faces dirty, greasy, ignorant fishermen, Peter and Andrew and James and John; Matthew, who was tax gatherer (a very despised business); and others of the same kind—can you see God Almighty in the Person of Jesus the Christ, standing up before the whole City of Jerusalem, with its golden-domed temple, with its synagogues, with its high priests in their gorgeous attire, with the Jewish Sanhedrim, and the Pharisees and the Sadducees and the Essenes and the Stoics and the Epicureans and all the popular sects, and hear Him saying, as He looked at those poor, ignorant, dirty, greasy fishermen, in the midst of all that wealth and learning and luxury, "Ye are the LIGHT OF THE WORLD?"

That sounded very silly, did it not?

And then He said, "YE are the SALT OF THE EARTH!"

And that is just what I say today—God's ZION is the LIGHT OF THE WORLD! God's ZION is the SALT OF THE EARTH!

It is a part of my mission to rebuke these old apostate churches. I intend to print, on my three hundred thousand notices which will be distributed in Chicago, the notice of that vaudeville show and dance given at Christ's Church, and I am going to give them HELL, until the whole City of Chicago will hear of it and until God's saints will bury their heads in shame.

Somebody has to do it, and you could not expect the parsons to do it. They do no DARE to do it!

Now, I have an Application Form here, and I desire to say a word about it.

We have a lot of friends here, but let me tell you frankly, I do not want any friends. I hope you understand what I mean by that. It is my desire that all my friends shall, during this Feast, cease to be friends and shall become members of ZION.

I am here to do everything I can to help you to God the Father. Here are all these officers who are ready to work day and night, and if you have any difficulties they will talk to you lovingly and kindly and help you to get to God.

Conditions of Fellowship in Zion Based on Christian Character

Why not take your stand this afternoon?

Take your stand!

I have done all I know to do.

You know, God cannot save a man against his will. As you have listened this afternoon and the Holy Ghost has come to you, have you resisted Him, and are you going to get up and go out in your sins?

Will you go out and say, "I would like to come into ZION, but I like ham for breakfast."

Well, if you have not been able to give up ham, come along with your application and I will help you to give up your ham. That is not a condition of fellowship in this Church.

I am not going to have any officer in this Church requiring anything that Jesus the Christ does not require. I do not want to have to answer in the Day of Judgment for ever having put a straw in the road of any child of God who wants to come into the fellowship of ZION.

I would like for you to get the Organization Pamphlet and read it through. You will find there are certain things that are questions of order, but they are not questions of fellowship.

I will tell you where some of you brethren in the ministry fail. Here are people sitting here, who came into ZION twenty years ago. Of course, they have had twenty years to take this truth and that truth and study into them. But when you preach to a new congregation, you must not expect them to understand and accept things these people have heard for the last twenty years. You take a baby and try to ram three pounds of sirloin steak and a loaf of bread down its throat at one time, and you kill the baby. And so, sometimes, you kill the people.

Here is an outstretched arm in ZION for any man or woman

who desires to do right, God helping you. If you have not got the victory over tobacco, come and fill in your Application Form and we will appoint a special prayer meeting for you.

There is a place in THE KINGDOM for the newly born babe.

Why, you can belong to ZION and drink tea and coffee. I do not drink them, but you can drink them if you want to. You cannot drink whisky or any other intoxicants, though, for they are barred.

Weak Christians Not Barred from Entering into Fellowship with Zion.

Now then, some people say, "Well, I would like to join ZION, but I do not see tithing."

I do not wonder at that.

You know, Elder Tindall says that they say the day of miracles is past, but he asks the question whether it is not a greater miracle to raise money now-a-days, than it was to raise the dead?

I say that the most wonderful of all the wonderful miracles God Almighty ever wrought through John Alexander Dowie, was the miracle that enabled him to preach to men and women and get them to the place where they would pay their tithes. You know what it meant for some of you to be brought to that place.

How thankful we ought to be to God that we have learned these things!

So I will receive you into the Church even though you do not see tithing. The only thing you have ever seen in all your life is a hog, and I cannot expect you to get your eyes entirely open in a second. I will receive you and teach you and work with you and lead you along.

Some one says, "Suppose he does not respond in a year?"

Well, I will give him another year; and if it is necessary I will give him another year. I will do all I can to teach him and to show him that tithing is according to the teaching in God's Word and that he ought to obey it.

We do not make these things conditions of fellowship.

I would like to have all of you respond this afternoon and take your stand for God and ZION.

Now, stay through the Feast.

Get out every morning and night and come in the spirit of prayer. Scatter sunshine wherever you go, and show that you have been with Jesus the Christ.

Baptism Not Essential to Salvation but to Full Obedience

Some of you have only been sprinkled when you were a baby. Why, that is not baptism at all! Christian baptism is Triune Immersion.

I desire to mention here, that water baptism is not essential to salvation. If there is any lie I fight more strongly than any other, it is the lie of Baptismal Regeneration. There are thousands of Christians who have gone to Heaven who were never baptized—put into the water three times or once. However, baptism is essential to full obedience. Our Beloved Christ was baptized to fulfill all righteousness.

I desire to mention this also as I pass along: When Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into THE KINGDOM OF GOD," that has no more reference to water baptism than to the moon.

That expression, "Except a man be *born of water*," refers to the fleshly birth. That is all it does refer to. It is a figure of speech.

And in Ephesians, when Paul said, "One Lord, one faith, one baptism," that is the baptism of the Holy Spirit. It does not refer to water baptism at all.

You just think of saying that the one baptism of God the Almighty is baptism in water! Why, baptism in water does not amount to anything if you are not converted and cleansed by the Holy Spirit. Water baptism is simply an outward symbol of an inward cleansing; and if you have not had the inward cleansing the water baptism is nothing but a farce. That is all there is to it. The water baptism is essential to a full and complete obedience.

I thank God for this day and for this audience.

I thank God for all the tokens of His love.

Zion's Leader Sets the Example of Obedience and Faithfulness to Others.

Now, help me in every way you can. I am the leader, and I do not say to you "GO," but I say to you, "Come." Let us keep

low at the feet of Jesus. There is more danger in prosperity than there is in adversity. May God help ZION in every way to be right, and then we will have success. Soon we will launch a great evangelistic work, and we will take this Message to millions of people.

May God bless you, is my earnest prayer!

The CHOIR sang in RECESSIONAL: "THE SON OF GOD GOES FORTH TO WAR."

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

That martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw His Master in the sky,
And called on Him to save;
Like Him, with pardon on His tongue,
In midst of mortal pain,
He pray'd for them that did the wrong:
Who follows in His train?

A noble band, the chosen few,
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the torch of flame;
They met the tyrant's brandish'd steel,
The lion's gory mane,
They bow'd their necks the stroke to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light arrayed.
They climb'd the steep ascent of heav'n
Thro' peril, toil, and pain;
O God, to us may grace be giv'n
To follow in their train.

BENEDICTION by the GENERAL OVERSEER:

May the grace of our Lord Jesus the Christ, the love of God the Father, and the sweet fellowship of the Holy Spirit be with you one and all, now and for evermore. Amen.

ZION IN CHICAGO

WILBUR VOLIVA
GLENN

General Overseer of the Christian Catholic Apostolic Church in Zion.

WILL DELIVER ADDRESSES

IN

Central Zion Tabernacle

(2527-2535 Michigan Avenue, East Side)

CHICAGO

At 3:00 P. M. on the Following Dates:

LORD'S DAY, OCTOBER	3, 1915
LORD'S DAY, OCTOBER	10, 1915
LORD'S DAY, OCTOBER	17, 1915
LORD'S DAY, OCTOBER	24, 1915
LORD'S DAY, OCTOBER	31, 1915
LORD'S DAY, NOVEMBER	7, 1915
LORD'S DAY, NOVEMBER	14, 1915
LORD'S DAY, NOVEMBER	21, 1915
LORD'S DAY, NOVEMBER	28, 1915
LORD'S DAY, DECEMBER	5, 1915
LORD'S DAY, DECEMBER	12, 1915
LORD'S DAY, DECEMBER	19, 1915

ZION

Six Per Cent. Real Estate First Mortgage

Serial Gold Bonds

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent. (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. Hurd Clendinen

General Manager

Administration Building

Zion City, Illinois

Shiloh Tabernacle

*Is the center of interest in
Zion City*

¶ The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.

¶ All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

¶ Organ recital every Wednesday, 3:30 to 4:00.

(For Complete Information, from Week to Week,
Concerning the Christian Catholic Apostolic Church
in Zion, Subscribe for LEAVES OF HEALING)

WANTED: A MAN OR WOMAN IN EVERY
COUNTY TO SELL

Sanitary Brushes, Dustless Mops
Dusters and Guaranteed Brooms

For Particulars Address
UNITED BRUSH CO., Zion City, Illinois
C. W. OAKES, Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

Zion in Minneapolis

Regular Meetings of the Christian Catholic Apostolic Church in Zion in Minneapolis are held in the
TUTTLE CHURCH BUILDING COR. BLAISDELL AVE.
AND 27TH STREET

Lord's Day Meetings

Bible School at 2:00 P.M.
PRINCIPAL MEETING at 3:00 P.M.
Praise and Testimony Meeting at 7:45 P.M.

Divine Healing Meeting

Every Wednesday at 2:45 P.M.
(Special Teaching and Prayer for the Sick)

Praise, Prayer and Testimony Meeting

Every Wednesday at 8:00 P.M.

Rev. Wm. S. Peckham
Apostle-in-Charge
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913

Rev. Samuel F. Huston
Assistant
1221 Nicollet Ave.
Phones: Nicollet 2309; Center 3390

Zion in Cincinnati

TABERNACLE: 123 West 12th Street

EVANGELIST AUGUST HAMMOCK in Charge

Principal Service

Lord's Day Services at 3:00 p.m. and 8:00 p.m.
Junior Services at 2:00 p.m.

Mid-Week Meeting

Thursday Evening, at 8:00 p.m.

Divine Healing Meeting

Wednesday Afternoon, at 2:45 p.m.

Evangelistic Services Every Thursday Evening at 7:45 p.m.

EVERYBODY WELCOME

ALL SEATS FREE

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

Zion Messages

MAY NOW BE HAD FROM
Zion Publishing House
Administration Bldg., Zion City, Ill.

ARE YOU A CHRISTIAN? CHRISTIAN SCIENCE EXPOSED

ZION INSTITUTIONS AND INDUSTRIES

(Wilbur Glenn Voliva)

Try our
Peerless
Soda
Crackers

They are simply
delicious—
bulk or package

Wedding
Cakes,
Birthday
Cakes, etc.

given very care-
ful attention.

BAKING INDUSTRY

Manufacturers of A Full Line of

*Dependable
Baked Goods*

of the Highest Quality

PHONE 21

Building Industry

We manufacture Cement Roofing Tiles, Porous Cement Drain Tiles, Cement Brick, Cement Fence Posts, Etc.

Sole Agents for "Chicago AA" and the Universal Portland Cements.

All kind of Builders Material on hand.

Lime, Plaster, Stucco, Glazed Sewer Tiles, Hair, Flue Tiles, Steel Lath, Etc.

"Zion Made
By
Zion Maids"

*Which Denotes
Excellent
Quality
and
Superior
Workmanship*

Is the Brand on our Handkerchiefs, Aprons, etc.

Apron & Handkerchief Factory

Telephone No. 63

ZION CITY, ILLINOIS

OFFICE SUPPLY

Complete equipment for your office

We can furnish you anything you may require for your office. Our goods give satisfaction.

Drop us a card and our salesman will call and show you our line.

DENTAL Department

(WILBUR GLENN VOLIVA)

PHONE NO. 20

Room No. 216
Administration Building
Zion City, Illinois

Residence Phone 128-W

Printing & Publishing House Designers - Printers - Binders

Printers of fine catalogs and high-grade advertising literature. Our Quality and Service will please you.

ZION BANK

We solicit your business, both in commercial and checking accounts. Three per cent interest paid on savings. If you are not doing business with us at present, try it. We will do our best to make it pleasant, convenient, and profitable.

Respectfully,

ZION BANK

W. Hurd Clendinen, General Manager

Administration Building

This Building is located on Elijah Ave., not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway are the offices of the LEAVES OF HEALING.

Room 100 is occupied by the Office Supply.

On the second floor will be found the General Overseer's offices and the offices of the entire Ecclesiastical and Leaves of Healing staff.

ZION INSTITUTIONS & INDUSTRIES

WILBUR GLENN VOLIVA

DEP'T STORES

An opportunity is now being given, enabling you to procure in many lines of merchandise the Highest Limit of Values for the Lowest Limit in Price.

The winding up of the season's goods, the disposal of short lengths and broken lines is a necessary loss to a well kept stock.

At these times you can buy goods cheaper than we can, we do not expect to get even what we paid for them, but we are satisfied to do this, because we can have

Everything New and in Style for the Coming Season

We know you will be satisfied with your purchases, you are not urged to buy what you do not want, but those who come earliest will be the most fortunate.

SALE NOW GOING ON

CREAMERY DEPARTMENT

All our milk is cleansed and pasteurized
THEREFORE SAFE
You would not use any other if you saw what is taken from even the finest, healthiest cow's milk by our process
Headquarters for the finest BRICK ICE CREAM

CANDY FACTORY

The first trial is all we need to care about; when one has the taste they can't let go.
It's always, send the pure Zion Candy.
Boxes filled to suit, at any price.

FEED DEPARTMENT

We buy and we sell, and we gain new customers
It's satisfaction that counts. Feed that feeds.

FUEL DEPARTMENT

You can save 40c per ton on Soft Coal if ordered during August.
(Remember we fork our coal)
Home cut Hickory and Oak, at cheap rates.

PRICE LIST

We shall be glad to send a price list of all Zion Products.

Write for special terms to agents.

BLACKSMITH SHOP

Who said "Come Again?"

We don't have to say that, they come naturally, like ducks to the water, when they've been once.
The work is right and the prices are right.



ZION TEMPLE SITE GROUNDS (10 acres) Zion City, Illinois

Shiloh Tabernacle, with a seating capacity of nearly 7,000, and having one of the largest Pipe Organs in the world, is located on the northwest section of the Temple Site. The Tabernacle is open every day from 8:00 a. m. to 5:30 p. m. Visitors are welcome, and an attendant is in charge to receive them. Many thousands of visitors from all parts of the world visit Shiloh Tabernacle every year. A large portion of the walls is covered with crutches, high-heeled shoes, plaster-of-Paris casts, and numerous other trophies surrendered by the sick who have been healed in answer to prayer.

He sendeth His word

and healeth them.

LEAVES OF HEALING

I am
the Lord that healeth thee.

And the leaves of the tree
were for the healing
of the nations.

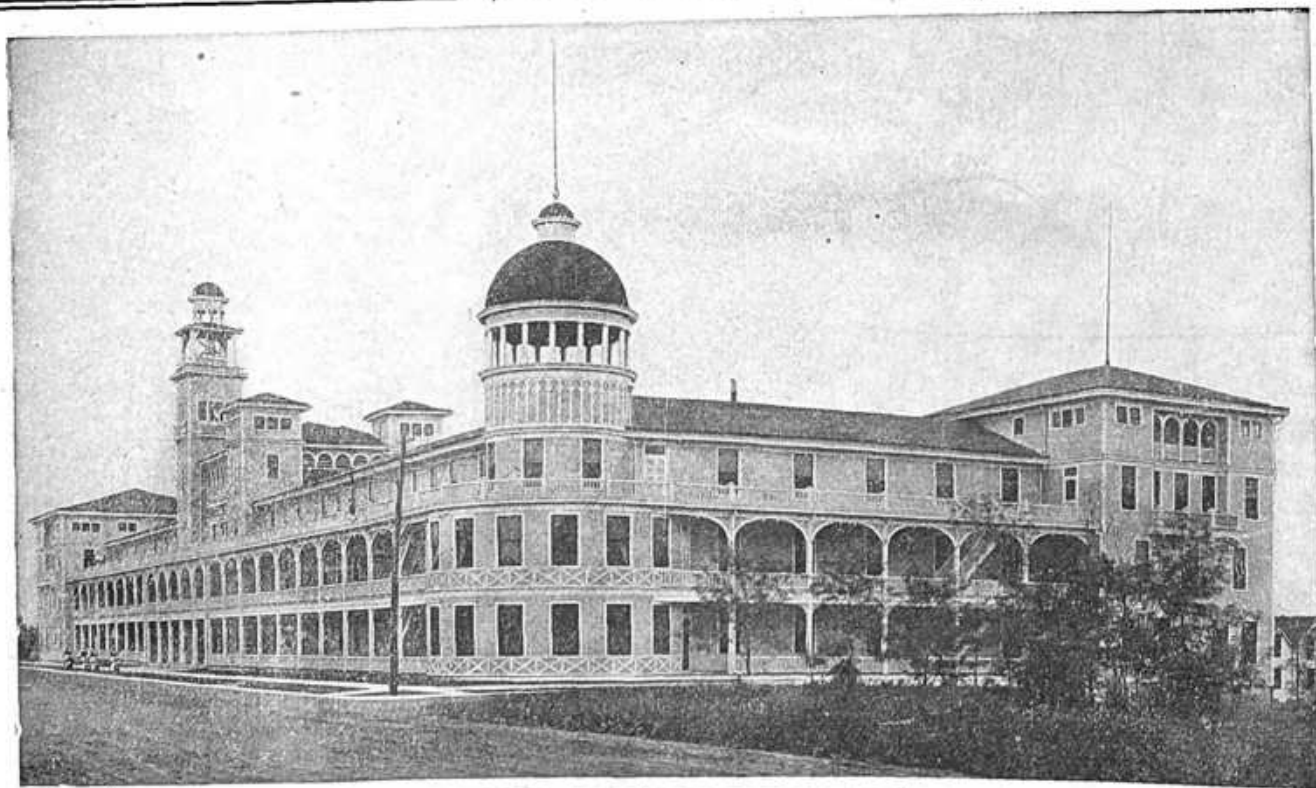
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXXVI. No. 21.

ZION CITY, ILLINOIS, AUGUST 21, 1915

Price Five Cents

ZION HOME



Rapid progress is being made in the work which we have begun in Zion Home. Thirteen rooms on the second floor, in the south division of the building—for the use of transient guests—will be ready by the middle of next week. They have been thoroughly cleaned, newly papered and newly furnished, and we are now in a far better position to receive transient guests than at any time in the past.

We are now prepared to satisfy any and all guests who may come to Zion Home.

Rates: one person in a room, from \$1.00 to \$3.00 per day; for two persons \$1.50 to \$5.00 per day.

These thirteen rooms range in size from 10x14 to 14x18. Room 126, 14x18, and room 124, 14x14,—the first finished in white enamel and the second in blue enamel—may be had as a suite. Room 120, 14x14, and room 121, 11x14,—each finished in white enamel—may be had as a suite.

Rates may be had by writing to Benjamin Sweeney, Manager.

The above rates are for rooms only, including the services of maid, bell boy, and porter. Meals served A la Carte.

Persons desiring cheaper rooms may rent same for 75c per day. Rates for rooms by the week or by the month will be furnished on request to the manager.

The first floor, in the north division, west side, is reserved especially for the sick who wish to come to Zion Home for teaching and for prayer for healing. The Prayer Room is located in this division, and will be specially arranged for Divine Healing meetings. The General Overseer will conduct two Divine Healing meetings each week, and also a special meeting on Saturday evenings for guests. Charges are made for room and board only. No charge of any kind is made for any services rendered, in the way of teaching or prayer for the sick. Free-will offerings only are received. No nurses are provided, but splendid Zion nurses can be obtained by persons who desire same.

Rates for room and board, from \$7.00 per week up. Half rates for children twelve years of age and under.

All applications for rooms for the sick should be made to Apostle Eustace L. Carey, Administration Building, Zion City, Illinois.

For any further information, write to

BENJAMIN SWEENEY, Manager, Zion Home,
Zion City, Illinois.

SPECIAL NOTICE

Profanity, obscenity, card-playing, dancing, drugs, intoxicants, and tobacco, strictly prohibited in Zion Home!

The Building Up of Zion Institutions and Industries

By Apostle Anton Darns

AMONG the many important statements uttered by the Christ, telling of His mission upon earth, none is more striking than the one uttered by Him when but a Lad of twelve years, when He gave as His reason for remaining in Jerusalem after Joseph and Mary had returned, and had sought in vain for Him among their kinsfolk and acquaintances, the words:

"How is it that ye sought Me? wist ye not that I must be about MY FATHER'S BUSINESS?"—Luke 2:49.

Notwithstanding the fact that He plainly stated in these words that His business was to KNOW and to DO the Father's will in all things, so that one purpose should be found dominant in His entire life; namely, to honor and glorify God in His every activity, and that nowhere should any inconsistency be found in His life and ministry, the statement is made in the Gospel of Luke, that "they understood not the saying which He spake unto them."—Luke 2:50.

THE WORSHIP OF GOD MAN'S PRINCIPAL BUSINESS

It is still true of by far the larger part of humanity, that they know nothing of the fact that the principal business for which man was created, and in which he is to be engaged all the days of his life, is TO KNOW AND TO DO THE WILL AND WORK OF GOD, Who created him and endowed him with all the faculties which go to make up a fully equipped man in the Image of God.

To worship God; to love and serve Him; to understand His plan of redemption, given in the Written Word, wherein He has revealed Himself from time immemorial; to know the meaning of the Old Testament ceremonies, types, and symbols, which found their expression in the Ark, in the Tabernacle, and in the Temple; to see that these were to find their fulfilment in the Coming Messiah—these and many other things constitute the principal business of man, and, if attended to diligently, will fit him for all other duties and responsibilities in life.

MAN TO BE IN LIVING TOUCH WITH GOD'S CREATION

While man, made in the Image of God, is essentially a spiritual being which must find its expression in the worship of God, he also has mental and physical faculties which must find their expression along other legitimate lines—along lines which bring man into direct touch with the material universe, which is the work of God's hands. To understand something of the laws of God in this great world of which we are a part; to scan the heavens and become familiar with the heavenly bodies; to search out the earth and discover its treasures, hidden within the bowels of mountains and hills, and to bring to the surface the gold, silver, iron, and other metal, and to lay low the mighty forests, rather than leave them in their natural state, in order to erect out of wood and metal and stone something of greater service and good to God and to humanity; to till the soil and produce the highest products for man's physical being—this is equally the purpose of man, since God has from the beginning given to him dominion over the works of His hands, and has put all things under his feet (Psalm 8:6).

While the spiritual obligations of man must at all times be considered, first and foremost, attending to the material interests of man is perfectly legitimate; in fact, it is impossible for man to promote the interests of the race without attending to its material well-being, in providing food and raiment, and also proper surroundings.

JESUS, THE ARDENT WORSHIPER, BECAME AN ACTIVE WORKER

While we find Jesus the Christ an Ardent Worshiper at the Temple in Jerusalem on His first visit, we find Him equally faithful within the narrow confines of His home in Nazareth, where He was subject to Joseph and Mary; and because He was diligent in attending to His duties in connection with pro-

viding a livelihood for Himself and the other members of the family, it is written:

"And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52.

The attention that Jesus gave to the common duties of life in following the occupation of a Carpenter did not obscure His Divinity nor retard His Mission as the Messiah; but by using the plane and saw and hammer with an alert and active mind and a conscientious spirit, seeking thereby to put out the very best quality of labor His hands could produce, He developed the higher functions and calling of His Divine Mission; for from the plane of dutiful work along material lines, the Son of man arose to the plane of Teacher in Israel. After diligently using the tools of a carpenter, He was able to unroll the Scroll in the Synagogue of Nazareth and talk with perfect familiarity concerning the mysteries of THE KINGDOM OF GOD.

WORSHIP AND WORK PERFECTLY UNITED IN THE CHRIST-LIFE

In the life of the Christ we find, for the first time, One Who proved to the world, in a perfect way, that He could make a business of His religion and a religion of His business: in other words, there existed no difference in His life between spiritual and material activities, so far as letting His light shine for His Heavenly Father was concerned; for He increased in favor with God and man while engaged in the humble pursuits of life in the garb of a village peasant in Nazareth, as well as when He stood in the Temple at Jerusalem inquiring into and proclaiming the truths of THE KINGDOM OF GOD.

As in the Christ-life the spiritual and material tendencies and interests of life were one, and formed one continuous whole, so must it be with each follower of His; and so must it be in the collective work carried on by His followers, as expressed in and by the Church. There must be the spiritual, but there must also be the natural; there must be the heavenly, but there must also be the earthly; there must be the worship of God Himself, but there must also be contact with the works of God's creation, as expressed in the activities of man's life.

Worship and work, while two distinct and separate activities, are not contradictory or antagonistic, but are to be made one organic whole in man's life and being.

This fundamental idea of ONENESS between the natural and the spiritual, between man's relation to God and his relation to his fellowmen, between the sanctuary and the home, between the Sabbath Day and the remaining six days, between worship and work, between precept and practice, constitutes what the Scriptures teach to be THE KINGDOM OF GOD, where man can bring into use all of his talents and powers and activities for the honor and glory of God and the uplifting of humanity.

How few people there are who are so zealous for God's cause as to make the worship of God their first and foremost business, and then make their work in business the resultant outcome of their religious life and convictions!

THE ZION MOVEMENT THE ONLY ONE TO UNITE AND ORGANIZE WORSHIP AND WORK

This, however, is the one point in which the purpose of the ZION Movement radically differs from that of any and every other movement found in the world—by uniting, not only in the life of the individual, but in that of the movement itself, the full meaning of true worship and successful work.

The ZION Movement was inspired of God, with but one object: to establish THE KINGDOM OF GOD upon the earth and to make the nations of earth, as well as individuals, realize that its people know how to combine their worship with work, how to unite the sanctuary with business, and, by so doing, make both become more powerful and more effective.

God never intended man to come into His KINGDOM merely to obtain salvation for his spirit, and then go out of THE KINGDOM for his daily bread!

God never intended that through THE KINGDOM OF GOD man could develop his spiritual nature, but not satisfy his ambitions along the line of providing for necessities through the various activities of life!

When the ZION Movement was launched, a new era had dawned upon humanity, in demonstrating that a nation, which would constitute THE KINGDOM OF GOD, could be created and born by the preaching of the Gospel, in which nation the difference between the secular and the spiritual, so-called, should vanish; and the people would prove to the world, not only in the sanctuary, but behind the counter, in the factory and the store, and while doing business in various states and cities, that they believe the Gospel in its entirety; that the practise of the Gospel truths is equally as important and necessary as the precept, and that its standard of righteousness does not exist as a mere theory, but as a real and a practical possession.

A RADICAL CHANGE ALONG INDUSTRIAL LINES MADE IN ZION

The ZION Movement has brought as radical a change along industrial and commercial and political lines as it has along ecclesiastical and educational lines.

In order to make ZION, in every sense, a true KINGDOM OF GOD Movement, it was necessary that the leader should be a man of large and varied capacity, able to promulgate commercial and industrial institutions, as well as to properly organize and oversee the ecclesiastical portion of the work.

Our General Overseer has, by his faithful leadership in ZION during the past years shown, in a marked way, his ability and capacity to found institutions and industries in ZION CITY which would give employment to men and women who are ready and willing to uphold the high standard of ZION; and it has been a cause of great satisfaction to see how God has prospered the building up of these institutions and industries.

It has indeed been wonderful to see one institution after another organized, until today ZION has in her control many very fine and flourishing institutions, which stand like beacon lights of righteousness in the midst of the industrial maelstrom, where God is left out almost altogether.

Deacon W. Hurd Clendinen, as General Manager, has toiled day and night, with the General Overseer's untiring aid, to bring these institutions and industries to a place of high and efficient development.

TRUE CHRISTIAN BUSINESS COOPERATION PRACTISED IN ZION

Those who visit ZION CITY should not fail to go through the ZION Stores, the Printing and Publishing House, the Office Supply, the Bakery, the Laundry, the Apron and Handkerchief Factory, and the other institutions, and see for themselves how ZION is applying the principles of Christian Business Cooperation in the industrial world and preaching a sermon to the world by the manner in which these institutions are carried on, and the high standard of the products sent out by them, which must command the respect and esteem of all who love righteousness, ability, and efficiency in human endeavor.

When ZION Institutions and Industries are compared with those of the world, a contrast as great as that between day and night—and, one might as well say, as great as that between heaven and hell—is seen; for in the world, department stores, factories, mines, lumber camps, mercantile establishments, and professional offices, are, for the most part, reeking with the filth of tobacco, beer, whisky, and other common evils, such as swearing, Sabbath-breaking, immorality, and greed of the worst kind.

What must God think of the millions who toil, day after day, in these places, amidst conditions and surroundings which are degrading, rather than elevating, to Christian character?

Is it any wonder that as soon as young men or women enter into these industrial conditions their spiritual welfare is neglected and stunted, until they have no use for the church or the Bible, and live only to eke out an existence, or to satisfy their desire for gain and money?

This is not the case in ZION Institutions and Industries. The General Overseer and the General Manager see to it, in the first place, that only men are employed as managers of the various institutions and departments who are true, in their Christian life and devotion, to God and to ZION, of which they must be a part. Then there is very strict supervision made over the coworkers, that only such are employed who show by their conduct that they seek first THE KINGDOM OF GOD.

Such things as using tobacco, strong drink, and chewing gum, and such things as card-playing, theater-going and dancing, are absolutely out of the question in ZION Institutions and Industries, for the efficiency of the workers and the quality of the productions is due to the fact that these deteriorating things have been eliminated.

AN EVER HIGHER STANDARD OF EFFICIENCY IS SOUGHT IN ZION INSTITUTIONS AND INDUSTRIES

No effort is being spared, however, on the part of the General Overseer and the General Manager, to raise the standard of the Christian life among the workers in these Institutions and Industries. Every morning before the opening of working hours, fifteen minutes are given to worship—singing, reading of the Word of God, and prayer, this being the way of beginning the day's work in each institution. Then, at Nine O'clock, the prayer bell rings, and for a few moments the wheels of industry cease and all hearts are turned heaven-ward for the blessing of God upon ZION and upon the needy world.

The coworkers, as a whole, love the House of God, and by their presence and support show an active interest in the extension of God's KINGDOM.

It is not to be wondered at that with such a man as our General Overseer at the head, and with the cooperation of the General Manager and the managers, the coworkers in these Institutions and Industries are inspired to lift them up to an ever better and more successful plane.

Due credit must be given to those who, by their investments in ZION Institutions and Industries, furnish the financial power whereby these institutions can flourish.

One and all should at this time, as never before, do their utmost to strengthen these Institutions and Industries by putting every dollar to work in them, and thus enable the General Overseer to enlarge these plants, which are almost at a bursting point on account of lack of room.

The Institutions and Industries should have the most hearty support of every member and friend of ZION in all parts of the world, and all should do their part by responding to the call of our leader for more investments.

ZION should be in the lead in matters pertaining to business, as well as in preaching the Gospel to the nations, because it is as important to set a proper standard in obtaining our daily bread as it is to provide nourishment for the spiritual needs of God's people.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field.

"Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

"Blessed shall be thy basket and thy store....

"The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee.

"The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in His season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."—Deuteronomy 28:3-5, 8, 12, 13.

As has been stated in this article, ZION's work is ONE, and the workers in these Institutions and Industries know that they are an integral part of ZION's great onward movement in establishing THE KINGDOM OF GOD.

AN INTERESTING PHOTOGRAPH OF THE WORKERS IN ZION INSTITUTIONS AND INDUSTRIES

The unity of ZION's varied organizations—ecclesiastical, political, educational, and industrial, is seen more forcibly at the Feast of Tabernacles than at any other time. One day, called "The City Festival Day," is devoted to promoting the industrial side of ZION by a large public procession of the officers and coworkers of ZION Institutions and Industries, headed by the ZION Guard, the ZION Bands, and the municipal officers of the City of ZION.

Continued on page 532.

ADMINISTRATION BUILDING

ZION CITY, ILLINOIS

August 21, 1915.

TO THE OFFICERS, MEMBERS AND FRIENDS OF ZION.

Beloved Brothers and Sisters in Jesus the Christ:

This is a personal letter to each one of you.

Whatever you do, or do not do, in helping to build Zion City, in helping to raise the TWO HUNDRED FIFTY THOUSAND DOLLARS (\$250,000) which Zion Institutions and Industries and Zion Estate MUST HAVE, I, as the General Overseer and God's Servant in Zion, must do my part; and, by the grace and help of God, I am determined to do it in a way and manner that will be well pleasing and acceptable to Him. So far as I am concerned, there is just one thing I have to do, and which I am determined to do, and that is to do right.

There is nothing new in the statement that I stepped into the breach and purchased the Zion Estate, March 1st, 1911, for nine hundred fifty thousand dollars (\$950,000). I purchased it with faith in God and in Zion people.

By the help of God and the response of some of the Zion people, more than half-a-million dollars—in principal, interest, and taxes—has been paid on the Estate; and what I want now, is that every one who professes to be Zion shall respond to the call of God, and **RESPOND AT ONCE.**

God is calling His people to come out of Babylon and to come into Zion.

God founded Zion!

God founded Zion City!

Zion will go forward, and Zion City will be built; but as to whether **you** will be a part of it or not, depends upon whether you respond to the full extent of your power to help make Zion City a reality—a light to the world, a joy to multitudes.

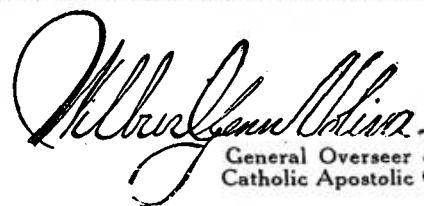
In the propositions presented below, no one is asked to give a cent; but for every dollar invested full value is received. You have ten different ways outlined.

In presenting this matter in LEAVES OF HEALING from week to week we are doing our duty in the sight of God, and we know that God, will provide through a faithful people all that is necessary for the building of Zion City and the establishment of His work preparatory to the Second Coming of Christ.

God established Zion. God established Zion City. The signs upon every hand point to the close of the present Age. The Bride is being prepared—the Church without spot or wrinkle; and as soon as Zion is built up, then the Lord will come and receive His own.

Earnestly praying that you will not permit anything to keep you from being a part of the Bride of Christ, and trusting that you will come to Zion with all you have and use it for the building of Zion City, I am

Faithfully yours in Jesus' Name,



General Overseer of the Christian
Catholic Apostolic Church in Zion.

I Will

1. Purchase today \$ of Farm Land.
2. Purchase today \$ of Acre Tracts.
3. Purchase today \$ of City Lots.
4. Purchase today \$ of Residential Property.
5. Purchase today \$ of College Bonds.
6. Invest today \$ in Zion Institutions and Industries
for Years,
..... Months.
7. Invest today \$3000 or more for 5 years or more as loan on Real Estate.
8. Invest today \$ on the of each and every month in the
Redemption Fund.
9. Deposit today \$ in Savings Department of Zion Bank.
10. Deposit today \$ in Checking Department of Zion Bank.

Remarks
(Name in Full)
(Address)

Address **W. HURD CLENDINEN, General Manager,**
Administration Building, ZION CITY, ILLINOIS

Saturday, August 21, 1915.

LEAVES OF HEALING

WATCH THIS TABLE

August

1st WEEK	Sunday, August 1, 1915
	Monday, August 2, 1915
	Tuesday, August 3, 1915
	Wednesday, August 4, 1915
	Thursday, August 5, 1915
	Friday, August 6, 1915
	Saturday, August 7, 1915

2nd WEEK	Sunday, August 8, 1915
	Monday, August 9, 1915
	Tuesday, August 10, 1915
	Wednesday, August 11, 1915
	Thursday, August 12, 1915
	Friday, August 13, 1915
	Saturday, August 14, 1915

3rd WEEK	Sunday, August 15, 1915
	Monday, August 16, 1915
	Tuesday, August 17, 1915
	Wednesday, August 18, 1915
	Thursday, August 19, 1915
	Friday, August 20, 1915
	Saturday, August 21, 1915

4th WEEK	Sunday, August 22, 1915
	Monday, August 23, 1915
	Tuesday, August 24, 1915
	Wednesday, August 25, 1915
	Thursday, August 26, 1915
	Friday, August 27, 1915
	Saturday, August 28, 1915

5th WEEK	Sunday, August 29, 1915
	Monday, August 30, 1915
	Tuesday, August 31, 1915

September

Wednesday, September 1, 1915
Thursday, September 2, 1915
Friday, September 3, 1915
Saturday, September 4, 1915

6th WEEK	Sunday, September 5, 1915
	Monday, September 6, 1915
	Tuesday, September 7, 1915
	Wednesday, September 8, 1915
	Thursday, September 9, 1915
	Friday, September 10, 1915
	Saturday, September 11, 1915

7th WEEK	Sunday, September 12, 1915
	Monday, September 13, 1915
	Tuesday, September 14, 1915
	Wednesday, September 15, 1915
	Thursday, September 16, 1915
	Friday, September 17, 1915
	Saturday, September 18, 1915

8th WEEK	Sunday, September 19, 1915
	Monday, September 20, 1915
	Tuesday, September 21, 1915
	Wednesday, September 22, 1915
	Thursday, September 23, 1915
	Friday, September 24, 1915
	Saturday, September 25, 1915

9th WEEK	Sunday, September 26, 1915
	Monday, September 27, 1915
	Tuesday, September 28, 1915
	Wednesday, September 29, 1915
	Thursday, September 30, 1915

October

Friday, October 1, 1915
Saturday, October 2, 1915

10th WEEK	Sunday, October 3, 1915
	Monday, October 4, 1915
	Tuesday, October 5, 1915
	Wednesday, October 6, 1915
	Thursday, October 7, 1915
	Friday, October 8, 1915
	Saturday, October 9, 1915

11th WEEK	Sunday, October 10, 1915
	Monday, October 11, 1915
	Tuesday, October 12, 1915
	Wednesday, October 13, 1915
	Thursday, October 14, 1915
	Friday, October 15, 1915
	Saturday, October 16, 1915

12th WEEK	Sunday, October 17, 1915
	Monday, October 18, 1915
	Tuesday, October 19, 1915
	Wednesday, October 20, 1915
	Thursday, October 21, 1915
	Friday, October 22, 1915
	Saturday, October 23, 1915

13th WEEK	Sunday, October 24, 1915
	Monday, October 25, 1915
	Tuesday, October 26, 1915
	Wednesday, October 27, 1915
	Thursday, October 28, 1915
	Friday, October 29, 1915
	Saturday, October 30, 1915

14th WEEK	Sunday, October 31, 1915
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November

Monday, November 1, 1915
Tuesday, November 2, 1915
Wednesday, November 3, 1915
Thursday, November 4, 1915
Friday, November 5, 1915
Saturday, November 6, 1915

15th WEEK	Sunday, November 7, 1915
	Monday, November 8, 1915
	Tuesday, November 9, 1915
	Wednesday, November 10, 1915
	Thursday, November 11, 1915
	Friday, November 12, 1915
	Saturday, November 13, 1915

16th WEEK	Sunday, November 14, 1915
	Monday, November 15, 1915
	Tuesday, November 16, 1915
	Wednesday, November 17, 1915
	Thursday, November 18, 1915
	Friday, November 19, 1915
	Saturday, November 20, 1915

17th WEEK	Sunday, November 21, 1915
	Monday, November 22, 1915
	Tuesday, November 23, 1915
	Wednesday, November 24, 1915
	Thursday, November 25, 1915
	Friday, November 26, 1915
	Saturday, November 27, 1915

18th WEEK	Sunday, November 28, 1915
	Monday, November 29, 1915
	Tuesday, November 30, 1915

December

Wednesday, December 1, 1915
Thursday, December 2, 1915
Friday, December 3, 1915
Saturday, December 4, 1915

19th WEEK	Sunday, December 5, 1915
	Monday, December 6, 1915
	Tuesday, December 7, 1915
	Wednesday, December 8, 1915
	Thursday, December 9, 1915
	Friday, December 10, 1915
	Saturday, December 11, 1915

20th WEEK	Sunday, December 12, 1915
	Monday, December 13, 1915
	Tuesday, December 14, 1915
	Wednesday, December 15, 1915
	Thursday, December 16, 1915
	Friday, December 17, 1915
	Saturday, December 18, 1915

21st WEEK	Sunday, December 19, 1915
	Monday, December 20, 1915
	Tuesday, December 21, 1915
	Wednesday, December 22, 1915
	Thursday, December 23, 1915
	Friday, December 24, 1915
	Saturday, December 25, 1915

22nd WEEK	Sunday, December 26, 1915
	Monday, December 27, 1915
	Tuesday, December 28, 1915
	Wednesday, December 29, 1915
	Thursday, December 30, 1915
	Friday, December 31, 1915

January

Saturday, January 1, 1916

23rd WEEK	Sunday, January 2, 1916
	Monday, January 3, 1916
	Tuesday, January 4, 1916
	Wednesday, January 5, 1916
	Thursday, January 6, 1916
	Friday, January 7, 1916
	Saturday, January 8, 1916

24th WEEK	Sunday, January 9, 1916
	Monday, January 10, 1916
	Tuesday, January 11, 1916
	Wednesday, January 12, 1916
	Thursday, January 13, 1916
	Friday, January 14, 1916
	Saturday, January 15, 1916

25th WEEK	Sunday, January 16, 1916
	Monday, January 17, 1916
	Tuesday, January 18, 1916
	Wednesday, January 19, 1916
	Thursday, January 20, 1916
	Friday, January 21, 1916
	Saturday, January 22, 1916

26th WEEK	Sunday, January 23, 1916
	Monday, January 24, 1916
	Tuesday, January 25, 1916
	Wednesday, January 26, 1916
	Thursday, January 27, 1916
	Friday, January 28, 1916
	Saturday, January 29, 1916

27th WEEK	Sunday, January 30, 1916
	Monday, January 31, 1916

February

Tuesday, February 1, 1916
Wednesday, February 2, 1916
Thursday, February 3, 1916
Friday, February 4, 1916
Saturday, February 5, 1916

28th WEEK	Sunday, February 6, 1916
	Monday, February 7, 1916
	Tuesday, February 8, 1916
	Wednesday, February 9, 1916
	Thursday, February 10, 1916
	Friday, February 11, 1916
	Saturday, February 12, 1916

29th WEEK	Sunday, February 13, 1916
	Monday, February 14, 1916
	Tuesday, February 15, 1916
	Wednesday, February 16, 1916
	Thursday, February 17, 1916
	Friday, February 18, 1916
	Saturday, February 19, 1916

30th WEEK	Sunday, February 20, 1916
	Monday, February 21, 1916
	Tuesday, February 22, 1916
	Wednesday, February 23, 1916
	Thursday, February 24, 1916
	Friday, February 25, 1916
	Saturday, February 26, 1916

31st WEEK	Sunday, February 27, 1916
	Monday, February 28, 1916
	Tuesday, February 29, 1916



A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. WILBUR GLENN VOLIVA.

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ZION CITY, ILLINOIS, AUGUST 21, 1915

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EVERY OFFICER, MEMBER
AND FRIEND OF ZION

Should Subscribe for The

THEOCRAT

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONLY ONE DOLLAR A YEAR

EDITORIAL NOTES

By Apostle E. L. Carey

"....All things are possible to him that believeth."—Mark 9:23.

"....This is the victory that overcometh the world, even our faith."—I. John 5:4.

THESE ARE wonderful statements, but they are blessedly true, for they are found in the Word of God.

Let every Christian man ponder over these words, and let him remember that one of the statements quoted, made by Christ Himself, declares that to the man who believeth—to the man who has faith—ALL THINGS ARE POSSIBLE.

THIS WORLD, and the things of this world, are contrary and opposed to the things which are of God, and there has always been a constant fight between God, the Christian man, and things which are Divine, on the one hand, and the devil, the worldly man, and things which are of the "earth, earthy," on the other hand.

Yet John, the beloved Apostle, declares that the victory which overcomes the world is our faith.

THE CHRISTIAN can learn many lessons from men in history, and from men who live today, who, though not followers of Jesus, the Son of God, have been, and are, men who have exhibited great courage and have had wonderful confidence in their own powers; and who, in consequence thereof, have brought to themselves great fame. In other words, such men may be regarded as men of faith—not Christian faith, it is true, but still faith—human faith.

THE FAITH of which John speaks, however, is the faith of the Christian man; it is the faith that links the Christian man to God; and when we recollect that it is written, "With God all things are possible," we can at once have some conception of the strength that it is the privilege of the Christian man to have when he is thus linked up by faith with his God.

No WONDER, then, that the Psalmist exclaimed:

"....Blessed is the man that trusteth in Him...."

"The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate."—Psalm 34:8, 22.

But this is not an age of faith!

Jesus foretold that this would be the case, when He asked the question, "When the Son of man cometh, shall He find faith on the earth?" The answer, of course, is

obvious. And so we find that today, with all the religious organizations that exist—and their name is legion—it has come to pass that what Jesus Christ indicated would be the case, is so, and there is very little faith to be found today on the earth.

BUT THE Christian man today exclaims, "O TASTE AND SEE THAT THE LORD IS GOOD!" His heart is full of gladness and joy because God is his Portion, and because his trust is in God. He exclaims with Isaiah:

"Behold, God is my Salvation; I will trust and not be afraid: for the Lord JEHOVAH is my Strength and my Song; He also is become my Salvation."—Isaiah 12:2.

Though these are evil days in which he, the Christian, lives, he is not dismayed; but, like Jeremiah, he says: "Thou art my Hope in the day of evil."—Jeremiah 17:17.

IN THESE evil days, ZION has been born!

She is surrounded on every hand by unbelief and infidelity, and also by utter indifference to things which are of God.

Opposed, therefore, by the powers of darkness, as ZION is, her only hope is in the LIVING GOD! There is much to encourage her in her hope and in her faith.

ZION'S GOD was Abraham's God, and the lover of God's Word knows what that means!

ZION'S God was Nehemiah's God; was Isaiah's God, and the God of all brave and strong men who have ever lived, who trusted in Him!

ZION'S God, then, is this same God as theirs — Unchanged, the same today as ever!

LET THE man of God today remember, for instance, Abraham, of whom it is written:

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."—Romans 4:20.

Abraham was severely tested more than once, but his faith lifted him up, and he overcame and was victorious; for his God, Who tested him, was ready, when he proved his faithfulness, to succor him and to help him.

NOAH, IN the midst of a very wicked generation, laughed at and derided, undoubtedly, by his fellowmen, kept straight on in the path of faith and obedience, and did not stop in the work that God gave Him to do till he had finished it. Because of his obedience and faith, he was honored, and his name is handed down to us at this long-distant age.

He overcame by faith the wicked world in which he lived, and was, in the time of destruction, saved.

ZION, WE who profess today to be Christians, who stand before the world as ZION men and women, must be MEN AND WOMEN OF FAITH! We are told to "fight the good fight of faith, lay hold on eternal life."

ZION has to fight for truth and righteousness!

ZION has to fight the powers of darkness!

ZION has to fight many things!

We have to witness against the terrible apostasy of today; we have to witness against the physicians and their drugs and knives; we have to witness against liquor and tobacco, the theater, and the wayward and even wicked lives of the professed Christians of this age.

HOW CAN a man, or men, witness against these terrible things unless he, or they, are LINKED UP TO ALMIGHTY GOD BY A LIVING FAITH?

The faith of God is a faith that works by Divine Love; in other words, a man cannot have the faith of God unless he is a lover of God. He must love His God.

A man cannot have confidence in God unless he *does* love Him.

A LITTLE child confides in his parent because he loves him.

The Word of God declares that if we love Him, we cannot love the world at the same time.

"...If any man love the world, the love of the Father is not in him."—I. John 2:15.

If we are to have the faith of Jesus the Christ, we must love Him; and if we love Him, it will be surely made apparent in our lives.

LET US remember the people of this world, generally speaking, are not fools, and they know the difference between a Christian man and a man who is not a Christian.

The so-called Christianity of today is a vexation of spirit to the man who loves God,—there is so much hypocrisy and cant in it all; and it is no wonder that infidelity is rampant.

ZION MUST *prove to the world that she is what she professes to be!*

Brethren, let us "lay hold on eternal life," as the Word of God tells us to do!

Let us set our affections "on things above, not on things on the earth;" and then we shall have some power in our lives.

If there be lethargy; if there be half-heartedness; if there be a holding on to things of the earth and, at the same time, an endeavor to be holding on to God, may God help us to realize it and to arouse ourselves from this terrible condition, and ascend up to the power of God!

THERE IS much to be done—very much!

It is no use for us to profess that we are men of faith unless we PRACTICE it! The Word of God is very clear on this point.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; WHAT DOTH IT PROFIT?"

"Even so faith, if it hath not works, IS DEAD, being alone."—James 2:14-17.

May God help us to read these words over and over again, and to get them into our spirit!

"For as the body without the spirit is dead, so faith without WORKS is dead also."—Verse 26.

OUR COURSE, therefore, is quite plain. ZION must be practical!

There is a work to be done—and it must be done!

The fire will try every one, whether he be of God or not!

THE QUESTION IS: Are you, reader,—you or I—a follower of the Christ?

Are we to be men and women of faith, who can, and may, by faith, accomplish great things?

This is our privilege!

We can answer the question!

We can go on in our lives, spending our days and years half-heartedly, calling ourselves Christians, but knowing very little, if anything, of Christian faith.

Is this the vision that will satisfy us?

Will it satisfy you, O reader?

JESUS SAID:

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."—Luke 9:23.

It takes FAITH to do this!

It takes LOVE to do this!

If we love God, we will have faith in Him!

If we love Him, if we have faith in Him, we will be prepared to take up our cross for Him; and thus we shall demonstrate our love and our faith to be of Divine origin, and to be practical!

IF ALL ZION will deeply consider these eternal verities, what wonderful power will be ours! God's favor will be bestowed upon us, and we shall go forward to do great things, wonderful things: for nothing is too hard for God, and "all things are possible to him that believeth."

The Building Up of Zion Institutions and Industries

Continued from page 527.

This procession shows a large throng of Christian men and women engaged in mercantile and industrial pursuits, such as the world has never seen at any time; for they not only represent efficiency along industrial lines, but true Christian character is put to work, as is the case nowhere else in the world.

A most remarkable photograph, forty-five inches in length, of those who took part in the parade at ZION's Fifteenth Feast of Tabernacles on Thursday, July 15, was taken, and is included in this issue of the LEAVES OF HEALING as a special Supplement, in order that the members and friends of ZION throughout the world may look into the faces and study the character of the hundreds of men and women working in ZION Institutions and Industries.

Here is true worship and active work combined in a people who know how to be about their Father's business, and can put into practice in a material way what is only a theory or an ideal outside of ZION—true Christian Business Cooperation, where "CHRIST IS ALL, AND IN ALL."

This Supplement, included in this issue at considerable cost, will preach volumes of sermons to the thoughtful readers of LEAVES OF HEALING, and will encourage one and all to do more than ever before to uphold and strengthen the hands of our General Overseer, so that he may enlarge and promote these Institutions and Industries, which are contributing so much to the upbuilding of the ZION Movement.

The Coming of the King is at hand and "the King's business requireth haste:" we will be called upon to give an account to Him of every talent and every dollar put into our hands.

May God help one and all to be found "not slothful in business, but fervent in spirit, serving the Lord," knowing that from Him alone can come true reward for work well done, when He will say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

BAPTISM

The following-named Believers were Baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," at ZION Home, ZION CITY, Illinois, by Elder Silas Moot, Wednesday, July 31, 1915:

Bailey, Mrs. Mary J. Wisconsin
Lee, William Earl Illinois

The following-named Believers were Baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," at Hampton, Illinois, August 1, 1915, by Evangelist V. B. Shumaker:

Ferman, Miss Lou
Shumaker, Grace F.
At Moline, Illinois, July 4, 1915, by Evangelist Shumaker:
Moore, Mrs. Pearl May

"If they Drink any Deadly Thing, it shall not Hurt Them."

AUBURN, INDIANA, March 2, 1915.

Dear General Overseer,
PEACE TO THEE!

*****I have a little girl just twenty-five and one-half months old. Last July she ate poison enough to kill a dozen people, and it did not hurt her. Praise God for ZION and what ZION has meant to me.

*****Since I have gotten to the place that God wants me, and paid my tithes, God has wonderfully blessed me and my child. The blessings have been innumerable to us.

*****I want to come to ZION CITY to live as soon as the way can be opened for us.*****

Respectfully your Sister in Christ,
(Signed) "MRS. E. LAURA HOODELMIER"

Zion's Fifteenth Feast of Tabernacles

PRAISE, PRAYER AND TESTIMONY MEETING

Held in Shiloh Tabernacle, Zion City, Illinois, U. S. A., Lord's Day Afternoon, July 13, 1915, Conducted by
Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion

APOSTLE CAREY: Let us sing Hymn No. 598—"NEAR THE CROSS."

Jesus, keep me near the Cross,
There a Precious Fountain
Free to all—a healing stream,
Flows from Calvary's mountain.

CHORUS.—

In the Cross, in the Cross,
Be my glory ever;
Till my raptured soul shall find
Rest beyond the River.

Near the Cross, a trembling soul,
Love and mercy found me;
There the Bright and Morning Star
Shed its beams around me.

Near the Cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me.

Near the Cross I'll watch and wait,
Hoping, trusting ever,
Till I reach the golden strand,
Just beyond the river.

APOSTLE CAREY: Let us repeat together two selections of Scripture—the First Psalm, and then the first eight verses of the Fifteenth Chapter of John.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in His law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

I am the True Vine, and My Father is the Husbandman.
Every branch in Me that beareth not fruit, He taketh away:
and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.

If a man abide not in Me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

GENERAL OVERSEER: I want you to sing the Hymn "HAIL TO THE BRIGHTNESS OF ZION'S GLAD MORNING." The words are beautiful, and I think most of you know it. Notice as I read the stanzas.

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain!
Hush'd be the accents of sorrow and mourning,
Zion in triumph begins her mild reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold:
Hail to the millions from bondage returning,
Gentile and Jew the blest vision behold.

Lo! in the desert rich flowers are springing,
Streams ever copious are gliding along;
Loud from the mountain tops echoes are ringing,
Wastes rise in verdure, and mingle in song.

See from all lands—from the isles of the ocean,
Praise to Jehovah ascending on high;
Fallen are the engines of war and commotion,
Shouts of salvation are rending the sky.

Let us sing, "ZION STANDS WITH HILLS SURROUNDED." This is another very beautiful hymn. ZION as a nation must have the ZION spirit.

Zion stands with hills surrounded,—
Zion, kept by power Divine;
All her foes shall be confounded,
Though the world in arms combine:
Happy Zion,
What a favored lot is thine!

Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee:
Thou art precious in His sight:
God is with thee—
God, thine Everlasting Light.

After we have sung the first stanza of Number 77—"Just a Word for Jesus"—let us continue to praise God.

The aim is to have every officer and every member and friend, and any visitors who are here, to testify. If they are all to have the opportunity, then you will have to be brief.

I pray that God will fill the hearts of this people with the spirit of song. Some of you have lost the power of song, and some of you have lost the power of prayer, and some of you have lost the power of speech—just like the mole loses its eyes. May God help you to use every talent, because if you do not, you will lose it!

Let all sing the first stanza of "JUST A WORD FOR JESUS."

Now just a word for Jesus,
Your Dearest Friend so true;
Come, cheer our hearts and tell us
What He has done for you.

REFRAIN.—

Now just a word for Jesus—
'Twill help us on our way;
One little word for Jesus,
O speak, or sing, or pray.

A SISTER: I thank God for His goodness to me, and I love Him today better than ever.

I thank God for ZION. We have never had one unhappy day in ZION, and we have been here twelve years.

A SISTER: I praise and thank God for all that He has done for me in ZION CITY. I cannot find words to thank Him enough.

I thank you, General Overseer, and the elders, and all who have helped me spiritually and otherwise, and I pray that God will bless every one of you with power.

MRS. H. JONES, ZION CITY, ILLINOIS: I praise God, this morning, more than ever in my life, for His love for me, and that I love Him better this morning than ever in my life.

I praise Him for this Feast of Tabernacles, and for the privilege of attending the meetings.

A few weeks ago at the Wednesday Evening Rally, when the General Overseer was repeating the words of our Lord when He stood up at the Feast at Jerusalem and cried to the people, it set me to thinking and praying that He would be present in our Feast of Tabernacles. I know He has been with us; and let us all remember that He is in our midst at this time, and that He is crying the same words to us:

"He that believeth on Me, as the Scripture hath said, 'out of his belly shall flow rivers of living water.'"—John 7:38.

I pray that the stream of Living Water shall be manifested in my life more in the future than at any time in the past!

MRS. M. E. SEYS, ZION CITY, ILLINOIS: I thank and praise God for the blessings that I have received in spirit, soul, and body. I cannot express the joy and the peace that is in my heart. I thank God for the Feasts that have gone, but I feel that every year they are growing better.

DEACON G. W. CARSLY, ZION CITY, ILLINOIS: I thank God this morning for ZION. ZION has been a great blessing to me; and I want to reconsecrate myself to God's service, as He shows it to me.

I thank God for the blessings that we have received in our family. We have received many healings and many blessings.

I thank God for our leader.

MRS. E. J. DAVIS, ZION CITY, ILLINOIS: I am thankful that I can speak for my Savior and tell of what He has done for me. I am so glad that I can be here to testify.

I want to praise God with all my heart for His goodness to me.

MRS. N. M. REASONER, ST. JOE, INDIANA: I thank and praise God this morning for His goodness to me. If it had not been for the teaching of ZION and the prayers of ZION people, I would not have been alive today.

I thank God that I am in ZION CITY!

MRS. C. STEVENS, MAIDEN ROCK, WISCONSIN: My heart is full of praise and gratitude to God. I feel that I want to testify for God, Who has done so much for me.

I praise Him for the privilege of being here in this Feast—the second Feast which I have had the privilege of attending. I praise Him that He opened the way for me to come.

I praise Him for what He has done for me. It is more than my feeble tongue can ever express.

The devil tried to hinder me from coming, in many ways; but, praise God, He overruled, and I came; and I am here with those who love to praise Him.

I praise Him for His Precious Word, which has become very precious to me during the last few months.

I sprained my ankle on Saturday, and it became so bad that I could scarcely step on it; but, praise to our God, He is with His people. We called for an elder, who came and laid hands on me and prayed for me. The pain left me, and I came to the Tabernacle the next day.

I ask you to pray for me, that I may be ever faithful, and that I may do the will of God.

I want to reconsecrate myself anew to Him and to His service—all I am, all I have, and all I hope to be.

It is the desire of my heart, above everything, to be faithful to God and to ZION.

MR. T. A. SMITH, ZION CITY, ILLINOIS: I am rejoicing in Christ my Savior every day. I am glad to see the advancement that has been made during this past year. We ought to go on, until we shall be like a river filled with the streams of the Living God.

A BROTHER: I want to thank God for all His goodness to me, and for the twenty years that I have been in ZION.

I thank God for the strength that He has given me so far, and I pray that I may be a blessing and a help to the people of ZION.

A SISTER: I want to thank and praise God for what He has done for me. I thank Him for ZION and ZION's teaching.

I thank God for answered prayers. I asked prayer for the sale of our property when I was here three years ago, and I will say that it was answered. God helped us through wonderfully, and we sold it.

I thank and praise God that He has permitted me to be here at this Feast of Tabernacles.

ELDER REDER: My brothers and sisters, this is my Fifteenth Feast of Tabernacles. I have attended every Feast that ZION has held.

God prepared me for ZION. I thank God that I did not wait for a place to drop into in ZION. I got ready and came into ZION, and a place sought me!

Now, you people who are here from the outside, do not make as an excuse for staying away the fact that you have no place to drop into. Come here, and God will find a place for you, if you are in earnest, and God will bless you.

I have often thought how nice it would be if I were a millionaire when the General Overseer has pressing needs. You know, it was no trouble for me to bring my little in here and lay it upon the altar; and I thank God that He enabled me to do it. But if I were a millionaire, I probably would not want to give my money to the General Overseer. It is hard for a millionaire to get into THE KINGDOM, you know, according to the Word of God; and the millionaires are not after ZION!

GENERAL OVERSEER: So if you had a million dollars, I would not get it? (Laughter)

ELDER REDER: No; because I would be proud; you know, and I would not have any use for ZION!

This is a work for the poor people, the common people, to build up,—those who have just a few dollars to lay on the altar; but if you bring your offering and lay it upon the altar and ask God to bless it, He will multiply it.

I used to be a farmer, and dug in the ground; but I could never make any headway, because my family took all the surplus to buy pills. Why, we could not be without pills in our home! Each member of the family had to have a different kind of medicine, and every year I had a bill from the druggist and a bill from the doctor to pay; but since coming to ZION, I get along real nicely. Don't you think I look as if I have plenty to eat and good sleep?

I do thank God for ZION! I thank God for this goodly company, and for the testimonies that we are permitted to hear; for the spiritual uplift that we are receiving; for the spiritual progress that ZION is making.

ZION ought to go forward!

ZION ought to grow; and ZION must fill this earth with peace and righteousness through the Lord Jesus Christ.

Now, my brothers and sisters, I want to give you my testimony. I think, perhaps, that is what the General Overseer wants more than anything else.

I must confess that I was a sinner—a sinner! Paul said, you know, that he was the greatest of sinners. Well, I think I was in Paul's class. I think, perhaps, that I was a greater sinner than he was. Paul said that if any one had reason to thank God, he had more reason than they; and it is the same way with me! I have more reason to thank God than anybody else, because of His wonderful salvation and His wonderful grace and truth revealed to me.

On the 13th day of February, 1915, I arose in the morning having before me a heavy day's work, because I was in charge of a parish that included nearly half the area of ZION CITY. It was a City Election day, and it was my business to see that every person who had a franchise in this City for ZION should go and vote.

When I cast my vote in the morning, I felt first-rate. While I was at the polls a brother came to me and said, "I should like to have you go over and see my wife." I told him that I would go, and I went and did a little other work that fell to my lot that morning. Then I drove over to his home, where I talked to his wife and cheered her and comforted her, and prayed.

When I arose to leave, I noticed a peculiar feeling in my left hand, and I thought, "What can this possibly be that is stealing so stealthily over my body?" and I lifted my heart to God in prayer at once.

Then I went to my buggy and decided that I had better go home. When I drove up to the barn door and started to get out of the buggy, as soon as my left foot struck the ground I was

helpless, and I dropped down into the mud. There I was on the ground, which was thawing rapidly. I had never been in such a condition in my life before. Of course, I tried to rise, but I could not help myself. I raised myself on my left elbow, and I could not get any further.

I reached up to the side of the buggy and took hold of the buggy bed, thinking that perhaps I could get up that way; but it was impossible. I could not get up.

I heard one of the neighbor's boys in their yard, and I called to him. He came, and tried to help me up, but he could not do it, and then he called to some of the neighbors, who lifted me up and carried me into the house.

I had no use of my left limb at all. When they took me into the house and seated me on a chair, I said, "Now, kneel down and let us pray," and they knelt down and prayed, and then they put me to bed. Thank God, the next morning I was able to walk all over the room. God wonderfully delivered me!

Jesus Christ said, "The words that I speak unto you they are spirit, and they are life." My brothers and sisters, those passages of Scripture that we quote so often here in ZION: "Have faith in God," and then another one, "All things whatsoever ye desire, when ye pray, believe that ye receive them, and ye shall have them"—were never so sweet to me as then. I got closer to God in that promise than I had ever been before.

Oh, how good God is!

How He leads us on, and how He gives out His Strength and His Power to bless us!

Ever since then, I have been able to go around. The General Overseer has said, "Now you must rest." He thinks that I have been working too hard; but I do not think so.

I do not claim that I am entirely healed. None of you need to think that if God would let the devil put paralysis upon you, that you have something easy. I think it is one of the meanest, dirtiest tricks of the devil, because of the after-effects. God wonderfully delivered me, and gave me the use of my limbs and the use of my body, and there are some things that are gradually passing away. I am looking for a complete victory, a perfect deliverance in the Name of the Lord Jesus Christ.

"Why," you may ask, "should an elder be stricken down like that?" Well, I could not tell you. Perhaps, if I should undertake to tell you, the Overseer would think that I was speculating; but I want to speculate just a little.

You remember Job's case; you remember Peter. I believe that the devil is up to the same kind of tricks today that he was then. Why should he do it? Simply because I had charge, for about eight or nine months, of the Divine Healing meetings which were held every Tuesday afternoon; and those who have attended the meetings know that I insisted upon absolute faith in God, and that then God would answer prayer immediately. I taught that we should get to the place in ZION that when we ask God for anything, God will give it to us, because we are worthy, and because we have faith.

Now the devil thought, "I will see! I will try him out!" He had the permission of God to try me out, to see if I would take my own teaching. Well, thank God, I was able to take my own teaching and to look for deliverance at once.

I do not believe that in ZION we ought to be prayed for time and time again. I wanted to clean up the Divine Healing meetings, because we have had a great many people there who were just chronic prayer-seekers every Tuesday afternoon and every Friday morning, and I wanted to clean it up, so that there should not be a stumbling-block for the people who are constantly coming into ZION CITY to seek teaching and to seek healing.

ZION let us go forward!

Let us take the Word of God!

Let us prove God Almighty; and God is ready to hear and to answer prayer, and to give deliverance to His people.

I thank God, this morning, for Evangelist Minter's address (which appears in LEAVES OF HEALING, Vol. 36, No. 17). May God awaken every man and every woman! I hope God will fill you with His Spirit this morning, and that during this Feast you will go right away and sell your properties—even if you have to sacrifice them—and bring the money in here.

God can make up what you think is your loss; and God WILL do it if you are earnest and faithful.

Let us go forward, and let these pressing financial needs be put aside by God's people, so that our leader may go forth and carry the message to the cities of this and other nations, that men may have this glorious Gospel of Salvation, and that ZION may indeed be triumphant and fulfil her mission!

Zion Real Estate

We are offering some beautiful five, ten and twenty acre tracts on 29th St. & Milwaukee Road, just outside the Corporate Limits. Some of this land is virgin soil, having never been cultivated. It lies nicely and will make beautiful sites for homes and small farms.

We are also offering five and ten acre tracts on Thirty-third Street, just west of the intersection of Bethlehem Avenue, with Thirty-third Street. These are also just outside the corporate limits.

One, two and five acre tracts that we sold two, three and four years ago are showing considerable improvement and some are making marked progress in developing the growth of fruits and vegetables. Some have built homes upon them and have considerable surplus fruits and vegetables to dispose of.

We believe the success that has been made will encourage others to take hold of at least a small piece of land and develop it into a nice home.

The record for strawberries in this vicinity this season has been marvelous. They are now gathering their blackberries, which is a good crop. There has also been a splendid crop of other small fruits, such as raspberries, gooseberries, currants, etc.

We are beyond the experimental stage. It has been proven beyond a doubt that our location is unsurpassed for the small fruits.

Do not delay, because it takes time to plant trees and have them develop into bearing. Begin now to prepare for the future.

Every acre of land purchased from ZION Estate assists in paying for it and extending this work.

Full information gladly furnished. Call or write,

Faithfully yours,

W. HURD CLENDINEN,
General Manager.

ZION IN CHICAGO

WILBUR VOLIVA
GLENN

General Overseer of the Christian Catholic Apostolic
Church in Zion.

WILL DELIVER ADDRESSES

IN

Central Zion Tabernacle

(2527-2535 Michigan Avenue, East Side)

CHICAGO

At 3:00 P. M. on the Following Dates:

LORD'S DAY, OCTOBER	3, 1915
LORD'S DAY, OCTOBER	10, 1915
LORD'S DAY, OCTOBER	17, 1915
LORD'S DAY, OCTOBER	24, 1915
LORD'S DAY, OCTOBER	31, 1915
LORD'S DAY, NOVEMBER	7, 1915
LORD'S DAY, NOVEMBER	14, 1915
LORD'S DAY, NOVEMBER	21, 1915
LORD'S DAY, NOVEMBER	28, 1915
LORD'S DAY, DECEMBER	5, 1915
LORD'S DAY, DECEMBER	12, 1915
LORD'S DAY, DECEMBER	19, 1915

Notes of Thanksgiving to Zion's God

God is Blessing Zion in far-away Australia

RIPONDALE, RADNOR STREET, CAMBERWELL, VICTORIA,
AUSTRALIA.
May 31, 1915.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Beloved General Overseer:

"Peace to Thee!"

At the close of another month's work, I take this opportunity of writing you my report.

When looking back over the thirty-one days that have passed since I last wrote to you, there are many thoughts that arise in my mind: First, What could have been done; Second, What should have been done; Third, What has been done. However, there is one thing certain, God has greatly blessed what has been done.

He has wonderfully blessed my dear wife, and healed her body. She is improving day by day, for which we thank Him heartily, for she was indeed very sick. Oh, how good God has been to me. It is now over twenty years ago since I was given up by five doctors to die, but God healed me; and, thanks be unto Him! what He has done for me, He is willing and able to do for all who earnestly seek Him.****

While you are winning in ZION CITY, we are also gaining on the enemy here in far-away Australia. We have had many answers to our prayers—some very striking answers, too,—and sinners are returning to God. The sick are being healed, and God has further added to the Church this month.****

In closing, accept my Christian love.

I remain,

Yours in the Coming King,

(Signed) "JAMES ALFRED SMITH"

Elder in Charge of the Christian
Catholic Apostolic Church in ZION
in Australia and New Zealand.

Healed of Dropsy and Paralysis in Answer to Prayer.

2109 Ezekiel Avenue, ZION CITY, ILLINOIS,
April 29, 1915.

REV. WILBUR GLENN VOLIVA,
Dear General Overseer:

Peace to Thee!

Two years ago this coming May, my husband brought me to ZION CITY. I was suffering with dropsy in my limbs, and the doctor did not give me much hope. My husband thought that I would pass away before long, as I was very weak and could hardly walk, and he decided to take me to my parents, Mr. and Mrs. C. R. Wickens, in ZION CITY.

As soon as I arrived in ZION CITY, I felt better. I threw away the bottle of medicine that I brought with me, and told God that I would trust Him. I do not know when the dropsy left me, but it has disappeared.

I felt well until my stomach started to bother me, and then, no matter how plain my meals were, gas would come up around my heart, and I suffered terribly; but I did not ask for prayer for my healing.

I went to Chicago in the latter part of November, 1914, and while there took some worm medicine, and then castor oil. The devil kept on telling me that it would not do me any harm; but I knew that I was doing wrong.

I took the medicine for about three days running, and then I found out what it was to disobey God. I awoke in the night and found that I was paralyzed all down my right side.

In the morning, my brother asked me if he should send for mother, and I nodded. "Yes," as I could not speak. He telephoned to my father, who went to you and asked you to pray for me. When my mother came, she told me that you were praying

for me, and then she knelt down and prayed for me. I knew that I would get my healing. I did not seem to have sense enough to pray. No words would form in my mind, although I knew everything that was said to me.

The next day, my brain began to clear, and the words that came into my mind were, "Forgive me!" and that was the only prayer that I could offer to God.

Later on in the day, my mother went downstairs, and I found out that I could say "Mother!" So I called to her, and she came running up and thanked God that my speech was coming back.

Two weeks after, I came back to ZION CITY, and Elder Reder prayed for me.

God wonderfully blessed my own prayers for my stomach trouble, and also the prayers of Evangelist Fiddes.

I do thank God for what He has done for me. I cannot find words enough to praise Him for His wonderful mercy and goodness.

Pray that I may be faithful to the end.

I wish to thank you and others who prayed for me.

Faithfully yours,

(Signed) "MRS. GLADYS BOOMER"

Hurt Foot Healed in Answer to Prayer.

MAIDEN ROCK, WISCONSIN, March 22nd, 1915.

WILBUR GLENN VOLIVA,
Zion City, Illinois.

Beloved General Overseer:

PEACE TO THEE BE MULTIPLIED!

I praise God for His great mercy and goodness to me.

***God has blessed me in many ways and made me a blessing to many. He has kept me well and strong.

Last Fall I hurt my foot—I believe a bone was cracked. It pained me dreadfully and was swollen a great deal. I prayed many times during the afternoon, but without relief. About four o'clock, I prayed again. I arose saying, "I will walk in Jesus' Name." I could hardly step, but from that time my foot was healed. I give God all the glory.

Yours for God and ZION,

(Signed) "MRS. CHARLOTTE STEVENS"

Can Never Tell how Much Good a Copy of the Leaves of Healing Will Do.

MRS. REID,

Memphis, Tennessee.

Dear Sister in Christ Jesus:

*****We have often spoken about the LEAVES OF HEALING and how it came into our hands.

I gave the copy to my husband before we left Memphis, and he read it through that evening and thought it was the most wonderful paper he had ever read.

If I remember rightly, I told you my husband was in poor health. He is improving.

He thinks the LEAVES OF HEALING the grandest paper he ever read. He has just gone across the street to give it to a neighbor to read. Praise God forever.

I wish you could hear him talk about the testimony of that little girl till the tears run down his cheeks. You can never tell how much good one copy will do. My husband says he is going to give that to every one to read who is sick around here, but he wants it returned to him again, so that he may circulate it.

***Now may God bless you and keep you is my prayer.

***I remain

Sincerely your Sister in the Christ,

(Signed) "MRS. H. S. COMACHO,
7414 Black Elene Ave., Chicago.

RESTORATION WORK

ILLINOIS

The following is a report of Restoration Work done by Miss Grace G. Curry, of St. Joseph, during year ending July, 1915:

LEAVES OF HEALING sold	329
LEAVES OF HEALING given	292
LEAVES OF HEALING mailed	19
Cards of Zion City views sold	8
Tracts given	176
Total pieces distributed	824
Subscriptions to LEAVES OF HEALING	11

Evangelist and Mrs. Shumaker send in the following report of Restoration Work done in Rock Island, during week ending July 12, 1915:

Calls made	132
LEAVES OF HEALING sold	74
"Voice from Zion" sold	4
Messages given	307
LEAVES OF HEALING mailed and given	18
"Theocrats" given	4
Total pieces distributed	407
Subscriptions to LEAVES OF HEALING 2	

The Misses Grace and Lillian Shumaker report having done the following Restoration Work at Rock Island, Illinois, for two days ending July 26, 1915:

Calls made	19
LEAVES OF HEALING sold	11
Messages given	31
Total pieces distributed	42

Mr. and Mrs. W. F. Hoyt, of Hampton, send in the following report of Restoration Work done during two weeks ending July 10, 1915:

Calls made	14
LEAVES OF HEALING sold	12
Messages given	8
LEAVES OF HEALING mailed	4
Total pieces distributed	24

CHICAGO

The following are reports of Restoration Work done by workers in Chicago:

Mrs. M. A. Davenport,

For month ending July 24, 1915:	
Messages given	10
LEAVES OF HEALING given	20
Total pieces distributed	30

Mrs. Hinkston and Mrs. Peetz,

For two weeks ending July 24, 1915:	
Special Calls made	2
LEAVES OF HEALING sold	154
"Theocrats" given	7
Messages given	174
LEAVES OF HEALING given	18
Total pieces distributed	353

Mr. Gustave Duske,

For three weeks ending July 24, 1915:	
LEAVES OF HEALING mailed and given	22
Tracts and "Theocrats" mailed	8
Messages given	65
Total pieces distributed	95

Mrs. Carrie Hills,

Messages given	140
LEAVES OF HEALING given	24
Total pieces distributed	164

Mrs. Molback:

LEAVES OF HEALING mailed	59
Messages given	132
LEAVES OF HEALING given	8
Total pieces distributed	199

Mrs. Renevier,

For two months ending July 26, 1915:	
LEAVES OF HEALING and tracts sold 8 "Theocrats" given	8
LEAVES OF HEALING mailed	40
Messages given	2215
LEAVES OF HEALING given	35
Total pieces distributed	2306

Mrs. Reinhold and Mrs. Mortensen,

July 24, 1915:	
LEAVES OF HEALING sold	50
"Theocrats" given	9
Messages given	48
LEAVES OF HEALING given	19
Total pieces distributed	126

INDIANA

Mrs. Mary F. Bohn, of Greenfield, Indiana, reports having done the following Restoration Work during the past three months:

Calls made	15
LEAVES OF HEALING sold	30
Messages given	129
"Theocrats" given	10
LEAVES OF HEALING mailed and given	15
Total pieces distributed	184

IOWA

The following is a report of Restoration Work done by Mrs. J. W. Shellhammer and Mrs. E. E. Laubscher at Springville, Iowa, May 1, 1915:

LEAVES OF HEALING sold	5
LEAVES OF HEALING given	10
Messages given	15
Total pieces distributed	30

The following is a report of Restoration Work done by Mrs. J. W. Shellhammer, of Springville, during the months of May and July, 1915:

LEAVES OF HEALING sold	12
LEAVES OF HEALING mailed	23
"Theocrats" given	10
LEAVES OF HEALING loaned and given	16
Messages given	105
Total pieces distributed	166

OHIO

Evangelist and Mrs. Hammock, of Cincinnati, Ohio, report having done the following Restoration Work for the week ending August 1, 1915:

Calls made	180
LEAVES OF HEALING sold	78
Messages given	170
Total pieces distributed	248

MINNESOTA

Mrs. Hattie J. Anderson, of Hill City, reports the following Restoration Work done during the month of July, 1915:

Calls made	113
LEAVES OF HEALING sold	32
LEAVES OF HEALING given	7
LEAVES OF HEALING loaned and mailed	67
Messages given	65
"Theocrats" sold	2
Total pieces distributed	113

The following is a report of Restoration Work done by Miss Grace Gillis and Mrs. Jennie Hitt, of Minneapolis, on Saturday evening, July 10, 1915:

Calls made	42
LEAVES OF HEALING sold	30
Messages given	600
Total pieces distributed	630

NEVADA

Mr. Henry Baglin, of Gold Hill, reports having done the following Restoration Work:

Calls made	70
Messages given	50
LEAVES OF HEALING given	20
Total pieces distributed	70

NEW YORK

The Messrs. David Kemman and George V. Ballegooyen, of New York City, send in the following report of Restoration Work, done during the month of July, 1915:

LEAVES OF HEALING sold	222
Messages given	1356
LEAVES OF HEALING given	49
Total pieces distributed	1627
Subscriptions of LEAVES OF HEALING 1	

TEXAS

Mrs. Robert A. Ferrell, of Dallas, sends in the following report of Restoration Work done during four months ending June, 1915:

Zion Literature distributed	1725
-----------------------------------	------

WISCONSIN

The following is a report of Restoration Work done by Mrs. Anna V. Sutherland, of Woodford:

LEAVES OF HEALING given	71
"Theocrats" given	10
Messages given	200
Total pieces distributed	281

Subscribe for
Leaves of Healing

ZION

Six Per Cent. Real Estate First Mortgage

Serial Gold Bonds

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent. (6%) per annum.

W. Hurd Clendinen, I J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. Hurd Clendinen

General Manager

Administration Building

Zion City, Illinois

Shiloh Tabernacle

*Is the center of interest in
Zion City*

¶ The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.

¶ All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

¶ Organ recital every Wednesday, 3:30 to 4:00.

(For Complete Information, from Week to Week,
Concerning the Christian Catholic Apostolic Church
in Zion, Subscribe for LEAVES OF HEALING)

WANTED: A MAN OR WOMAN IN EVERY
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Ocean Steamship Tickets and Railroad Tickets in Connection
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Office Phone 42

Zion in Minneapolis

Regular Meetings of the Christian Catholic Apostolic Church in Zion in Minneapolis are held in the

TUTTLE CHURCH BUILDING COR. BLAISDELL AVE.
AND 27TH STREET

Lord's Day Meetings

Bible School at 2:00 P.M.
PRINCIPAL MEETING at 3:00 P.M.
Praise and Testimony Meeting at 7:45 P.M.

Divine Healing Meeting

Every Wednesday at 2:45 P.M.
(Special Teaching and Prayer for the Sick)

Praise, Prayer and Testimony Meeting

Every Wednesday at 8:00 P.M.

Rev. Wm. S. Peckham
Apostle-in-Charge
2400 Aldrich Avenue South (Flat 4)
Phone: Kenwood 4913

Rev. Samuel F. Huston
Assistant
1221 Nicollet Ave.
Phones: Nicollet 2309; Center 3390

Zion in Cincinnati

TABERNACLE: 123 West 12th Street

EVANGELIST AUGUST HAMMOCK in Charge

Principal Service

Lord's Day Services at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

Mid-Week Meeting

Thursday Evening, at 8:00 p. m.

Divine Healing Meeting

Wednesday Afternoon, at 2:45 p. m.

Evangelistic Services Every Thursday Evening at 7:45 p. m.

EVERYBODY WELCOME

ALL SEATS FREE

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for *Leaves of Healing*.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

Zion Messages

MAY NOW BE HAD FROM
Zion Publishing House
Administration Bldg., Zion City, Ill.

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ZION INSTITUTIONS AND INDUSTRIES

(Wilbur Glenn Voliva)

Try our
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Crackers

They are simply
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Cakes,
Birthday
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given very care-
ful attention.

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Manufacturers of A Full Line of

*Dependable
Baked Goods*

of the Highest Quality

PHONE 21

Building Industry

We manufacture Cement Roofing Tiles, Porous Cement Drain Tiles, Cement Brick, Cement Fence Posts, Etc.

Sole Agents for "Chicago AA" and the Universal Portland Cements.

All kind of Builders Material on hand.

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"Zion Made
By
Zion Maids"

*Which Denotes
Excellent
Quality
and
Superior
Workmanship*

Is the Brand on our Handkerchiefs, Aprons, etc.

Apron & Handkerchief Factory

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Complete equipment for your office

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Drop us a card and our salesman will call and show you our line.

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Department**

(WILBUR GLENN VOLIVA)

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Room No. 216
Administration Building
Zion City, Illinois

Residence Phone 118-W

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Designers - Printers - Binders**

Printers of fine catalogs and high-grade advertising literature. Our Quality and Service will please you.

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START ONE NOW!

W. Hurd Clendinen, General Manager

Administration Building

This Building is located on Elijah Ave., not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway are the offices of the LEAVES OF HEALING.

Room 100 is occupied by the Office Supply.

On the second floor will be found the General Overseer's offices and the offices of the entire Ecclesiastical and Leaves of Healing staff.

ZION INSTITUTIONS & INDUSTRIES

WILBUR GLENN VOLIVA

Announcement

Some New Models in Ladies' Suits and Coats for the Fall have just arrived.

There are many changes and new developments in the Fall Suit Styles. The more important features are the new length of Jackets, the fitted lines and the fullness of the skirts.

Sleeves are nearly always set in regulation size arm holes. The collars are correct either standing up or laying down.

Separate coat styles have also changed considerably. Those in present vogue are longer, the degree being from three quarter to full length, the skirts will be cut with larger flare, the sleeves without fullness and belts are popular.

The principal fabrics used will be serges, garbadine, worsted, broadcloth and novelty weaves.

Millinery Styles show a partiality for small Turbans and Sailors of medium size.

Soft hand-made effects are in vogue. Velvet is a prime favorite, combinations of materials with feather and novelty effects, narrow ribbons, etc., will all be in demand.

A Display of NEW MODELS is now being made in our Window

CREAMERY DEPARTMENT

Just because milk looks good, tastes good and has a good depth of cream on it, that is not any sign that it's pure and wholesome. In fact, unless it has been scientifically cleansed and pasteurized it is not absolutely safe. Thousands of children die from using impure milk.

What are you going to do about it?
Zion Milk is all cleansed and pasteurized.

CANDY FACTORY

Your mind can be educated to appreciate and enjoy the refined higher styles, and the more elevating literature by refusing to have anything to do with questionable, sensational, merely mind-exciting trash. So can your taste for good candies. That's why visitors insist on the Pure Zion Candy. They want to take something to their friends that will be appreciated and do them good. Packed in Fancy Boxes, any size, any price.

FEED DEPARTMENT

NOT ONE, NOT TWO

but dozens and dozens of different kinds of feeds and preparations for animals and poultry.

It may be you could improve your bill of fare for your live stock and get better results. COME AND SEE US ABOUT IT.

FUEL YARDS

It will be mighty nice when winter comes to have your coal all in and paid for, it's easier doing it now, there are always so many other things needed when the cold snap comes. Be kind to yourself and order your fuel now.

You save 40c a ton in soft coal this month.

PRICE LIST

Write for Price List of All Zion Products
Special Terms to Agents.
Why Not Be An Agent?

BLACKSMITH SHOP

It's handy to be "jack of all trades" but to run a blacksmith shop it's best to be "master of one."
A job brought to us that requires fixing will be done and done right, and in most cases made stronger than new.
If we can't do it, it can't be done.



Guardians and Industries

30 1915
He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

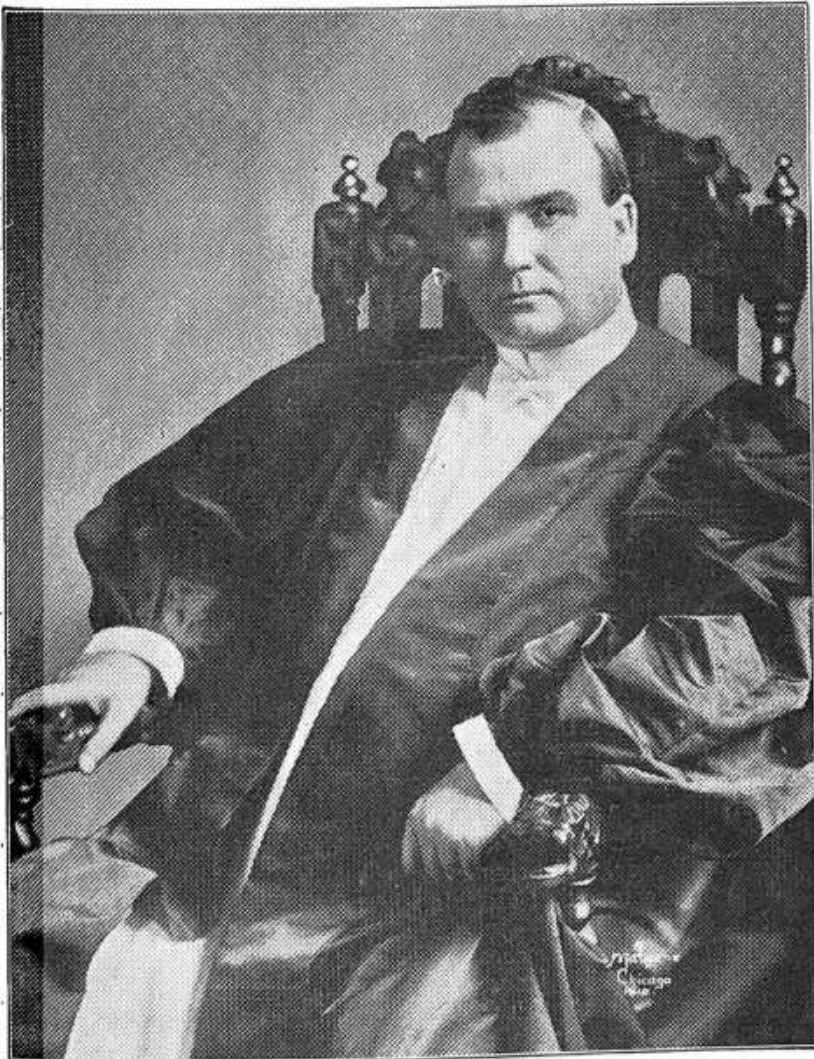
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

VOLUME XXXVI, No. 22.

ZION CITY, ILLINOIS, AUGUST 28, 1915

Price Five Cents

ZION IN CHICAGO



WILBUR GLENN VOLIVA

General Overseer of the Christian Catholic Apostolic Church in Zion

Will Deliver Addresses in

Central Zion Tabernacle

(2527-2535 Michigan Avenue, East Side)

CHICAGO

At 3:00 P. M. on the following dates:

Lord's Day,	- - -	October 3, 1915
Lord's Day,	- - -	October 10, 1915
Lord's Day,	- - -	October 17, 1915
Lord's Day,	- - -	October 24, 1915
Lord's Day,	- - -	October 31, 1915
Lord's Day,	- - -	November 7, 1915
Lord's Day,	- - -	November 14, 1915
Lord's Day,	- - -	November 21, 1915
Lord's Day,	- - -	November 28, 1915
Lord's Day,	- - -	December 5, 1915
Lord's Day,	- - -	December 12, 1915
Lord's Day,	- - -	December 19, 1915

Special Meetings for the Sick

The General Overseer will hold special Meetings for teaching and prayer with the sick, at 3:00 p. m. on the following dates:

Tuesday,	- - -	October 5, 1915
Tuesday,	- - -	October 12, 1915
Tuesday,	- - -	October 19, 1915
Tuesday,	- - -	October 26, 1915
Tuesday,	- - -	November 2, 1915
Tuesday,	- - -	November 9, 1915
Tuesday,	- - -	November 16, 1915
Tuesday,	- - -	November 23, 1915
Tuesday,	- - -	November 30, 1915
Tuesday,	- - -	December 7, 1915
Tuesday,	- - -	December 14, 1915
Tuesday,	- - -	December 21, 1915

All Welcome

All Seats Free

Free-will Offerings Only Received

"CHRIST IS ALL, AND IN ALL"

Wilbur Glenn Voliva

General Overseer of the Christian Catholic Apostolic Church in Zion.

The Triumphant Song of Moses and the Lamb

By Elder Fred Richert

THE Fifteenth Chapter of Exodus contains Israel's jubilant song of triumph.

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of Heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?"

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

"Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?"

"Unto thee it was shewed, that thou mightest know that the Lord He is God; there is none else beside Him."—Deuteronomy 4:32-35.

Up to the time that people stand upon God's triumphant shore of salvation, not one note of praise is heard.

Toiling amid the kilns of Egypt, "the whole creation groaneth and travaileth in pain together until now."—Romans 8:22. Only when saved by the blood of Jesus and surrounded by the revelation and wonders of God's overruling providence; only when standing upon the glory shore of God's faithfulness and everlasting truth, will the triumphal hymns of Moses and the Lamb (Exodus 15; Revelation 15) burst forth from God's redeemed Israel with heavenly strains.

"Let Israel rejoice in Him Who made him: let the children of ZION be joyful in their King...."

"Let the saints be joyful in glory...."—Psalm 149:1, 5.

"Praise ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power."

"Praise Him for His mighty acts: praise Him according to His excellent greatness."

"Praise Him with the sound of the trumpet: praise Him with the psaltery and harp...."

"Let everything that hath breath praise the Lord. Praise ye the Lord."—Psalm 150:1-3, 6.

When Israel emerged from the baptism "in the cloud and in the sea," which was a profession of discipleship; when the waters of the Red Sea rolled between them and Egypt, and the die was cast, and thenceforth there was no return for them:

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea."

"The Lord is my Strength and Song, and He is become my Salvation: He is my God, and I will prepare Him a habitation..."—Exodus 15:1, 2.

Israel is our type. We also must be baptized into the death of Jesus.

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6:3, 4.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me."—Galatians 2:20.

"And they who are Christ's have crucified the flesh with the affections and lusts."

"If we live in the Spirit, let us also walk in the Spirit."—Galatians 5:24, 25.

Faith in a Risen Savior, sitting at the right hand of God, leads us safely through the gloomy deserts and solitary places of unbelief, doubt, and fear, to the bright and glorious morning of a full and free salvation.

"He who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psalm 91:1.

"As the mountains are round about Jerusalem, so the Lord

is round about His people from henceforth even for ever."—Psalm 125:2.

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."—Zechariah 2:5.

When you contemplate the heavenly hosts (Revelation 15), you will find that true worship consists in glorifying God.

The triumphal song of God's Israel begins with redemption and ends in glory; it begins with the CROSS and ends with the CROWN. It is like a beautiful rainbow revealed in its celestial glory in the clouds of judgment over this sinful world, with the fullness of God's redeeming love on the other side.

It enables you to launch out into the fullness of God's grace, to walk in the light of His countenance.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

"Therefore rejoice, ye heavens, and ye who dwell in them..."—Revelation 12:11, 12.

How different is this song of victory from the songs which the churches of this age are chanting! They are full of failings, feebleness, and shortcomings. They have not yet passed through the Red Sea; they have not been baptized under the cloud; they have not taken their stand on the glory shore of full and free salvation for spirit, soul, and body, in the resurrection life of Jesus.

"The Lord is my Strength and Song, and He is become my Salvation: He is my God, and I will prepare Him a habitation..."—Exodus 15:2.

The great ultimate purpose, prayer, and endeavor of God's people is to prepare a habitation for the Lord. God dwelling with man is a grand and glorious reality, which is revealed in the Word of God.

"My Presence shall go with thee, and I will give thee rest."—Exodus 33:14.

"Fear thou not; for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."—Isaiah 41:10.

"If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."—John 14:23.

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:3, 4.

THE KINGDOM OF GOD will be the everlasting inheritance of those who love the Lord and obey Him.

To keep the words of our Savior means to store them up in our heart and conscience, and then to let them be manifested in our lives as a practical reality.

The man who has a love for Christ can face every duty, dare every danger, and bring every sacrifice (Leviticus 23).

"Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord...."—John 21:7.

The eye of love sees this universe filled with the saving grace of God in Christ Jesus.

Faith reveals to the triumphant Israel the consummation of THE KINGDOM OF GOD, which will crown the history of this world with the everlasting reign of Christ—when all the clouds of sorrow shall be turned away, and the night of sin, sickness, and death SHALL BE NO MORE.

"For the Lord shall comfort ZION: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isaiah 51:3.

HAVING FAITH TOWARD GOD

By Evangelist M. J. Mintern

But without faith it is impossible to please Him: for He who cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him.—Hebrews 11:6.

But let him ask in faith, nothing wavering: for he who wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.—James 1:6, 7.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matthew 21:22.

IN VIEW of the appalling lack of faith amongst professing Christians, it behooves us to examine our lives in the light of God's Word and see why it is that we do not expect greater blessing from God in answer to prayer. Let us cry with the Psalmist:

"Search me, O God, and know my heart: try me, and know my thoughts:

"And see if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139:23, 24.

"But without faith it is impossible to please Him;" and as we meditate upon the wonderful things wrought by God in answer to the prayers of men who, like Abraham, "believed God," and bear in mind the words of James, "But wilt thou know, O vain man, that faith without works is dead?" we cannot fail to realize that our lives are far from being pleasing in His sight when we do not step out upon His promises.

Jesus Himself said:

"Seek ye first THE KINGDOM OF GOD, and His righteousness; and all these things (food, shelter, and raiment) shall be added unto you."—Matthew 6:33.

How few there are who are prepared to show their faith in this promise by fulfilling the conditions laid down in connection therewith!

By far the greater number of professing Christians are so busy seeking for the things of this world that they take no time at all for the things of THE KINGDOM OF GOD.

God has raised up ZION that He might gather together a "peculiar people, zealous of good works;" and He is calling upon us to come up to the standard. This we can never do unless we have every talent which He has entrusted to us at work for the extension of His KINGDOM.

His promises are very definite, but so are His conditions, and the blessings are promised only to those who meet those conditions; and responsibility in any matter is to be measured by the opportunity enjoyed, "for unto whomsoever much is given, of him shall be much required."—Luke 12:48.

Among those attracted to ZION by the beautiful teaching on Salvation, Healing, and Holy Living were some who, though they passed other tests successfully, failed when the money test came, and who, like the rich young man of whom we read in the 19th Chapter of Matthew, have gone away sorrowful. With some of them, houses and lands have lured them back into the world; others have sold themselves to the devil for the sake of a job.

What is the message for those of us who are still in the race?—

"Wherefore let him that thinketh he standeth take heed lest he fall."—I. Corinthians 10:12.

And again:

"... But he that endureth to the end shall be saved."—Matthew 10:22.

Supposing one who is looking to God for healing is asked: "Do you believe that God is able to heal you?" Having been taught the truth in ZION, he replies: "Yes, I do know that He is abundantly able, and I know, too, that He is the only One to Whom I, as a Christian, can look for healing; for He has declared, 'I am the Lord that healeth thee' (Exodus 15:26), and 'Cursed be the man that trusteth in man' (Jeremiah 17:5)."

But why does the cloud come over his face as he is asked,

"Do you believe that He will heal you when you pray?" It is only the outward manifestation of the doubts that are strongly entrenched in his heart, and with hesitation comes the reply:

"Well, no; I cannot say that I have the assurance on that point that I should like to have, because while I know that there can be no failure on God's part, yet I cannot feel but that there may be something lacking in me—something that I may have done or left undone that will hinder the blessing."

This is just the point where so many fail, and all because they do not "diligently hearken unto the voice of the Lord;" for we are told in the First Chapter of James, Verse Five:

"If any of you lack wisdom, let him ask of God, Who giveth to all men liberally, and upbraideth not; and it shall be given him."

If, therefore, he will approach the consideration of any matters upon which he has been unable to reach a decision, with a determination to do whatever God will show him is right, no matter what the cost may be—for he must "will to do His will" if he would "know of the doctrine" (and there is no greater fool in all the world than the man who tries to deceive God the Almighty with some mental reservation in his promise of obedience, as to some farm or other pet idol which he is determined to hold on to, no matter what God thinks about it)—then there can be no question but that with the "wisdom that is from above" he can settle every question that comes up; and by using diligence and "hearkening unto the voice of the Lord," each of these hindrances to faith may be dealt with in a manner that will settle them for all time.

Fellow Christian, pause for a moment to consider this question: Is there anything between you and your God which would have to be settled before you could "ask in faith, nothing wavering" should you this night have to go down into the dark valley and grapple with the grim monster, Death?

If there is, let me entreat you, SETTLE IT NOW!

God Himself calls upon you to use diligence; and if you despise the opportunity that He offers you today, you may in that hour, like Esau, seek it carefully with tears, only to realize that you can find no place of repentance; and when you see your loved one lying cold in death, and realize that the fault rests with you alone, you will cry, as did Esau, "with a great and exceeding bitter cry."—Genesis 27:34.

Healed of Heart Trouble in Answer to Prayer

WOOSTER, Ohio, December 6, 1914.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

*** I praise the Lord for His blessings to me during the past year. At one time I was very low with heart-trouble—no circulation. I asked ZION to pray, and I have enjoyed much better health since then.

I pray God's blessings on ZION.

Yours in Jesus,

(Signed) "Mrs. LYDIA SOLLENBERGER."

ADMINISTRATION BUILDING

ZION CITY, ILLINOIS

August 28, 1915.

"Sleep on now, and take your rest."

These are, in some respects, the saddest words that Jesus ever spoke.

God gave to Peter, James and John the precious privilege and golden opportunity of watching with Jesus in the Garden of Gethsemane.

Jesus came to them three times.

The first time: He found them asleep, and said, "What, could ye not watch with Me one hour?"

The second time: He found them asleep again.

The third time: He saith, "Sleep on now, and take your rest. . . . The Son of man is betrayed into the hands of sinners."

The blessed opportunity—once given, but unimproved—was gone, and GONE FOREVER.

For four years and six months—March 1, 1911, to September 1, 1915—God has given to the officers, members, and friends of Zion the precious privilege and golden opportunity of selling their possessions and coming to build Zion City.

Some have responded to the call and seized the golden opportunity, and today can look up to God and truthfully say, "Father, we have done what we could."

Others have delayed and have lost the opportunity, and never again will they have the privilege of taking any part in the building up of Zion preparatory to the second coming of Christ.

Why have not **you** responded?

How much longer do you think God will bear with **YOU**?

With sadness in my heart I am compelled to say, that even now, in the ears of some, the words are ringing, "You have delayed too long! Your opportunity to help build Zion City is gone, and GONE FOREVER! The crown that should and would have been yours must go to another, who will hear the voice of God and **respond!**"

God called some years ago, saying, "Sell your possessions and come, that through you I may build up Zion!"

You said, "Tomorrow, next fall, next spring, next year"—and these words have been the death warrants of some, and will be to others.

Which is of the greater importance—the building up of Zion preparatory to the coming of Jesus, or the making of a few more dollars or the getting of a few more dollars per acre?

Why it is that people who profess to be God's children will put anything and everything before God's work?

If the people who read these words would, at once, put God and the building up of Zion first, hundreds of thousands of dollars would speedily come in to further the work which must be done before the Bride is prepared for the coming of the King.

Beloved, these are the most solemn and the most terrible days since creation's dawn! These are the **LAST DAYS**—God's "set time" to build up Zion has come—and we now hear the distant rumblings of that awful storm which is soon to shake the whole world.

May God Almighty burn out of the hearts of Zion people all love for money, and may there be at once such a response that the whole world will be stirred and the Bride speedily arrayed in her garments of righteousness, ready to welcome the Lord!

So far as I know my own heart, I can truthfully say I have done my part.

As announced on the first page of this issue of **LEAVES OF HEALING**, I expect God willing, beginning the first Lord's day in October, to put forth the greatest efforts of my life in special meetings to be held in Central Zion Tabernacle, Chicago.

The opportunity is now yours!

Will you improve it?

Sell your property, and sell it **TODAY!**

We expect, by the grace of God, to go forward by faith and receive the **CROWN OF LIFE**.

What do you expect to do?

I Will

1. Purchase today \$ of Farm Land.
2. Purchase today \$ of Acre Tracts.
3. Purchase today \$ of City Lots.
4. Purchase today \$ of Residential Property.
5. Purchase today \$ of College Bonds.
6. Invest today \$ in Zion Institutions and Industries
for Years,
..... Months.
7. Invest today \$3000 or more for 5 years or more as loan on Real Estate.
8. Invest today \$ on the of each and every month in the
Redemption Fund.
9. Deposit today \$ in Savings Department of Zion Bank.
10. Deposit today \$ in Checking Department of Zion Bank.

Remarks

(Name in Full)

(Address)

Address **W. HURD CLENDINEN, General Manager,**
Administration Building, ZION CITY, ILLINOIS

WATCH THIS TABLE

August

1st WEEK	Sunday, August 1, 1915
	Monday, August 2, 1915
	Tuesday, August 3, 1915
	Wednesday, August 4, 1915
	Thursday, August 5, 1915
	Friday, August 6, 1915
	Saturday, August 7, 1915

2nd WEEK	Sunday, August 8, 1915
	Monday, August 9, 1915
	Tuesday, August 10, 1915
	Wednesday, August 11, 1915
	Thursday, August 12, 1915
	Friday, August 13, 1915
	Saturday, August 14, 1915

3rd WEEK	Sunday, August 15, 1915
	Monday, August 16, 1915
	Tuesday, August 17, 1915
	Wednesday, August 18, 1915
	Thursday, August 19, 1915
	Friday, August 20, 1915
	Saturday, August 21, 1915

4th WEEK	Sunday, August 22, 1915
	Monday, August 23, 1915
	Tuesday, August 24, 1915
	Wednesday, August 25, 1915
	Thursday, August 26, 1915
	Friday, August 27, 1915
	Saturday, August 28, 1915

5th WEEK	Sunday, August 29, 1915
	Monday, August 30, 1915
	Tuesday, August 31, 1915

September

Wednesday, September 1, 1915
Thursday, September 2, 1915
Friday, September 3, 1915
Saturday, September 4, 1915

6th WEEK	Sunday, September 5, 1915
	Monday, September 6, 1915
	Tuesday, September 7, 1915
	Wednesday, September 8, 1915
	Thursday, September 9, 1915
	Friday, September 10, 1915
	Saturday, September 11, 1915

7th WEEK	Sunday, September 12, 1915
	Monday, September 13, 1915
	Tuesday, September 14, 1915
	Wednesday, September 15, 1915
	Thursday, September 16, 1915
	Friday, September 17, 1915
	Saturday, September 18, 1915

8th WEEK	Sunday, September 19, 1915
	Monday, September 20, 1915
	Tuesday, September 21, 1915
	Wednesday, September 22, 1915
	Thursday, September 23, 1915
	Friday, September 24, 1915
	Saturday, September 25, 1915

9th WEEK	Sunday, September 26, 1915
	Monday, September 27, 1915
	Tuesday, September 28, 1915
	Wednesday, September 29, 1915
	Thursday, September 30, 1915

October

Friday, October 1, 1915
Saturday, October 2, 1915

10th WEEK	Sunday, October 3, 1915
	Monday, October 4, 1915
	Tuesday, October 5, 1915
	Wednesday, October 6, 1915
	Thursday, October 7, 1915
	Friday, October 8, 1915
	Saturday, October 9, 1915

11th WEEK	Sunday, October 10, 1915
	Monday, October 11, 1915
	Tuesday, October 12, 1915
	Wednesday, October 13, 1915
	Thursday, October 14, 1915
	Friday, October 15, 1915
	Saturday, October 16, 1915

12th WEEK	Sunday, October 17, 1915
	Monday, October 18, 1915
	Tuesday, October 19, 1915
	Wednesday, October 20, 1915
	Thursday, October 21, 1915
	Friday, October 22, 1915
	Saturday, October 23, 1915

13th WEEK	Sunday, October 24, 1915
	Monday, October 25, 1915
	Tuesday, October 26, 1915
	Wednesday, October 27, 1915
	Thursday, October 28, 1915
	Friday, October 29, 1915
	Saturday, October 30, 1915

14th WEEK	Sunday, October 31, 1915
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November

Monday, November 1, 1915
Tuesday, November 2, 1915
Wednesday, November 3, 1915
Thursday, November 4, 1915
Friday, November 5, 1915
Saturday, November 6, 1915

15th WEEK	Sunday, November 7, 1915
	Monday, November 8, 1915
	Tuesday, November 9, 1915
	Wednesday, November 10, 1915
	Thursday, November 11, 1915
	Friday, November 12, 1915
	Saturday, November 13, 1915

16th WEEK	Sunday, November 14, 1915
	Monday, November 15, 1915
	Tuesday, November 16, 1915
	Wednesday, November 17, 1915
	Thursday, November 18, 1915
	Friday, November 19, 1915
	Saturday, November 20, 1915

17th WEEK	Sunday, November 21, 1915
	Monday, November 22, 1915
	Tuesday, November 23, 1915
	Wednesday, November 24, 1915
	Thursday, November 25, 1915
	Friday, November 26, 1915
	Saturday, November 27, 1915

18th WEEK	Sunday, November 28, 1915
	Monday, November 29, 1915
	Tuesday, November 30, 1915

December

Wednesday, December 1, 1915
Thursday, December 2, 1915
Friday, December 3, 1915
Saturday, December 4, 1915

19th WEEK	Sunday, December 5, 1915
	Monday, December 6, 1915
	Tuesday, December 7, 1915
	Wednesday, December 8, 1915
	Thursday, December 9, 1915
	Friday, December 10, 1915
	Saturday, December 11, 1915

20th WEEK	Sunday, December 12, 1915
	Monday, December 13, 1915
	Tuesday, December 14, 1915
	Wednesday, December 15, 1915
	Thursday, December 16, 1915
	Friday, December 17, 1915
	Saturday, December 18, 1915

21st WEEK	Sunday, December 19, 1915
	Monday, December 20, 1915
	Tuesday, December 21, 1915
	Wednesday, December 22, 1915
	Thursday, December 23, 1915
	Friday, December 24, 1915
	Saturday, December 25, 1915

22nd WEEK	Sunday, December 26, 1915
	Monday, December 27, 1915
	Tuesday, December 28, 1915
	Wednesday, December 29, 1915
	Thursday, December 30, 1915
	Friday, December 31, 1915

January

Saturday, January 1, 1916

23rd WEEK	Sunday, January 2, 1916
	Monday, January 3, 1916
	Tuesday, January 4, 1916
	Wednesday, January 5, 1916
	Thursday, January 6, 1916
	Friday, January 7, 1916
	Saturday, January 8, 1916

24th WEEK	Sunday, January 9, 1916
	Monday, January 10, 1916
	Tuesday, January 11, 1916
	Wednesday, January 12, 1916
	Thursday, January 13, 1916
	Friday, January 14, 1916
	Saturday, January 15, 1916

25th WEEK	Sunday, January 16, 1916
	Monday, January 17, 1916
	Tuesday, January 18, 1916
	Wednesday, January 19, 1916
	Thursday, January 20, 1916
	Friday, January 21, 1916
	Saturday, January 22, 1916

26th WEEK	Sunday, January 23, 1916
	Monday, January 24, 1916
	Tuesday, January 25, 1916
	Wednesday, January 26, 1916
	Thursday, January 27, 1916
	Friday, January 28, 1916
	Saturday, January 29, 1916

27th WEEK	Sunday, January 30, 1916
	Monday, January 31, 1916

February

Tuesday, February 1, 1916
Wednesday, February 2, 1916
Thursday, February 3, 1916
Friday, February 4, 1916
Saturday, February 5, 1916

28th WEEK	Sunday, February 6, 1916
	Monday, February 7, 1916
	Tuesday, February 8, 1916
	Wednesday, February 9, 1916
	Thursday, February 10, 1916
	Friday, February 11, 1916
	Saturday, February 12, 1916

29th WEEK	Sunday, February 13, 1916
	Monday, February 14, 1916
	Tuesday, February 15, 1916
	Wednesday, February 16, 1916
	Thursday, February 17, 1916
	Friday, February 18, 1916
	Saturday, February 19, 1916

30th WEEK	Sunday, February 20, 1916
	Monday, February 21, 1916
	Tuesday, February 22, 1916
	Wednesday, February 23, 1916
	Thursday, February 24, 1916
	Friday, February 25, 1916
	Saturday, February 26, 1916

31st WEEK	Sunday, February 27, 1916
	Monday, February 28, 1916
	Tuesday, February 29, 1916

He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. WILBUR GLENN VOLIVA.

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ZION CITY, ILLINOIS, AUGUST 28, 1915

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EVERY OFFICER, MEMBER
AND FRIEND OF ZION

Should Subscribe for The

THEOCRAT

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONLY ONE DOLLAR A YEAR

General Overseer's Notes

HEADQUARTERS OFFICES OF THE
CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION,
ZION CITY, ILLINOIS, U. S. A.
AUGUST 23, 1915.

ONE THING!

"I WILL ASK you One Thing."

"BUT ONE Thing is needful."

"YET LACKEST thou One Thing."

"ONE THING I know, that whereas I was blind, now I see."

"BUT THIS One Thing I do."

"BUT BELOVED, be not ignorant of this One Thing."

THE IMPORTANCE of One Thing in the Bible is shown by the above quotations.

SPREAD OUT less—go deeper into Divine Principles and Truths!

ONE QUESTION—the time, the place, the circumstances all considered—is of more importance both for time and eternity; both for the questioner and the questioned, than any number of thoughtless, foolish questions.

THINK MORE!

Talk less!

MOST PEOPLE are continually perplexed by many questions, and beset with fears and doubts.

A MAN OF FEW WORDS,

But of many noble deeds,
will be a blessing in his
day and generation.

THERE IS a time to talk.
There is a time to keep silent.

LET EVERY man be swift to hear, slow to speak.

DO THINGS—but not useless things!

THE DOING of the One Thing needful is of infinitely greater value than the doing of any number of useless things; or, things you are not called upon to do.

CALCULATE, IF you can, how much time and strength are wasted by useless talking and foolish acting.

ATTEND STRICTLY to your own business.

HONOR GOD in every thought.
Honor God in every word.
Honor God in every deed.

EVERY PERSON should, without a moment's delay, ask One Thing: WHAT SHALL I DO TO BE SAVED?

ON EVERY hand you hear:
What shall I do to get money?
What shall I do to get property?
What shall I do to get wealth?
What shall I do to get an education?
What shall I do to get honor?

ONE QUESTION, my brother!
One Question, my sister!
Time is passing, and soon you will stand before God in Judgment.

DO ONE THING—the important thing—GIVE YOURSELF TO GOD, and do it without delay.

BEHOLD THE young man—yet lackest thou One Thing.

HOW SAD that a person should be ready for acceptance with God—all but One Thing! One thing—just one Thing has proven fatal to many persons. The One Thing may be a great thing: but the smallest and most insignificant thing is of importance in God's sight.

THINK OF IT—just One Thing between a man and the KINGDOM OF GOD.

ONE THING—Riches!
One Thing—Pride!
One Thing—An opposing relative or friend!

WILL YOU allow One Thing to keep you out of Heaven?

A SOLEMN question directed straight at you:
What is the One Thing thou lackest?

ARE YOU being saved?
Have you received your healing?

ONE THING between you and God.
Is it money?
Is it property?
Is it a violent temper?
Is it pride?
Is it unbelief?
Is it envy?
Is it jealousy?
What is it?

Put it away! Seek daily for a closer walk with God.

ONE THING I know." Do not bother about a hundred and one things you do not know.

THE MAN in the ninth chapter of John knew One Thing—and that was that whereas he was blind, now he could see.

DO NOT spend your time working out some far-fetched, foolish, and fanciful interpretation of the prophecies in Daniel or Revelation.

GET SALVATION!
Get Healing!

BE A witness that God Saves, Heals, Cleanses, Blesses, and Keeps.

CHRISTIANITY IS a Life.

DOCTRINAL HAIR-SPLITTERS are not wanted, and will not be tolerated in ZION.

THE WORLD needs Zion. Zion must be practical.

THE WRETCHED sects simply revolve around some doctrine.

One sect revolves around Saturday as the Sabbath.

Another sect revolves around water baptism.

ZION THROUGHOUT THE WORLD,

Get the sinners saved!

Get the sick healed!

PRAY, "THY KINGDOM COME," and then help establish THE KINGDOM OF GOD.

ZION IS going forward.

The pot is boiling.

The fire is burning.

THE TIME of testing is not over.

LET ALL readers of LEAVES OF HEALING be faithful in every particular.

WATCH YE, THEREFORE, AND PRAY ALWAYS!

Zion's Industrial Parade

ZION has for its principal purpose the establishment of THE KINGDOM OF GOD upon earth, in accordance with the plan laid down in the Word of God.

In order for an aggregate of individuals to constitute a KINGDOM, it is necessary to bring them together under a certain constitution or form of government, represented by some ruling head, to protect the interests of the body politic from aggression on the outside and from oppression on the inside, and to protect the rights and privileges of the individual citizens and their properties.

THE KINGDOM OF GOD cannot exist without the Word of God as the ruling Charter and Constitution of its government; it must also have a constituency which voluntarily puts itself under the laws given in the Word of God, and determines to uphold its statutes and ordinances; it must also have some properly constituted head, who, as its ruler, will direct its affairs in accordance with the plan and purpose of God.

To keep a Theocracy intact from the corrupting influences of evil environments, and to keep the relations of its members within the sphere of true cooperation, unity, and fellowship, so that they will constitute a nation within themselves, requires the utmost wisdom from God on the part of the ruling head in the Theocracy.

ZION, as a properly constituted Theocratic nation, has had to take individuals from all ranks and walks of life, and from many conflicting and contradicting organizations, and mould these men and women into a newly organized whole, where each must find his or her place anew in the social fabric of the thus organized Theocracy.

The building of Solomon's temple (of which it is said that the noise of ax and hammer was not heard, since the various parts of timber and marble were fashioned far away from the site of the actual structure of the temple) was a comparatively easy task in comparison with the building up of the City of ZION from the thousands who formerly lived and toiled in Great Britain, Germany, Switzerland, Australia, many different cities and states of this country and Canada, and other parts of the world.

To see these thousands come from all the walks of life—the artisan, the architect, the merchant, the lawyer, the banker, the teacher, and laborers of all kinds; and to see them imbued with a new vision of THE KINGDOM OF GOD, called by the prophet of God to work and toil, each in his or her best capacity, for the upbuilding of a community which should be free from all of the corrupting influences of men and nations, is indeed the wonder of the nineteenth and the twentieth centuries.

Here in ZION CITY there has opened up a new world, inspired by the vision of the Holy City—the New Jerusalem, which some day will come down upon this earth; and here in ZION CITY there are being born, through the ZION nation, influences which will penetrate into the very woof and fibre of humanity, and which, under the rule of the King of kings and Lord of lords, will remodel all nations and make of them one great KINGDOM OF GOD, in which Christ shall be "ALL, AND IN ALL."

The building up of ZION Institutions and Industries is an integral part of ZION's work, since the problem of food, shelter, and raiment must be solved in a Theocracy as well as anywhere else, the only difference being that the Golden Rule of doing unto others as you want them to do unto you is put into practise, and that nothing must be done through strife and vainglory; and the people are taught to bear one another's burdens, "and so fulfil the law of Christ."

The world knows nothing of institutions where only Christian men and women are employed—men and women who refrain from the use of strong drink and the use of tobacco and drugs; where none are found practising the many disgusting habits which are so common in society and in the industrial world. It has been left for ZION to create a new industrial constituency, which will supply her needs without being allied or bound up with ungodly men or institutions.

ZION and the world are poles asunder and can have no fellowship with one another, the one being controlled by the Living God, and the other by the devil, who is the author of competition and oppression and starvation.

ZION men and women are not merely working for the wages they can get from the ZION Institutions and Industries, but for what they can give to help raise the standard of economic justice and social contentment and ZION men and women take a just pride in seeing these Institutions flourish in a world that is full of oppression and want and poverty and misery.

The General Overseer and the General Manager seek, by their close oversight, to guard not only the financial part of the Institutions, but, more than that, their purpose is to keep the Spirit of Christ in the managers and coworkers, and to make these Institutions, in every sense, a part of THE KINGDOM OF GOD.

Last week's LEAVES OF HEALING presented a photograph of the managers and coworkers of the ZION Institutions and Industries who took part in the parade during ZION's Fifteenth Feast of Tabernacles, held in the month of July of this year.

In this week's issue of LEAVES OF HEALING we present another very fine SUPPLEMENT, forty-five inches long, in the way of a photograph of the hundreds of coworkers and the floats of the various Institutions and Industries, which was taken a year ago during ZION's Fourteenth Feast of Tabernacles, near the Temple Site, on the City Festal Day, Wednesday July 15, 1914.

This picture will give some conception of the great interest taken by the coworkers of the ZION Institutions and Industries. It should be displayed in every ZION Home and widely circulated, in order to enable the industrial working class of the world to realize that ZION as a Theocratic nation, within a Democracy, has set a standard such as the world has never known.

ZION as a nation is not dependent upon the world for the necessities of life, but upon GOD; and her Institutions and Industries are bound to flourish and to have the blessing of God upon them, when those who toil therein live for His honor and glory.

APOSTLE ANTON DARMS,
Assistant Editor.

Zion's Fifteenth Feast of Tabernacles

PRAISE, PRAYER AND TESTIMONY MEETING

Held in Shiloh Tabernacle, Zion City, Illinois, U. S. A., Tuesday Morning, July 13, 1915, Conducted by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion

MRS. G. F. LUPTON, SAN ANTONIO, TEXAS: I am thankful that I am here this morning to give thanks unto God for His many blessings.

I sing praises unto His Holy Name! I thank Him for salvation. I thank Him that He brought me into ZION, and that I am in ZION today.

MRS. R. M. STEEL, ZION CITY, ILLINOIS: I thank God this morning for His goodness to me. I want to live an earnest, consecrated life. God has been very good to me, and I want to consecrate my life to Him anew.

I want you to pray for my mother, that she may come into ZION, and for the salvation of my brother and sister.

MR. W. D. LEITCH, ZION CITY, ILLINOIS: I want to thank God that I am in ZION, and that He has had mercy upon me and brought me to Himself.

I want to give thanks to Him for my mother. It was through her prayers that I am here today. I thank Him that I always respected my mother, and it was not only because I loved her, but because I knew how she lived.

I knew that she had something that I did not have, and that the world did not have.

I thank God that I am privileged to be in these meetings, for they are a great joy to me.

I want to consecrate myself fully to Him, and I pray that I may be able to testify to His honor and glory. Pray for me!

MRS. W. B. SWEENEY, ZION CITY, ILLINOIS: I want to thank God for His many blessings to me, and for all that He has done for me. Pray for me, and also for my husband, that we may lead more consecrated lives.

MISS MARION GRIFFITH, ZION CITY, ILLINOIS: I wish to thank God for the many blessings I have received. I thank Him for the privilege of being at the Feast of Tabernacles, and for living in ZION CITY, and I want to consecrate my life to God, that I may do what is right in His sight and help to win others to God.

MISS LILLIS ALBRANT, ZION CITY, ILLINOIS: I thank God for ZION CITY. It has done a great deal for me. I also wish to thank Him for healing me of deafness last winter.

MRS. J. A. MUZZEY, ZION CITY, ILLINOIS: My heart is full of gratitude to my Heavenly Father for what He has done for me. I have been blessed and saved and healed, and now God is healing my limb perfectly.

I go to Waukegan and sell LEAVES OF HEALING to the Roman Catholics. I gave one to a poor woman who says that she doesn't see anything in the churches and she says that she is coming here to hear the Gospel. There are others who promised me that they would come up here, too.

GENERAL OVERSEER: You came from Montana to ZION, did you not?

MRS. MUZZEY: Yes; and I came here on crutches; but God has taken the crutches away; and I do not have to use them.

I pray for all the people who ask me to pray for them; I pray for the work that is going on, and I pray for our dear General Overseer when he pours out his life for us.

MRS. KATHERINE SEIGEL, CINCINNATI, OHIO: I praise God for His goodness to me. I had the rheumatism for almost twenty-one years. I took the Turkish baths and electric baths, and I bought a sweat cabinet and used it at home, and the more treatments I took the worse I became. I had nine doctors, and one of them said to me one day, "Mrs. Seigel, if you

were a wealthy woman, I would take you to the hospital and have a nurse rub you for half-an-hour each day with hot water, and then for half-an-hour with hot lard."

"Well, doctor," I said, "I cannot afford it." But I told a friend of mine, and she came and rubbed me with hot water and with hot lard, and I became so stiff that I could not turn myself in bed. When I wanted to get up in the morning I could not move. I was very helpless.

I kept on that way for years and years, and during all that time my husband had to work to pay the doctors' bills.

In September, an old friend of mine, who knew Mr. Heidel, came to see me. After we had talked for a while, she told me about Mr. Heidel's healing, and said that I would have to give up my Roman Catholic beliefs if I wanted to get my healing. She promised to bring a copy of the LEAVES OF HEALING containing his testimony, so that I could read it.

When she brought the LEAVES OF HEALING, I said to my husband, "Read this! If this man was healed, why, I can be healed," and he said, "I do not take any stock in it! I do not believe it!"

I showed the LEAVES OF HEALING to the lady next door, and she said, "Mrs. Seigel, this is your only chance." So on Sunday she went to the ZION meeting, and when she came back she told me it was all right. She asked my husband if he would not go to the meeting; but he said that he didn't care for it.

The next Sunday, after my friend came back from the meeting, she said to my husband, "Well, Mr. Seigel, if you don't go next Sunday, you are no friend of mine." So when the next Sunday came, he went, and he was greatly impressed, and all the way home a hymn which he had heard at a Methodist meeting was running through his brain. The name of it was, "Come to Jesus." From that Sunday on he rarely missed a meeting; and now, if he does not have to work, he goes on Thursday nights. Our home has been more blessed since coming into ZION than ever before.

When ZION found me I was so helpless that I could hardly comb my hair or wash my face, but now I can reach to my back.

Oh, I praise God for what He has done for me! I want to be healed for God's Glory. Pray for me brothers and sisters that I may be healed.

My husband has given up smoking and card playing. Every Sunday, before he started attending the ZION meetings, he would have six or seven men in our home playing cards, and they would drink and smoke and chew; but he has given up all that. He has given up everything for God, and I thank Him for it.

MISS LOUISE BURKEY, ZION CITY, ILLINOIS: I thank God for ZION, and for the privilege of being in ZION CITY. I thank God for a dear Christian mother; and I want to reconsecrate my life to Him. Pray for me, that I may be an overcomer.

MISS CARRIE TILLMAN, ZION CITY, ILLINOIS: I thank God for ZION, and I thank Him that I have been brought up in a Christian home.

I thank God that I know how to pray. Many a time when my mother has been sick I have prayed, and she has received perfect deliverance.

Pray for me that I may be more faithful.

MR. P. G. LUTHER, GLEN ELLYN, ILLINOIS: I thank God for His many mercies toward us, that He has kept us strong and healthy; and I want to reconsecrate my life to His service.

A SISTER: I thank God, this morning, for His goodness to me. I praise Him that He has so wonderfully led me into ZION; and I want to thank Him, this morning, for His Keeping Power. When I look back over the past, I feel myself unworthy of what God has done for me; but I can praise Him this morn-

ing with the ZION people at this Fifteenth Feast of Tabernacles. I praise Him, also for LEAVES OF HEALING, which were a great help to us while we were away.

I praise Him that He has done so much for us, and my only desire is to be faithful to Him and to ZION, and to do all that is in my power to build up ZION and God's KINGDOM.

I want you to pray for me, that I may be of more service than ever before.

MR. W. A. PATTERSON, ZION CITY, ILLINOIS: God has done wonderful things for me. He has saved me from a horrible life of sin, and healed me of the drink habit.

MISS BLANCHE REYNOLDS, ZION CITY, ILLINOIS: I want to thank God for His many blessings to me; for the good health that I enjoy.

I am so glad that I can be here. This is the third Feast of Tabernacles I have had the privilege of attending. I am thankful for all these testimonies, and it makes me think of how much more I could have done than I have done.

I want you to pray for me, that I may be faithful!

MISS SUSIE BARTON, ZION CITY, ILLINOIS: I want to thank God, this morning, for health and strength, and for all that He has done for me. I thank Him for His many blessings to me, and I want to reconsecrate myself to Him.

I thank God for my mother, and what she has done for me.

MISS SADIE NICHOLS, LOWELL, INDIANA: I desire to speak a few words of praise for what God has done for me since I have been in ZION.

I first received the teaching in the winter of 1894 and 1895. I was then a guest in ZION HOME No. 3 for two weeks, and attended the meetings in the "Little Wooden Hut." After that, I returned to my home and attended the Baptist Church, of which I was a member. I received no help there, and a great deal of discouragement. I believe that it was in 1894 that Elder Moot was pastor there.

In the meantime, I went back to doctors and had my ears treated, and for nineteen years my ears have been in a discharging condition. I ask you all to pray for me, that I may get my healing, and that I may be a greater blessing than ever before. I thank God for what He has done for me.

MRS. S. B. MITCHELL, ZION CITY, ILLINOIS: I thank God for nineteen years in ZION, and for thirteen years in ZION CITY. Although my life has not been cast upon a bed of roses, and I have gone through many trials and difficulties, yet I have always held on to God, and I thank and praise Him for His wonderful keeping power and for the many healings I have received. My body has been stronger since coming into ZION than it ever was before.

My heart is in ZION, and I am doing all I can financially; but I have not been able to do as much this year as I have in other years.

Pray for me!

GENERAL OVERSEER: This sister who has just spoken is the sister who attended the meetings down at Tabernacle No. 2, about which you have read in LEAVES OF HEALING. She attended every morning and night for about two years—between sixteen and seventeen hundred meetings, and never missed a meeting; and sometimes there were three meetings on Saturday.

MR. JAMES LEECH, ZION CITY, ILLINOIS: I praise God this morning for ZION, and for the health and strength that I have received. I was born in ZION, and I came to ZION CITY when I was six years old; and I thank God for it this morning.

MISS DOROTHY CLENDINEN, ZION CITY, ILLINOIS: I wish to thank God this morning for His many blessings to me. I thank Him for the opportunity to testify this morning.

I have had many opportunities to testify for God during the past winter, and I have had to stand for what I thought was right.

I pray that I may be kept faithful, and I want all ZION to pray for me.

MISS PEARL B. LYON, ZION CITY, ILLINOIS: I want to thank God for the blessings I have received during the past

year. It has been the best year of my life. God has been nearer and dearer to me than ever before.

I wish to reconsecrate my life to Him this morning, and go forward as never before.

A SISTER: I do praise and thank God, this morning, for the privilege of being here. I love to attend these meetings. I thank God for the blessings He gives me day by day. He gave me strength to come here. I want to tell you that He is my Protector, He is my Guide, He is my Savior, He is my Healer, and He has led me all the days of my life thus far.

MISS H. BUHMANN, ZION CITY, ILLINOIS: I want to thank my Heavenly Father, this morning, for His goodness and kindness to me. I want to thank Him for strength.

I thank Him for ZION and for ZION CITY, and for the Feast of Tabernacles. Oh, how God has blessed me during the time I have been here. It is wonderful to be at the Feast of Tabernacles and to hear all these wonderful testimonies.

I wish, this morning, to ask God to take me as I am and make me what I ought to be, and I want to reconsecrate myself to Him.

GENERAL OVERSEER: You have read about Deaconesses Buhmann and Schelhorn in LEAVES OF HEALING. These are the two ladies. How many LEAVES OF HEALING have you sold since you have been out in the work?

MISS BUHMANN: 21,800.

GENERAL OVERSEER: How many messages have you given out?

MISS SCHELHORN: We have given out thousands and thousands in each city, and we have worked thirty-two cities since a year ago last May. When I started out the first day, I only sold three LEAVES OF HEALING, but I kept on and on.

GENERAL OVERSEER: These two ladies have a marvelous record as workers.

MISS BUHMANN: Last spring I went to see my sister in Davenport, and when I got there she was very sick. She wanted me to stay with her. "Well," I said, "if God wants me to do it, all right." So the next morning I asked God to put it into the General Overseer's heart just what He wanted me to do; and the next morning a letter came from Headquarters instructing me to come home at once and get ready to go out in the Field. I knew then that it was God's will for me to go; and it has been that way every time.

A SISTER: I want to thank and praise God this morning for what He has done for me. I thank Him that I have been able to come to this Feast of Tabernacles.

Nearly three years ago we came to ZION CITY, and I came with crutches. I was suffering with rheumatism, and could not walk.

I thank God for the great strength He has given to me. I am not quite delivered, but I praise God for what He has done.

MISS MAUD BUCKMAN, ZION CITY, ILLINOIS: I want to thank God this morning for His goodness to me. I have been raised in ZION, and I thank Him for it.

MISS EDITH SWEENEY, ZION CITY, ILLINOIS: I want to thank God for the privilege of living in ZION CITY and of being a member of ZION. I realize more than ever this year what it means to be in ZION, and what a privilege it is to live in ZION Home.

MR. O. L. LUSK, ZION CITY, ILLINOIS: I thank God for His many mercies to me. I thank Him that He is my Savior. I thank Him for His love for humanity, and for His goodness to me in my past life.

I thank Him for delivering me from the power of the enemy when he was trying to destroy my life.

He led me on until He brought me into ZION, and I wish to reconsecrate myself to Him.

MISS MAUD HOLCOMBE, ZION CITY, ILLINOIS: I praise God for ZION. This is the second Feast of Tabernacles that I have attended. I pray that I may be always faithful to God and to ZION.

Pray for the salvation of my loved ones.

A SISTER: I thank God for ZION, and for ZION teaching. I thank Him for the many healings that I have received.

I praise Him that I have the privilege of being here at these meetings. I think they are beautiful.

I thank Him for our leader, and I want to be more faithful than I have ever been.

Pray for me!

MISS MARGARET METZLER, ZION CITY, ILLINOIS: I thank God for ZION, and for His many blessings to me; and I want Him to make me more what I ought to be, in spirit, soul, and body.

MRS. E. E. LAUBSCHER, TIPTON, IOWA: I thank and praise my Heavenly Father for His goodness to me. I thank Him for the privilege of being in ZION.

I want to be faithful and obedient; and I want to thank ZION for their prayers for me and mine.

MRS. J. W. SHELLHAMMER, SPRINGVILLE, IOWA: I thank God for the privilege of being here, and for the privilege of hearing these testimonies.

I do thank Him for ZION, and for His keeping power. He has wonderfully blessed me.

I thank Him for the prayers of ZION.

Pray for me, that I may live a Christian life before God.

MR. W. J. ARMSTRONG, ZION CITY, ILLINOIS: I thank God for the privilege of being in ZION. I thank Him for delivering my little girl from a case of blood-poisoning; and I want to reconsecrate myself to His service.

A BROTHER: I thank God for being in ZION. I can say that I am never sick, unless it is something which I contract from somebody else; and then it does not last long. I ask you to pray for me, that I may be faithful.

MISS RUTH PETRIE: I want to thank God for His goodness to me. I do pray that I may be so that He can do just what He wills with me.

MRS. M. A. SCHARFF, ZION CITY, ILLINOIS: I want to say a word for Jesus, this morning. I thank Him for the great blessings that came to me yesterday morning. I searched my heart and looked at myself. I thought I had been a Christian almost all my life, but I found that I had not made the growth that I could have made.

I had a big battle with myself, but I thank God that He gave me the victory, and blessed me wonderfully.

I want to be more earnest from now on, and I want to press forward in the Christian life. Pray for me!

MRS. AUGUST HAMMOCK, CINCINNATI, OHIO: I want to praise God this morning for this Feast of Tabernacles. It has been such a blessing to me.

I often wonder if the people living in ZION CITY appreciate the privilege of listening to the teaching of our General Overseer. When we get out in the work, then is the time when we feel we need the prayers of those at Headquarters.

We have many interesting experiences while doing our Restoration work. We went into one home where we found a Christian woman who had two children—one, a girl of fifteen, who could neither walk nor talk nor dress herself; and the other, a boy of thirteen. It was a very sad picture to me. But the other day I thought of something that seemed even sadder than that.

Our Overseer is to me as that mother. He is giving his life for the people here; and are we going to sit down and see him give his life for us? We ought to rise up with more strength than ever!

When I think of the homes that we have visited, where people are crying out for salvation and healing, it makes me feel very thankful that the General Overseer has sent us out in the work. I often wonder how it was that he sent us out.

We have glorious times in our work in Cincinnati; and I am sure that if the General Overseer sends us back we will do more work for God in the future than we have ever done in the past.

Do not be satisfied with your life!

We made a mistake in our life by trying to have a home in ZION CITY. Our main object was to get a home where we could raise our children; but we saw that God did not want us to have a home in ZION CITY, but that He wanted us to go out in the work to save souls.

Oh, I do pray that the people in ZION CITY will do all in their power to help the General Overseer here.

I ask you to pray for us, that we may be used by God.

MR. A. D. McNEILL, ZION CITY, ILLINOIS: It is always a struggle for me to get up and say anything in a public meeting; but I am glad that I am here this morning.

I have resolved that in the near future I will write my testimony. Every day of my life the words of the Doxology come to me: "Praise God from Whom all blessings flow."

MRS. J. PERRINGTON, ZION CITY, ILLINOIS: I thank God for ZION and for the General Overseer.

I thank God that He always takes care of His children. One Sunday we went to the meeting, and when we came home my oldest boy said to me, "Mamma, you haven't any milk for the baby."

I said, "Never mind; the Lord knows what we need." Before very long, a neighbor came over and said, "My cow gave us so much milk this evening. Won't you take some of it?"

I said, "Thank the Lord," because I knew it was an answer to prayer.

Another time, I wanted some soup for the children, and I had no money. I kept on praying, and at three o'clock my boy said, "Mamma, baby wants something to eat."

I said, "Lord, I just ask you for ten cents for a soup bone." I went into the other room, and soon after the letter carrier came with a letter which contained three dollars from South Dakota.

MRS. O. TOWNSEND, CHICAGO, ILLINOIS: I am very thankful for ZION. I was willing to accept the teaching when I first heard it. I came out of the Methodist Church and joined ZION, and I am so glad that I know that salvation is here for us if we will accept it.

Pray for me, that I may be faithful!

MRS. L. CURRY, ZION CITY, ILLINOIS: When I was young I was convicted of sin, and I knew that I ought to serve God, but I just would not give up the world.

At last I came to the place where I just could not stand it any longer, and I had to give my heart to God. He accepted me, and made me His child; and I lived for Him for many years in the Methodist Church.

I went on all right until one time when I was sick, and of course the Methodist Church could not help me out; and so I came to ZION.

It was by an accident that I heard of ZION, and it was through ZION that God healed me; but still I lived on in the Methodist Church. Then the time came again when I had another sickness worse than the other. I called for a Methodist elder to pray for me, but, although he was a good man, he did not have any power in prayer, and I told him that God had healed me through ZION, and that I felt that I must go and trust God.

He seemed to think that I ought to have an operation, because the doctors had said that I must have one; but I told them that if I did, I felt that I would surely die.

I came to ZION and obtained my healing, and then I had to leave the Methodist Church and join ZION. Although I obtained many blessings in the Methodist Church, I knew that they did not have the full Gospel, and I felt that ZION had more than they had. I consecrated myself to God then, and I have never gone back on it. I try to live close to God all the time.

When the General Overseer made the call for money to be invested in ZION, I did all I could. Whatever I can save beyond a living, I intend to bring into ZION.

I want you to pray for me, that I will ever be true to God and do my duty toward my children.

DEACON GEORGE BRIGHT, ZION CITY, ILLINOIS: I thank God, this morning, for ZION, and for all that God has done for me through ZION. God delivered me from drink, and also from Free Masonry and numerous other things.

I thank Him that He has kept me all these years in ZION, and I greatly regret that I was not a child of God before.

I ask you to pray for me.

MRS. GEORGE BRIGHT, ZION CITY, ILLINOIS: I wish to say to the mothers and the wives whose sons and husbands are not in ZION, never give up praying.

I prayed for my husband for fourteen years. I do not say that I was living up to all the light that I had, because I was not. There were many things I did that I should not have done.

I trace my present Christian life to a praying mother. My mother never talked her religion but she *lived* it. She lives in my memory now as the sweetest woman that ever lived. I was not privileged to be at her bedside when she died, because I was in Africa at the time. They cabled to me to come home, and if the message had come one day earlier, I should have seen her before she died. What I went through on my voyage home, no one knows; but when I got home my mother had been buried one week. Why I am telling this, I do not know, but it came to my mind at this time.

On the day we were married, my husband did not know me. It was the first time that I had ever seen him drunk, and I thought it would kill me.

I had a terrible horror of drink. My father used to drink, and it made me afraid of it; but that day as I looked at my husband I thought, "Well, I have married him now, "and I knew that I would spend my life in trying to make him a better man.

During the fourteen years, I can truly say that much of it was hell. The women who have had to go through these things may know something about it, but those who have not gone through it can never know what it means to have a drinking husband.

He tried many times to give up drink, but I could see that he was not able to do it. One thing I can truly say, he never lifted his hand to me. It seemed to me sometimes that one burden after another would come, until I doubted there was a God in Heaven.

Then ZION came to me. I went to my closet one day and I cried out, "If there is a God in Heaven, help me now!" Shortly after that, Mrs. Wilhide, whom some of you know, answered one of my advertisements for help. I engaged her, but she was only with me a day and a half or two days when she took sick. Then her husband came and told me she had been at death's door, but that she was better. Then she came back, and worked for me for over eight months, and she was with me about a month when she began to talk about a city somewhere in America. I thought that I would ask her about it, and she seemed very delighted when I did so. She brought me a copy of the LEAVES OF HEALING, the first I had ever seen. When she gave it to me, I smiled, and said I was too busy a woman for anything of that kind. "Well," she said, "I should think it would be the very thing for you." Afterwards I thought that I had not been very courteous, and that I could have taken it from her, so I took it, and when she went home I began to read it.

I became so fascinated that I could not leave it for long. It just seemed to be what I had been looking for all my life. She asked me what I thought of it. "Well," I said, "I have made up my mind to one thing, and that is that that man is either a fraud, or else he is a prophet."

"Well, he is a prophet," she said.

I said, "How do you know?"

She answered, "Because he said so," and she brought me a copy of LEAVES OF HEALING containing Dr. Dowie's statement that he was Elijah the Restorer.

Strange to say, that had no weight with me at all. It was the WORKS that I was looking for; but later I came to believe it.

Well, I am taking up too much time, I expect, but my story is a long one. Eternity alone can reveal the great blessings we have received in ZION. I cannot begin to tell them. How any one can go back on ZION after having once been a member, I do not understand.

I myself was healed of stomach trouble of twenty-five years' standing, and my husband was healed of many things. He had eczema on his leg for nineteen years, and after he was baptized I said to him, "Why didn't you have your leg prayed for when you were baptized?" He looked at it, and there was not a sign of the eczema there.

A SISTER: My experience has been something like that of the sister who has just spoken. I praise the Lord for all His goodness to me and my family. He has blessed us in many ways.

I was very sick for twenty-six years, and the doctors had

given me up to die. They wanted me to have an operation, for which they would have charged two hundred dollars, besides ten dollars a week.

About that time I received LEAVES OF HEALING. I gave up doctors and medicines, joined ZION, and got my healing.

MRS. M. J. MINTERN, ZION CITY, ILLINOIS: I love the Lord because He has heard my voice and my supplications. I also wish to praise Him for the health and strength that He has given me during the past few months.

MISS CATHERINE JOHNS, ZION CITY, ILLINOIS: I praise God for His wonderful keeping power. I just wish to give a testimony in regard to teaching in ZION schools. I have been here for twelve years, and have been in charge of over six hundred little children; and in all that time I know of only two deaths.

I think that is very wonderful.

I love ZION, and I ask you to pray for me.

MISS ATHOL MYHRE, ZION CITY, ILLINOIS: I wish to thank God for His goodness to me, and I wish to thank Him that I was brought up by Christian parents.

I want to reconsecrate myself to Him this morning, and I ask your prayers that I may be a faithful servant in His Vineyard.

MRS. DELIA KING, ZION CITY, ILLINOIS: I am thankful for having this wonderful privilege of speaking to glorify my Savior. He is in me this morning, and I am being saved to the very utmost.

I have been thirteen years in ZION. I was left alone in California, but I stood strong for my God and came to ZION CITY in the Name of Jesus; and I am willing to make a living sacrifice. I have been in ZION CITY for three years, and it has been wonderful. I have never missed one Lord's Day afternoon meeting in the three years.

I love my Savior supremely. I thank God for the General Overseer. He has been a father and brother to me ever since I came here. He asked me to come to ZION CITY, and I am here to stay; and some day, very shortly, I shall see my Savior face to face. Then the General Overseer put me in the beautiful choir, which Doctor Dowie was inspired to found, and I walk in it every Sunday, praise God; and I wear the robe which the General Overseer gave me in the Name of Jesus Christ.

ZION is beautiful! May God bless you all!

GENERAL OVERSEER: Just think of that! Isn't it wonderful? Mother King is within a little more than two years of being one hundred years old!

Now here is another sister who will be ninety-two on her next birthday—Mrs. Whiteman.

MRS. R. E. WHITEMAN, ZION CITY, ILLINOIS: Oh, I thank the Lord for what He has done for me! It is the Lord from beginning to end. He has done so much for me.

It is two years ago this Feast that I came to ZION CITY, not knowing a soul here.

I have been very ill. I was at the door between Heaven and earth; but there was a great peace in my soul. I meditated on the wonderful things of God. The only thing I cared to live for was to see my son saved.

I was converted when I was fifteen, and I have been trying ever since that time to know more and more of God and to serve Him aright. Of course, if I had had ZION sooner, I could have done better.

I used to long to go out on Seventy Work. Oh, how I pray for these brethren and sisters who go out in the Field! It seems as though my nights are spent in prayer.

Now the Lord has raised me up from Death's door, and I want to praise Him for it. Apostle Peckham came in and prayed for me, and I felt the Spirit go through me as he prayed. I thank God that I have a little while here yet, and that He has lengthened the lease a little—I do not know how long, but it does not matter.

It would take eternity to tell the wonders of God's grace. Oh, how I prayed for our beloved leader and the elders and deacons!

Saturday, August 28, 1915.

LEAVES OF HEALING

RESTORATION WORK

ILLINOIS

Evangelist V. B. and Mrs. Shumaker report having done the following Restoration Work at Rock Island, Illinois, or two weeks ending July 26, 1915:

Calls made	161
LEAVES OF HEALING sold	88
Messages given	200
LEAVES OF HEALING given	12
Total pieces distributed	300
Subscriptions to LEAVES OF HEALING	2

Mr. and Mrs. W. H. Hoyt, of Hampton, Illinois, send in the following report of Restoration Work done for two weeks ending July 23, 1915:

Calls made	12
LEAVES OF HEALING sold and mailed	17
Messages given	10
Total pieces distributed	27

Mr. F. E. Bennett, of Rockford, sends in the following report of Restoration Work done during week ending July 31, 1915:

Calls made	100
LEAVES OF HEALING sold and given	19
Messages given	100
Total pieces distributed	119

CHICAGO

The following are reports of Restoration Work done by Workers in Chicago:

Mrs. Hueneryager and Miss Richardson,

July 31, 1915:

LEAVES OF HEALING sold	9
Messages given	160
LEAVES OF HEALING given	26
Total pieces distributed	195

Mrs. Neal and Miss Emanuelson,

August 2, 1915:

Calls made	100
LEAVES OF HEALING sold	8
LEAVES OF HEALING mailed	14
LEAVES OF HEALING given	16
Messages given	150
Total pieces distributed	188

Mrs. Hampe,

For two weeks ending August 2, 1915:

LEAVES OF HEALING mailed	13
"Theocrats" given	6
Messages given	195
LEAVES OF HEALING given	18
Total pieces distributed	232

Mrs. Elmer,

For week ending July 30, 1915:

Calls made	38
LEAVES OF HEALING sold and given	5
LEAVES OF HEALING mailed	9
"Theocrats" and messages given	38
Total pieces distributed	52

Mr. Gustave Duske,

For week ending July 31, 1915:

LEAVES OF HEALING mailed	15
"Theocrats" given	3
Messages given	122
Total pieces distributed	140
Subscriptions to LEAVES OF HEALING	1

Mrs. Reinhold and Mrs. Mortensen,

For evening of July 31, 1915:

LEAVES OF HEALING sold and given	50
"Theocrats" given	25
Messages given	175
Total pieces distributed	250

Mrs. Howell,

For week ending July 31, 1915:

LEAVES OF HEALING sold	4
LEAVES OF HEALING given	3
Total pieces distributed	8

MINNESOTA

Apostle Peckham sends in the following reports of Restoration Work done in Minneapolis:

Deaconess Kate Peckham,

For week ending August 15, 1915:

LEAVES OF HEALING sold and given	15
"Voice from Zion" sold	4
Messages given	1286
Total pieces distributed	1305

Deaconess Lee and Mrs. Hitt,

For evening of August 14, 1915:

Calls made	30
LEAVES OF HEALING sold	21
Messages given	358
Total pieces distributed	379

Deaconess Peckham and Miss Gillis,

For week ending July 31, 1915:

Calls made	85
LEAVES OF HEALING sold	47
Messages given	2834
Total pieces distributed	2881

The Misses Gillis and Anderson,

For month of July, 1915:

Calls made (Special Calls—7)	75
LEAVES OF HEALING sold	33
Messages given	1948
Total pieces distributed	1981

Deaconess Lee and Mrs. Wilson,

August 7, 1915:

Calls made	30
LEAVES OF HEALING sold and given	15
Messages given	396
Total pieces distributed	411

Deaconess Lee and Miss Gillis,

For two weeks ending July 31, 1915:

Calls made	90
LEAVES OF HEALING sold	65
"Voice from Zion" sold	5
Messages given	1482
LEAVES OF HEALING given	12
Total pieces distributed	1564

Miss Gillis and Mrs. Hitt,

For two weeks ending July 31, 1915:

Calls made	82
LEAVES OF HEALING sold	52
Messages given	1300
Total pieces distributed	1352

INDIANA

The following is a report of Restoration Work done by Mrs. Martha Reprogie, of Monticello, for ten days ending July 29, 1915:

Special Calls made	5
LEAVES OF HEALING given	17
Tracts given	11
LEAVES OF HEALING loaned	15
Total pieces distributed	43

OHIO

Evangelist and Mrs. Hammock send in the following report from Cincinnati, for week ending August 8, 1915:

Calls made	190
LEAVES OF HEALING sold	93
Messages given	190
LEAVES OF HEALING given	1
Total pieces distributed	284

Mr. and Mrs. W. Barrowcliff, of Cincinnati, report the following Restoration Work done during week ending August 8, 1915:

Calls made	53
LEAVES OF HEALING sold	18
Messages given	50
LEAVES OF HEALING given	2
Total pieces distributed	70

ZION

Six Per Cent. Real Estate First Mortgage

Serial Gold Bonds

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent. (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. Hurd Clendinen

General Manager

Administration Building

Zion City, Illinois

Shiloh Tabernacle

*Is the center of interest in
Zion City*

¶ The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.

¶ All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

¶ Organ recital every Wednesday, 3:30 to 4:00.

(For Complete Information, from Week to Week,
Concerning the Christian Catholic Apostolic Church
in Zion, Subscribe for LEAVES OF HEALING)

WANTED: A MAN OR WOMAN IN EVERY COUNTY TO SELL

Sanitary Brushes, Dustless Mops
Dusters and Guaranteed Brooms

For Particulars Address

UNITED BRUSH CO., Zion City, Illinois
C. W. OAKES, Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

Zion in Minneapolis

Regular Meetings of the Christian Catholic Apostolic Church in Zion in Minneapolis are held in the

TUTTLE CHURCH BUILDING COR. BLAISDELL AVE AND 27TH STREET

Lord's Day Meetings

Bible School	at 2:00 P.M.
PRINCIPAL MEETING	at 3:00 P.M.
Praise and Testimony Meeting	at 7:45 P.M.

Divine Healing Meeting

Every Wednesday	at 2:45 P.M.
(Special Teaching and Prayer for the Sick)	

Praise, Prayer and Testimony Meeting

Every Wednesday	at 8:00 P.M.
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Rev. Wm. S. Peckham

Apostle-in-Charge

2400 Aldrich Avenue South (Flat 4)

Phone: Kenwood 4913

Rev. Samuel F. Huston

Assistant

1221 Nicollet Ave.

Phones: Nicollet 2309; Center 3390

Zion in Cincinnati

TABERNACLE: 123 West 12th Street

EVANGELIST AUGUST HAMMOCK in Charge

Principal Service

Lord's Day Services at 3:00 p.m. and 8:00 p.m.
Junior Services at 2:00 p.m.

Mid-Week Meeting

Thursday Evening, at 8:00 p.m.

Divine Healing Meeting

Wednesday Afternoon, at 2:45 p.m.

Evangelistic Services Every Thursday Evening at 7:45 p.m.

EVERYBODY WELCOME

ALL SEATS FREE

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for **LEAVES OF HEALING** at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for **LEAVES OF HEALING**.

TAKE NOTE

Leaves of Healing will be sent **TEN WEEKS** for 25c to any one in the U. S. who is not now a subscriber.

Zion Messages

MAY NOW BE HAD FROM
Zion Publishing House

Administration Bldg., Zion City, Ill.

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CHRISTIAN SCIENCE EXPOSED

ZION INSTITUTIONS AND INDUSTRIES

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Safety, freedom from worry, ease in making change, getting a sure receipt, building up credit, doing business in a modern way—these are a few of the advantages of maintaining a checking account.

START ONE NOW!

W. Hurd Clendinen, General Manager

Administration Building

This Building is located on Elijah Ave., not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway are the offices of the LEAVES OF HEALING.

Room 100 is occupied by the Office Supply.

On the second floor will be found the General Overseer's offices and the offices of the entire Ecclesiastical and Leaves of Healing staff.

BAKING INDUSTRY

Manufacturers of a full Line of
Dependable Baked Goods
of the Highest Quality

PHONE 21

Try our PEERLESS SODA CRACKERS They are
simply delicious—bulk or package.

WEDDING CAKES, BIRTHDAY CAKES, ETC.
given very careful attention.

BUILDING INDUSTRY

We manufacture Cement Roofing Tiles,
Porous Cement Drain Tiles, Cement Brick, Cement
Fence Posts, Etc.

Sole Agents for "Chicago AA" and the
Universal Portland Cement.

All kinds of Builders Material on hand.

Lime, Plaster, Stucco, Glazed Sewer Tiles, Hair,
Flue Tiles, Steel Lath, Etc.

"ZION MADE BY ZION MAIDS"

Which denotes
Excellent Quality
and

Superior Workmanship

Is our Brand on our Handkerchiefs, Aprons, etc.

Apron & Handkerchief Factory

Telephone No. 63

ZION CITY, ILLINOIS

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Complete equipment for your office. ❖ ❖

We can furnish you anything you may require
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Drop us a card and our salesman will call and
show you our line. ❖ ❖ ❖ ❖ ❖

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Room No. 216 Administration Building
Zion City, Illinois

PHONE NO. 20

Residence Phone 118-W

Printing & Publishing House

Designers - Printers - Binders

Printers of fine catalogs and high-grade
advertising literature. Our Quality and
Service will please you.

ZION INSTITUTIONS & INDUSTRIES

WILBUR GLENN VOLIVA

Department Stores

Buying and selling and getting a fair profit is a legitimate way of doing business, in fact the only possible way to supply the needs of the people under existing circumstances. They did it in Noah's time and have been doing it ever since.

Zion is a New Nation brought into existence because all other nations and systems have failed. Zion is to be a demonstration to the world of **How To Do It** the right way, and unless it is so, she also will be a failure and might as well give up the job.

Is there then a better way of doing business? Our answer is YES. The world is dissatisfied and continually striving to evolve new systems. There are the multimillionaires and the destitute living not far from each other, the rich oppressing the poor, and even if an equal distribution were made today, it would soon revert to the same thing again; one would keep his talent laid up in a napkin, others would get a move on them and at once begin to rise.

WHERE IS THE TROUBLE THEN

Did Christ commend the unjust steward for his business tactics and foresight? Yes, though not for methods he used. **Zion Business** must be governed by a new principle unknown to the world—the **Kingdom of God Principle**, that is, everyone doing the best he can for everyone else for **Christ's Sake**. This will eliminate the napkin talent or indolent poor man and also the oppressor. As to whether one has made five or ten other talents of gain, Christ's commendation was the same to both, and both require an equal remuneration for their faithful labor, seeing that both did the best they could; even if one is capable of accomplishing larger results, it is only because he is gifted with more talents and no sign that he requires more comforts or luxuries.

Zion's Business is not to traffic or sell what they buy from other sources, but being a **Nation in itself**, our first principle is to **Produce things**. This naturally cannot be done all at once, but we should endeavor in every way possible to work to this end, beginning with the land, growing food, wood, wool, cotton, animals, etc., thus providing the raw material with which to run industries and conserving all the labor and all the profits by the process of co-operation. There are those in our midst today who are experts in many lines but cannot be thus employed until sufficient capital can be put into operation for this purpose.

What can we do to bring this about? First it is the privilege and duty of every interested person to see that every penny is spent where it will accomplish the most good. **Always buy Zion Products**. The profit is retained in Zion, those who make the products and those who grow them are employed in Zion, their wages are spent in Zion.

We want to emphasize the importance also of having your clothes made in the **Zion Tailoring Department** where **all Zion labor is employed**, instead of employing those of other cities to do this work. There is nothing nicer than a well fitting, comfortable suit, made in just the style you like, from any selection of goods, and at prices strictly moderate. We solicit your order upon the merits of the completed article, but you will have the satisfaction of knowing your money has doubled its influence for good.

A Price List of all Zion Products gladly mailed to any address.

Special terms given to agents. Why should you not be an agent? The people will appreciate good goods like Zion Products.

CREAMERY DEPARTMENT

Our Hot Weather Specialty—BRICK ICE CREAM

It has more nourishment to the square foot than any other brick you could eat. Its made from purified and pasteurized cream.

Price per Brick 40c

Whenever you have a party be sure to give your friends some brick to eat.

OWING to the continued cool and disagreeable weather the **Confectionery Department** will be closed every evening with the exception of Saturday.

FEED DEPARTMENT

If we don't give you best quality and prompt attention, it's our fault and we'll take the blame. Try us for everything in the feed line, it will be a mutual benefit.

FUEL YARDS

Have you laid in a stock of wood and coal for the winter? You can save a dollar a load on wood by ordering home cut oak and hickory. You can save 40c a ton on soft coal until the last day of August.

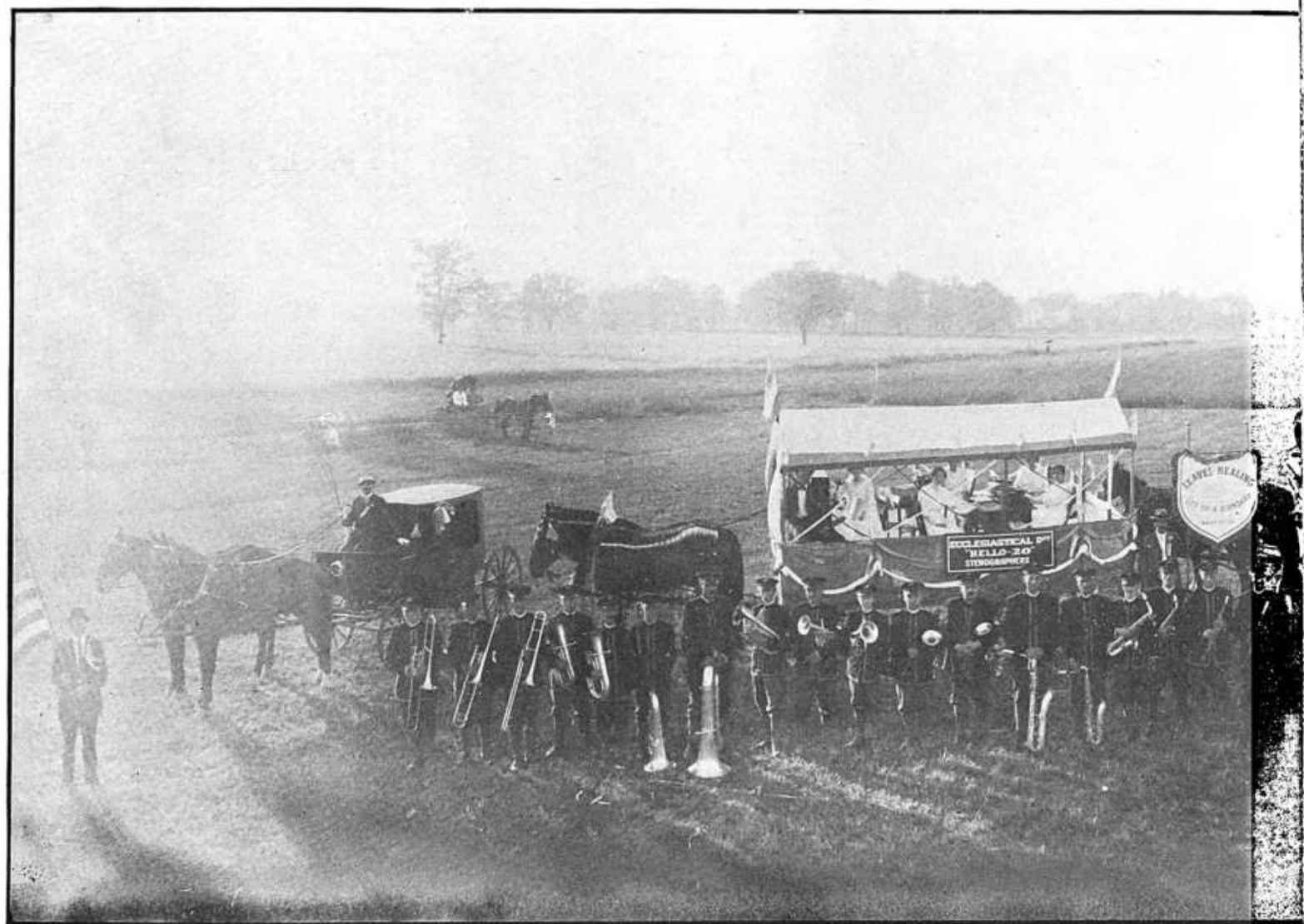
PRICE LIST

We will gladly send Price List of All Zion Products to any address.

Write for Special Terms to Agents.

BLACKSMITH SHOP

YOU like to see a job well done, so do we, and we know how to do it, you can depend upon it standing the test, when done by us. Rubber tires furnished and app'ied.



This photograph was taken during Zion

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PUBLIC LIBRARY
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He sendeth His word

and healeth them.

LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

VOLUME XXXVI. No. 23.

ZION CITY, ILLINOIS, SEPTEMBER 4, 1915

Price Five Cents

Zion Wins Sweeping Victory

The Circuit Court of Lake County, Illinois, Upholds the Contention of Zion City Lessees, and Grants a Temporary Injunction Restraining the Operation of a Drug Store, Cigar and Tobacco Store, and Doctor's Office In the City of Zion.

MONDAY, the 30th day of August, 1915, was a day, waited for prayerfully by ZION people. Readers of LEAVES OF HEALING and the THEOCRAT, are advised that certain holders of ZION leases have filed a bill in equity in the Circuit Court of Lake County, Illinois, praying for an injunction to restrain the maintenance and operation of a drug store, tobacco store, and doctor's office in the City of ZION.

All who are in the least familiar with the objects and purposes of ZION and of ZION CITY, are aware that ZION CITY was promoted with the idea constantly in mind that not one foot of the ZION CITY Site should ever be sold in perpetuity, but that it would be leased for a period of years, each lease to contain rigid permanent restrictions against the use of the land or any part of it for certain prohibited purposes. It is well known that the citizens of ZION CITY, for the most part, came here to dwell with the distinct idea in mind that by reason of the restrictions in ZION leases, they would be thereby protected from any of the evils which are so apparent in other cities and communities through the country. ZION CITY was to be to them a haven wherein they could live and raise their families in the midst of an environment which would make for the upbuilding not alone for the moral welfare, but would contribute to the bettering of the social and material welfare of the inhabitants. The founder of the city had constantly in mind that religious and social righteousness could be maintained only in a community where the vices so common in the world were absolutely prohibited. The purpose was to make ZION CITY an ideal community, within which people might dwell

and grow in the spiritual graces, without having their physical senses offended by certain habits which they recognized as being harmful to every instinct which enters into the ideal life.

Religiously, the ZION people believe that the use of drugs and medicines of every kind are contrary to the plain teaching of the Scripture, and, likewise, that no one can be a user of tobacco in any form without polluting his own body, and likewise encroaching upon the comforts of his neighbor. In order to protect the community, Dr. Dowie had the lots leased with these strong restrictions therein. The law recognizes that the owner of a tract of land may convey the same, subject to such uses and restrictions as he may think best, and courts of equity will uphold these restrictions, and will prevent their violation by injunction, so long as the restrictions be not of an immoral nature, and be not opposed to the general welfare of the state at large.

The bill filed in the case contained about two hundred typewritten pages, besides about one hundred additional pages of exhibits, etc. A brief, containing citations from the legal authorities, was prepared by the Honorable Samuel Ware Packard, who was the general counsel for Dr. Dowie at the time of the ZION CITY Site purchase, and for some time thereafter, and was the author of the ZION CITY lease, assisted by Deacon Theodore Forby, an attorney and counselor of more than twenty four years experience, in the varying phases of the practice law, and who for the past ten years has been intimately connected with ZION's affairs. These two attorneys, prior to filing the bill, devoted seven months to a careful research into the law, and in the preparation

of the brief of law authorities and the bill of complaint. The greatest care was given to all these details, because of the great importance to ZION of the issue involved. Many hundreds of decisions were carefully read, analyzed and studied, and the points arranged under the varying subjects, so as to meet practically every phase of contention that might possibly be raised against the validity of the covenants and restrictions contained in the leases. It is no exaggeration to say that the law books examined, if loaded upon a dray would make a heavy load for a strong team of horses. And after the examination of this large array of legal volumes, as a conclusion, it is the belief of the attorneys, that every one of the restrictions contained in the ZION CITY leases are lawful in every detail and will be upheld by the courts.

The particular bill to which we have referred, prayed an injunction only against the maintenance of a drug store, a cigar and tobacco store, and a physician's and surgeon's office, because these institutions were the chief malefactors in ZION CITY, and because it was deemed advisable to have a test case made, touching the restrictions of the leases. This suit is to be followed by other suits, against a few persons who are occupying residence lots for purposes other than residence purposes. These violators were all notified at the time that they commenced the use of the lots for prohibited purposes, and they all along have known that they are conducting their businesses contrary to the ZION lease restrictions.

There can be no question that in promulgating the ZION CITY lease, with its rigid restrictions, the right to do so was well within the bounds of the law, as is abundantly shown, not only by the brief of law authorities presented upon the argument of the bill in equity, mentioned above, but by the long line of authorities which the ZION attorneys have in reserve for future use to meet almost any conceivable case that may be presented, touching the violation of the lease restrictions.

In order that the readers of the LEAVES OF HEALING and THEOCRAT may be advised of the views of the judges of the Circuit Court on this question, we present below, a copy of the opinion which was read by the Honorable Claire C. Edwards, presiding judge, on Monday the 30th day of August, 1915, when the order for an injunction was issued.

At the oral argument, the three judges of the Seventeenth Judicial Circuit sat en banc, but at the rendering of the decision, Judge Edwards announced that the other judges did not deem it necessary for them to be present, and therefore he presented the views of the court.

DEACON THEODORE FORBY,
General Associate Editor.

DECISION OF THE COURT

JOSEPH PAXTON.

vs.

WILLIAM FABRY, et al.

BILL FOR INJUNCTION.

This is a bill filed by the complainant to restrain the defendants from using a building situated on the West Ninety feet of Lot Twenty Two, Block Sixty One of the Receiver's re-subdivision of a part of Zion subdivision, Numbers One, Two and Five, abutting on Elijah avenue, in Section Twenty Eight, Township Forty Six North, Range Twelve, East of the Third Principal Meridian, Lake County, Illinois, as a drug store, tobacco store or physician's or surgeon's office.

The bill alleges that one John Alexander Dowie, who was the founder and head of a cult or sect, known as the Christian Catholic Apostolic Church in Zion in 1899, conceived the idea of establishing a city which was to be known as Zion City, and was to be the headquarters of a church, and the home of such members thereof as might desire to go there and reside; that in pursuance

of such idea he called a meeting of the members of said sect, or cult, to discuss the matter and devise ways of raising the money necessary to purchase a site for such proposed community or city; that at such meeting he described the character of the city he had in mind, and which he proposed to build, and stated it was to be a city which would be devoid of many of the evils and sins with which other cities were afflicted; that it would be a clean city, a God-like city, a good place in which to live, a good place in which to raise children, and that the inhabitants thereof would not be subjected to the evil associations and practices of the ordinary city. At that time John Alexander Dowie was the head of the church and the manager of all its affairs, under the title, or appellation, of "General Overseer."

An association was formed known as the Zion Land & Investment Association. The shares in this association were One Hundred Dollars each, and the purchasers had the privilege of later turning these shares in on the purchase price of lots when the site was secured and the premises subdivided.

Many members of the church joined this association and purchased shares and in this way money was secured for the carrying out of the plan to build a city. Options were secured on a large tract of land situated north of Waukegan, in Lake County, then used as farm land, and later title was taken to the same in the name of John Alexander Dowie. About 6500 acres were thus secured and plans were formulated, part of the tract subdivided, and a meeting of the members called upon the site selected. Large plats of the site were exhibited and smaller plats distributed among those present. At this meeting it was stated what Zion City was intended to be, and many lots were selected and purchased by those present at this meeting.

In addition to the oral or verbal statement made by John Alexander Dowie, his attorneys, agents and assistants, printed matter was distributed and the several publications owned, edited and controlled by John Alexander Dowie contained articles descriptive of the character of the city when built, the plan, and the restrictive covenants contained in the leases. It was stated that no land would be sold, but that prospective purchasers would be given leases for 1100 years, and the reason for giving leases instead of deeds was both stated and advertised. It appeared that Dowie's counsel had given an opinion that the restrictions which were desired in the instruments, conveying an interest to the land, would be uncertain if the fee of the land was transferred, and that it would be better to use a lease than a deed. In accord with that opinion, leases were prepared and many pieces of property transferred by lease to various lessees. All of these leases contained the restrictive covenants which it is now claimed these defendants are violating.

In July 1906, a bill was filed in the Federal Court for the Northern District of Illinois, for a Receiver of the Zion estate and John C. Hatley was appointed Receiver. Afterwards, under an order of said court, John Alexander Dowie conveyed all his interest in ZION CITY to said Receiver. Said Dowie died in 1907, and at an election thereafter, held under the direction of the said Federal Court, Wilbur Glenn Voliva was elected General Overseer, and has since held that position.

The ZION estate was administered in said Federal Court and parts of the tract of land belonging to said estate were subdivided by the Receiver and sold under the direction and order of the court to various persons. In most of the conveyances executed by the Receiver, the restrictive covenants were contained in the conveyances; that on December 13, 1908, after a formal written protest had been filed with him, the said Receiver sold to one Duncan C. Bellows, three lots, including the lot here in question, said conveyance not containing the restrictive covenants in question; that on the 12th day of December 1908, said Bellows conveyed a

portion of said lot now under consideration to William H. Fabry by quit claim deed, said deed containing none of the restrictive covenants here under consideration; that on the 23rd day of April 1914, said Fabry conveyed said premises to Bradford E. Simmons without said restrictive covenants; that during that year a brick building was erected on said premises, and the same is now and has been since its erection, used as a drug store, tobacco store and physician's office; that as soon as it was known the purposes for which said building was used, notices were served upon the defendants that they were violating the general plan of the ZION CITY site, and the restrictive covenants contained in the leases of the various lessees, and that the uses to which said building was put was obnoxious, harmful and injurious to the rights of the parties whose names were signed to said notice, and who were lessees holding title under the leases issued containing said restrictive covenants; that said Wilbur Glenn Voliva, one of the complainants, as General Overseer, consulted counsel to find out if such uses of said premises could not be restrained in a court of equity, and as a result of such consultation this bill was filed on behalf of the complainants and others to obtain an injunction restraining the use of the premises now and hereafter used as alleged in the bill of complaint.

The bill recites at length various utterances by John Alexander Dowie, by his attorneys, his assistants and agents, also various paragraphs from publications edited, owned and controlled by said Dowie, to the effect that ZION CITY site was secured for the purpose of building up a God-like city, and that the many evils, sins and other things which prevailed in ordinary cities would not be permitted in ZION CITY.

That the land would be conveyed only by lease and that each lease should contain the restrictive covenants prohibiting the use of the land conveyed for any purpose contrary to such restrictions; that John Alexander Dowie, as General Overseer, and as the owner of the fee, and his heirs, assigns and all subsequent General Overseers, was bound equally with the purchasers by these covenants; and that they could not be violated by said John Alexander Dowie or anyone else who might obtain a lease or conveyance of any tract of land in the site; that said church is composed of people residing in this country and in practically all foreign countries; that said church has a large membership and that most of the inhabitants who now reside in said city were prompted to come here and purchase an interest and reside in said city by reason of said statements which were made as to the general scheme and purpose for which the land was secured, and that they would not have come here but for such representations; that they relied upon the representations so made and believed when they purchased their leasehold estates, that the leasehold covenants to be embodied in all leases in said city and embodied in their conveyances were such as could be and would be enforced, and that they were coming to reside in a city which would be a clean city, a God-like city and a place where they could rear their families in a pure atmosphere, free from the evils which prevailed in ordinary cities; that the restrictive covenants covered all of the premises in the ZION CITY site, and binding not only upon the purchasers, their heirs and assigns, but upon the lessor as well, and that none of the things prohibited by such covenants would be permitted in or upon said site.

That the Federal Court in the administration of the estate recognized these restrictive covenants as binding, and these covenants were for the most part embodied in the conveyances which were given by the Receiver for the lots which were conveyed by him; that the defendants by reason of their knowledge of ZION affairs and their relation to ZION and its institutions and familiarity with its literature and teachings, had full knowledge of the manner in which the land was transferred, the restrictions which

had been placed upon its use; and when they purchased the land in question, it was under the general scheme upon which the city was constructed; burdened with the restrictive covenants and could not be used against the protests of any interested party for any purpose or in any manner in violation of these covenants.

That each one of them took title to the land, not in fee, and free from said restrictive covenants, but burdened with such covenants, as fully and to all intents and purposes as though said restrictive covenants were embodied in and made a part of their respective conveyances; that John Alexander Dowie and his successors in trust were bound to observe said covenants on their part, and that there never had been and is not now any disposition on their part to evade, avoid or refuse to recognize the binding force and effect of these covenants upon them.

The bill further alleges that on the contrary they acknowledge the binding force of such covenants and have been and are now willing and anxious to be bound to them. The bill further alleges that ZION CITY has about 5000 inhabitants; that ninety-seven per cent. of the land situated within its boundaries is held by conveyances in which the restrictive covenants are embodied;

That about three per cent. of such land is held without such restrictive covenants, and that only about one-tenth of one per cent. of the population of said city has any desire, disposition or inclination to use the property held in any way in violation of such restrictive covenants; that Wilbur Glenn Voliva, the present General Overseer, in 1911, purchased from the Receivers the balance of the ZION estate and is now the owner, as head of the church, of a large tract of land within the boundaries of said city; that he purchased said land with the understanding that it was burdened with said restrictive covenants; that he had not nor has no desire or disposition to sell or use the same contrary to such restrictions; that the use of the premises in question by the defendants for the purposes for which they are now being used is a violation of the general scheme upon which said city was founded, and is an impairment of the complainant's rights, and that if it is permitted to continue, they will be irreparably injured.

That at the time the bill was presented to the court, it was stated to counsel that in view of the far reaching effect of the decision in this case (every owner of real estate in and every inhabitant of said city being directly, or indirectly affected thereby) that the court stated that it desired to ask the Honorable Arthur H. Frost and the Honorable Charles H. Donnelly, the remaining two Judges of the 17th Judicial District, to assist in the consideration of this case; that a voluminous brief was presented with the bill to each of said Judges, and, later on, a hearing was had before the court, sitting as hereinabove set forth, and the matter was argued orally by the respective counsel at some length; that at this time the cause was continued and each party given time to file briefs on the question of public policy, and that briefs were filed pursuant to said agreement.

The court does not intend to review the law upon the proposition, nor to cite authorities sustaining its position in this connection. The contention of the complainants is that all of the property in said ZION site is burdened with the restrictive covenants which were embodied in the first leases issued by John Alexander Dowie; that the defendants had knowledge of said restrictive covenants, and that having such knowledge they took title to the premises burdened with said covenants; that said covenants are not personal covenants, but covenants which run with the land, and are binding not only upon the lessees but upon the lessors as well; that no title could be given by the Overseer or Receiver freed from such restrictive covenants, and that the attempt of the Receiver to convey a fee simple title to Bellows, or by Bellows to others was ineffective and that the property involved in

this suit could not be used by the defendants, or any one else in violation of such restrictions.

On the part of the defendants it is contended that the restrictive covenants were personal and did not run with the land; that if they did run with the land, they were contrary to public policy, and that they infringed upon the rights of the municipality, the said city of ZION, since its location and establishment having been incorporated under the general municipal laws of this state.

The learned counsel on each side have labored diligently and ably and have presented to the court their respective ideas on the propositions involved, and the court feels, after listening to the oral arguments and an examination and consideration of the written briefs, that the contention of the complainants are correct, and that they are entitled to the relief which they seek by this bill.

The court holds as a matter of law that the defendants had

knowledge of the restrictive covenants embodied in the original leases issued by John Alexander Dowie; that having such knowledge they took title to the premises burdened with said restrictive covenants; that such covenants are not personal but run with the land; that said covenants are not against public policy; that the use of the premises for the purpose alleged in the bill are violative of the rights of the complainants, and that the complainants are entitled to an injunction restraining the use of said premises for purposes alleged in the Bill of Complaint.

In view of this the court orders that an injunction issue in accordance with the prayer of the bill, restraining the defendants from using said premises for the purposes as set forth in the bill of complaint, to-wit, as a drug store, as a tobacco store, or a physician's or surgeon's office, on the complainants filing a bond in the sum of \$5,000.00 Dollars, with surety to be approved by the court in term time or vacation.

As The Press Sees The Victory

VOLIVA WINS IN COURT

Famous Lease Case Settled This Morning

The latest chapter in the famous ZION CITY lease case was written in the Lake County circuit court here to-day, when Judge Claire C. Edwards, who, with Judges Donnelly and Frost, sat on the arguments for an injunction against drug stores in ZION, read from his seat on the bench here the ruling of the three judges in which Voliva is proclaimed the winner in the legal battle for the ouster of pharmacies, tobacco shops and doctor's offices from ZION CITY.

The order granting the injunction was a lengthy one. The gist of it however, was contained in the last paragraph wherein it is stated in effect that the injunction shall issue against the forms of business mentioned.

VOLIVA PRESENT

"This is the biggest case I have ever had in court," Voliva stated to a Gazette representative a moment after the decision had been read. "It is a great victory for ZION," he continued as he glanced back over the crowded court room wherein sat his followers, numbering some two hundred.

"Thank you," Voliva said simply when congratulated.

The ruling in the case has been long looked forward to by the followers of the Overseer of ZION. When the arguments for and against the issuance of the injunction were being heard before the three judges there the court room was filled each day. With the closing of the case the faithful folded their tents, as it were, and moved away to ZION and their homes, where they have waited for the ruling.

NO DEMONSTRATION

There was no demonstration in the court

room when the full import of the court's ruling was made known. The residents of ZION who had been praying for such ruling, sat as though schooled for the moment and when the attorneys for both sides had arranged the matter of a bond and the other preliminary steps necessary before the injunction would be enforced, they filed from the room and went again to their homes in ZION.

RULING AN IMPORTANT

When John Alexander Dowie founded ZION CITY years ago he made what he believed were iron clad provisions against the drug stores, tobacco shops and doctor offices. The leases were drawn up by a famous attorney and everything was thought to have been done that could be done to keep these forms of business out of the city.

However, with the passing of time, and the death of Dowie and the taking over of the reins of government by Voliva, a drug store, conducted by W. H. Fabry and Brad Simmons did creep in on the "sacred" ground. The injunction as issued to-day prohibits its operation.

THE COURT'S ORDER

The court holds as a matter of law that the defendants had knowledge of the restrictive covenants imbodyed in the original leases issued by John Alexander Dowie; that having such knowledge, they took title to the premises burdened with said restrictive covenants; that such covenants are not personal but run with the land; that such covenants are not against public policy that the use of the premises for the purpose alleged in the bill are violations of the rights of the complainants and that the complainants are entitled to an injunction restraining

the use of said premises for purposes alleged in the bill of complaint.

In view of this the court orders that an injunction issue in accordance with the prayer of the bill, restraining the defendants from using said premises for the purposes as set forth in the bill of complaint, to-wit, as a drug store, as a tobacco store, or as a physician's or surgeon's office, on the complainant filing bond in the sum of \$5000. with a surety to be approved by the court in term time or vacation.

Waukegan Daily Gazette, Monday, August 30, 1915

THE ZION DRUG STORE CASE

General Overseer Wilbur Glenn Voliva has had the satisfaction of again putting his foes to rout.

The wisdom of John Alexander Dowie and the legal talent with which he surrounded himself has again asserted itself and proved to be unassailable.

The drug store and the tobacco store will have no place in the city of ZION, unless a higher court than the circuit court of the seventeenth judicial district dissolves the injunction which the three sitting judges en banc, have granted to the Volivaites.

The lands and lots of ZION were not sold; they were leased to whoever wished to lease them; they belonged to the estate of ZION and at no time passed out of the ownership of the estate. Wilbur Glenn Voliva is at the head of the estate, and he brought suit to have the drug store and tobacco store ousted, and asked they be restrained from continuing business. They have been restrained.

There is a deep rooted desire in the make-up of most men to do that which they should not do. It showed up in this case

as it has shown up in other cases in ZION CITY. The land on which the drug store stood was leased ground, and one of the covenants which went with the transfer of the land or the use of it, was that no drug store or tobacco store should be conducted thereon. It was written in the lease, and still the lessee wanted to do that which his lease forbade. There are other towns where a man can purchase or rent land for the purpose of operating drug stores, but the man in ZION wanted to operate in ZION. In a place where the founders of the city did not want such things to exist.

It would seem to most men without going into the legal phases of the case that the judges of the circuit court had settled the matter correctly, and in a common sense sort of way. If the people who are in the majority in ZION do not want drug stores, tobacco stores or saloons, there is no good reason why they should be forced to have them.

—Editorial Waukegan Daily Gazette, Monday, August 30, 1915

COURT UPHOLDS THE 1100 YEAR ZION LEASES

**Voliva Wins Sweeping Victory Over Independents
—Drug Store to Be Ousted.**

VOLIVA EXPRESSES SELF.

**Smiled as Ruling is Read—In Interview Said He
Had Expected Nothing Else.**

Wilbur Glenn Voliva and the Theocratic party in ZION CITY won a sweeping victory in circuit court this morning when Circuit Judge Claire C. Edwards upheld the validity of the 1,100 year ZION leases and issued a temporary injunction restraining from operating the drug and tobacco store established by the independents in ZION CITY. The victory is perhaps without exception one of the biggest victories Voliva has won in all his career, for upon the decision hinged the permanency of the ZION institution. A ruling favorable to the independents would have thrown ZION CITY open to outsiders, it is contended.

The principal point brought out in the ruling was that ZION was established upon the principle involved in the leases and that the big majority of people who purchased land there did so with the understanding that ZION CITY would not be a "worldly place" in the generally accepted sense. It was maintained that no one had the right to issue deeds or leases to ZION property without taking into consideration the provisions of the leases.

Wilbur Glenn Voliva wore a pleased expression as the court finished the reading of his decision.

"Of course I am pleased," he said to a Sun reporter immediately afterward. "But it was no more than I expected. We had right with us and right always prevails. The rul-

ing means that the drug store will have to cease operating at once. There are other establishments in ZION which are operating contrary to the leases. If the owners do not see fit to close them we will file bills against each of them. People who are not in sympathy with the principles upon which ZION CITY was organized, should not attempt to force themselves upon us. It is presumptuous to say the least."

It is reported that the independents will pray an appeal to the higher courts.

A decision on the ZION CITY lease case was given by Judge Edwards in the circuit court this morning. On May 3, 1915, a bill of complaint was filed against W. H. Fabry and Bradford E. Simmons, of ZION CITY, charging them with violating the ZION leases by operating a drug and tobacco store in ZION CITY and for having a physician's office on the premises. On May 8 the bill was served on the complainants to appear at Waukegan. In the meantime the defendants filed a cross bill before Judge Landis which came up on June 13. Judge Landis on this occasion contended that the deeds granted by him in no way set aside the leases, and he never made any statement intended to convey that impression.

On June 22, the case came up before Judges Edwards, Frost and Donnelly, and these jurists took the matter under advisement as there was a clause in the objections filed by the attorney for the defense which was not clear in their minds. This was what was known by "public policy" and the judges wished some time to consider this matter and to have briefs prepared by counsel for either side, setting forth the bearing which this matter had on the case.

In the meantime Attorney Packard prepared an exhaustive brief on the subject and then left for his home at Los Angeles. A few weeks later an attorney for the drug store filed an answer and it then remained for the three judges to give their decision.

This morning Attorney C. P. Barnes and Theodore Forby were present and represented the complainants, while a Chicago lawyer represented the defense. Judges Frost and Donnelly were not present but Judge Claire Edwards had the decision all prepared and read it.

Among the visitors in the court room was Overseer Voliva, Apostles Carey and Darms, Evangelist Cunningham and several visitors more or less interested in the case. In giving the decision Judge Edwards said:

"At the time the bill was presented to the court, it was stated to the counsel that in view of the far-reaching effect of the decision in this case (every owner of real estate and every inhabitant of said city being directly, or indirectly affected thereby), that

the court stated that it desired to ask the Honorable Arthur Frost and the Honorable Charles H. Donnelly, the two remaining judges of the Seventeenth Judicial District, to assist in the consideration of the case that a voluminous brief was presented with the bill to each of said judges, and that later on a hearing was had before court, and the matter was argued orally by the respective counsel at length; that at this time the case was continued and each party given time to file briefs on the question of public policy, and that briefs were filed pursuant to said agreement.

"The court does not intend to review the law upon the proposition, nor to cite authorities sustaining its position in this connection. The contention of the complainants is that all of the property in said ZION site is burdened with the restrictive covenants which were embodied in the first leases issued by John Alexander Dowie; that the defendants had knowledge of said restrictive covenants, and that having such knowledge, they took title to the premises burdened with said covenants; that said covenants were not personal covenants, but covenants which run with the land, and are binding not only upon the lessees but upon the lessors as well; that no title could be given by the overseer or receiver freed from such restrictive covenants, and that the attempt of the receiver to convey a fee simple title to Bellows, or by Bellows to others, was ineffective and that the property involved in this suit could not be used by the defendants, or any one else in violation of such restrictions.

"On the part of the defendant it is contended that the restrictive covenants were personal and did not run with the land; that if they did run with the land, they were contrary to public policy, and that they infringed upon the rights of the municipality, the said City of ZION, since its location and establishment having been incorporated under the general municipal laws of this state.

"The learned counsel on each side have labored diligently and ably and have presented to the court their respective ideas on the propositions involved, and the court feels, after listening to the oral arguments and examination and consideration of the written brief, that the contention of the complainants are correct, and that they are entitled to the relief which they seek by this bill.

"The court holds as a matter of law that the defendants had knowledge of the restrictive covenants embodied in the original leases by John Alexander Dowie; that having such knowledge they took title to the premises burdened with said restrictive covenants; that such covenants are not per-

sonal but run with the land; that said covenants are not against public policy; that the use of the premises for the purpose alleged in the bill are violative of the rights of the complainants, and that the complainants are entitled to an injunction restraining the use of said premises for any purpose alleged in the bill of complaint.

"In view of this the court orders that an injunction issue in accordance with the prayer of the bill, restraining the defendants from using said premises for the purposes as set forth in the bill of complaint, to-wit;—as a drug store, as a tobacco store, or as a physician's or a surgeon's office, on the complainants filing a bond in the sum of \$5,000, with surety to be approved by the court in term time or vacation."

—The Daily Sun, Waukegan, Ill., Monday, August 30, 1915

WRIT SERVED ON DRUG STORE PROPRIETOR THIS A. M.

Drug Clerk Didn't Turn Key in Door but Discontinue Sale of Tobacco Now.

BIG CROWD WAS PRESENT

Volivaite Take Picture of the Sheriff Serving Court Order on Zion Druggists

The injunction writ enjoining William H. Fabry, Bradford E. Simmons and M. F. Ellis from using the premises situated on Elijah avenue in ZION CITY as a cigarette, cigar or tobacco store or a place for the manufacture or sale of drugs and medicines of any kind or the office or residence of a practicing physician, surgeon or other person actually engaged in the practice of medicine or surgery, was served on the proprietors of the so-called drug store in the White Dove City by Sheriff E. J. Griffin at 9:30 Tuesday morning.

The shades of the store were not drawn at once, but no tobaccos or medicines were dispensed by the proprietors throughout the day. Just what the proprietors propose to do with the stock of goods on hand is not known, but it is generally believed that the stock will be moved to some other near by city.

A large number of Volivaite had as-

sembled at the drug store on Tuesday morning to witness the serving of the injunction order by the sheriff. There was no disorder or shouts of approval by those assembled, and the court order was served without any manifestation of approval or dissention.

The court order means that no tobaccos or drugs can be dispensed in ZION CITY.

Waukegan Daily Sun, Tuesday, August 31, 1915.

EDITORIAL

Waukegan Daily Sun, Tuesday, August 31, 1915

The court ruling of Judge Edwards on the ZION matter should put an end to the troublesome discussion and controversy which has followed that issue in ZION since the break came from Dowie some years ago resulting in the further breach under Voliva. The court has now held that the leases cannot be violated in the matter of preventing operation of drug stores, etc., and that should stand as final without further parleying. If the element opposed to Voliva doesn't like the condition of affairs, they should take their departure into other fields. Truly they cannot assume the air of one who was "induced to invest" in the city and now has been ousted, for from the beginning of ZION it WAS a known fact that such things as drugs, doctors, etc., were not to be permitted. Sufficient knowledge therefore was held on the matter and all who did not believe had the privilege of remaining away. The fact is, however, that they originally liked this provision, came to ZION, invested, and then in later years changed their minds about liking such provisions and began to try to undermine the very thing they accepted previously when they located there. We believe that a similar deduction on the status of things at ZION is what caused the local judge to assume the stand that he has and we believe there are many members of the anti-Voliva faction that now, in face of the court ruling, will agree that the decision is fair to those who located in ZION under the belief and promise that certain conditions were to prevail.

SHERIFF SERVES PAPERS

Griffin Goes to Zion City and Reads Court Order to Those Affected by the Ruling Made Here—Great Excitement in Zion.

Great excitement reigned in ZION CITY this morning shortly after 9 o'clock when Sheriff Elvin Griffin went to that place and served the injunction order issued by the circuit court here yesterday in which drug stores, tobacco shops and doctor's offices were barred from the city.

Those upon whom the papers were served are:

WILLIAM H. FABRY.
B. E. SIMMONS.
M. F. ELLIS.

MUST CLOSE AT ONCE

Sheriff Griffin notified the parties above mentioned that the order was emphatic and must be obeyed at once.

The scope of the injunction is declared to be wide. It is to be appealed but whether or not it will be possible for the parties named to operate pending the outcome of an appeal is a question answered differently in different sources.

It is declared by those who have been following the fight between Voliva and the "outsiders" that if the injunction issued yesterday stands up in a higher court it will not only effect other businesses but will make it possible for Voliva to oust all other religious sects other than those which adhere to the principles of his own teachings.

Motion picture camera men from Chicago were present at ZION this morning when Sheriff Griffin stepped from his machine and walked to the drug store to serve the papers. They were ordered back however, until after the legal business had been transacted when they took pictures to their heart's content.

Theodore Forby, city attorney of ZION, was greatly elated over the outcome of the case in the circuit court here. He has worked untiringly in preparing the briefs and other matters prior to the presentation of the case and has been complimented for the manner in which he worked his end of the litigation.

Waukegan Daily Gazette, Tuesday, August 31, 1915.

CLUBBING RATES FOR LEAVES OF HEALING AND THE THEOCRAT

Are Now Offered as follows:

Anyone subscribing for both the LEAVES OF HEALING and THE THEOCRAT at the same time, either for himself or his friends, can get them at the above rates. You can subscribe for one paper for yourself and the other for a friend, if you desire; and can also renew both papers at the same time, no matter if one does not expire for a long while to come. The new subscription would simply be added to the old one.

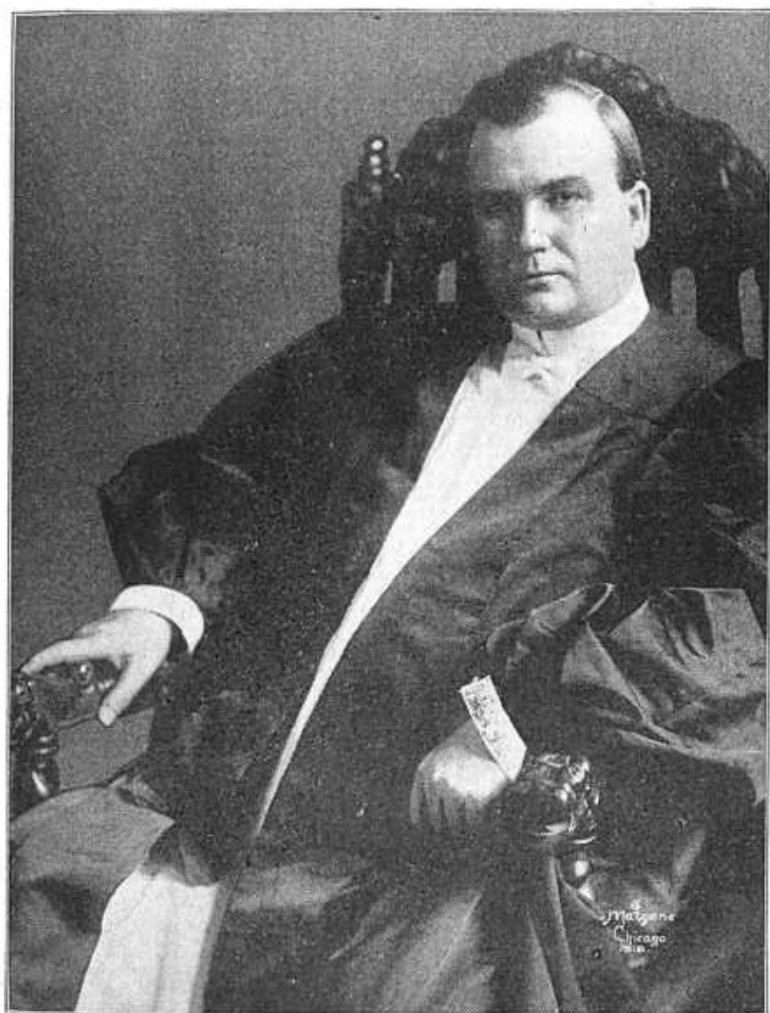
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ZION IN CHICAGO



Wilbur Glenn VOLIVA

General Overseer of the Christian
Catholic Apostolic Church in Zion

WILL DELIVER, GOD WILLING,
ADDRESSES

IN

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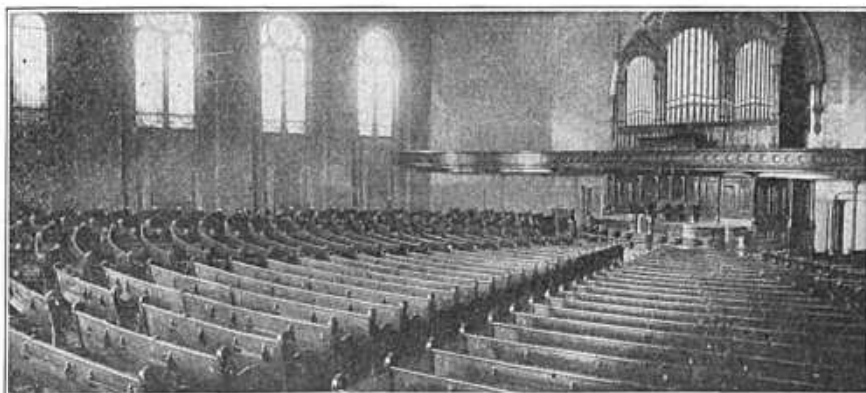
At 3:00 P. M. on the following dates:

Lord's Day,	-	-	-	October 3, 1915
Lord's Day,	-	-	-	October 10, 1915
Lord's Day,	-	-	-	October 17, 1915
Lord's Day,	-	-	-	October 24, 1915
Lord's Day,	-	-	-	October 31, 1915
Lord's Day,	-	-	-	November 7, 1915
Lord's Day,	-	-	-	November 14, 1915
Lord's Day,	-	-	-	November 21, 1915
Lord's Day,	-	-	-	November 28, 1915
Lord's Day,	-	-	-	December 5, 1915
Lord's Day,	-	-	-	December 12, 1915
Lord's Day,	-	-	-	December 19, 1915

Special Meetings for the Sick

The General Overseer will hold special Meetings for teaching and prayer with the sick, at 3:00 p. m. on the following dates:

Tuesday,	-	-	-	-	October 5, 1915
Tuesday,	-	-	-	-	October 12, 1915
Tuesday,	-	-	-	-	October 19, 1915
Tuesday,	-	-	-	-	October 26, 1915
Tuesday,	-	-	-	-	November 2, 1915
Tuesday,	-	-	-	-	November 9, 1915
Tuesday,	-	-	-	-	November 16, 1915
Tuesday,	-	-	-	-	November 23, 1915
Tuesday,	-	-	-	-	November 30, 1915
Tuesday,	-	-	-	-	December 7, 1915
Tuesday,	-	-	-	-	December 14, 1915
Tuesday,	-	-	-	-	December 21, 1915



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"CHRIST IS ALL AND IN ALL"

Wilbur Glenn Voliva

General Overseer of the Christian Catholic Apostolic Church in Zion.

He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. WILBUR GLENN VOLIVA.

Entered as second-class matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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ZION CITY, ILLINOIS, SEPTEMBER 4, 1915

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**EVERY OFFICER, MEMBER
AND FRIEND OF ZION**

Should Subscribe for The
THEOCRAT

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONLY ONE DOLLAR A YEAR

EDITORIAL NOTES

By Apostle Francis M. Royall

MAN'S THOUGHTS about the future and the unseen are of little worth. They are but dreams, blind guesses of wild fancy. But the thoughts of God are precious beyond measure. For they are truth and certainty. For He has made no miscalculations. For they are the thoughts of the Designer of this great world regarding His own work.

THEY ARE the thoughts of an Infinite Mind upon a subject utterly inaccessible to us, yet familiar to Him who created it all and who saw the future of it all from the beginning.

THESE GREAT thoughts are what we call prophecy; and in studying these prophecies we are studying the thoughts of God. And He does not wish us to be ignorant about His thoughts and as to what will come to pass. For He has spread them out before us, and had them recorded for our use. And deep must be the guilt of him who turns aside from such study.

THAT FUTURE is your future. With all its vastness of interests, your destiny is wrapt up in it. And to discover what that future will be is worth the most profound study and earnest inquiry. Tis not a future of shadows but of realities. Is yours to be a night of great Darkness or a day of Brightness and Joy?

NO STUDENT can keep from looking on this miserable world and ask whence it is going, what is its future history? Its final destiny? Is it light or is it darkness? Is it to be a continuation of its present wretchedness and sin? Or is it to be a Restoration to blessedness and glory?

DOES IT not concern every man and woman and child? Should we not with deepest and most thoughtful joy learn all that God has for us to know? God has drawn the curtain aside in order to give us a glance into the vista of events into which we and this world are soon to enter. Is it not our duty and privilege to study everything which God has revealed to us? That we may be able to survey the future somewhat at least from the same standpoint from which God looks at it.

ALL CREATION lies in ruins. The darkness in the earth is intense. The Garden of the Lord has become a wilderness. And that which was created in beauty is withering away beneath its curse. Its falling leaves—dying flowers—ominous clouds—moaning deep—weeping rivers and crumbling rocks all tell of the intense darkness and sorrow.

THERE ARE the tears of its mourning, the groans and sighs of its travail and bondage, shrieks out; What of the Night? Only God can tell us. And He has done so in His prophetic Word. Your destiny is written there. The destiny of every man and woman and child in every land and in every age is written there. The destiny of the whole earth is written there.

RIGHTEOUSNESS HAS fled and with righteousness peace and order. In fulfilment of prophecy Kingdoms are rising and falling like the surging and rising—the ebbing and the flowing of the dark sea.

THERE IS no stability, no compactness, no coherence either in themselves or with each other. Misrule, tumult, warfare, and selfishness are rocking them to and fro. The reins of government lie broken upon the necks of a hundred nations. Either overstrained and oppressed by the ruler or destroyed by the ruled. The nations rage and the people imagine a vain thing. What is the end to be? Prophecy alone reveals.

THE CHURCH is faithless and feeble with much of earth and little of heaven about her to disclose her parentage and destiny. She passes her time making covenants with death and agreements with hell. Hanging her harp on the willow trees. People ask who shall foretell this and that? What will the end be? And God has Himself already done it.

THE JEW is still an exile scattered and bleeding without a city or a temple or a home. Still an outcast for whom no man careth, with whom no man will share his home or influence to whom no man will build a monument. His land a desolation, his vineyards trodden down, his cities ruinous heaps. Is there to be no Restoration? No rebuilding? Has God no thoughts of peace for him in the appointed time?

ANTICHRIST is gathering strength. Like a spectre from the abyss he is rising and will overshadow the earth.

He is going forth writing his name upon the foreheads and hands of his myriad worshippers. Even now there are many antichrists each of them like a demon from the pit. All of them banded together against the saints of the Most High.

WHAT IS to be the end of these hosts of darkness especially of their leader and captain? God has revealed the things concerning him lest the hearts of His saints should fail. His doom is made known by this same word of prophecy.

WHAT HAS been written concerning him? How shall the church know what has been written concerning him the great adversary of the church and be ready for the onset if she does not study the prophecies which God has given?

HERE COMES another person who begins to tell the difference between things essential and non essential. Will you dare say that the prophetic portions are not essential? Do not the truths of the return of the Christ—the Resurrection—the Judgment form some of the chief scenes of prophecy? Are these non essentials?

MARVELLOUS, STRANGE, that man should make such divisions of the Word of God. Stranger still that he should make it for the purpose of excusing himself, because of his neglect and wilfulness. Is not the fact of its being revealed enough to show us that God thought it essential or it would not have been recorded and commanded.

IF A man persist in calling it non essential, surely will he not irreverently pronounce it unimportant? Prophecy must be studied and woe is the man who dares to postpone or overlook that duty.

NEVER IN the history of the world did we more require such a light to guide our steps, and to strengthen the wavering faith of the church broken down with overflowing iniquity, sick and weary with the long disappointment of hope deferred.

FOR THE person who does not know God's word, never did futurity wear such a wild aspect. Never did God's ways seem so strange and never were the church's prospect more perilous and perplexed or the turns in the world more slippery than now. The crisis comes ere we have finished

the commencement. As we have said before, we say again, whirlwind speed seems to be the order of the day. All things are conducted on a large scale and cast in a more commanding mold, concentrating in its history more of the terrible and calamitous than ever has before been witnessed.

THE FOND idolater of science and reason is hailing the day of triumph as if its day is already brightening in the East as if in the march of events every one might discern the progress of righteousness and truth. Many are trying to make a Millennium without God.

WHAT IS right Prophecy alone can tell. This is our Watch Tower to which we must flee in order to note the troubled scenes going on below and to watch for every token of the advancing dawn. We are to take our stand on the prophetic Watch Tower that we may catch the first gleams of the dawn—and the earliest glimpse of approaching glory. And to be able to proclaim over the earth as glad tidings of great joy to a groaning creation and a sorrowing church.

WOE UNTO you if you keep the world in ignorance of what is coming, for when the evil day comes, they will turn and rend you, and say:—"We never heard of all this, those who professed to know kept it to themselves, kept silent about it. No word of warning ever reached our ears."

THERE ARE many circumstances however at present fitted to call our keenest attention to its predicted scenes. For the heavens are gathering blackness and the night is deepening its gloom and the whole earth is convulsed, reeling to and fro like a drunken man and almost everything out of its course—armies—yea millions of the nations best men and blood lined up in the battle array determined upon each others destruction.

INFIDELITY IS dismembering the very national and social systems, the church is pressed and straitened because of traitors admitted within its camp and the enemies' ranks are increased by desertions from the church.

POPERY, INFIDELITY and Liberalism. Greed and selfishness firmly leagued together in well leagued confederacy are maddening against the church with infuriated zeal. And Kings of the earth and Governments of the people are taking counsel against the Lord and His anointed. How intense the people of God should be and feel in the sure word of prophecy. How earnestly she ought to take heed to

prophecy as a light shining in a dark place, until the Day dawns and the Day Star arise.

SO MANY people are fettered with prejudices and haunted with the idea of the presumptuous nature of such a study. The very fact of prophecy forming a part of Divine revelation is sufficient to satisfy us of the lawfulness of the study in the minutest details.

HOW FOOLISH, how sinful to say because it is future it is unprofitable. It would be just as wise to refuse to search the Scriptures on the ground of its being past as it is to prohibit all inquiry into prophecy because it is future.

BECAUSE GOD revealed so many things regarding the future settles the whole question as to our duty. It is not presumption to learn what God has written. But it is presumption to close the ear against the voice of God. It is presumption to decide that this is essential and that not essential.

PLEASE CONSIDER the following passages of scriptures.

"Thus saith the Lord, the Holy One of Israel and his Maker, ask me of things to come concerning my sons and concerning the work of my hands command ye me." Isa. 45:11.

"And in the morning, it will be foul weather today: for the sky is red and lowering, O ye hypocrites ye can discern the face of the sky, but can ye not discern the signs of the times?" Matt. 16:3.

"But take ye heed: behold I have foretold you all things." Mark 13:23.

"Behold I have told you before." Matt. 24:25.

"And He said unto them O Fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25.

"Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein." Rev. 1:3.

"Behold I come quickly, Blessed is he that keepeth the sayings of the prophecy of this book.—Seal not the sayings of the prophesy of this book for the time is at hand." Rev. 22:7, 10.

"Yea I come quickly Amen: Come Lord Jesus." Rev. 22:20.

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Zion, The Place of Refuge for God's People

Report of Service held in Shiloh Tabernacle, Zion City, Illinois, U. S. A., Lord's Day Afternoon, October 4, 1914. Address by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion.

(Reported by E. I. Carey)

The service of the afternoon was begun by the Zion White-robed Choir singing in Processional, "Through the night of Doubt and Sorrow."

Thro' the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the Promised Land.
Clear before us through the darkness
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless thro' the night.

One, the light of God's Own Presence
O'er His ransom'd people shed,
Chasing far the gloom and terror,
Bright'ning all the path we tread:
One, the object of our journey,
One, the faith which never tires,
One, the earnest looking forward,
One, the hope our God inspires.

One, the strain which lips of thousands
Lift as from the hearts of one;
One, the conflict, one the peril,
One, the march in God begun:
One, the gladness of rejoicing
On the far eternal shore,
Here the One Almighty Father
Reigns in love for evermore.

Onward, therefore, pilgrim brothers,
Onward, with the cross our aid;
Bear its shame, and fight its battle,
Till we rest beneath its shade.
Soon shall come the great awaking;
Soon the rending of the tomb;
Then, the scatt'ring of all shadows,
And the end of toil and gloom.

The General Overseer then offered the following

INVOCATION

God be merciful unto us and bless us,
And cause Thy Face to shine upon us,
That Thy Way may be known upon the earth,
Thy Saving Health among all the nations,
For the Sake of Jesus. Amen.

The hymn, "How Sweet the Name of Jesus Sounds," was then sung, after which Apostle Royall read, as the Scripture Lesson, the Eleventh Chapter of Paul's First Epistle to the Corinthians, beginning with the Twenty-third Verse:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread:

And when He had given thanks, He brake it, and said, Take, eat; this is My Body, which is broken for you: this do in remembrance of Me.

After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.

For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he who eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause, many are weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Wherefore, my brethren, when ye come together to eat, tarry one for another.

And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Following the rendition of Smart's Te Deum by the Senior Choir, Apostle Royall offered the General Supplication:

Almighty God, our Heavenly Father, the Creator,—Thou Who hast made man in Thine Own Image,—beside Thee there is none else. We come to Thee in the Name of Jesus the Christ, to worship Thee; we come to praise Thee with hearts full of thanksgiving for all of Thy goodness, for all of Thy blessings. We thank Thee for the Blessed Bible. We thank Thee for the record Thou hast given us, and we thank Thee that we know that Thou art the Same to-day.

We praise Thee, our Father, that we know that Thou art our Father, and that we can come to Thee at all times in the Name of Jesus Christ.

O God, we praise and worship and glorify Thee!

We thank Thee for the Presence and the Power of the Holy Spirit.

We praise Thee that Thou has permitted us to have a part in proclaiming the Gospel of the Kingdom, in preparing the way for the coming of Jesus the Christ. We thank Thee that we know that the Christ will come soon.

O God, we thank Thee that we know that Thy Word is being fulfilled every day, and that we are hastening to the time when we shall look into the face of our Lord and Master.

O God, we pray that Thou wilt bless Thy children in this and in every other land—all who love Thee, and who strive to do Thy will and to proclaim Thy truths.

Our Father, we pray that Thou wilt help us to be faithful. Fill us with Thy Holy Spirit, and may we so live that when we have finished our work here, we shall hear the welcome words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

We pray that Thou wilt bless the Holy Catholic Church. Bless the Christian Catholic Apostolic Church in Zion throughout the world. Bless Zion on land and on sea. Protect them, wherever they may be. O God, may they be filled with Thy Holy Spirit!

We pray that Thou wilt bless those in heathen lands who are proclaiming the Gospel of the Kingdom. Put Thine arms around about them; shield and protect them from harm and danger, and from all of the powers of darkness and evil.

O God, we pray that Thou wilt bless him whom Thou hast sent as the leader of this work. Father, in the Name of the Christ, fill him with Thy Spirit more and more. We pray that Thou wilt bless him in all that Thou has committed unto him. Give him the word of wisdom and the word of knowledge.

Bless, O God, every officer and every member. Bless all of the Institutions of Zion.

Our Father, Thou didst establish Zion; Thou hast called Zion City into existence; Thou didst plant it here by the sea, and Thou hast called the people from distant lands and from the islands of the sea; and O God, we know that Thou wilt protect and bless and teach and lead, and give us victory after victory, until we have finished the work.

Almighty God, we pray that Thou wilt bless the message to-day. Our Father, let it be given from Thy very Throne.

Bless every part of this service. Bless us, O God, in the service of song, in the Word that has been read.

Bless, we pray Thee, all who have gathered here to worship Thee O God, if there are those who have come into this Tabernacle who have wandered into sin, who have neglected Thy truth, who have forgotten to pray, and who have denied Thee, we pray for them. O God, bring them to a knowledge of Jesus the Christ; and may they be compelled to repent and to make all things right with God and with man.

We pray that Thou wilt bless all who have recently come into Zion and Zion City.

Bless, we pray Thee, this little City. O God, may it be a place

of prayer; and we pray that Thou wilt bless the strangers within our gates. May they be drawn close to Thee.

Our Father, we know that Thou art looking down upon the world that is cursed with sin, with sickness, with disease, with disobedience, with doubts and fears and with warfare. O God, we thank Thee that we know that these do not come from Thee. We thank Thee that we know that Thou art the Giver of every good and perfect gift; and we pray, O God, that Thou wilt help us to go forward to establish the Kingdom, and to proclaim the Gospel of the Kingdom and prepare the way for the coming of Jesus the Christ.

Our Father, rebuke disease! Rebuke the devil where he has touched one of Thy children, and may they be free.

We pray, O God, that Thou wilt help us from day to day. Bless every messenger that goes forth. Bless LEAVES OF HEALING. O God, may the message be sent to the uttermost parts of the world.

Our Father, we thank Thee that Thou hast blessed this land. We thank Thee for the peace that reigns in the land, while we know that there is unrest, that there is doubt and fear and warfare all over the world.

Our Father, forgive us wherein we have failed; forgive us wherein we have fallen short. Teach us the meaning of Thy truth, and help us to proclaim it at all times.

We pray for those who persecute us, who hate us, and who despise us. If it is not too late, O God,—if it is possible—may some of them, at least, repent and be saved.

We pray that Thou wilt hear us and answer us. We ask it in the Name and for the Sake of Jesus the Christ. Amen.

Following the Offertory and the Announcements for the week, the Choir rendered another selection and the General Overseer delivered the

ADDRESS

GENERAL OVERSEER: Let all give very prayerful attention to the reading of several selections in God's Inspired Word.

I always endeavor to read the Scriptures so that if people will pay anything like close attention, they can get the meaning, the words read will *stick*, and they will carry them home with them.

I do not expect to do anything with anybody here, nor anywhere else, except as I can get them to receive the Word of God.

I have several selections that I want read, even if I do not get to say anything at all, because this is "PEACE Sunday."

Leaving out a number that I would like to read, I will read a few verses in the Second Chapter of Isaiah:

"And it shall come to pass"—now, there is no "may be" about it; the declaration is, "AND IT SHALL COME TO PASS..." This particular prophecy has not been fulfilled, but I will read you one that has been literally fulfilled; and no one who knows history would attempt for a minute to contradict it.

In the Thirteenth Chapter of the same Book, beginning with the Nineteenth Verse, we have a prophecy that has been literally fulfilled. It will be fulfilled further in regard to Babylon, so-called Christendom; but so far as Babylon, the capital of the dominion of Babylonia, is concerned, it has been literally fulfilled.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

Abraham's Plea for Sodom and Gomorrah Insufficient to Divert Destruction

There is a story here in the Book of Genesis about two cities—one called Sodom, and the other called Gomorrah. They were so very wicked that God decided to destroy them by fire, and He communicated the fact to Abraham; and Abraham said to the Lord, "Now, Lord, if I can find fifty righteous people there, will you spare them?" And the Lord said, "Yes, if you find even fifty righteous people in these cities, I will spare them." So Abraham looked for fifty, and he could not find them.

"Now," he said, "Lord, if there are forty-five righteous people there, will you spare these cities?" The Lord said, "I will." He looked for forty-five, and could not find them.

Then he said to the Lord, "Now, Lord, if I can find forty righteous people in Sodom and Gomorrah, will you spare them for forty's sake?" And He said, "I will." But Abraham could not find them.

The next time, he dropped down ten, and he said, "If I can find thirty there, Lord, will you spare them?" The Lord said, "I will." He looked for thirty, but he could not find them.

Of course, there are hundreds of thousands of Christians in Chicago—that is, if you would listen to some people; but Chicago is just as wicked as Sodom and Gomorrah were. The

fact of the matter is that Chicago could give Sodom and Gomorrah some pointers.

Chicago has forgotten more about devilry and cussedness than Sodom and Gomorrah ever knew.

Then Abraham said, "Lord, if I can even find twenty there, will you spare it?" And the Lord said, "I will spare it for twenty's sake." He looked for twenty, but he could not find them.

Then he came down to ten, and the Lord said He would be merciful and would spare the cities, even if there were only ten. Abraham thought he surely could find ten, but he could not find ten.

Then it narrowed down to Lot and his family, and the angels said to Lot, "If you have any others here in this City, tell them to get up and go." So Lot talked to his sons-in-law, did he not? and they laughed at him; they mocked at him.

As I said last Lord's Day in Galesburg, a prophet is always scorned. One paper had it, "A prophet is always cornered." That is a mistake; a prophet of God is never cornered. There is not a place on record where a true prophet of God has been cornered; but he is scorned and scoffed at.

At last Lot and his wife and their two daughters started, and then old Mrs. Lot got to thinking about the bread that she had left in the oven, or some furniture, or something, and looked back and turned into a pillar of salt.

What does the New Testament say? "REMEMBER LOT'S WIFE!" Yes, and well you may remember Lot's wife!

The Savior said, in the same connection, "No man, having put his hand to the plough, and looking back, is fit for"—what? (PEOPLE: "THE KINGDOM OF GOD.")

God says that Babylon shall be as Sodom and Gomorrah

"It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch his tent there; neither shall the shepherds make their fold there.

"But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

"And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." (Isaiah 13:20-22)

There are many articles which could be cited showing that that prophecy has been fulfilled. Excavators who have ventured to make excavations upon the supposed site of Babylon have been driven from the field by serpents. No guides can be found who would pitch a tent there and stay all night, even if you gave them a deed to the world; and Babylon today is in very truth just as that prophecy describes.

Why was she destroyed?

Because she sinned against God!

The old king, Belshazzar, at his banquet, called for the vessels that had been taken by Nebuchadnezzar from the temple, and he and a thousand of his lords drank wine from the holy vessels from the temple of God. While he was drinking, a light appeared, writing on the wall, saying: "Thou art weighed in the balances and art found wanting." As they drank, the army of Cyrus drained the river, turned its course, and crawled under the walls. They crept slowly down the channel of the river. The guards, in their drunken revelry, had left all the gates open, and the soldiers entered through the gates and stormed the palace—and the City of Babylon fell. The conqueror never considered for a minute preserving the city and making it his capital, because God had decreed otherwise, and it was destroyed.

In the Second Chapter of Isaiah, it says:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Verses 2-3)

What the average church member or the average man of the world knows about ZION would about cover one line on the fly-leaf of a hymnbook, and about all the rank and file do is to pooh-pooh at ZION and make fun of ZION; but ZION did not just come; ZION is not the result of chance; ZION is not here through

any man's work, primarily: GOD'S SET TIME CAME FOR ZION TO BE BORN.

I cannot make you see ZION, except in so far as I can present to you the Word of God. The only way you can see ZION is to be "BORN AGAIN." If you are not, perhaps the only thing you can see is a plug of tobacco or a glass of beer.

Men have to be "BORN AGAIN" before they can see ZION; before they can see THE KINGDOM OF GOD.

Zion to Give to the Nations of the World the Standard of Righteousness and Justice

The prophet says that in the latter days out of ZION shall go forth the law.

The law for a Sane Fourth came out of ZION. It was John Alexander Dowie who led the whole of the United States in instituting a law, embodied in an ordinance under the statutes of the state, enjoining a Sane Fourth.

It was John Alexander Dowie who sent forth the law against trashy literature—dime novels, bad books, and bad pictures; it was from ZION that the declaration of the Theocracy was made—the RULE OF GOD in the hearts of men, in their affairs, in the state, in the nation, and in the world; and ZION's message today is: You can pray for peace—there will be no peace until Christ comes, Whose right it is to rule and reign, and the laws of God are written upon the hearts of men!

When the law comes out of ZION, the Word of God from Jerusalem, then God shall judge among the nations.

"...And they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4)

In the Fourth Chapter of Isaiah, which is entitled, "Christ's Kingdom a Sanctuary," a description of the last days is given. Among other things it says, "When the Lord shall have washed away the filth of the daughters of ZION..."

The day has come for the stern message of God to be delivered to all the nations!

The day has come to "cry aloud, and spare not"!

The day has come to command all people everywhere to repent of their sins and to turn unto God!

"...When the Lord shall have washed away the filth of the daughters of ZION, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

"And the Lord will create upon every dwelling place of mount ZION, and upon her assemblies, a cloud and smoke by day, and the shining of a flame by night: for upon all the glory shall be a defence.

"And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isaiah 4:4-6)

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose... And the ransomed of the Lord shall return, and come to ZION," says the Thirty-fifth Chapter of Isaiah, "with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Now, in reference to "Peace Sunday," and praying for peace—entirely aside from the question as to whether we have entered upon the time of trouble or not—let me read to you in the Book of Daniel.

You talk about going to school; about your children learning history—here are eight single verses that give the whole history of the world, from 600 years before Christ down to the Second Coming of Christ; eight short verses that give the story of the world for more than 2,600 years.

The Rise and Fall of the World's Empires Delineated in Prophecy

In the Second Chapter of Daniel, beginning with the Thirty-sixth Verse:

"This is the dream; and we will tell the interpretation thereof before the king.

"Thou, O King, art a king of kings: for the God of Heaven hath given thee a kingdom, power, and strength, and glory.

"...Thou art this head of gold."

Now, ZION, I want you to observe that the first great universal empire was represented by the head of gold. When you have come on down to the feet, instead of being gold, they

are part of iron and part of clay, showing that the first universal empire, Babylon,—being represented by gold,—was superior to all that succeeded.

I want to say to you this afternoon, ZION, God the Almighty has NO USE FOR DEMOCRACY! You cannot find between the lids of the Bible any authority and any endorsement for the theory of the rule of the people by the people and for the people. That is not the rule of God. The rule of God is THE RULE OF THE PEOPLE BY GOD AND FOR GOD, and there is no endorsement of Democracy in the Bible—none whatever.

"...Thou art this head of gold.

"And after thee shall arise another kingdom..."

That is the silver; and another one, of brass, and another one, of iron.

There are your four universal empires—Babylon, Medo-Persia, Greece, and Rome; and it is an interesting thing to look at a map of the Roman Empire and see that the identical ground today is covered by Germany, France, Italy, England, and Spain.

The fourth empire was to be divided into ten kingdoms—and it was.

The feet were of iron and of clay, which is Monarchy mixed with Democracy. You have it in Germany; you have it in England—but the mixture does not work, just as the Bible says.

Now, then, the next universal empire—what is it?

The prophet says here:

"...Thou art this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass..."

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things..."

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken..."

"And in the days of these kings (in the days of Emperor Wilhelm, in the days of the Czar of Russia, in the days of the ruler of France, in the days of King George, in the days of the king who shall rule the territory occupied by the Roman Empire) shall the God of Heaven set up a Kingdom, which shall never be destroyed."

The Kingdom of God the Fifth and Last Universal Empire

There have been the four universal empires of men: there will never be another one. The fifth and the last universal empire is THE KINGDOM OF GOD!

How much do those who are praying for peace today know about THE KINGDOM OF GOD? They want war to cease, peace to reign, and the old world to go on just as it is; but in the days of these kings shall the God of Heaven set up a KINGDOM, which shall break them to pieces as a potter's vessel.

There is your prophecy!

Has the time come for God to set up His KINGDOM?

Has God's clock struck the hour to sound the death-knell of the kingdoms of men?

Let the signs answer the question!

Today in France, one of the most terrible battles of history rages. Around the city of Antwerp, Belgium, where the German army is bombarding the forts, another terrible battle rages. On the eastern side of Germany, another battle—one of the fiercest in the world's history—rages; three terrible battles, in which they are slaying men by the thousands, and, perhaps, by the tens of thousands.

In Austria-Hungary, the cholera, added to war, is laying them in the graves by the thousands, until an order has been issued to burn the bodies. In other parts, famine stares them in the faces, so you have war, and you have cholera, and you have famine.

There is no peace to the nations!

I will read in the Eleventh Chapter of Daniel, beginning with the Forty-fourth Verse. Every bit of that chapter has been fulfilled, down to the Forty-fifth Verse.

The one thing that a Christian who knows his Bible is watching, morning, afternoon, and night, is to see these few lines fulfilled, for he knows that their fulfilment means the standing up of Michael, Jesus the Christ.

"Tidings out of the east and out of the north shall trouble him:..."

Russia and Greece!

Yesterday's papers say that conservative men would not be surprised to see Turkey at war with Greece and Russia in a day, and they would not be surprised to see Islam start a holy war which would contribute to the fulfilment of these prophecies; and in the midst of it all—perhaps in a very short time—the Forty-fifth Verse will be fulfilled.

... "He shall go forth with great fury..."

The Mohammedan Rule to be Utterly Destroyed

Why? Because the Sultan knows it is his last stand, his last ray of hope! He knows very well that it is, strike! strike hard, and WIN!—or lose forever the last inch of his territory on the continent of Europe.

"...He shall go forth with great fury to destroy, and utterly to make away many."

You know, a Mohammedan is taught to believe that to die in battle is a passport to glory. Instill that into the minds of men, and when they go forth they make the most furious fighters ever born, because to die, to them, is to go to glory.

"And he shall plant the tents of his palace between the seas in the glorious holy mountain..."

Everybody knows where that is!

Who controls Palestine today? Turkey! The Mosque of Omar today is on the site of the temple.

Now, what next?

"...Yet he shall come to his end, and none shall help him."

Dr. Dowie taught that the united flags of Great Britain and the United States would float over Palestine. We will wait and see if his prophecy comes true. His prophecy regarding this war has been printed in the newspapers all over this country.

You will remember that Dr. Dowie's prophecy concerning the war between Russia and Japan was one of the most remarkable utterances of modern times. It was literally fulfilled, and writers were contrasting him with Bishop Fowler, and saying that John Alexander Dowie had a clear insight into the condition of the nations.

We shall see whether that is true, ZION—that in the great melée that will wind up the affairs of this age, the Stars and Stripes and the Union Jack entwined shall float over Palestine.

...Yet he shall come to his end, and none shall help him.

Some day I will give you in "THE THEOCRAT" the story of every war that Turkey has ever fought, and I will prove to you that Turkey never fought a war where some nation did not come to her rescue and save her skin; but God says that at this time, no nation shall come to her help.

The First Verse of the Eleventh Chapter:

"And at that time shall Michael stand up, the great Prince Who standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time..."

Now, suppose that this is the beginning of the end! You can pray for peace all you want to, and you will not get peace!

One prophecy after another will be fulfilled!

I would rather be living this afternoon watching the trend of events than to have had the privilege of living at any other time on this earth since creation's dawn.

Christ's Prophecies of the Terrible woes of the Last Days Being Fulfilled

I want to read to you a few verses in the Twenty-fourth Chapter of Matthew.

My brothers and sisters, read the Bible! Study the Bible!

You haven't very much time to read anything else nowadays, except the Bible. Ah, you will be sorry some day if you put in your time reading anything and everything else than the Word of God.

Do you not see the picture of the future on the pages of Holy Writ? If you do not, take heed to the sure word of Prophecy! Christ will come, and you will be left behind!

I never understood this Twenty-fourth Chapter of Matthew as I understand it now, after reading how Belgian women follow as near as they can to the armies to pick up the potato peelings so that they may keep themselves from starving; after reading the

story of the destruction of Louvain, the great university city of Belgium; the story of how the people have left their homes and fled.

I understand these verses better than ever before.

Christ said, in speaking of the last days: "Pray ye that your flight be not in the winter."

"Woe unto them that are with child, and to them that give suck in those days!" (Verse 19)

I can understand something of what that means! Flight in winter would be far more terrible than flight in summer. Think of those who are prospective mothers! Think of the mothers with babes in their arms, fleeing from an army—leaving home, furniture, everything—stripped of everything in this world, and looking back and seeing it all going up in flames!

War! War!

No one can tell what war means!

The Savior said, in the Twenty-first Verse:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Talk about your peace!

Now, I want to read one or two more selections from Revelation. I never get tired of it, because I believe it, every word of it, and I am looking for it to be fulfilled.

In the Sixteenth Chapter—let me read you a little about the Battle of Armageddon. Armageddon, of course, is the name of a place near Jerusalem; but the word "Armageddon" is used in a figurative sense. For instance, Roosevelt used the word in his address in the Chicago Auditorium, when he spoke of this nation coming to its Armageddon. It means the last great battle.

I have been asked during the last week whether this Battle of Armageddon must not be fought near Jerusalem. I simply say this: it may be, but not necessarily. It is used in a figurative sense, and refers to the last great battle. Here is the description:

(Verse 13) "And I saw three unclean spirits like frogs come out of the mouth of the dragon..."

Who is the dragon? The dragon is the devil!

And out of the mouth of the beast...

Now, who is the beast? ROME!

And out of the mouth of the false prophet.

And who is the false prophet? Mohammed!

For they are the spirits of devils, working miracles...

Yes! These devils work miracles—did you notice that?

"...Working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

"Behold, I come as a thief. Blessed is he who watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

The Battle of Armageddon the Last Great Battle before the Rapture

That is the great battle before the Rapture, and it is after that battle starts that the Lord comes to take up His own.

In the Seventeenth Chapter, we have these significant words:

(Verse 3) "So he carried me away in the spirit into the wilderness: and I saw a woman..."

A woman—a virtuous woman—is the symbol of the Church of Christ; a fallen woman is the symbol of an apostate church.

"And I saw a woman sit upon a scarlet colored beast..."

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Of course, Roman Catholics do not like to have you tell them that that is Rome, but IT IS ROME! There is the picture of Rome, the old harlot. What else is she but an old harlot? If there is any virtue in her, where is it?

Why, a man can be a thief, he can be a drunkard, he can be a whoremonger, he can be a murderer, and a good Roman Catholic all the time!

"And I saw the woman drunken with the blood of the saints..."

Rome the Harlot, the Mother of the Apostate Organizations of the Church

Old Rome put to death more than fifty million Christians! "...Drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

Who are the harlots of whom Rome is the mother?

Oh, no, you do not like to have me say it is the Methodist Church, do you? or the Presbyterian Church, or the Baptist Church? But they are!

"Oh," you say, "is the Methodist Church a harlot?"

Yes! What else is she but a harlot!

What is the meaning of the word, "harlot"? A church that flirts with the world, the flesh, and the devil! That is what is meant by being a harlot. A church that holds its oyster suppers to wheedle money out of hell-destined sinners! A church that turns its buildings into dens of thieves and robbers! A church that no longer witnesses against iniquity, but has formed an alliance with Baal worshippers."

Who are in charge of the leading churches of England and Australia and England today?

Roman Catholic priests in disguise!

Here is the Word of God:

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus..."

"COME OUT OF HER, MY PEOPLE," God says.

Zion, the Only Place of Refuge open for God's People

Where will you come to when you come out of her? There is just one place to come to, and that is, ZION! There is no other place.

God's Word says:

"When the Lord shall build up ZION, He shall appear in His glory."—Psalm 102:16.

God's prophet says:

"What shall one then answer the messengers of the nation? That the Lord hath founded ZION, and in her shall the afflicted of His people find refuge."—Isaiah 14:32.

"Ye are come unto mount ZION..."—Hebrews 12:22.

ZION, there are only two divisions—BABYLON and ZION. Babylon includes all of so-called Christendom—includes the Methodist Church, includes the Baptist Church, includes the Presbyterian Church, the Congregationalists, and the whole outfit from beginning to end.

If you do not want to go to hell, GET OUT! You cannot affiliate with an organization that is full of the world, the flesh, and the devil, and not go to hell yourself!

God's Word says, "Come out of her, my people!"

"...Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."—Revelation 18:2.

Ah, there is the picture!

"And unto the angel of the church of the Laodiceans write;..."

"So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth."—Revelation 3:14, 16.

Now, as I told them in Galesburg last Lord's Day, I do not expect very many people to take any notice of what I say. I know my Bible too well to expect that!

As it was in the time of Noah, so shall it be in the time of the Son of man. They were eating, they were drinking, they were marrying and giving in marriage, "until the day that Noah entered into the ark, and knew not until the flood came, and took them all away."

I do not expect the masses of the people to pay any attention to me. I do not expect the masses of the people to pay any attention to anybody; but, as God's Word says:

"For this they willingly are ignorant of, that by the Word of God the Heavens were of old, and the earth standing out of the water and in the water:

"Whereby the world that then was, being overflowed with water, perished:

"But the Heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—II. Peter 3:5-7.

As it was in the time of Noah, so it will be in the days of the Son of man. They will be eating, and they will be drinking, and they will be marrying and giving in marriage, until the fires

will belch forth and burn the earth, and then they will know; but no preaching will ever reach them!

In this tabernacle, in this service, there are many people from nearby towns, and some from distant places. In every service on Lord's Day afternoon, as I scan the faces, I can see some who will titter and sneer as I draw the picture of the last terrible day; and the only thing they are thinking about is the world, the flesh, and the devil.

Little Faith to be found at the Close of the Gospel Age

The preaching of the Gospel will have very little effect upon the masses of the people. What I have read this afternoon, and what I have said, so far as some are concerned, will not mean anything to them. It will have no more effect than pouring water on a duck's back. They will go on and on, until at last the earth will reel to and fro like a drunken man and the heavens will be rolled together as a scroll; and then they will realize that the Word of God is TRUE, and, with the kings and queens and czars, they will join in the chorus, calling to the mountains and rocks, saying:—"Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."—Revelation 6, 16.

Now is your opportunity, this afternoon, to give your hearts to God, to give up your fooling, to put on the "garment of righteousness," to trim your lamps, to be filled with the Holy Spirit, and to get ready for the Coming of the King!

Only God knows what twenty-four hours may bring forth; but if you are in Christ Jesus, it matters not what may come.

Make a consecration!

You may fool me; you may fool yourself: BUT YOU CANNOT FOOL GOD!

I want to read a little more in the Sixteenth Chapter of Matthew.

I had a letter the other day from a certain party whom I reprimanded for unfaithfulness, and he said: "You can erase my name from the roll of the Christian Catholic Apostolic Church in ZION, but you cannot erase it from the roll of the Bride of Christ."

Is that your conception of the Church of the Living God? That is not my conception!

Let me read you something in Matthew 16:13:

"When Jesus came into the coast of Caesarea Philippi, He asked His disciples, saying, Who do men say that I, the Son of man, am?"

"And they said, Some say that Thou art John the Baptist; some, Elijah; and others, Jeremias, or one of the prophets.

"He saith unto them, But who say ye that I am?"

"And Simon Peter answered, and said, Thou art the Christ, the Son of the Living God."

Have you decided that question yet?

Last Lord's Day there stood up in the City of Chicago a man professing to preach a sermon, and in his grandiloquence he said, "Let the nations be still, and let them learn from the Man of Nazareth, from the gentle Confucius, from the wise Zoroaster."

The Divinity of the Christ the Most Important Question for One And All to Settle

Who was Jesus? Have you settled that question?

Peter said, "Thou art the CHRIST, THE SON OF THE LIVING GOD!"

A great confession! "Thou art the Christ, the Son of the Living God!"

Who was Jesus? How would you answer it today?

"...Thou art the Christ, the Son of the Living God."

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father Who is in Heaven."

So remember, my brothers and sisters, that the Word of God says:

"...No man cometh unto the Father, but by Me."—John 14:6

"No man can come to Me, except the Father Who hath sent Me draw him..."—John 6:44.

And no man can ever come into ZION unless God, through the Holy Spirit, brings him. Just as you have to decide who Jesus of Nazareth was, you have to decide what ZION is.

It is your privilege to take any position you like. You are a free moral agent.

There stood the people, and some said, "He is the Christ." Others said, "He is not the Christ;" and others said, "Why, when the Christ cometh, will He do more signs than this man doeth?" And that is the way they settled the question. Some said He was the Christ, and others said He was an Imposter.

You have to settle the question for yourself. You have just as many evidences as they had. You are a free moral agent.

If you want to listen to the devil and become a Millennial Dawnist, or a Christian Scientist, or accept a lot of other silly rot, that is your privilege!

"Who is a liar but he who denieth that Jesus is the Christ?..."—I. John 2:22.

They deny it in so many words; they deny that He ever came in the flesh; they deny that He ever will come in the flesh!

Read II. John 7:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

That is, the spirit of antichrist!

Ah, the systems of the devil!

"And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of THE KINGDOM OF HEAVEN: and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven."—Matthew 16:18, 19.

That was very great authority, was it not? Christ gave it to a man; and in the Eighteenth Chapter, He gave it to all the apostles.

Authority to Bind and Loose Entrusted the Church of the Living God

In the Twentieth Chapter of John, He breathed upon the disciples and said,

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—Verse 23.

What is your conception of the Church? Is it that of the man who wrote to me as I have quoted?

Is that ZION?

Is that the Church of the Living God?

Recognize no authority! Do as you please, and go as you like! Pay no attention to anybody!

I say this afternoon—and if I am not right, then I am a fool for ever standing on this platform—if God Almighty did not call me to the ministry, if He did not call me to be the General Overseer of ZION, if He did not clothe me with Divine Authority, then there is nothing to it!

As long as I am in the ministry, I will claim my prerogatives as an ambassador of God, and I will tell them in Chicago, and I will tell them wherever I go, that my message is GOD'S MESSAGE, that the words I deliver are God's Words; and that the people can reject them, and reject them at their peril! It makes no difference what they think, or what they say.

God the Almighty has made it plain in His Word. He has seen fit to take men—human men, flesh and blood,—frail men, and give them the authority and the power to rule in HIS KINGDOM; and their word is LAW!

In the New Testament, there are twenty-four different apostles named.

In the Fifteenth Chapter of Acts, who was it that settled the question, and whose word there was law? James rendered the decision!

I want to say to you, this afternoon, that the Christian Catholic Apostolic Church in ZION is not like the Methodist Church, it is not like the Presbyterian Church. If it is, then may God Almighty smash it, and blot it from the face of the earth!

The Christian Catholic Apostolic Church in ZION was founded, under God, by a prophet of God; was founded, under God, by a man clothed with Divine Authority, whose ministry was attested by the signs and the wonders that followed the preaching of the Word; and where the last apostle laid down the reins of government, God's prophet, sent in the last days, picked up those reins of government and assumed the position and the responsibilities of the work, and proclaimed the Theocracy; and he stirred the world!

Any other conception of the Church of Jesus the Christ is the height of rotty.

The Devil has Abrogated Authority from the Churches

What does a Methodist say? "Put me out! What do I care?"

Is that your conception of the Church of Jesus the Christ? Verily, no!

If you have just as much authority as I have, then let us QUIT! You cannot do my work! All of you put together could not do it. If you can, I will stay at home next Lord's Day and let you go down and preach that sermon in Chicago. You could not do it to save your lives!

No wonder that the old world is in such a condition! Who believes the Bible any more? Who believes in God any more?

Ah, Democracy! Every little child has it instilled into him—Democracy! "Bossing myself, going as I like, doing as I please, under no rule, no authority! I am not going to permit any man to tell me what to do!"

Well, I tell you who is telling you what to do: it is the devil!

"I am not going to permit anybody to tell me whether I shall belong to this or to that, or whether I shall smoke or not! I don't propose to have anybody else ruling me and my conduct!"

I will tell you who is ruling you and your conduct: it is the DEVIL, and he is taking you straight to hell!

Well, there is one thing, here is a Church with a ministry whom nobody on God's earth can tell what to preach, nor interfere with their preaching.

Why? Because it is a Church organized after God's pattern!

You hire a music teacher for your little girl, and then the little girl tells the music teacher just how she should teach!

You employ a school teacher for your boy, and the boy starts in to tell the teacher how to teach. The teacher does not see fit to listen to him, and then the boy says, "I will not go to school to you unless you teach as I tell you to!"

There are your churches for you—telling the preacher how to preach!

When I mimicked a preacher in these cities where I have been preaching, they could not help but laugh. They all recognized their own little parson, with his wishy-washy, milk-and-water sermons, which do not amount to a row of pins! They have no weight!

The preachers do not know anything in the first place, and they cannot preach anything. They could not say anything, even if you told them what to say. To my mind, the whole thing is sickening, nauseating, and disgusting. They have no message; and they haven't sense enough to deliver it, if they had one!

Zion, the Fold where Goats are Excluded and the Sheep Gathered in

All ZION has to do to get the sheep in all the towns and cities and in all the country districts is to send the workers out, send the LEAVES OF HEALING out! We don't want the goats. Let the churches have them.

God says He will separate the sheep from the goats, and put the sheep on the right hand and the goats on the left.

Oh, it is beautiful to believe the Word of God; beautiful to rest in God; beautiful to know the prophecies and to take heed to them; beautiful to love and serve God!

My brothers and sisters, young people, boys and girls, I want you to have ZION stamped right on your foreheads. As I look at you, I want to see ZION there—wherever you go. "Why," people will say, "he is a ZION man, because he doesn't stink;" because almost everybody else *does* stink!

Why, nine men out of ten today smoke cigars, pipes, or cigarettes, chew tobacco, and drink beer and whisky. Don't you know that? Yes, they constitute the National Order of Stinkpots!

The Chicago Tribune had a leading editorial saying that we had no right to attempt to regulate the personal conduct of that they know preachers of high standing who smoke, and who, when they have callers, pass the cigars around and share their tobacco with their neighbors. Well, I am here to say from Zion's platform that they are a dirty lot of stinking devils, and are no more fit to go on the platform to mouth the Gospel of Jesus of Nazareth than the devil himself—the dirty, stinking low-down, rotten scamps!

Do you want your boys to be taught by a preacher who comes before them on Sunday morning and says, "Good morning, little boys; I hope you have been good boys during the week. I hope you have set a good example before other little boys." You

all know that he smokes a pipe; you all know that he is one of the dirtiest stinkpots in town; and then he stands up and talks about the Blessed Jesus, about leading clean, pure, holy lives, and setting a good example. Tomorrow he meets some of your boys, and he is puffing at a dirty, stinking old pipe!

Oh, what a low standard!

One woman said last Sunday, after my sermon, "Well, that is pretty strong meat. It may do for ZION CITY, but I don't know about Galesburg!"

"Well," I said, "I am not asking Galesburg what she wants. I am not here to ask anybody what I shall say. I will preach what I am told by God Almighty to preach—I don't care what they think, nor what they say!"

Why, they were astounded! So they were astounded when Jesus preached; "for He taught them as one having authority, and not as the scribes." That is the point, exactly.

We want authority in the individual heart!

The great fight is with the "old man;" and I will tell you, it would be a good thing for every one of you to sit down on a chair in the corner several times in the week, and give yourself a good lecture.

We want authority in the home!

Who is the head of the house—the woman, or the man?

The man, according to the Bible, is the head of the house; and the Bible commands husbands to love their wives, as Jesus loves the Church.

Without Authority the Home, Nation and Church must be Wrecked

We want authority in the home. We want fathers and mothers who have the obedience of the children; and I tell you, you have to begin with them when they are little, and you have to pray with them and toil with them and work with them, and get the spirit of obedience into them; but you know, they are not going to be obedient when you are not obedient.

If you sit down in your home and you ridicule the authority of the Church, and you say you are not going to obey this, and you are not going to obey that, then you fill your children with the spirit of the devil, and when you talk to them they will not obey you.

I can see a certain Overseer the last time he ever sat in my office. He sat on the other side of the table and brought down that big fist of his as he said, "I will never recognize you, nor any other man, as General Overseer, on the face of God's earth;" and I said, "And a letter comes to you tomorrow which says, 'I will never recognize you, nor any other man, as an overseer in this Church;' and the next day some one says to an elder, 'I will never recognize you, nor any other man, as an elder in this Church.' Then the next day members come and say, 'I will never recognize any man as General Overseer, or elder, or deacon, or anybody else. I will do as I like and go as I please.' Then the wife comes to the husband and says, 'I will never recognize you, nor any other man, as having the rule over me.' The children get together, then and they have a meeting, and they say, 'We will never recognize you, old man, as our father, or anybody else.' The first thing you know, you have anarchy, chaos, and hell on earth."

That would be a fine church, would it not?

I like to stand in the Northwestern Station in Chicago and see the trains, one after another, back in and pull out. Everything is just like clock-work, you know; and they have men who know every foot of that track. They know when every train is to pull out, and when it is to pull in; and they know the very man who is to take this place and that place; and every order has to be obeyed. Consequently, they run out their scores of trains, and run them in, and carry tens of thousands of people; and the whole thing works like clock-work.

The Church of the Living God should be the most perfect, the most magnificent organization there is on the face of the earth. That is the Bible conception of the Church of the Living God.

ZION, the whole world is ours!

Shall we rise up and seize the opportunities?

Oh, if we had ten thousand workers tonight, and had the money, I could send them out into the Field, and they could be receiving people into ZION all over this and other lands!

The people are HUNGRY!

Multitudes are Dying for the Everlasting Gospel!

I wish you officers were away from here today. I wish one of you were in Libertyville, another one in Antioch, and another one somewhere else. I would like to see every one of you out preaching somewhere, or holding cottage meetings. That is what I like to see—everybody at work doing something to establish THE KINGDOM OF GOD.

May God bless ZION today as never before, and help every man to stand like a rock and be faithful, until Jesus comes, no matter how rough the sea, no matter how black the clouds and how strong the winds!

No matter if a million devils beset us to destroy us, let us keep our eyes fixed on God and be strong and brave, trusting God, living or dying! That is the way to conquer and to build up the work of God; then, when Jesus comes, He will say, "WELL DONE, THOU GOOD AND FAITHFUL SERVANT!"

May God bless you!

Following the Right Hand of Fellowship to new members, the Ordinance of the Lord's Supper was observed, after which the Choir sang in RECESSIONAL, "Softly Now the Light of Day."

Softly now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with Thee.

Thou, Whose all-pervading eye
Naught escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

Soon, for me, the light of day
Shall forever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with Thee.

Thou Who, sinless, yet hast known
All of man's infirmity,
Then, from Thine eternal throne,
Jesus, look with pitying eye.

Apostle Royall then pronounced the

BENEDICTION

Almighty God, our Heavenly Father, we pray that all shall consecrate themselves wholly to Thee. Bless the message to every heart and every life.

Beloved, abstain from all appearance of evil, and may the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless till the Coming of our Lord and Savior, Jesus the Christ.

Faithful is He that promised it, Who also will do it; and may the Love of God the Father, the Communion and Fellowship of the Holy Spirit, be with you all, and all the Israel of God, now and forevermore. Amen.

Very Sore Hand Healed in Answer to Prayer

PROVIDENCE BAY, MANITOULIN ISLAND,
ONTARIO, CANADA, June 27, 1915.

REV. WILBUR GIENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

Peace and Grace be multiplied!

I am sorry I cannot be with you at the Feast of Tabernacles, but I pray that it may be the largest and best you have had yet, and to Him be all the praise and glory! He is my Lord and my Heart's Treasure, and I want to do His will in everything, as much as lies in my power.

Nearly two months ago I had a very sore hand, which was caused by a fall. The veins on the back of my hand were cut and broken, and it was very bad; but I was not troubled. I prayed the prayer of faith. The Dear Lord was pleased to answer my prayer. It scarcely bled at all. I had no pain, and I slept well, for which I thank God.

Yours with Christian love,

(Signed) "MRS. MARY L. OGLE."

JESUS THE HEALER, AND SATAN THE DEFILER

The ministry of Jesus the Christ is summed up in three things: Teaching, Preaching, Healing.

Jesus Christ is the same yesterday, today, and for ever.

What did He teach?

He taught His own Divinity.

He taught His own incarnation.

He taught that every man on earth was in need of a Savior.

He proclaimed Repentance first, and Faith next.

Zion proclaims that there is no salvation in any other name than that of Jesus.

SATAN THE DEFILER.

"He that doeth sin is of the devil; for the devil sinneth from the beginning. For this end was the Son of God manifested, that He might destroy the works of the devil."—I John 3:8.

"How that God anointed Him with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him."—Acts 10:38.

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath Day?"—Luke 13:16.

ZION, in her teaching, smites the wicked lie that God makes His children sick.

WHAT SHOULD A CHRISTIAN DO WHEN SICK?

"Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James 5:14-16.

A Christian should obey the commands of God as contained in His Word.

"What should a Christian do when sick?" is plainly answered by the above Apostolic command, which was inspired by the Spirit of God. It shows you what was the practice of the primitive Church.

Nowhere in the Old Testament, nor in the New, is there a single word approving doctors, surgeons, or drugs. You may search the Bible from Genesis to Revelation, covering four thousand one hundred years of human history, of Divine Revelation, and you will find no provision for any other healing of God's people than God Himself.

"What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it."

Zion has been called into existence as a place of refuge for the oppressed and afflicted of God's people.

The ministers of the apostate Churches are, for the most part, false shepherds, and they have turned the sick, the suffering and the dying over to doctors and drugs, surgeons and knives. The sick know better than to ask the ministers to pray for their healing, for they will tell them that the day of miracles is past, that Jesus used to heal but that He does not heal now, and they will advise them to go to the doctors.

Requests for prayer may be sent to ZION from any part of the world, and every Request will be given careful consideration.

Send in your Requests. If you can come to ZION HOME and attend the meetings and get the teaching, all the better.

Write to WILBUR GLENN VOLIVA, placing the words "General Ecclesiastical Secretary" on the lower left-hand corner of the envelope

LEAVES OF HEALING

A PAPER FULL OF CONVINCING TRUTHS FOR LUKEWARM CHURCHES AND AN UNBELIEVING WORLD. AS WELL AS FOR TRUE-HEARTED CHRISTIANS AND ALL WHO DESIRE OUR LORD'S APPEARING.

WOULD YOU KNOW OF

God's Word of Power?—Heb. 4:12.....	Read Leaves of Healing
God's Full Salvation?—2 Thess. 2:13-16....	Read Leaves of Healing
God's Way of Healing?—Mark 6:12, 13....	Read Leaves of Healing
God's Spirit of Prophecy?—Rev. 19:10.....	Read Leaves of Healing
God's Latter Day Zion?—Jer. 3:14, 15....	Read Leaves of Healing
God's People of Promise?—Mal. 3:10, 11....	Read Leaves of Healing
God's Triumphs of Grace?—2 Cor. 1:9, 10....	Read Leaves of Healing
God's Highway of Holiness?—Isa. 35:8, 9....	Read Leaves of Healing
God's Messenger of Repentance?—Luke 3:7-9	Read Leaves of Healing
God's Call to True Christians?—2 Cor. 6:14-16	Read Leaves of Healing
God's Rebuke to the Churches?—Rev. 3:3, 4	Read Leaves of Healing
God's Contentment with Preachers?—Ezek. 34:2-6	Read Leaves of Healing
God's Estimate of Christendom?—Rev. 18:2-4	Read Leaves of Healing
God's Victory over the Devil?—Rom. 16:19, 20	Read Leaves of Healing
God's Persecuted Saints?—Luke 6:22, 23....	Read Leaves of Healing
God's Miracles of Healing?—Heb. 2:1-4....	Read Leaves of Healing
God's Church in Victory over Hell?—Matt. 16:16-19	Read Leaves of Healing
God's Denunciation of Lodge Secretism?—Matt. 5:33-37	Read Leaves of Healing
God's Protest Against Swine-Eating?—Isa. 65:2-7	Read Leaves of Healing
God's Frown on Medicines and Drugs?—Jer. 2:22-28	Read Leaves of Healing
God's Conflict with Physicians and Druggists?—Mal. 3:5, 6	Read Leaves of Healing
God's Ministry in Holy Ghost Power?—Mark 16:16-20	Read Leaves of Healing
God's Exorcism on Using Tobacco?—1 Cor. 3:16, 17	Read Leaves of Healing
God's Overthrow of Present-day Nations?—Rev. 17:9-14	Read Leaves of Healing
God's Predictions of Social Revolutions?—Jas. 5:1-5	Read Leaves of Healing
God's Reign of Righteousness on Earth?—Isa. 32-4	Read Leaves of Healing
God's Manifestations of Christ's Return?—1 Thess. 5:1-11	Read Leaves of Healing
God's Last Church in Victorious Conquests?—Rev. 3:7-13	Read Leaves of Healing
God's Plan of Christian Baptism?—Rom. 6:3-6	Read Leaves of Healing
God's Law of Tithing?—Mal. 3:8-12	Read Leaves of Healing
God's Last-Hour Evangelizing Church?—Matt. 20:6-16	Read Leaves of Healing

It Will Startle You—Then Help You—If You Forsake Sin

Edited by **WILBUR GLENN VOLIVA**
(Successor to John Alex. Dowie)

General Overseer of the Christian Catholic Apostolic Church
in Zion

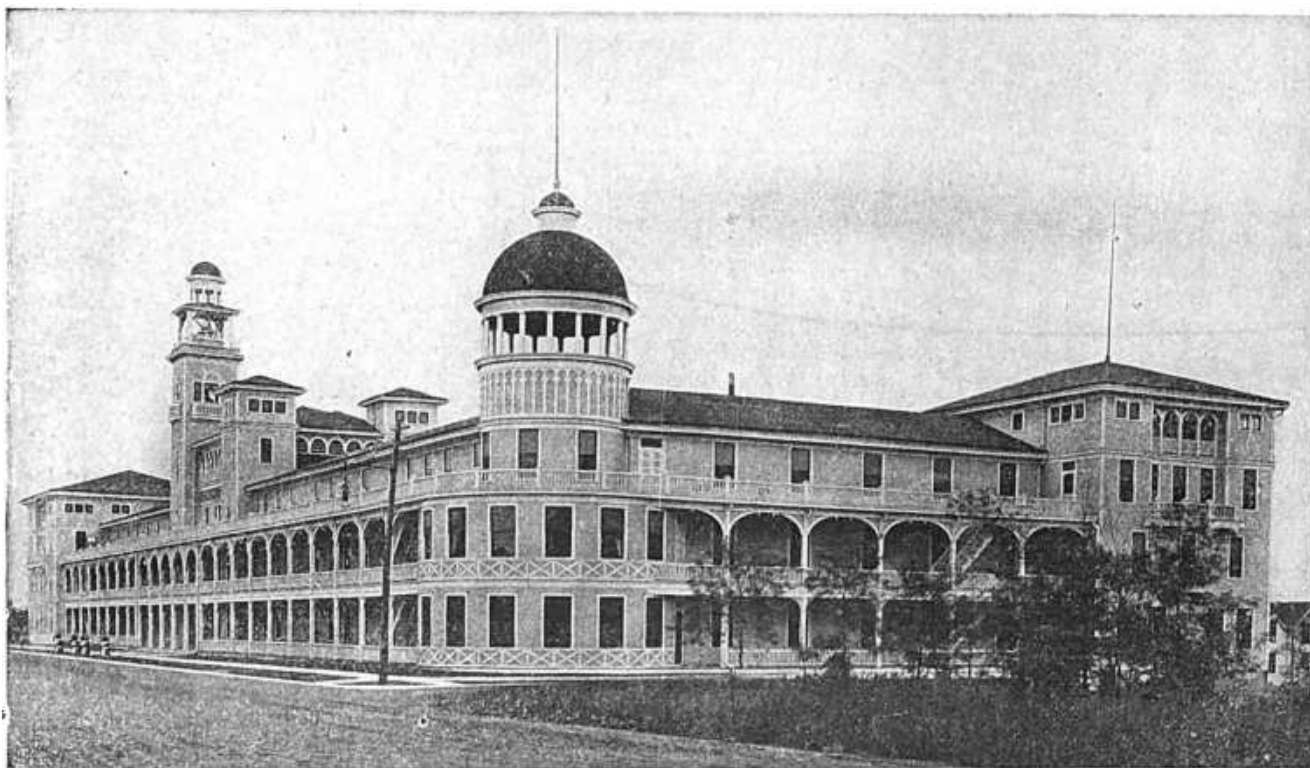
It brings Salvation to all who repent.
It brings Hope to the sick and afflicted.
It brings Purity to the life and home.
It brings Light to the heathen in darkness.
It brings Liberty to the slaves of custom.
It brings Truth to the teachable of all classes.
It brings Peace to the rebellious, proud sinner.
It brings Joy to the true minister of Christ.
It brings Usefulness to every follower of Jesus.
It brings Genuine Knowledge of God the Father.

A Paper for These Last Days. Twenty-four Pages in Each Issue
Read by Thousands Each Week the World Over.

This paper is published for the extension of the Kingdom of God throughout the world. Subscription in the United States only \$2.00 a year; in Canada \$2.50; and other foreign countries \$3.00 a year. Subscribe for it. Read it. Then mail it to friends. Get up a list of subscribers where you live. Tell of the good it has done you. Address
Leaves of Healing,
Zion City, Illinois, U. S. A.

WILBUR GLENN VOLIVA

ZION HOME



ZION HOME

Zion Home is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. There are four large verandas, with a combined length of 680 feet, a roof garden 35x50, and a tower 70 feet high. The building is illuminated by 1200 electric lights.

We are now prepared to satisfy any and all guests who may come to Zion Home,

Rates: one person in a room, from \$1.00 to \$3.00 per day; for two persons \$1.50 to \$5.00 per day.

Rooms range in size from 10 x 14 to 14 x 18. Room 126, 14 x 18, and room 124, 14 x 14,—the first finished in white enamel and the second in blue enamel—may be had as a suite. Room 120, 14 x 14, and room 121, 11 x 14,—each finished in white enamel—may be had as a suite.

Rates may be had by writing to Benjamin Sweeney, Manager.

The above rates are for rooms only, including the services of maid, bell boy, and porter. Meals served A la Carte.

Persons desiring cheaper rooms may rent same for 75c per day. Rates for rooms by the week or by the month will be furnished on request to the manager.

The first floor, in the north division, west side, is reserved especially for the sick who wish to come to Zion Home for teaching and for prayer for healing. The Prayer Room is located in this division, and will be specially arranged for Divine Healing meetings. The General Overseer will conduct two Divine Healing meetings each week, and also a special meeting on Saturday evenings for guests. Charges are made for room and board only. No charge of any kind is made for any services rendered, in the way of teaching or prayer for the sick. Free-will offerings only are received. No nurses are provided, but splendid Zion nurses can be obtained by persons who desire same.

Rates for room and board, from \$7.00 per week up. Half rates for children twelve years of age and under.

All applications for rooms for the sick should be made to Apostle Eustace L. Carey, Administration Building, Zion City, Illinois.

For any further information, write to

BENJAMIN SWEENEY, Manager, Zion Home,
Zion City, Illinois.

SPECIAL NOTICE

Profanity, obscenity, card-playing, dancing, drugs, intoxicants, and tobacco, strictly prohibited in Zion Home!

The Time is Swiftly Going By

Study the Table on the Opposite Page

The Teaching has been faithfully given.

God's Call has been sent forth to All
Zion to build Zion City.

The Time for Action is TODAY.

In One or more of the following Ten Ways You
Can Answer the Call.

I have done my duty. Have you done yours?

Faithfully God's servant and yours,



I Will

1. Purchase today \$ of Farm Land.
2. Purchase today \$ of Acre Tracts.
3. Purchase today \$ of City Lots.
4. Purchase today \$ of Residential Property.
5. Purchase today \$ of College Bonds.
6. Invest today \$ in Zion Institutions and Industries
for Years,
..... Months.
7. Invest today \$3000 or more for 5 years or more as loan on Real Estate.
8. Invest today \$ on the of each and every month in the
Redemption Fund.
9. Deposit today \$ in Savings Department of Zion Bank.
10. Deposit today \$ in Checking Department of Zion Bank.

Remarks
(Name in Full)
(Address)

Address W. HURD CLENDINEN, General Manager,
Administration Building, ZION CITY, ILLINOIS

WATCH THIS TABLE

August

1st WEEK	Sunday, August 1, 1915
	Monday, August 2, 1915
	Tuesday, August 3, 1915
	Wednesday, August 4, 1915
	Thursday, August 5, 1915
	Friday, August 6, 1915
	Saturday, August 7, 1915

2nd WEEK	Sunday, August 8, 1915
	Monday, August 9, 1915
	Tuesday, August 10, 1915
	Wednesday, August 11, 1915
	Thursday, August 12, 1915
	Friday, August 13, 1915
	Saturday, August 14, 1915

3rd WEEK	Sunday, August 15, 1915
	Monday, August 16, 1915
	Tuesday, August 17, 1915
	Wednesday, August 18, 1915
	Thursday, August 19, 1915
	Friday, August 20, 1915
	Saturday, August 21, 1915

4th WEEK	Sunday, August 22, 1915
	Monday, August 23, 1915
	Tuesday, August 24, 1915
	Wednesday, August 25, 1915
	Thursday, August 26, 1915
	Friday, August 27, 1915
	Saturday, August 28, 1915

5th WEEK	Sunday, August 29, 1915
	Monday, August 30, 1915
	Tuesday, August 31, 1915

September

	Wednesday, September 1, 1915
	Thursday, September 2, 1915
	Friday, September 3, 1915
	Saturday, September 4, 1915

6th WEEK	Sunday, September 5, 1915
	Monday, September 6, 1915
	Tuesday, September 7, 1915
	Wednesday, September 8, 1915
	Thursday, September 9, 1915
	Friday, September 10, 1915
	Saturday, September 11, 1915

7th WEEK	Sunday, September 12, 1915
	Monday, September 13, 1915
	Tuesday, September 14, 1915
	Wednesday, September 15, 1915
	Thursday, September 16, 1915
	Friday, September 17, 1915
	Saturday, September 18, 1915

8th WEEK	Sunday, September 19, 1915
	Monday, September 20, 1915
	Tuesday, September 21, 1915
	Wednesday, September 22, 1915
	Thursday, September 23, 1915
	Friday, September 24, 1915
	Saturday, September 25, 1915

9th WEEK	Sunday, September 26, 1915
	Monday, September 27, 1915
	Tuesday, September 28, 1915
	Wednesday, September 29, 1915
	Thursday, September 30, 1915

October

	Friday, October 1, 1915
	Saturday, October 2, 1915

10th WEEK	Sunday, October 3, 1915
	Monday, October 4, 1915
	Tuesday, October 5, 1915
	Wednesday, October 6, 1915
	Thursday, October 7, 1915
	Friday, October 8, 1915
	Saturday, October 9, 1915

11th WEEK	Sunday, October 10, 1915
	Monday, October 11, 1915
	Tuesday, October 12, 1915
	Wednesday, October 13, 1915
	Thursday, October 14, 1915
	Friday, October 15, 1915
	Saturday, October 16, 1915

12th WEEK	Sunday, October 17, 1915
	Monday, October 18, 1915
	Tuesday, October 19, 1915
	Wednesday, October 20, 1915
	Thursday, October 21, 1915
	Friday, October 22, 1915
	Saturday, October 23, 1915

13th WEEK	Sunday, October 24, 1915
	Monday, October 25, 1915
	Tuesday, October 26, 1915
	Wednesday, October 27, 1915
	Thursday, October 28, 1915
	Friday, October 29, 1915
	Saturday, October 30, 1915

14th WEEK	Sunday, October 31, 1915
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November

	Monday, November 1, 1915
	Tuesday, November 2, 1915
	Wednesday, November 3, 1915
	Thursday, November 4, 1915
	Friday, November 5, 1915
	Saturday, November 6, 1915

15th WEEK	Sunday, November 7, 1915
	Monday, November 8, 1915
	Tuesday, November 9, 1915
	Wednesday, November 10, 1915
	Thursday, November 11, 1915
	Friday, November 12, 1915
	Saturday, November 13, 1915

16th WEEK	Sunday, November 14, 1915
	Monday, November 15, 1915
	Tuesday, November 16, 1915
	Wednesday, November 17, 1915
	Thursday, November 18, 1915
	Friday, November 19, 1915
	Saturday, November 20, 1915

17th WEEK	Sunday, November 21, 1915
	Monday, November 22, 1915
	Tuesday, November 23, 1915
	Wednesday, November 24, 1915
	Thursday, November 25, 1915
	Friday, November 26, 1915
	Saturday, November 27, 1915

18th WEEK	Sunday, November 28, 1915
	Monday, November 29, 1915
	Tuesday, November 30, 1915

December

	Wednesday, December 1, 1915
	Thursday, December 2, 1915
	Friday, December 3, 1915
	Saturday, December 4, 1915

19th WEEK	Sunday, December 5, 1915
	Monday, December 6, 1915
	Tuesday, December 7, 1915
	Wednesday, December 8, 1915
	Thursday, December 9, 1915
	Friday, December 10, 1915
	Saturday, December 11, 1915

20th WEEK	Sunday, December 12, 1915
	Monday, December 13, 1915
	Tuesday, December 14, 1915
	Wednesday, December 15, 1915
	Thursday, December 16, 1915
	Friday, December 17, 1915
	Saturday, December 18, 1915

21st WEEK	Sunday, December 19, 1915
	Monday, December 20, 1915
	Tuesday, December 21, 1915
	Wednesday, December 22, 1915
	Thursday, December 23, 1915
	Friday, December 24, 1915
	Saturday, December 25, 1915

22nd WEEK	Sunday, December 26, 1915
	Monday, December 27, 1915
	Tuesday, December 28, 1915
	Wednesday, December 29, 1915
	Thursday, December 30, 1915
	Friday, December 31, 1915

January

	Saturday, January 1, 1916
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23rd WEEK	Sunday, January 2, 1916
	Monday, January 3, 1916
	Tuesday, January 4, 1916
	Wednesday, January 5, 1916
	Thursday, January 6, 1916
	Friday, January 7, 1916
	Saturday, January 8, 1916

24th WEEK	Sunday, January 9, 1916
	Monday, January 10, 1916
	Tuesday, January 11, 1916
	Wednesday, January 12, 1916
	Thursday, January 13, 1916
	Friday, January 14, 1916
	Saturday, January 15, 1916

25th WEEK	Sunday, January 16, 1916
	Monday, January 17, 1916
	Tuesday, January 18, 1916
	Wednesday, January 19, 1916
	Thursday, January 20, 1916
	Friday, January 21, 1916
	Saturday, January 22, 1916

26th WEEK	Sunday, January 23, 1916
	Monday, January 24, 1916
	Tuesday, January 25, 1916
	Wednesday, January 26, 1916
	Thursday, January 27, 1916
	Friday, January 28, 1916
	Saturday, January 29, 1916

27th WEEK	Sunday, January 30, 1916
	Monday, January 31, 1916

February

	Tuesday, February 1, 1916
	Wednesday, February 2, 1916
	Thursday, February 3, 1916
	Friday, February 4, 1916
	Saturday, February 5, 1916

28th WEEK	Sunday, February 6, 1916
	Monday, February 7, 1916
	Tuesday, February 8, 1916
	Wednesday, February 9, 1916
	Thursday, February 10, 1916
	Friday, February 11, 1916
	Saturday, February 12, 1916

29th WEEK	Sunday, February 13, 1916
	Monday, February 14, 1916
	Tuesday, February 15, 1916
	Wednesday, February 16, 1916
	Thursday, February 17, 1916
	Friday, February 18, 1916
	Saturday, February 19, 1916

30th WEEK	Sunday, February 20, 1916
	Monday, February 21, 1916
	Tuesday, February 22, 1916
	Wednesday, February 23, 1916
	Thursday, February 24, 1916
	Friday, February 25, 1916
	Saturday, February 26, 1916

31st WEEK	Sunday, February 27, 1916
	Monday, February 28, 1916
	Tuesday, February 29, 1916

ZION

Six Per Cent. Real Estate First Mortgage

Serial Gold Bonds

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers' Members and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. Hurd Clendinen

General Manager

Administration Building

Zion City, Illinois

Shiloh Tabernacle

*Is the center of interest in
Zion City*

¶ The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.

¶ All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

¶ Organ recital every Wednesday, 3:30 to 4:00.

(For Complete Information, from Week to Week,
Concerning the Christian Catholic Apostolic Church
in Zion, Subscribe for LEAVES OF HEALING)

WANTED: A MAN OR WOMAN IN EVERY COUNTY TO SELL

Sanitary Brushes, Dustless Mops
Dusters and Guaranteed Brooms

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UNITED BRUSH CO., Zion City, Illinois
C. W. OAKES, Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

Zion in Minneapolis

Regular Meetings of the Christian Catholic Apostolic Church in Zion in Minneapolis are held in the

TUTTLE CHURCH BUILDING COR. BLAISDELL AVE. AND 27TH STREET

Lord's Day Meetings

Bible School at 2:00 P.M.
PRINCIPAL MEETING at 3:00 P.M.
Praise and Testimony Meeting at 7:45 P.M.

Divine Healing Meeting

Every Wednesday at 2:45 P.M.
(Special Teaching and Prayer for the Sick)

Praise, Prayer and Testimony Meeting

Every Wednesday at 8:00 P.M.

Deacon William M. Wigham

3608 Clinton Ave.
Colfax 5819

Minneapolis

Zion in Cincinnati

TABERNACLE: 123 West 12th Street

EVANGELIST AUGUST HAMMOCK in Charge

Principal Service

Lord's Day Services at 3:00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

Mid-Week Meeting

Thursday Evening, at 8:00 p. m.

Divine Healing Meeting

Wednesday Afternoon, at 2:45 p. m.

Evangelistic Services Every Thursday Evening at 7:45 p. m.

EVERYBODY WELCOME

ALL SEATS FREE

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for LEAVES OF HEALING.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

Zion Messages

MAY NOW BE HAD FROM
Zion Publishing House
Administration Bldg., Zion City, Ill.

ARE YOU A CHRISTIAN?

CHRISTIAN SCIENCE EXPOSED

ZION INSTITUTIONS AND INDUSTRIES

(Wilbur Glenn Voliva)

ZION BANK

Safety, freedom from worry, ease in making change, getting a sure receipt, building up credit, doing business in a modern way—these are a few of the advantages of maintaining a checking account.

START ONE NOW!

W. Hurd Clendinen, General Manager

Administration Building

This Building is located on Elijah Ave., not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway are the offices of the LEAVES OF HEALING.

Room 100 is occupied by the Office Supply.

On the second floor will be found the General Overseer's offices and the offices of the entire Ecclesiastical and Leaves of Healing staff.

BAKING INDUSTRY

Manufacturers of a full Line of
Dependable Baked Goods
of the Highest Quality

PHONE 21

Try our PEERLESS SODA CRACKERS They are
simply delicious—bulk or package.

WEDDING CAKES, BIRTHDAY CAKES, ETC.
given very careful attention.

BUILDING INDUSTRY

We manufacture Cement Roofing Tiles,
Porous Cement Drain Tiles, Cement Brick, Cement
Fence Posts, Etc.

Sole Agents for "Chicago AA" and the
Universal Portland Cement.

All kinds of Builders Material on hand.

Lime, Plaster, Stucco, Glazed Sewer Tiles, Hair,
Flue Tiles, Steel Lath, Etc.

"ZION MADE BY ZION MAIDS"

Which denotes
Excellent Quality
and
Superior Workmanship

Is our Brand on our Handkerchiefs, Aprons, etc.

Apron & Handkerchief Factory

Telephone No. 63 ZION CITY, ILLINOIS

DENTAL DEPARTMENT

Room No. 216 Administration Building
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I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

VOLUME XXXVI. No. 24.

ZION CITY, ILLINOIS, SEPTEMBER 11, 1915

Price Five Cents

Establishing the Kingdom of God Upon Earth

By Apostle Anton Darms

ZION'S message to the nations of the earth is plainly set forth in the words spoken by John the Baptist in the beginning of his ministry; for as it was his purpose to proclaim the speedy establishment of THE KINGDOM OF GOD, so it is the purpose of the ZION Movement to tell out to all the world that the Rule of God is to be established, as a preparation for the glorious reign of the Soon-coming King from Heaven.

In order better to understand the relation of ZION's mission and work to that of the Coming King, Who shall soon appear to set up His rule upon earth for a thousand years, it is our purpose, first of all, to explain the relation of John the Baptist's ministry to that of the Christ's.

THE RELATION OF THE MINISTRY OF JOHN THE BAPTIST TO THAT OF THE CHRIST.

Putting the message of John the Baptist—"Repent ye: for THE KINGDOM OF HEAVEN is at hand" (Matthew 3:2)—side by side with that of the Christ, spoken in the beginning of His ministry—"Repent, for THE KINGDOM OF HEAVEN is at hand" (Matthew 4:17)—would seemingly give the impression that the Christ but repeated John the Baptist's message, in order to give it still stronger emphasis; yet, in reality, the very opposite was the case, for John the Baptist anticipated the message given by the Christ.

The words, "THE KINGDOM OF HEAVEN is at hand," given in both passages in the same way, point to the same Person and event; namely, to the presence of the King, or of the Messiah promised of old to Israel in the writings of the Old Testament, Who, in fulfillment of prophecy, came from Heaven to earth to set up the identical rule that was in operation in Heaven among the angels and the redeemed.

To bring the man into the same relation with God as that which is found to exist among the family of God in Heaven—relations based upon submission, obedience, and loving service; to destroy the walls of separation, which had robbed man of the

light and life and love and fellowship which could only be enjoyed in union with God; to have every stain and mar removed, which was put upon the spirit and conscience of man by sin; and purity, righteousness, and holiness imparted in their stead, thus making man as he was destined to be in the beginning—a creation made in the Image of God, in which the Creator should be reflected in all of man's dealings with his fellowmen: this was not a work which could be consummated by any human being.

THE SALVATION OF MAN, NOT A MATTER OF KNOWLEDGE, BUT ACTION AS WELL.

If man's salvation were only a matter of knowing more of the laws which God has given in nature and religion, then the mere teaching of good precepts would bring about the needed change in man's relations with God and his fellowbeings: but, as society in all ages can testify, it is true that the great crimes in society are not committed by the ignorant, but by those who have greater knowledge than the majority of their fellowmen, and who, because of that, can oppress them to a greater degree. These are the ones who can default in matters of high finance, bringing ruin and starvation to multitudes; these are the ones who can wreck a nation, bringing woe and bloodshed to thousands upon thousands, and leaving behind them a trail of utter desolation and despair; these are the ones who can work the greatest havoc in family scandals, church quarrels, and public infamy.

Knowledge can never, of itself, bring about the salvation of man.

To know what honesty is will not make one honest; to know what purity and morality are will not make one virtuous; to know what love is will not make one loving and tender and kind; to know what the laws and commandments of God are will not make one obedient to those laws and statutes and commandments, for knowledge can never save a man unless it is put into operation in the transformation of his entire life and character.

REWARDS AND PUNISHMENTS METED OUT BY GOD ACCORDING TO THE LIGHT AND KNOWLEDGE GIVEN.

The people with whom both John the Baptist and the Christ came into the greatest conflict were not the poor, the ignorant, the unskilled, nor the untrained, but those who had had the best opportunities for the training of the intellect and conscience; and yet they were the open and direct foes of God and His chosen representatives, and also of His Son.

The common people from Jerusalem, from Judea, and from all the regions round about Jordan, were willing to give heed unto the stern message of repentance spoken by John the Baptist, but the leaders of Israel opposed his message from the beginning.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.—Matthew 3:7-10

The greatest punishments to be meted out will not be to those who were ignorant of the will of God and His commandments, such as were the untold millions who have perished in pagan darkness; but unto those who have known the will of God and refused to do it, the most severe punishment shall be meted out!

And that servant, who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he who knew not, and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.—Luke 12:47, 48.

The purpose of the ministry of John the Baptist was not to give information as to the mission of the Christ as the Messiah, for the whole Old Testament was given for the purpose of unfolding His life, work, and words.

All of the essential factors connected with the tabernacle, with the priesthood, and with the prophets and kings, pointed forward to the Coming of the Messiah, in Whom all the power of salvation, healing, and holiness, of which man was in need, should be manifested.

It was the mission and purpose of John, as the herald of the Coming Messiah, to make Him known by witnessing that He had now come to unfold His Messianic ministry.

John bare witness of Him, and cried, saying, This was He of Whom I spake, He who cometh after me is preferred before me; for He was before me.

And of His fulness have all we received, and grace for grace.—John 1:15,16.

JOHN THE BAPTIST PROCLAIMED THAT THE KINGDOM OF HEAVEN WAS AT HAND.

As for himself, John the Baptist, though his stern message brought terror to many, could not do aught to deliver them from the power of Satan except to call upon sinners to repent; to give up their indulgence in sin and every evil thing, to turn away from the present order of things, as they existed, and, by accepting the Christ, have a complete change and transformation wrought in their own hearts and lives; and then see that individual change work out a complete transformation of society in accordance with the principles of the KINGDOM OF GOD.

When asked to give an account of His person and His work, John the Baptist confessed that he was not the Christ; and when the priests and Levites from Jerusalem asked him, "What sayest thou of thyself?"—

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.—John 1:23.

For this is He who was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight....

I indeed baptize you with the water unto repentance; but He Who cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire:

Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.—Matthew 3:3, 11,12.

The KINGDOM OF HEAVEN spoken of by John the Baptist was not anything which he was to bring about, except in bringing the people to look forward to the Coming of the Son of God; and thus, by exalting the Christ as the properly accredited Messiah, in Whom all of the wonderful promises of the Old Testament were to have their perfect fulfilment, he exercised his mission as the herald, as the chosen messenger who was to prepare the way for the reign of the Christ.

ONLY THE CHRIST WAS ABLE TO ESTABLISH THE KINGDOM OF HEAVEN

It was the mission and work and purpose of the Christ Himself (for He alone could do it) to set up the rule and reign of the Living God; for only One Who had been in Heaven in full subjection to the Father, and also in full control of all creation, was in a position to unfold its laws to the children of men and enable them to live them out.

Yet have I set My King upon My holy hill of Zion.

I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee.

Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.—Psalm 2:6-9.

Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch, and the King shall reign and prosper, and shall execute judgment and justice in the earth.

In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.—Jeremiah 23: 5,6.

All the Old Testament prophecies declaring the rule and reign of God pointed forward to the Coming of the Redeemer, Who first would change the hearts of men within, and then, by the help of the redeemed, begin His beneficent reign of peace upon earth in His Mediatoral Kingdom called the KINGDOM OF HEAVEN.

Only when the Christ has been given full control of the nations of the earth will the affairs of humanity be adjusted in accordance with the Will of God; and only then will equity and justice obtain among the children of men.

THE MESSIAH TO ESTABLISH THE MEDIATORAL KINGDOM OVER ALL THE EARTH.

Such things as war, strife, and bloodshed will no longer be tolerated nor be known during His Messianic reign, for under His rule the royal law of love will cause contentment, peace and good will to be the order of the new Era.

And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears.

But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.—Isaiah 11:1-5.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.—Micah 4:1-4.

When these wonderful prophecies have been fulfilled during the personal reign of the Christ as King of all the earth, then the KINGDOM OF GOD, spoken of by Daniel, will have been set up in all its fulness and power.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of days, and they brought Him near before Him.

And there was given Him dominion, and glory, and kingdom, that all people, nations, and languages, should serve Him: His dominion, which shall not pass away, and His kingdom that which shall not be destroyed....

And the kingdom and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.—Daniel 7:13,14,27.

A TRANSFORMATION OF LIFE AND CHARACTER NECESSARY AS CONDITIONS OF ENTRANCE TO GOD'S KINGDOM.

It is not, however, the purpose of God to delay this KINGDOM, as has been these many centuries; for although the Christ proclaimed the KINGDOM to be at hand, He was unable to consummate it in all its fulness and power at His first Coming.

It was the purpose of God that, with the Coming of the Messiah, this KINGDOM should be unfolded then and there; and this was the expectation of all who awaited His Coming. The Christ, however, knew that it would never do to take wicked, ungodly, unclean, greedy, and rebellious men into His new order of society, and expect that Israel would then be able to triumph over her political foes; so instead of becoming their political Idol by calling them to arms and promising them victory in battle, He called upon one and all to break openly from sin and evil of every description and accept Him as their Redeemer, their Savior, their Healer, their Lord and Ruler in all things, thereby establishing the new order, to be known as the KINGDOM OF GOD, in contrast and opposition to all other governments ever known among men.

No one could enter this new order without a complete change of mind and heart and purpose toward God, and also toward his fellowmen; therefore, it was necessary to call upon one and all to REPENT.

"REPENT YE...Bring forth therefore fruits meet for repentance," said John the Baptist.

And the people asked him, saying, What shall we do then? He answereth and saith unto them, He who hath two coats, let him impart to him who hath none; and he who hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do?

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.—Luke 3:10-14.

The message of repentance spoken by John the Baptist was to make ready a people for the Coming Messiah, yet the result was that only a few were brought to the place where they were willing to follow John the Baptist, and then be turned over by him to the Christ Himself.

THE DISCIPLES OF JOHN THE BAPTIST BECAME THE FIRST DISCIPLES OF THE CHRIST.

The question as to the value of John the Baptist's ministry was not to be determined on the basis of how many he would be able to turn over to the Christ, but how true, how faithful, they

would be to the Son of God in establishing His rule and reign, and how obedient they would be to the principles of the KINGDOM which must be established through the Christ.

The first to become the disciples of the Christ were those who had been with John the Baptist and had heeded his message of repentance, and who, when they heard John declare, "Behold the Lamb of God," were ready to leave John and follow Jesus; and these remained faithful unto the end.

The KINGDOM OF GOD was established upon the earth by the Christ. The Sermon on the Mount declared the character of its citizens; declared the laws of the KINGDOM and their relation to the Decalogue and to the Old Testament as a whole. It was the purpose of the Christ to consummate a transformation in the entire nation, but this could not be done because of the rejection of His message of repentance on the part of the leaders and the masses of the people.

He came unto His own, and his own received Him not.

But as many as received Him, to them gave He power to become the sons of God, even to them who believed on His Name:

Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1:11-13.

The establishment of the KINGDOM OF GOD could not, therefore, take place upon a national scale, as was promised in the Old Testament, by the restoration of Israel and the rebuilding of Jerusalem and the temple, but it could only be established by one individual here and one there yielding themselves to the message of repentance spoken by the Christ.

THE EARLY CHURCH PRACTICED THE PRINCIPLES OF THE KINGDOM OF HEAVEN.

The early Church gave definite proof that it perceived the mind and purpose of God in establishing a new order of society by the fact that the converts separated themselves absolutely from the world about them; and, by having all things in common, and putting into practice not only the love of God, but also love for their fellowmen, they established the KINGDOM OF GOD, in which Heaven was made real upon earth.

And all who believed were together, and had all things common:

And sold their possessions and goods, and parted them to all men, as every man had need.—Acts 2:44,45.

And the multitude of them who believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Neither was there any of them who 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.—Acts 4:32-35.

Had this unfolding of THE KINGDOM OF GOD, which was begun in the message of John the Baptist, established by the Son of God, and practiced by the early Church, continued through the centuries, there would have been no limit to the power and the influence and prosperity and success which God would have given to His people.

To make the establishing of THE KINGDOM OF GOD real in every sense, and perfect in detail, it is necessary that the Christ come again to earth to consummate what He has begun, only this time not in the garb of humility as the servant of Jehovah, but in all His glorious power and might as a Crowned King, making an open show of triumph over all His enemies.

AN ELIJAH MINISTRY THE NECESSARY PREPARATION FOR THE COMING CHRIST.

As it was necessary to have a herald to proclaim His Coming when here in the flesh, so it will be necessary to have a herald to proclaim His Second Coming, and to prepare a people for Him when He appears in glory.

As it was necessary to have the herald, at Christ's first Coming, partake of the stern, destructive, and constructive work and manner of Elijah of old, who, after he had destroyed the worship of Baal in Israel, restored the worship of God and the school of prophets to proclaim the message of Jehovah, so, as a preparation for the Second Coming, the herald must partake of the Elijah spirit also.

It was, therefore, plainly stated by the Christ that "Elijah truly shall first come, and restore all things."—Matthew 17:11.

Elijah verily cometh first, and restoreth all things....—Mark 9:12.

In connection with this work of the "Messenger of the Covenant," known as Elijah, there was to be the upbuilding of a people of God upon a Theocratic basis, called ZION; for it is plainly said, in Psalm 102:16:

When the Lord shall build up Zion, He shall appear in His glory.

This shall be written for the generation to come: and the people who shall be created shall praise the Lord.

To declare the name of the Lord in Zion, and His praise in Jerusalem;

When the people are gathered together, and the kingdoms, to serve the Lord.—Psalm 102:18,21,22.

In speaking further in regard to the preparation for the Coming of the Christ, we cannot fail to mention the words spoken by Peter in Acts 3:19-23:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the Presence of the Lord;

And He shall send Jesus Christ, Who before was preached unto you:

Whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye heed in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

In establishing ZION, God has not only found it necessary to put into it the strong iron blood, powerful convictions, bold faith, and thundering preaching of Elijah, who witnessed fearlessly against the priests of Baal, but there was to go with the spirit of Elijah the spirit "like unto Moses," as was manifested in the great, heroic work of Joshua, who, as God's chosen leader in Israel after the departure of Moses, acted as the general of all the forces of trained men in Israel; and, as the surveyor and administrator of the Theocracy in Israel, parcelled out the Promised Land to the twelve tribes and led them on from victory to victory, until Israel triumphed over the Canaanites and was made the possessor of the inheritance promised to Abraham, Isaac, and Jacob.

God's Sure Word of Prophecy for the last days is being fulfilled by the preparation for the Coming Christ in ZION.

ZION, THE PREPARATION FOR THE COMING KING AND KINGDOM.

Here it was that the work of Elijah was unfolded in the life

and labors of John Alexander Dowie, and in his powerful ministry which has startled the world.

Here in ZION, then, is being wrought out, by the Spirit of God, the three-fold preparation necessary for the Coming of the Christ, by giving out to all the world the message of repentance and of THE KINGDOM OF GOD.

As it was necessary for the Christ, at His First Coming, to have a way prepared for His public ministry by sending in advance a representative or herald, who was in touch with Him, and who had imbibed His life and His teaching in advance of any one else, and succeeded in paving the way for the first disciples to follow and work with the Christ, so it is plainly stated in the Word of God, pertaining to the close of the Gospel Age, that before the Lord can appear in glory, it will be necessary to build up ZION, showing in an unmistakable way that at this period of the Dispensation of God, the preparation will not be as it was with reference to Christ's First Coming—that of a personal representative, since the work of the Christ proved to have been one of an individual and personal nature (this idea being embodied in the founding of the Church.)

At the close of the Gospel Age, when the Christ is to appear as a RULER and as the CROWNED KING of all the earth, and His domain will be from the River to the ends of the earth, including all nations and governments—THE KINGDOM OF GOD to prevail and control them all—it can well be understood why, in the plan of God, it is necessary to make preparations for His Coming not merely by selecting individuals here and there over the earth, but by having ready a NATION of God's Own choosing which will be CREATED AND BORN out of the saved and healed of all nations—a NATION representing all the truths and elements which will be brought before the nations of all the earth, to be inaugurated during the personal reign of the Christ—a NATION made up of individuals in THE KINGDOM OF GOD, having passed from the individual to the national idea and become a Theocracy—ZION.

Loathsome, Itching Sores on Little Daughter's Face Healed in Answer to the Prayer of Faith

ZION CITY, ILLINOIS, June 24, 1915.

Dear General Overseer:

Peace to Thee!

I wish to tell of the healing of the sores on my little daughter's face. About four weeks ago a sore appeared on her chin, and also one on her nose, both of which were large and loathsome looking. They itched, and troubled her a great deal.

Elder Robbins prayed for her, and Evangelist Mintern also. She is now healed, and I praise God for His goodness.

I thank God that He found me and took me out of the apostasy, and that I can have a part in this great work.

Your sister in the Christ,

(Signed) "Mrs. C. N. RICHARDS."

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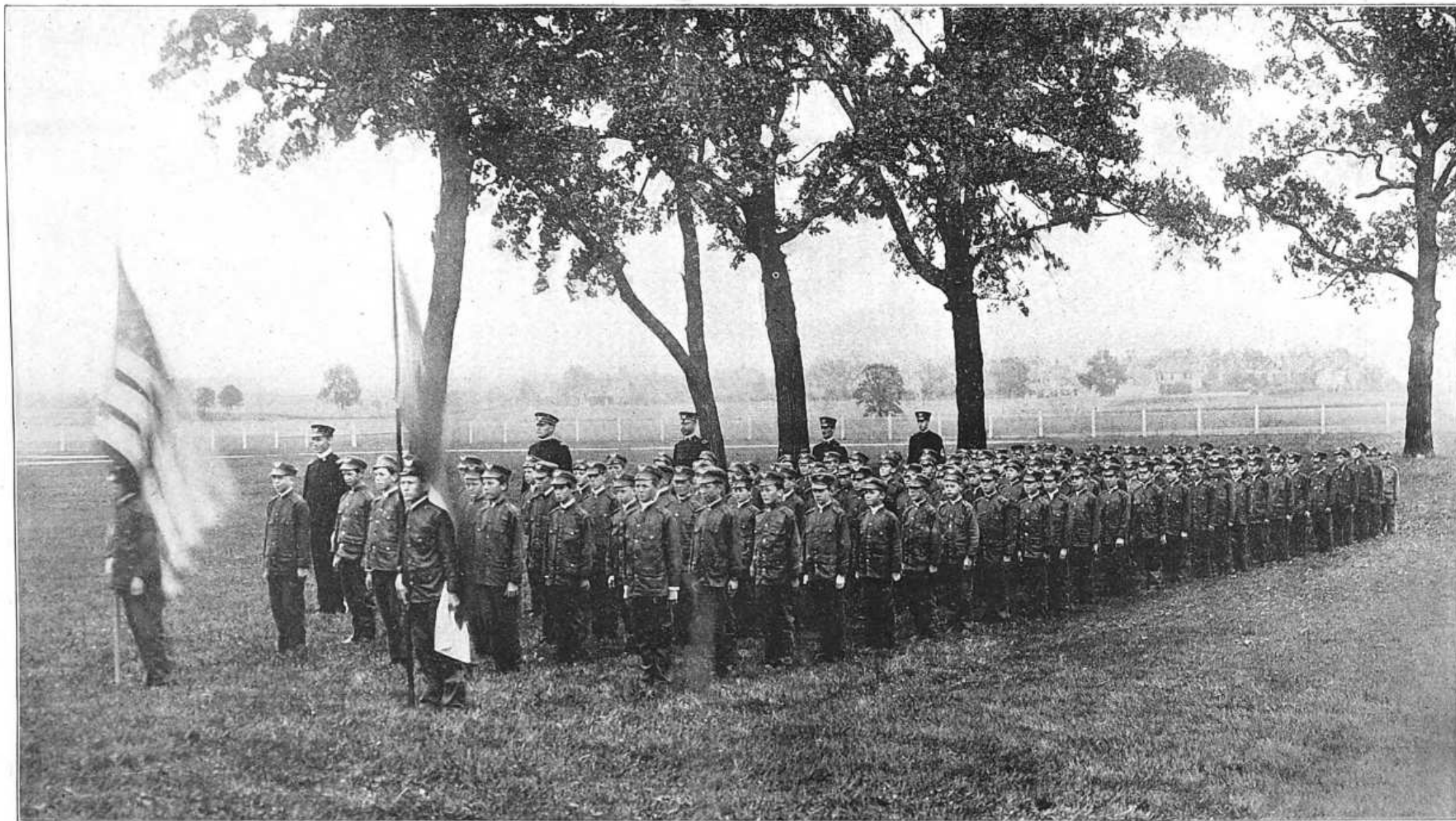
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The department in ZION's work known as "ZION Junior Guard," was organized, June, 1915. It includes all boys from nine to fifteen years of age inclusive. They are uniformed (entire uniform costing \$2.00), and are under the direction of officers from the ZION Senior Guard.

The main purpose of this department is to give these boys very careful training along all lines, and to make them useful in numerous ways in ZION's work. The training which they receive will make them better sons—more respectful, more obedient, and will teach them the great value of proper discipline.

Let all pray that God may bless these boys, and help those in charge to train them up for God and for ZION. May they be kept free from all vices, and present a marvelous contrast to the boys who are becoming victims of cigarets and numerous other vices that are sapping their lives, ruining them physically and every other way, and sending them by thousands to early graves!

He sendeth His word  and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. WILBUR GLENN VOLIVA.

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ZION CITY, ILLINOIS, SEPTEMBER 11, 1915

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By The General Overseer

Headquarters offices of the Christian
Catholic Apostolic Church in Zion,
Zion City, Illinois, U. S. A.
September 3, 1915.

J E S U S

"And thou shalt call His Name JESUS:
For He shall save His people from their sins."

JESUS was named before His incarnation.

HE came not to receive a Name, but to fulfil a Name,
and His mission to the world is set forth by the Name
JESUS, which means SAVIOR.

JESUS was not only sent by God the Father, but He
Himself willingly came, lived, loved, suffered, and died that
humanity might be saved from sin and all of its con-
sequences.

SIN is the transgression of God's law.

THE WAGES of sin is death.

ALL have sinned.

AS THE MISSION of Jesus the Christ was to save the
people from their sins, just so the mission of one and all
who have been saved from their sins is to get others, in like
manner, saved.

THE LIFE of every child of God is simply the life of
Jesus the Christ in miniature—for He was "God manifest
in the flesh."

AS HIS WORK on behalf of humanity began with SELF-
DENIAL, so must we deny ourselves, take up our Cross,
and follow Him.

ANY STUDY of the life of Jesus which does not begin
with His preexistence, is incomplete, and is certain to dis-
appoint the student, no matter how earnest and sincere he
may be.

"IN THE BEGINNING was the Word."

A word is a sign of an idea, or an idea conveyed by means of words.

JESUS THE CHRIST was the highest and most complete expression of God's ideas concerning mankind.

HE HIMSELF said, "Before Abraham was, I am."

IN THE SUPREME prayer of His earthly career He prayed:

"And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was."

THE PRAYERFUL STUDY of the following verses will revolutionize, quicken, and deepen the spiritual life of every one who studies them:

"Let this mind be in you, which was also in Christ Jesus:

"Who, being in the form of God, thought it not robbery to be equal with God:

"But made Himself of no reputation, and took upon Him the form of a Servant, and was made in the likeness of men:

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

"Wherefore God also hath highly exalted Him, and given Him a Name which is above every name:

"That at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:5-11.

EVERY GOOD and every perfect gift comes from God; and Jesus the Christ, His Only Begotten Son, the Gift of His love, was the Greatest of all His gifts to the children of men.

SELF-DENIAL was the beginning of the Plan of Salvation.

JESUS was in the Form of God, but He did not look upon equality with God as a thing to be grasped and held on to.

IN THE FORM of God.

HE MADE HIMSELF of no reputation.

HE LAID IT ALL down for humanity's sake.

HE CAME, toiled, suffered, and died, and then took it all up again; for it is written: "God also hath highly exalted Him, and given Him a Name which is above every name."

WHAT a Wonderful Example!

HE TOOK upon Him the Form of a Servant.

HE WAS MADE in the likeness of men.

HE HUMBLD Himself.

HE BECAME OBEDIENT unto death—even the death of the Cross.

THE FIRST STEP in His self-denial, condescension, and humiliation was from the Form of God to the Form of a Servant.

WHO can measure the distance?

Who can give an illustration that would be anything like adequate?

The stepping down of a king or a queen from a magnificent palace into a miserable hovel would be as nothing compared with the self-denial of Jesus.

LET US imbibe His Spirit.

LET US walk in His footsteps.

LET US suffer with Him; then we shall be permitted to reign with Him.

ALL GOOD LAWS are the laws of God, and the laws of THE KINGDOM OF GOD should be learned and obeyed by every person who desires to inherit the blessings promised to the obedient.

THE POOR IN SPIRIT—their is THE KINGDOM OF HEAVEN.

THE MOURNERS—they shall be comforted.

THE MEEK—they shall inherit the earth.

THOSE HUNGRY AND THIRSTY after righteousness—they shall be filled.

THE MERCIFUL—they shall obtain mercy.

THE PURE IN HEART—they shall see God.

THE PEACEMAKERS—they shall be called children of God.

THE PERSECUTED for righteousness' sake—their is THE KINGDOM OF HEAVEN.

THE REVILED, the persecuted, and all falsely accused of evil—great is their reward in Heaven.

"HE WHO findeth his life shall lose it: and he who loseth his life for My sake shall find it."—Matthew 10:39.

"EXCEPT a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12:24.

"HE WHO SOWETH to his flesh shall of the flesh reap corruption; but he who soweth to the Spirit shall of the Spirit reap life everlasting."—Galatians 6:8.

HE WHO OVERCOMETH shall sit with Christ on His Throne.

All would like to receive the crown, but few are willing to take part in the battle.

JESUS has set the example. Let one and all follow Him.

HE DENIED HIMSELF.

HE HUMBLLED HIMSELF.

HE LIVED for others.

ZION BELIEVES that Jesus Christ is "THE SAME YESTERDAY, TODAY, AND FOREVER"—the same Savior, the same Healer, the same Cleanser, the same Keeper.

LET ZION everywhere be wide awake, and go forward!

THE SIN-STRICKEN are on every hand.
The disease-smitten are everywhere about us.
The sick, sorrowing, troubled, and distressed appeal to us for help.

ZION must be practical!

THEORETICAL RELIGION talks.
Practical religion ACTS.

THEORETICAL RELIGION simply theorizes.
Practical religion DEMONSTRATES.

WATCH YE, THEREFORE, AND PRAY ALWAYS!

TITHING

Tithing in the Patriarchal Age

"And he (Abram) gave him (Melchizedek, as God's High Priest) a tenth of all."—Genesis 14:20.

"Of all that Thou shalt give me I will surely give the tenth unto Thee."—Genesis 28:22.

Tithing in the Mosaic Dispensation

"All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah."—Leviticus 27:30.

Tithing in the Reign of Solomon

"Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine."
Proverbs 3:9, 10.

Tithing Under the Prophets

"Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse: for ye rob Me, even this whole nation. BRING YE THE WHOLE TITHE INTO THE STOREHOUSE."—Malachi 3:8, 9, 10.

Tithing in the Christian Dispensation

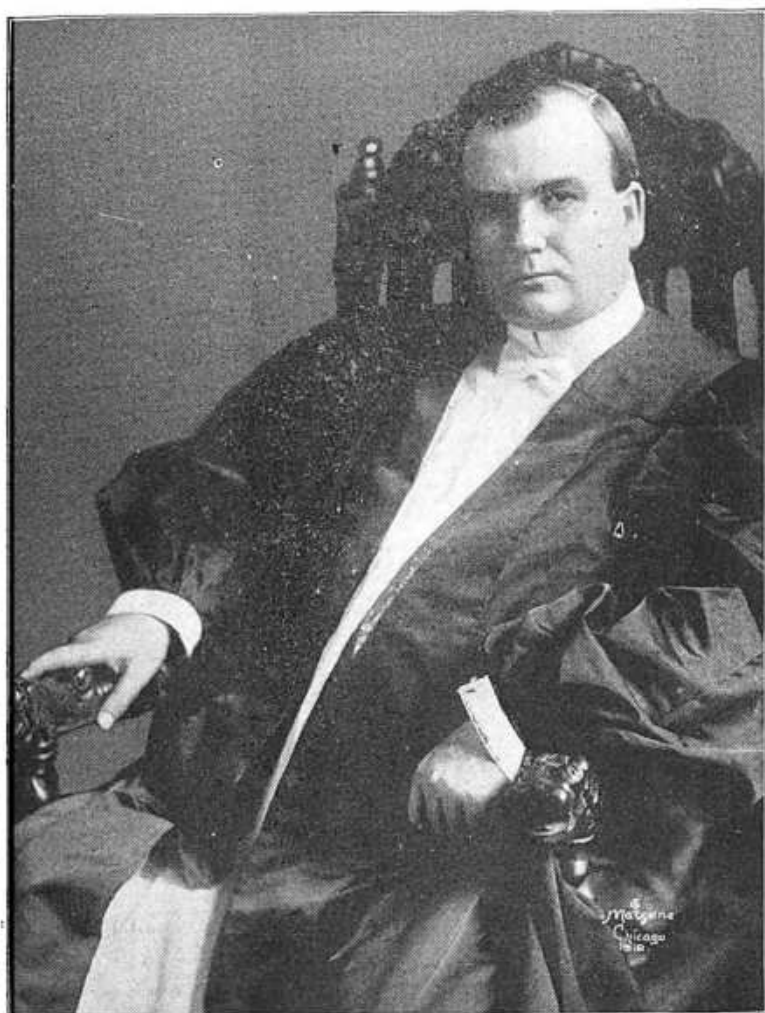
"To whom (Melchizedek) also Abraham divided a tenth part of all."—Hebrews 7:2.

"Thou (Christ) art a Priest forever after the order of Melchizedek."—Hebrews 7:17.

"Here men that die receive tithes, but there one of whom it is witnessed that He liveth."—Hebrews 7:8.

"Ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to have left the other undone."—Matthew 23:23.

ZION IN CHICAGO



Wilbur Glenn VOLIVA

General Overseer of the Christian
Catholic Apostolic Church in Zion

WILL DELIVER, GOD WILLING,
ADDRESSES

IN

Central Zion Tabernacle

(2527-2535 Michigan Avenue, East Side)

CHICAGO

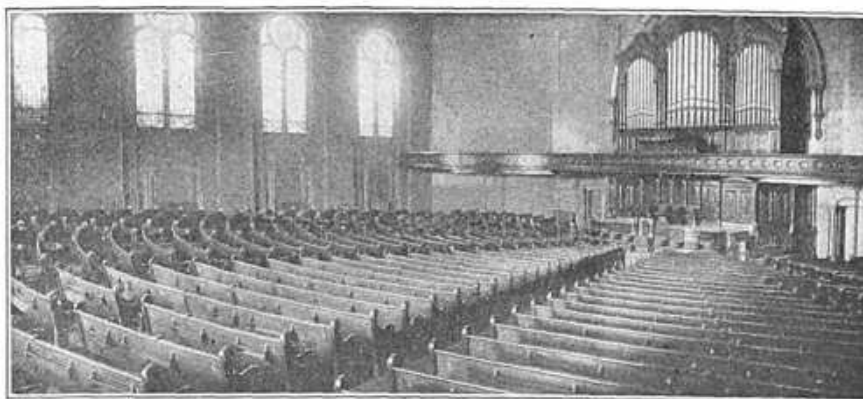
At 3:00 P. M. on the following dates:

Lord's Day,	-	-	-	October 3, 1915
Lord's Day,	-	-	-	October 10, 1915
Lord's Day,	-	-	-	October 17, 1915
Lord's Day,	-	-	-	October 24, 1915
Lord's Day,	-	-	-	October 31, 1915
Lord's Day,	-	-	-	November 7, 1915
Lord's Day,	-	-	-	November 14, 1915
Lord's Day,	-	-	-	November 21, 1915
Lord's Day,	-	-	-	November 28, 1915
Lord's Day,	-	-	-	December 5, 1915
Lord's Day,	-	-	-	December 12, 1915
Lord's Day,	-	-	-	December 19, 1915

Special Meetings for the Sick

The General Overseer will hold special Meetings for teaching and prayer with the sick, at 3:00 p. m. on the following dates:

Tuesday,	-	-	-	-	October 5, 1915
Tuesday,	-	-	-	-	October 12, 1915
Tuesday,	-	-	-	-	October 19, 1915
Tuesday,	-	-	-	-	October 26, 1915
Tuesday,	-	-	-	-	November 2, 1915
Tuesday,	-	-	-	-	November 9, 1915
Tuesday,	-	-	-	-	November 16, 1915
Tuesday,	-	-	-	-	November 23, 1915
Tuesday,	-	-	-	-	November 30, 1915
Tuesday,	-	-	-	-	December 7, 1915
Tuesday,	-	-	-	-	December 14, 1915
Tuesday,	-	-	-	-	December 21, 1915



INTERIOR OF CHICAGO TABERNACLE

ALL WELCOME

Free-will Offerings Only Received.

ALL SEATS FREE

"CHRIST IS ALL AND IN ALL"

Wilbur Glenn Voliva

General Overseer of the Christian Catholic Apostolic Church in Zion.

Zion's Fifteenth Feast of Tabernacles

Report of the Divine Healing Service held in Shiloh Tabernacle, Zion City, Illinois, conducted by Apostle Wm. S. Peckham, Apostle in the Christian Catholic Apostolic Church in Zion, Tuesday Morning, July 13, 1915.

Reported by G. L. Marshall

APOSTLE PECKHAM: Let us draw near to God in the use of hymn No. 660—"Saviour, Like a Shepherd Lead Us."

Jesus is the Way!

There is only one Way!

Divine Healing, as Doctor Dowie taught us, is not a method, it is not something we can work out, but it is JESUS THE CHRIST! He is the WAY!

Saviour, like a shepherd lead us,
Much we need Thy tend'rest care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare.
Blessed Jesus, Blessed Jesus,
Thou hast bought us, Thine we are.

We are Thine, do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray.
Blessed Jesus, Blessed Jesus,
Hear, O hear us, when we pray.

Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free.
Blessed Jesus, Blessed Jesus,
We will early turn to Thee.

Let us sing hymn No. 583—

What a Friend we have in Jesus,
All our sins and griefs to bear;

You know, in the Word of God the word "griefs" should be translated "sicknesses." (See Isa. 53:4) So let us keep that in mind as we sing this precious hymn.

What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

Are we weak and heavy-laden,
Cumbered with a load of care?
Precious Saviour, still our Refuge,—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms He'll take and shield thee,
Thou wilt find a solace there.

Let us pray!

O God our Heavenly Father, we thank Thee that we are Thy children. We thank Thee that Jesus is our Elder Brother, our Saviour, our Healer. We thank Thee that the Holy Spirit is our

Comforter, our Teacher, our Guide; and that He is ever with us in mighty power.

We pray Thee to bless, this morning, this waiting company. Help them to look to Thee, and to Jesus, the Mighty One Who is able to deliver.

We thank Thee, O God, for the works that have been wrought, for the prayers that have been heard and answered, for the many who have been saved and healed and cleansed and blessed and who are now being kept by the power of God divine.

We ask Thee this morning to be here, as of old the presence of the Lord was there, to heal. We ask Thy blessing to rest upon Thy Word, that it may come to us with new power, with new freshness; and may we lay hold of these promises and make them ours, that we may be able to take Jesus at His word and that we may carry this day within our bosoms a deep and an abiding consciousness of His presence.

We thank Thee, O God, that Thou art with us; that Thou art making us stronger day by day; that as we look into the future we can see that this people shall indeed be strong, mighty, powerful, in the hands of God. Cleanse us in spirit, in soul, and in body, and let Thy work be done this hour. All those who have been seeking Thee for years, help them this morning to be done with seeking and to FIND the Lord and to receive His power into their lives.

We praise Thee for the testimonies of Thy saving health and cleansing power. We thank Thee, O God, for this Feast of Tabernacles, for the streams of Life that are flowing; and we pray that this morning Thou wilt come in still greater power into our lives, and that from day to day, until when we reach the last great day of the Feast we shall know that Christ is within us a Well of Water, springing up unto Eternal Life—life for spirit, life for soul, life for body. Oh, we pray for Christ Jesus to be in us a Well of Water, and that the Holy Spirit may cleanse us and sanctify us and lead us on to greater things in the Kingdom of God.

Oh, we praise Thee, our Father, for Zion and for its full Gospel; for the blessed hope we have of the Coming Christ Who shall reign. Let Him reign in our hearts, let Him reign in this City, let Him be crowned King of kings in our own lives; and then we know we shall some day crown Him King as never before, and Thou wilt exalt Him and put upon His head the Crown, as Thou hast put within His hand the Scepter.

O God, we pray that Thy Holy Spirit this morning may quicken us. May that Spirit which raised up Jesus from the dead dwell within our bodies—not hereafter, not at the time of the resurrection, but at this hour. O God, may we be quickened by that Spirit which shall finally quicken us in the resurrection.

Help us, our Father, to unfold Thy Word. Take us, O God, and make us strong to speak for Thee; and may this people hear the voice of God and may the words of Thy Holy Book come with new power into every life; for Thou hast said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Oh, we praise Thee for Thy love; for the Way Thou hast provided—for the Christ, Who is the Way, the Truth and the Life. Lead us to the Father, through the Way. Help us to find that Way this morning, and to seek, not for our healing, but for the Healer.

Hear us, O God, and bless us each as we have need. May we seek Thee aright; may we seek Thee in Thy fullness; and may we receive Thee, O God, as we have never done before. Manifest Thyself unto us as Thou dost not unto the world.

Hear us and bless us this hour, and we know we shall receive that for which we ask and pray. In Jesus' Name and for His sake; Amen.

ADDRESS

APOSTLE PECKHAM: I wish to read three verses of Scripture to you this morning—three verses that came to me just before the meeting:

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matthew 9:36)

"And Jesus went forth, and saw a great multitude and was moved with compassion toward them, and He healed their sick." (Matthew 14:14)

"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant,

"Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever." Amen. (Hebrews 13:20, 21.

Beloved friends, how can we tell the story of Jesus and His love! How can we tell of His great compassion and of His power to save and heal! It would take all Eternity to tell the story in all its fulness.

This morning, in song and in Scripture, we have brought before you the Blessed Christ, the Shepherd of the sheep. God's people are without shepherds outside of ZION today, and they are wandering upon the mountains and in the deserts and they have no one to feed them; for in this day there is a great famine in the land—a far greater famine than the one in Poland or in the cities and towns that have been over run by the hosts of war—a famine of the Word of God!

Divine Healing is the Children's Bread

Divine Healing is for God's chosen people, for the sheep; and this morning I might ask you each one: Are you a child of God? Are you one of His sheep? If so, then the Shepherd will attend you—cleanse you, feed you, care for you—do all these things for you. But if you are a goat, if you do not know that you are a child of God, then the thing to do this morning is not to seek for your healing, but to seek the HEALER!—particularly those of you who have never yet experienced the "new birth."

Oh, that God this morning may help you to see that Divine Healing is the CHILDREN'S BREAD; that it is for the sheep of His pasture; and that if we expect to get anything from God we must be *right* with Him!

What is it that makes sickness?

It is sin, is it not?

The transgression of God's law!

It is written in the Book, written in your own being, written in the great world about us—God's wonderful law.

Transgression!

Sin is the transgression of the law.

This morning is there one of us who can say we have not transgressed the law of our God? Can we say, with the Apostle Paul and with the young ruler who came and knelt at the feet of Jesus, "All these have I kept from my youth up?" Can we say we have kept the law?

No!

No man can keep it in his own strength. We must seek for the New and the Living Way, in order that we may be redeemed from sin and from sickness.

Jesus came to save sinners. Jesus came, moved with great compassion, to heal the sick and to make them strong and well.

As we read in that last verse, we shall be healed for this purpose: that we may work for God; that we may glorify Him; that we may go out to rescue the perishing and carry the Glad Tidings.

We cannot be selfish in this thing, you know. We cannot want our healing for our own satisfaction. I have in mind one for whom I have been praying, and I am satisfied that if she had received her healing in the beginning she might have been worldly, careless, indifferent, and neglectful. God saw He could not trust her with her healing, so she has had to wait. She has had victory here, and victory there, but no real perfect victory.

Can God Trust us? as Equally Important a Question as the one, Can we Trust God?

God has perfect and wonderful healing for every child of His. His children have no right to be weak.

Can God trust you this morning with your healing?

What would you do with it if you had it?

Would you use your strength for God and in the mighty work of ZION?

God knows; I do not.

I will tell you one thing, I do not like to pray for people again and again and not see victory. Although we are taught to importune and keep at it, and we do not dare do anything else, as I read the healings in the New Testament you should get your healing at once, and get it *immediately*.

I desire to praise God this morning for the wonderful heal-

ing He has given me. I was stricken down by the assassin, left for dead, and hovered between life and death for weeks. I was left with a heart that, up to this time, has not been able to stand any very great strain; and although God healed me, and took away all pain and throbbing and thumping, yet the endurance was not there. But I thank God that not only the healing, but the endurance has come, and I can now stand upon ZION's platform and speak for two hours, and come out stronger at the close than when I began. Again and again has this been repeated as I have spoken in the City of Minneapolis; and God can restore our life and our strength and make us stronger than ever.

I remember when I prayed for that dear sister who stood before you this morning, and anointed her with oil in the Name of the Lord and told her that Jesus was coming soon and that if she were faithful she ought to live until He came. There was power in the thought, and God came in power and raised her up; and what a blessing she was to us this morning!

I know that from week to week and from month to month, the prayers of Sister Whiteman and others like her have upheld me, have upheld the General Overseer, and have upheld the workers who have gone forth from ZION. That is all she can do. She is nearing the close of her life. She has been a Godly woman all these years, she knows God, she communes with God, she is in touch with God hour by hour and day by day, and I would rather have the prayers of such a woman than to have the wealth of the world.

Now, let me tell you something. If you withhold from God, He will withhold from you. Not that He wants to, but that is the law; and you cannot get around it. It is one of God's eternal laws, and God is not going to stop His universe and change laws, just for you and for me.

God's Promise to Take All Sickness Away from His Faithful People

Some of you can do many things to help ZION, and I will tell you, if you want something from God, you must give something to Him—if it is nothing more than praise.

Oh, if you are withholding that which in the hands of our leader might be able to transform this City and make it the most beautiful spot on earth—that which might be able to set our leader free and cut him loose to go forth on his great mission to all the earth, then, my brothers and sisters, do not come this morning and ask for prayer for your healing.

You must get right!

You must do your part—for you have a part and God is not going to do it. God is not going to do our part, He wants His people to share in the joy and the glory and to go forward with Him.

Co-laborers with God!

We all have a part in this thing. It is not all for God to do or for the General Overseer to do. You have a part and I have a part.

Are we doing our part?

Now then, we will seek God this morning for all He has for us. We have the precious promise in His Word that if we will listen to His voice and do that which is right in His sight and keep His commandments, that He will not suffer disease to be brought upon us, as He suffered it to be brought upon the Egyptians; and He says "*I am the Lord Who healeth thee.*"

Praise His Name!

In another place God's Word says:

"And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I WILL TAKE SICKNESS AWAY FROM THE MIDST OF THEE." (Exodus 23:25)

Praise God!

Oh, the precious Name of Jesus, by which we come to the Father!

The Kind and Gentle Shepherd is the same today, and as He looks down upon this multitude of faces before me this morning He has the same compassion and the same love; and He has the same *power*, for the power of God is just the same today.

A Full Consecration Needed to Obtain God's Choicest Blessings

God is willing to do all things for us if we will only seek Him with the whole heart, if we will only meet the conditions, if we will only get to the place where He can do something for us.

You know, God cannot do some things. God cannot do some things for you, my brother, my sister, because you have not reached the proper place.

As I said in the beginning, the thing for some to do is to seek Jesus the Christ as the SAVIOR and get their sins blotted out, know that they are right with God, get into the fold and be sheep of HIS pasture. Then the Shepherd will take care of you.

Oh, how wonderful that God, in His infinite love and mercy, has provided a Way for us! The Way, Christ Jesus! There is no other way! Seek Him! Seek Him! Keep close to the Shepherd Who guards the sheep. There is no other way.

I thank God that this truth was brought to me when in the midst of the old churches. At that time I did not know Jesus Christ as the Healer, the Compassionate One. I knew Him only as a Savior, and not a very great Savior, either.

Some people have a very small Savior, and a very small God, especially in the churches; but even some in Zion have a very small God—at least, they make Him so; for they do not enthrone Him in their hearts as they should. There are other idols there, perhaps.

Now, if there is an idol in any heart, it has to be gotten out, I do not care what it is. Money is not the only idol. Some make idols of their sons and daughters, and husbands and wives, and they choose between them and Christ.

I tell you, if there are idols in your heart, get them out! Get God and Christ enthroned in your heart—"Christ in you, the HOPE OF GLORY." Then you will have power, then you will have cleansing, then you will have every blessing you need for spirit, for soul and for body; for, praise Jehovah, that is the GREAT SALVATION—redemption from sin, from sickness, from death and hell—covering all the needs of God's people.

Wonderful salvation!

This morning draw near to God, and as we pray you will receive the blessing for which you seek.

Get into touch with God!

Just as this light comes from the power house, so the power must come from the Throne of God straight to you.

There is no question about it!

There is nothing but a perfect faith that gets a perfect blessing. You know, in the Roman Catholic Church they say, "Low money low mass, high money high mass, no money no mass;" and, I will tell you, it is the same in spiritual things. A great faith gets great things from God, a little faith gets little things from God, and no faith gets nothing from God.

It is absolutely true!

A Living Faith in God Never Yields Short of Victory

"According to your faith be it unto you." (Matthew 9:29)

"And the prayer of faith shall save the sick, and the Lord shall raise him up;" (James 5:15)

Now, it is not Apostle Peckham who shall raise him up, nor anyone of these apostles, nor yet the General Overseer; but the LORD shall raise him up.

Get to God! Get into touch with Him! Realize that the officers are only the connecting links between you and God; they are only sent to help out your faith and to get you linked up with God. The power is there—it is God's; and if you are equal to it you can get to God yourself, right now as you sit in your seats.

There ought to be people healed as they sit in these seats this morning, through the power of the Spirit and through the Word of God.

My brothers and sisters, you do not need to wait, except to wait upon God. It is not necessary for you to wait for years to get the blessing God has for you.

Wait upon God!

The devil is the one who afflicts, is he not? The devil is the one who does the work. And Zion is engaged in a great fight against the devil and all his works—against the hosts of hell and all these lying demons who have come into ZION CITY. These demons will come and speak to you if you will listen to them, but you must turn away from them.

Zion fights all these things.

Of course, the devil is going to shoot some soldiers, and some are going to fall, some good ones, too. It is the devil's business to shoot the best officers on the field, if he can. He makes it a point to do that. But close up the ranks, and let us go forward, and we will fight him to a finish! We will go forward until this world knows God, until the people understand that the earth does not belong to the devil and that the people do not

belong to the devil, except as the people let the devil have them and put a mortgage on them.

We all belong to God! Every child here belongs to God, that is, by right of creation; but we can get out from under the hand of God, can we not? We can separate ourselves from God, can we not?

God is the Father of our Spirits, the Maker of our Bodies

Oh, if it were not for the devil and his works, what a beautiful world this would be, would it not? How glorious! I love to look at nature. Notwithstanding all the wrecks the devil has brought about, notwithstanding the fact that he has terribly marred things, nature is beautiful yet, is it not? And when the day comes that Christ is crowned King of kings, when the day comes that ZION is perfected, when the day comes that this old earth is brought under the rule of Christ and every enemy is put under His feet, what a beautiful world this will be!

Now, if this is to be a millennial movement we must have a people who are strong in spirit, strong in soul, and strong in body. We must have a REDEEMED people—redeemed from sin and sickness and all the powers of Satan.

My brothers and sisters, God is waiting to have that people, and He is GOING to have them! Will you and I be among them? Will each of us be there?

Decide it now!

Make your choice!

Say to God this morning, "I will be wholly Thine! I will love and serve Thee! I will surrender to Thee this morning, Lord, that I may glorify Thee in my spirit, in my soul, and in my body."

Then we shall have a company of people that our General Overseer can leave to go out to bring in others; we shall have a people before whom no power shall be able to stand, and a City which shall be indeed and in truth an holy city.

It is not God's will that we should be full of sin and full of sickness and full of the devil's works. Let us honor Him Who came anointed of God to destroy the works of the devil.

If you are conscious this morning that the devil has something in you, get it out by the power of the Spirit of God. Get it out! Otherwise it will be like the tares that Evangelist Minter spoke about this morning in that most helpful talk. Get it out, or it will choke you and make you unfit for THE KINGDOM OF GOD. The tares are going to be bound, you know.

Zion the Fold Where the Redeemed are Prepared as a Bride for the Coming Christ

I love this work because I believe the righteous shall be gathered, because I believe all of God's people shall be brought forth, and we shall discern between the righteous and the wicked. We can discern the difference in this City, if we have eyes to see. When this City is what it is destined to be under the leadership of God's prophet, then we shall see here something that the world has never seen.

This is the greatest of all the works that the rising sun has ever risen upon. Why, no one in this world has ever thought or conceived of anything like it since creation's dawn.

A people redeemed, made like unto Jesus, and following in the footsteps of our Lord!

Before the Feast closes, my brother, my sister, lay yourself and everything you possess, lay all your talents and your very life, upon the altar for God. That is the only kind of a people God can use in this world! That is the only kind of a people our General Overseer can organize for the fight of the ages; for upon us have come the ends of the Age.

My brothers and sisters, we are here by no accident. We are here by the appointment of Almighty God!

Oh, I do covet every one here for THE KINGDOM! You know, the crowning day is coming by-and-by—the crowning day for Jesus and the crowning day for each and every one here.

Let us crown Christ King! Let us at this time seek Him with all our hearts! If you will enthrone Him in your heart and let Him in your heart and let Him reign there, then I will not be worried about your final condition and you do not need to think about it. It will be as the General Overseer tells us about growing—we do not need to think about growing if we do the things that are right and conducive to growth. When we do the proper things we just grow, do we not? And it is so with your healing:

when you are where God wants you to be you will not need to think about your healing. You will never know you have a stomach, or lungs, or anything else; you will never think of them; you will be unconscious of them.

Be lost in God!

Lose yourselves in God and God's work!

That is the way to live!

If we lose our lives, we shall find them; but if we save them, we will lose them, will we not?

That is the law of **THE KINGDOM**!

Oh, these laws of **THE KINGDOM**—these life-giving laws!

Let us get to the place where we can get life from God, and get it abundantly. Abundantly! Do not live at a half-dying rate, get **ABUNDANT LIFE**! And you can get it if you will surrender to God and put yourself wholly in God's hands.

The Abundant Life Promised to Every True Child of God

I often think of that passage of Scripture: "For so an entrance shall be ministered unto you abundantly." I am afraid some will not know that abundant entrance.

The abundant life!

How few are bubbling over with physical life! And fewer still are bubbling over with spiritual life.

The power of God!

Let us seek Him, for He is the **WAY**! He is the One Who is able to bring us to God the Father. When we have found Him, then we have the life and the power and the blessing.

This morning I expect to see many of you healed. I do not know that all will be healed, that depends upon your heart, the condition of your life, what you are going to do with your healing, and many things.

I would like to see you all healed. I would like to see you all seek God this hour with truly penitent hearts, and say, "I will be wholly God's, and I will not keep back anything." If I can see you do that, I know what the result will be; for I have tested it and I know what I am talking about.

I know my God in His saving power, in His healing power, in His transforming power. I know what He did for me, and He can do it for you; for God is no Respector of persons. If you are His child, He loves you; for He loves all His children alike. He is not like earthly parents who favor one child above another, for God loves all His children alike, and His blessings are for each one. He knows no difference.

Of course, it would be natural for God, humanly speaking, to love the faithful ones the best, as Jesus loved John. I tell you, we can all get to that place if we will do the things Jesus wants us to do.

Will we do them?

Will you be healed? You can answer it yourself; I do not need to answer it for you.

I do not think I need to instruct you any further. You know the Way, you know the Gospel, and you know God's wonderful promises.

Are they yours?

Are they yours?

They are in the Book, and they may be in your head, but are they in your heart? Do you know that they are? That is the only way we can know. We do not know with our heads. Away with this knowledge business!

Of course, the Book says, "Without knowledge the people perish." But that is the knowledge of God; not the knowledge of this world, not the teachings of the seminaries and colleges. No! It is the wisdom of the Book, the wisdom of God, the knowledge that God gives. It is a gift, God gives it to us.

God the Giver of Every Good and Perfect Gift

Oh, that this morning we might all receive the words of God into our hearts, and get that knowledge which gives us understanding—that *faith* which gives us understanding; for it is by faith that we understand. We do not understand with our heads! What does it amount to, anyway, the wisdom of this world? It amounts to nothing!

Faith is the thing that counts!

Faith in God!

By faith we understand everything—how the world was made, and everything. By faith we understand. If you understand this morning, it is because you have faith, and if you have faith it is because you know God's Word; for "faith cometh by

hearing, and hearing by the Word of God." There is no other way to get faith, that I know of. There is no use to pray for faith. There is no more use to pray for faith than there is to pray for the gifts of the Holy Spirit. Not a bit!

Study the Word!

Hide it in your heart!

Feed upon it!

By faith we understand, and faith cometh by hearing. It is the same as growth, it comes unconsciously.

May God bless you all this morning!

We will sing the first stanza of the hymn—"Heavenly Father, Bless me now!"

Heavenly Father, bless me now;

At the cross of Christ I bow;

Take my guilt and grief away;

Hear and heal me now, I pray.

CHORUS.—

Bless me now, bless me now,

Heavenly Father, bless me now.

BENEDICTION

Beloved, abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who also will do it. May the grace of our Lord and Savior Jesus the Christ, the love of God the Father, the fellowship and communion of the Holy Spirit—One eternal and Triune God, be with you and in you and bless you now and for evermore; Amen.

Terrible Pains and Fever Healed in Answer to Prayer.

MONTICELLO, INDIANA, April 13, 1915.

Dear General Overseer:

PEACE TO THEE!

I want to praise God and wish to thank you for your prayers in my behalf during last week. I know that if God had not been merciful I would not be here to write to you.

On last Wednesday, I was working in the garden and every little while I would suffer with my heart. I would have to stop and rest, and I would offer a prayer. Each time I would go back to work. This continued nearly all day. I felt tired and retired early and fell asleep at once. I slept until about one o'clock when I awoke with the most terrible pains in the pit of my stomach and right through my body, between my shoulders, and with a dreadful fever. I tried to pray, but I could not, or at least I thought I could not. ***I suffered terribly until morning, when I arose, dressed and went downstairs. I took my Bible in my hands and asked God to let me open it to the lesson I needed, and this is what I read—Ezekiel 2:1-8. Then I realized that I had been neglecting the work that God had planned for me.

I could not seem to get within healing distance of our God. It seemed as if I was surrounded by demons. At last, I called you up on the telephone, and shortly after the fever left, but I did not get deliverance from the pain.

I sat up most of the night, because I could not lie down.

At last, I wrote a letter and confessed, and asked to be prayed for on Saturday at 9:00 p. m. and on Sunday at 9:00 a. m.

After this, I had a chill and Mr. Refrogle had an accident, whereby he nearly fell down stairs, and that threw me into hysterics. We had quite a time, but praises be to God the victory was won, although not entirely at that time, for I had a bad half night that night. However, on Sunday morning at 9:00 a. m., I shut myself in the room alone and stayed there until the victory was mine.

I praise God from the very depths of my soul that he has set my feet upon the solid Rock, Christ Jesus.

Yours in Jesus' Name,

(Signed) "MARTHA F. REFROGLE."

Subscribe For
Leaves of Healing

Praise, Prayer and Testimony Meeting

Report of Service Held During Zion's Fifteenth Feast of Tabernacles, in Shiloh Tabernacle, Zion City, Illinois, Monday Morning, July 12, 1915, Conducted by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion.

Reported by G. L. Marshall

Apostle Carey opened the meeting by announcing hymn No. 624—"Jesus Shall Reign."

Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

To Him shall endless prayer be made,
And praises throng to crown His head:
His Name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue,
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

Blessings abound where'er He reigns
The prisoner leaps to loose His chains:
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise, and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

Hymn No. 351 was then sung:

Oh, weary pilgrim, lift your head:
For joy cometh in the morning!
For God in His own Word hath said
That joy cometh in the morning!

CHORUS.—
Joy cometh in the morning!
Weeping may endure for a night;
But joy cometh in the morning!

Ye trembling saints, dismiss your fears:
For joy cometh in the morning!
Oh, weeping mourner, dry your tears:
For joy cometh in the morning!

Let every burdened soul look up:
For joy cometh in the morning!
And every trembling sinner hope:
For joy cometh in the morning!

Our God shall wipe all tears away:
For joy cometh in the morning!
Sorrow and sighing flee away:
For joy cometh in the morning!

GENERAL OVERSEER: Please sing hymn No. 719, and after we have sung this hymn there will be no further announcement of hymns. Singing is one of the surest indications of the spiritual condition of the people.

Tonight I want to make this a man's testimony meeting, and then another time we will have a testimony meeting for young people. The meeting this morning was a testimony meeting for women.

I pray that, as never before, God will baptize this people with the spirit of song. Prayer is one of the expressions of spiritual experiences. I do not know how you can express more your spiritual experiences in any other way than in song.

We had a wonderful meeting this morning, there was great freedom in Song, Praise, Prayer and Testimony. If you are going to testify during this Feast, get up tonight and improve the opportunity. I will give you brethren on the platform a little more liberty than the others, and you can take up five minutes or ten, but not more than ten, because we would be here till mid-

night. You have been out in the field, and you have many interesting experiences to tell.

Once more I desire to emphasize, that while this Feast is progressing nicely, to God's honor and glory, and I thank God for it, yet if we do not, in a far greater measure than ever before, translate our prayers and our testimonies and our songs into ACTION, God will be displeased.

This Feast ought to mean far more rapid progress in the building of ZION CITY, it ought to mean the sending out of more officers, it ought to mean the printing and the circulation of more literature,—then God will be well pleased.

May God baptize you with the spirit of praise!

You know, the Psalmist said, and I think we read it yesterday, "Praise waiteth for Thee, O God, in ZION."

May God baptize you with the spirit of song, and with the spirit of prayer! May God grant it!

Now, sing this hymn, "Nearer, my God, to Thee," and remember the promise of God, "Draw nigh to God, and He will draw nigh to you."

My brothers and sisters, shut the world outside tonight, get into communion with God, and let your experience just now be the richest and the most blessed of all your Christian life. May God grant it!

Sing this hymn from the deepest depths of your spirits.

Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me,
Still all my song shall be—
Nearer, my God, to Thee!
Nearer to Thee!

Though, like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be—
Nearer, my God to Thee!
Nearer to Thee!

There let the way appear,
Steps unto heaven;
All that Thou sendest me
In mercy given:
Angels to beckon me—
Nearer, my God to Thee!
Nearer to Thee!

Then with my waking thoughts,
Bright with Thy praise,
Out of my stony griefs,
Bethel I'll raise;
So by my woes to be—
Nearer, my God to Thee!
Nearer to Thee!

Or if, on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be—
Nearer, my God to Thee!
Nearer to Thee!

GENERAL OVERSEER: Let us have a moment of silent prayer. Let there be a seriousness born of God in the hearts of all, as you realize that you are facing the judgment day.

I would like to see some fathers and mothers here in travail for the birth of their sons and daughters. You cannot expect to get them converted until you shed a flood of tears over their sad and lost and undone condition.

You know, I cannot understand indifference, when loved ones are on the road to hell. If some one were to rush in here and announce that there were some children in a burning building, every man and woman here would instantly leap to their feet and make a bound for that door—some would become hysterical, and strong men would form a human ladder and risk their lives to rescue those children from death.

And yet, here are many parents who have children who are in the jaws of death—away from God.

Why, fathers and mothers, some of you have daughters who have not had a serious thought in the last ten years! They do not read the Bible, they do not pray, and yet you come here and sit here and never shed a tear for their salvation!

I cannot understand such indifference.

Here is your opportunity. May God bathe your cheeks in tears for your lost children! Then they will be converted and brought to God.

May God stir you all up tonight!

Those of you who are so fortunate as to have your whole household in the ark of safety, let your sympathies go out to some other family. See what you can do to bring others in. You have a responsibility.

Let some one speak or pray.

My brothers, this is your opportunity to witness for God.

EVANGELIST CUNNINGHAM: Almighty God, we come to Thee at this hour, to worship Thee in spirit and in truth. We ask Thee to look upon us in mercy, and to take us as we are and make us what we ought to be.

Father, we pray Thee now especially for every man, woman and child in this building. We pray Thee to bless those who know Thee. O God, may they know Thee in word and in truth. We pray that they shall be in earnest about the welfare and the salvation of those around and about them.

We pray Thee for the fathers and mothers in this building. Bless those who have children out of the ark of safety; and bless those who are responsible for the condition of their children this night.

We pray that the parents, the officers, the members, and the friends of ZION may live such lives before Thee and their fellow men, that they may be able to go to those who are traveling the downward road and put an arm of love about them and win them for Christ and His work.

O God, we pray for Thy blessing to rest upon us during this Feast of Tabernacles. May it be one great Feast from now on until the Feast of Tabernacles in 1916.

Father, we pray Thee to help us to do our duty. May we never sleep, a moment, may we never stop for rest, while there is one soul we can win for Thee.

I pray Thee, Father, to take me as I am and make me what I ought to be. Help me to be a man of God, one who can go out and win others for the Christ.

Father, put within this people the spirit of prayer, the spirit of song, the spirit of praise. Be around and about ZION this night. May we let our light so shine, that the whole world shall see our good works and glorify our Father Who art in Heaven.

All these blessings we ask in Jesus' Name and for His Sake; Amen.

WILLIAM VAN BALLEGOOYAN: I praise God tonight that I am still in the land of the living. Just three and one-half years ago I gave my heart to God, and these have been the happiest years of my life.

I have many relatives across the ocean who do not know my God. I pray very often for them that they may be drawn near to God, and I know that sometime my prayer will be answered. I have a father and mother there who do not know the same God that I serve, and they do not serve God the way I have learned to serve Him in ZION. They do not have the same teaching that I have. They are in the apostasy.

I praise God tonight for ZION.

I thank God that my eyes are open and that I see many wonderful things here in ZION.

Two years ago I came here to ZION CITY, intending to study ZION for five or six weeks, and then to go and visit my parents across the ocean; but I saw I was needed here more than there. I am thankful I did not go.

I thank God I have a part in the building of a KINGDOM OF

GOD CITY. My brothers and sisters, let us go forward to build this City!

I thank God for the wonderful street meetings we have had in the City of Chicago. They have been a great blessing to me.

I thank God, too, that I have had the opportunity of speaking a few words for my God on the street corners in Kenosha; and I hope and pray the Spirit of God will come upon others in ZION CITY, and that they will go with us on Saturday nights to this City.

My brothers and sisters you do not have to go far to find people who do not know of Christ. In the city of Kenosha, on Saturday night, they are just as wicked as they are in Chicago; and as we approach the end of the age things are getting worse.

I praise God for a strong voice and for a healthy body, and that He has delivered me from all the things of this world. I thank God for creating within me a desire to serve Him, and it is my purpose to go forward in the path I have chosen.

I thank God that He has opened my eyes to the fact that there is a LIVING God.

The first stanza of the hymn—"Rescue the Perishing" was then sung.

Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save.

CHORUS.—

Rescue the perishing,
Care for the dying;
Jesus is merciful.
Jesus will save.

DEACON MASON: I praise God this evening that He brought me out of the old, apostate, Methodist Church.

I was brought into ZION through a faithful mother who sought the light on God's Word and gave me the LEAVES OF HEALING. I came to ZION CITY shortly afterwards and, thank God, I have been here ever since.

I am now traveling on the road for ZION Office Supply, and it is a wonderful institution. I have the satisfaction of knowing I am working for God while I am on the road.

Many times before I go into an office I ask God to bless me there, and help me to be a blessing to those in the office; and many times I spend more time in telling about ZION, than I do in working for the Office Supply. But God always rewards me with good success, and I thank Him for it.

Just to show how we can always be of some help to others if we will: I was waiting for a train at a certain station one day, and I got into conversation with a lady who was sitting beside me. I found out that she had a little girl in a blind asylum, and she told me of her troubles. I began to tell her about ZION, and she was so interested in it. I told her I would send her some LEAVES, and I gave her some literature I had with me—I always carry some with me, because you can never tell when you will meet some one who is seeking the truth. We should always be ready to tell people of God's wonderful plan of Salvation, and Healing, and Holy Living.

MR. IRVING BRISON: I want to join my testimony to those who have gone before, and speak a word for God. I desire to express my thankfulness for ZION, and that I am permitted to attend another Feast of Tabernacles. I have had a small part in every one of them.

I thank God that He brought me into ZION in the first place, but I am still more thankful that He has kept me in ZION.

You know, when I was in the Methodist Church, I was a Christian one year and a backslider the next. God has kept me steadfast.

I praise His Name for it!

I pray that God will make me of some use in ZION.

MR. CHARLES WICKENS: (Chief Accountant of ZION Institutions and Industries). I do thank God I am here today. I thank God for this Feast of Tabernacles. It reminds me of the first Feast I ever attended, in 1902. I did not know exactly what ZION was at that time.

I thank God I am in ZION, and for the desire to be a better

man year by year. I thank God for His keeping power; and for the part I have in ZION's work.

I thank God also for bringing my daughter and my wife here. My daughter was healed of paralysis. I ask you to pray for our children.

I would like to say a word about how I was brought into ZION. I did not know much about ZION, having never heard Doctor Dowie but once in the little "wooden hut."

I was on my way from Chicago to Milwaukee, when I met a man, and he said to me, "Oh, you don't want to stop at ZION CITY; there is no whisky and no tobacco there." I said, "That is the very place for me."

I came to ZION CITY in 1902, and got here early one morning. I spoke to a man, and he asked me, "Won't you come up to the prayer meeting?" Well, I went upstairs with him, where they were having morning worship for the coworkers and I felt like I wanted to get back to God.

I spoke to an Elder, and I said, "I want to get back to God."

He said, "Say you WILL get back to God."

I said, "I WILL get back to God."

I had no place to sleep that night. The first place I slept in, in ZION CITY, was in an old building on the hay. But I wanted to stay in ZION CITY.

Finally they put me to work digging trees near the Administration Building, and then I worked on the Administration Building. Nobody knew what my line of work was. But it was not long until they found out that I was an accountant, and then I helped to put things in order under Doctor Dowie.

Several years later, after our present General Overseer took charge here, I was living in Chicago, and I noticed in one of the Saturday newspapers an advertisement to the effect that Overseer Voliva was going to speak in the Tabernacle in Chicago. My son said to me, "Are you going down to see your friend?"

I said, "Certainly."

I thought I would take a back seat so that no one would see me. But when I got there, there were dozens of people who knew me, and they took me right down in front. I saw Deacon Clendine, and many others whom I knew, and I considered that the hand of God, because it was the means of my coming back to ZION CITY and ZION.

Thank God I am in ZION today!

God has done so much for me, not only spiritually, but physically. I can remember the time when, if I had fifty dollars in my pocket, it would be gone almost immediately. I thank God for all His blessings!

ELDER HUSTON: "Blow ye the trumpet in ZION, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."—Joel 2:1, 2

It is delightful to speak in this place, after having spoken in the open air for years, sometimes the year round.

I thank God for a good voice. When we used to have the meetings down at Tabernacle No. 2, I was told once that they heard me up at Winthrop Harbor. Another time when I was preaching down there, a lady told me she heard me clear up here at the Tabernacle, and she told me what I was talking about.

I praise God for good lungs, for good teeth, and for a good stomach. I would not change places with a multi-millionaire. I have one suit, of clothes, and that is all one can wear at a time; and I have a bed to sleep on, and enough to eat.

I have not always been as well and healthy as I am today. At one time my lungs were not good; I had asthma, until I could shoo the chickens off the back porch. Praise God He has healed me!

However, this is not what I started to say. Many thoughts have been revolving in my mind as this meeting has progressed, and I have been thinking that you people who live in ZION CITY little realize the wickedness there is in the world today.

The other day in Minneapolis a nicely dressed and splendid looking woman came to our house, weeping and crying, and saying, "My husband threatens to take his life! He has been sick a long time, with kidney trouble, and they tell him he cannot get well; and so he is going to take his life with slow poison."

She said, "I told my husband that they would hang me; they would think I had killed him and they would hang me."

"Well," he told her, "I will leave a note, and tell them I did it."

Oh, how sad!

How sad!

Well, we prayed with her, and we prayed for that man.

We prayed with her, and she went away. Later she told my wife that that prayer was a blessing to her. They were Roman Catholics, and one afternoon we called on them. We told them of God and of Jesus Christ, and of what He had done for us; how He delivered us from sin when we had wandered far away from God; and how He had wonderfully healed us.

I had been suffering with heart trouble for twenty nine years. When we first received Doctor Dowie's messages, we read them, and they were a great blessing to us. That night, while praying to God to heal me of this trouble, I felt like an electric current was about my heart, and God healed me.

Then we told them of the wonderful healing of our little girl. She was cross-eyed. The doctor said nothing could be done; that when she arrived at the age of six or seven it might get better, and it might get worse. I said that God did not want children cross-eyed, and He made that eye straight. She is here tonight, and it rejoiced my heart to hear her testify this morning.

I was glad to hear Brother Ballegooyan speak, and it rejoices my heart that his brother is holding five street meetings every week in New York City.

Thank God for street meetings!

I tell you, the work of our Lord, much of it, was done out in the open. You will recall the many wayside incidents. The Sermon on the Mount was delivered to the people on the side of the mountain. It was while the Savior talked with the people as He journeyed toward the home of the young ruler, that the woman who was diseased with an issue of blood touched the hem of His garment and was perfectly healed, and a testimony meeting was held.

Praise God that our former leader was a believer in street meetings. He was converted in a street meeting. Perhaps you did not know that he used to sing in the meetings. Rev. Wright used to preach in the streets, and he would say, "Johnnie, come here!" And he would put him upon his pulpit, and say, "Now sing, Johnnie." And Johnnie would stand there before great crowds and sing. God was preparing him for future work, and here we see the results in this great movement which he has established in these latter days, when wickedness is running riot and when all the nations are far from God.

I pray for ZION CITY day by day. I never realized my love for this people so much as I have during this Feast of Tabernacles. I tell you, ZION people look good to me.

I remember meeting a very, very homely man once, but as I learned to know him, and found out how he loved God, and as I watched him read his Bible, he came to look good to me—he looked nice to me.

And so I praise God for this people. You have been saved and healed and brought from many different places into ZION.

I praise God for the meetings that have been held in Chicago. Had it not been for the street meetings that were held there Brother Ballegooyan would not be here today; and others would not be here.

As we have preached in the streets of Minneapolis I have seen the people moved upon by the Spirit of God. I remember one old soldier up there, with his crutch, and with his blue coat and brass buttons, and the tears streaming down his face.

It reminded me of my brother who fought in the Civil war; and when those soldiers would hear the call from Grant, "Prepare for battle!" they would hear the clicking of the bayonets and the tramping of many feet, and they would go forth to give their lives for their country.

The General Overseer spoke to you about the spirit of song. Battles have been won by song, and by the band, and by the cheers of the people.

Once when an army was nearly cut down by shot and shell, when they were nearly swept away, they sent up cheer after cheer, and the band and the buglers played, and the enemy said, "They must be getting recruits, and we better get away while we have a chance." And they fled before the few people who were left.

I remember receiving a request, one time, to come and pray

for a poor man who had dropsy. When I called I found him in a terrible condition. He had tried doctors, he had tried drugs, he had tried Christian Science, and when I called he had gone back to drugs.

I said, "My friend, will you give up these things?"

He said, "Yes."

I said, "You must read the Bible first, and the LEAVES OF HEALING next."

He said, "I will do what you tell me."

I went to see him many times, and one day when I called, while he was still very sick—his legs were like telephone poles, and about as hard—we sang and sang and sang praises to God; and I saw the tears running down his face. Then I prayed with him and went home.

In a few days I went to see him again, and the lady of the house said, "He has gone across the city. God has healed him." She said, "He is a little man now, instead of a big man."

Later I called at the house again, and I found that he had gone back to work for the Illinois Central, where he had worked for twenty years. When I inquired as to whether he kept saved, the lady said, "Keeps saved?—why, he never forgets his Bible!"

Now, in Minneapolis we find many Christian Scientists, and they do not know what the Christian religion is! They do not know what the *full Gospel* is! They are deceived by the devil.

One lady called me up and wanted me to come over and pray for her daughter. Apostle Peckham and I went to see her, and we taught her and prayed with her. She had tuberculosis of the lungs, and, while we talked to her and prayed for her, she seemed to make no headway. I tried to find out why.

Her mother told me she had been an actress in the theater, and she told me that she had traveled all over as a singer and a dancer.

I said, "You want God to heal you, but I cannot pray for you until you promise God, and vow to God, that you will never darken the door of the theater again." She and her mother both promised.

Then we found other things. She told me that she was trying to get a divorce from her husband, who was away from her; that she was engaged to marry another man as soon as she obtained the divorce.

I said to her, "You want God to heal you, do you not? But you will never get any healing until you make all these things right; for you are a sinner in the sight of God!"

Well, presently they did not want us to come any more; we were making things pretty warm for them. They said to me, "Why, we thought we were Christians!" And I said, "Well, you are a long ways from it! What would you think of me if I acted like that?"

The girl 'phoned me a short time after that, and she said, "I am taking another treatment now,"—which was as much as to say, "You do not need to come any more." I treated them kindly, and I said, "What kind of a treatment are you taking!"

"A kind of a smoke treatment," she said.

Who ever heard of such a thing!

When we were boys and used to hunt in the woods, when we would tree animals we would smoke them out; but you cannot smoke the devil out! Why, he likes smoke, and he likes fire and brimstone! That is the reason he is to be found around saloons.

Smoke the devil out!

Who ever heard of such a thing!

Oh, the world needs ZION! Yes, the world needs ZION! We must get the people on fire. Let us pray day and night that this entire people shall be thoroughly awakened. Then we will do a great work for God.

Pray for me!

Pray for others!

A few weeks ago, in Minneapolis, there was a ministerial conference at the Auditorium. I went by there one day, and the street was full of preachers, and there were clouds of smoke going up like clouds of smoke from hell.

To think of such men calling themselves ministers of the Gospel!

I tell you, I wished for a good, red-hot tobacco tract just then. I felt like giving it to them straight! I took the message we had, and the Church announcement, and laid them down on the stand by their Bibles. They had a large tent across the street, where they ate their meals, and I handed the literature to some of the preachers who were standing around outside—most

of them smoking. And then the papers would come out with column after column about the wonderful (?) conference that was being held.

Ah, I think hell is pleased with such as that.

Minneapolis is a beautiful City—the most beautiful City I have visited; and I have visited thousands upon thousands during my thirty years of travel. But I will tell you, the beauty of that City will not save them! The City is full of hell! I have been told that women who have gone to work in those fine stores up there could hardly work the week out, because they were insulted by black-hearted demons. No wonder some of these large establishments are going to the wall!

I am praying that God will smash that City; and when the General Overseer goes up there I hope he will stir it from center to circumference!

The so-called ministers up there are trying to engage "Billy" Sunday.

Oh, think of it!

Why don't they send for Voliva?

Well, they do not need to send for Voliva, he will come without being sent for! I said to them, "You have never forgotten Dowie, and you will never forget Voliva!"

I am glad I am alive in these days!

I praise God for ZION.

I was quite a young man in 1889, which was the second year Doctor Dowie was in this Country. I had wandered away from the old Presbyterian Church, and finally got out of it entirely—became disgusted with their hypocrisy. ZION attracted me.

ZION's mission is to call the people out of all these churches, and get the people converted who want to be converted. There are many who do not want to be converted.

Why, when I have finished speaking on the street corners in Minneapolis, I have heard people say, "I am not interested in Heaven; I am not interested in Jesus the Christ."

May God have mercy upon their poor souls!

Oh, we are crying to God for that City, and we want you to remember us in prayer.

ZION, be faithful!

Pray for us, and we will pray for you.

The hymn—"Wonderful Words of Life," was then sung:

Sing them over again to me,
Wonderful words of Life,
Let me more of their beauty see,
Wonderful words of Life.
Words of life and beauty,
Teach me faith and duty;
Beautiful words, wonderful words,
Wonderful words of life.

Christ, the blessed One gives to all
Wonderful words of Life,
Sinner, list to the loving call,
Wonderful words of Life.
All so freely given,
 wooing us to heaven,
Beautiful words, wonderful words,
Wonderful words of life.

Sweetly echo the Gospel call,
Wonderful words of Life,
Offer pardon and peace to all,
Wonderful words of life.
Jesus, only Savior,
Sanctify forever;
Beautiful words, wonderful words,
Wonderful words of life.

EVANGELIST GUY K. NEAL: It is not my intention to speak at any great length, friends, as the hour is getting late, but I feel that I must say a few words. I do not know that, like the Elder, I shall be heard in Winthrop Harbor, but I think I can be heard very easily in this building. I, too, thank God for a good pair of lungs, and I pray daily that He will give me the grace to use them for Him.

I tell you, in this disgusting age, men need to stand up boldly for God.

As you go into a city like Chicago, you cannot help being stirred to the very center of your being.

Let us put all on the altar for God, and for the building up of the only institution in this world that stands, in any great measure, for Righteousness.

I thank God for the little part I have in this work.

I feel very humble tonight. I do not feel at all worthy to

stand upon this platform. I am praying for God to keep me there; for I know that if ever I have any power, or if I am ever to be used in this world, it will be by keeping down. Doctor Dowie taught us very plainly that if a man would *ascend*, he must first descend.

I praise God for the truths of ZION. I say that this people have the truths to stir the world. What we need is people with enough of the Spirit of God and enough backbone to go out into this world and tell the people of God.

Oh, I tell you, my heart burns within me as I walk up and down the streets of this City and see the Goliaths standing on the corners defying ZION's God!

I want to say, it behooves you and me, as Christians, as professed followers of Jesus the Christ, to be willing to SUFFER. I know a little of what I am talking about, and I know it is clearly written in the Word of God, of Jesus the Christ Himself, the LIVING Christ:

"Though He were a Son, yet learned He obedience by THE THINGS WHICH HE SUFFERED." (Hebrews 5:8)

We are converted to suffer.

I hear a great deal about the self-sacrifices and the self-denials of the soldiers at this time; and when I look at this body of Christian people, who have such wonderful truths as we have, I pray that God will baptize us with the Spirit to go forward and give them to others. But they will never be delivered to the people, to any great extent, until we have SUFFERED. That is my opinion, and has been for a long time.

Jesus the Christ suffered.

Can you hear the voice of God calling to you tonight, "Come, and follow Me?"

"Where are You going, Thou Son of God? Is it to a place of pleasure?"

"No!"

"Is it to make money and hoard it up in this world?"

"No! Come and follow Me!"

And I want to tell you, He will lead you to the Garden.

He will lead you there, and He will say to you, "Here is the place where I suffered. Do you see those drops of blood? They came from the Son of God, and they were shed for YOU."

Are you baptized with that Spirit?

And then He will lead you on, saying, "Come, and follow me!"

"Where are You going now?"

"I am going to the CROSS."

"Yes, He will lead you to the CROSS!"

As the General Overseer said the other morning, in order to live, we must die. The grain of wheat must fall into the ground and die, before it can burst forth into resurrection glory.

Life!

If you are to be a blessing in this world, you must DIE TO SIN—to the things of this world. If you have property, if you have money, why do you hold them? Why do you hold them.

I thank God that the Spirit of God came upon me and led me to the place where I was willing to sacrifice. The Spirit said, "Are you willing?" And I had to answer one way or the other.

You must all make your decision!

I want to say, if you have a farm that you are not willing to put upon the altar, God takes no stock in you. God is seeking for men of ACTION, not of words.

Oh, it is easy, you know, when some one is conducting a Divine Healing meeting, to slip in and have some one lay their hands on you in prayer. But when you are healed, that is only the beginning. God has prepared you for a work.

I can see members in this audience who have been blessed through my instrumentality; and I do thank God for it. I often wonder how God can use me and make me a blessing to anyone. But I can see numbers in this room who were at death's door, here in ZION CITY, when God wonderfully raised them up, because I importuned and would not take no for an answer. You know it is true.

Right over there (indicating) sits my sister. A year ago last Christmas I received a telegram, asking me to come to Decatur right away. Her husband was a saloon-keeper, but he sent the telegram for me to come and pray.

When I reached there she was at death's door. There was a huge lump on her neck, which stuck straight out. I prayed for her, and inside of an hour you could not have told there was any-

thing the matter. Now she is scattering the ZION literature all over that city.

I could tell story after story of how God has blessed my work; and I tell it to the glory of God.

We have put out over ten thousand LEAVES OF HEALING since we have been in Chicago. The Chicago people know that I make a special effort to get the literature before the people.

I stand up boldly for the Word of God. I know that is the secret of success.

We read in James, the 1st chapter:

For if any be a hearer, and not a doer, he is like unto a man beholdeth his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (James 1:23-25)

May God help us to do his will!

We must fashion our lives according as we read, or else our reading is vain.

As I have been looking over this audience, I have been thinking that if we all had our lives and our all upon the altar for God, we could stir the world! There are enough of us here to do it!

The trouble is we are not *alive*!

As I told the people in Chicago yesterday, I said, "The masses of the people are going straight to hell, unless they change!" And so they are!

Now, I pray that God will stir us up!

I liked the spirit of the Elder's speech. I like life.

I ask you all to pray for me. I have given up all I had. I have a few humble rooms in the Tabernacle, and that is all. Many and many a time we have been down to our last cent, but I care nothing for that. I have been most happy when my pockets were empty.

Get that spirit, my friends! Get it while it is day! Put your lives upon the altar for God, and He will do a work through this organization that has never been done before. Do not let the General Overseer pour out his life, and you sit down there with the power to help in this great work in your pocket.

Listen! When we surround our table in the upper rooms of the Tabernacle, we sit on stool chairs, and worse than that; but I can see, through the eye of faith, the Son of God, sitting there at every meal, humble though they are. I see the Living Christ sitting at every meal, and I do not see the stool chairs at all.

Get the spirit, my friends, and it will revolutionize you.

If I should never see you again, let me say this to you: Arise! Be in earnest!

We read in God's Word: "There shall no man be able to stand before thee." Let us stand on it! Let us claim it! And if we kindle that kind of a flame, the enemies of ZION will flee seven ways. That is what we want! We want the Spirit of the Living God to be kindled here, so that the enemies of God will be afraid and will not dare to let Goliath walk up and down and defy God's God.

God has never changed!

I would like, during this Feast, to have some of those old hymns sung, such as "Go Forward, O ZION!" and "The Power of God is just the same Today."

May God bless you!

The congregation then joined in singing the chorus of the hymn—"Go Forward, O ZION!"

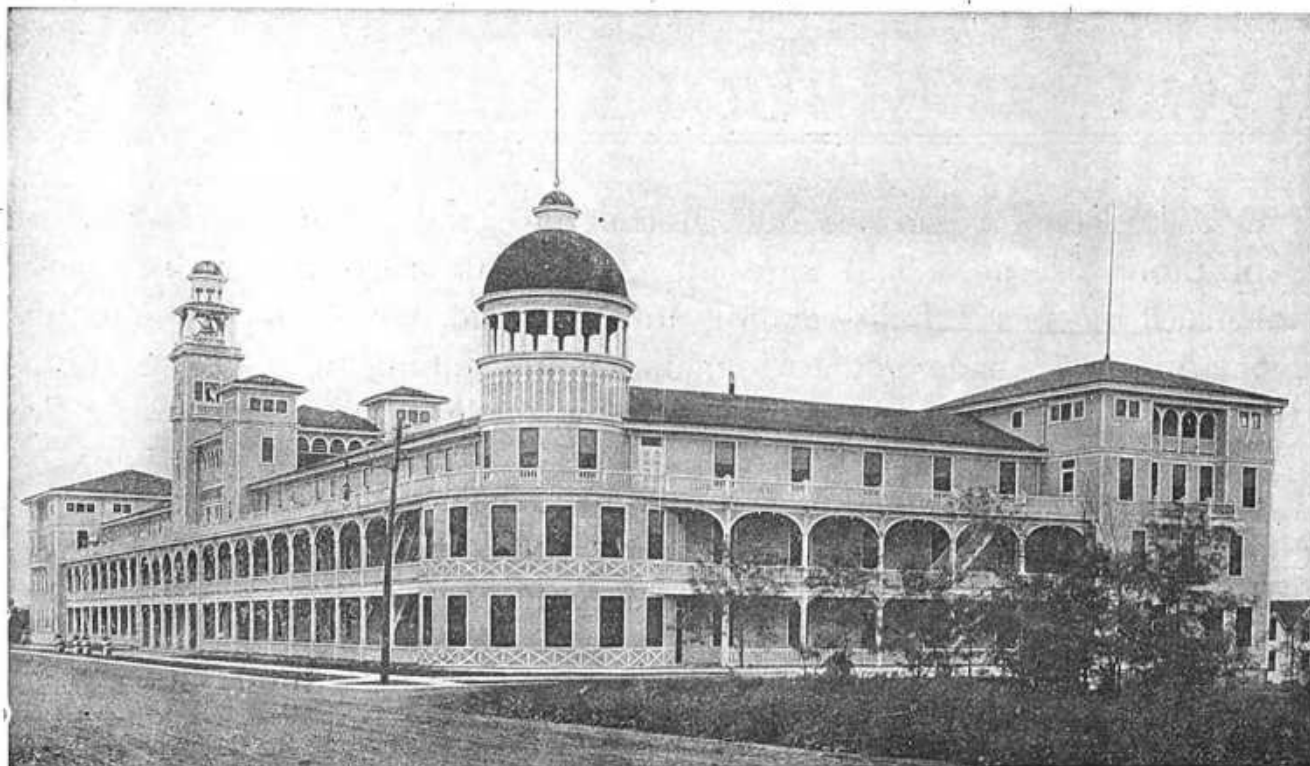
Go forward, O Zion,

Great shall be thy triumph when the King shall come.

ELDER TINDALL pronounced the BENEDICTION:

O God our Heavenly Father, we thank Thee that we are Thy children. We thank Thee that this is Thy house, and that Thou hast been with us, according to Thy Word, where Thou hast promised to meet with those who gather in Thy Name. We thank Thee for the blessings of this day, and we pray Thee to bless us as we go from this place. Bless the strangers who are within our midst, and we pray that this shall indeed be a feast unto each of us. And now may the blessing of God the Father, the fellowship and communion of the Holy Spirit be with you all, now and for evermore. Amen.

ZION HOME



... Rates ...

One Person in a Room
from \$1.00 to \$4.00
per Day

Two Persons in a Room
from \$1.50 to \$7.00
per Day

Rooms range in size from 10 x 14 to 14 x 18. Room 126, 14 x 18, and Room 124, 14 x 14—the first finished in white enamel and the second in blue enamel—may be had as a suite. Room 120, 14 x 14, and Room 121, 11 x 14, each finished in white enamel, may be had as a suite.

Rates may be had by Writing to
Benjamin Sweeney
Manager

THE above Rates are for rooms only, including the services of maid, bell boy and porter. Meals served A la Carte. Persons desiring cheaper rooms may rent same for 75 Cents per Day. Rates for Rooms by the Week or by the Month will be furnished on request to the Manager.

ZION HOME is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. There are four large verandas, with a combined length of 680 feet, a roof garden 35x50, and a tower 70 feet high. The building is illuminated by 1200 electric lights.

We are now prepared to satisfy any and all guests who may come to Zion Home.

The first floor, in the north division, west side, is reserved especially for the sick who wish to come to Zion Home for teaching and for prayer for healing. The Prayer Room is located in this division, and will be specially arranged for Divine Healing meetings. The General Overseer will conduct two Divine Healing meetings each week, and also a special meeting on Saturday evenings for guests. Charges are made for room and board only. No charge of any kind is made for any services rendered, in the way of teaching or prayer for the sick. Free-will offerings only are received. No nurses are provided, but splendid Zion nurses can be obtained by persons who desire same.

Rates for room and board, from \$7.00 per week up. Half rates for children twelve years of age and under.

All applications for rooms for the sick should be made to Apostle Eustace L. Carey, Administration Building, Zion City, Illinois.

For Any Further Information Write to

BENJAMIN SWEENEY

MANAGER . . . Zion Home, Zion City, Ill.

Special Notice

Profanity, Obscenity, Card-Playing, Dancing, Drugs, Intoxicants and Tobacco, Strictly Prohibited in ZION HOME

The Book of Nehemiah

IS ONE OF THE MOST REMARKABLE OF ALL THE BOOKS OF THE BIBLE

AND Zion People who are not thoroughly awake for the Establishment of Zion City as a light unto all the world, will speedily be awakened and inspired, by prayerfully reading and studying the Book of Nehemiah, to lay everything else aside and to join hands in helping to establish Zion City and to make it the Cleanest and Best Place to live there is in the World.

Shall not we, who live in the Twentieth Century of the Christian Era, be as NOBLE, EARNEST, SELF-DENYING, SELF-SACRIFICING as were the Children of Israel under Nehemiah?

No sooner had Nehemiah finished his brief address to them than they said:

"Let Us Rise Up And Build"

Zion people should strike the same key-note that Nehemiah struck; *"The God of Heaven He will prosper us: therefore we, His servants, will arise and build."*

Faithfully, God's servant and yours,



I Will

1. Purchase today \$ of Farm Land.
 2. Purchase today \$ of Acre Tracts.
 3. Purchase today \$ of City Lots.
 4. Purchase today \$ of Residential Property.
 5. Purchase today \$ of College Bonds.
 6. Invest today \$ in Zion Institutions and Industries
for Years,
..... Months.
 7. Invest today \$3000 or more for 5 years or more as loan on Real Estate.
 8. Invest today \$ on the of each and every month in the
Redemption Fund.
 9. Deposit today \$ in Savings Department of Zion Bank.
 10. Deposit today \$ in Checking Department of Zion Bank.
- Remarks
- (Name in Full)
- (Address)

Address W. HURD CLENDINEN, General Manager,
Administration Building, ZION CITY, ILLINOIS

WATCH THIS TABLE

August

1st WEEK	Sunday, August 1, 1915
	Monday, August 2, 1915
	Tuesday, August 3, 1915
	Wednesday, August 4, 1915
	Thursday, August 5, 1915
	Friday, August 6, 1915
	Saturday, August 7, 1915

2nd WEEK	Sunday, August 8, 1915
	Monday, August 9, 1915
	Tuesday, August 10, 1915
	Wednesday, August 11, 1915
	Thursday, August 12, 1915
	Friday, August 13, 1915
	Saturday, August 14, 1915

3rd WEEK	Sunday, August 15, 1915
	Monday, August 16, 1915
	Tuesday, August 17, 1915
	Wednesday, August 18, 1915
	Thursday, August 19, 1915
	Friday, August 20, 1915
	Saturday, August 21, 1915

4th WEEK	Sunday, August 22, 1915
	Monday, August 23, 1915
	Tuesday, August 24, 1915
	Wednesday, August 25, 1915
	Thursday, August 26, 1915
	Friday, August 27, 1915
	Saturday, August 28, 1915

5th WEEK	Sunday, August 29, 1915
	Monday, August 30, 1915
	Tuesday, August 31, 1915

September

	Wednesday, September 1, 1915
	Thursday, September 2, 1915
	Friday, September 3, 1915
	Saturday, September 4, 1915

6th WEEK	Sunday, September 5, 1915
	Monday, September 6, 1915
	Tuesday, September 7, 1915
	Wednesday, September 8, 1915
	Thursday, September 9, 1915
	Friday, September 10, 1915
	Saturday, September 11, 1915

7th WEEK	Sunday, September 12, 1915
	Monday, September 13, 1915
	Tuesday, September 14, 1915
	Wednesday, September 15, 1915
	Thursday, September 16, 1915
	Friday, September 17, 1915
	Saturday, September 18, 1915

8th WEEK	Sunday, September 19, 1915
	Monday, September 20, 1915
	Tuesday, September 21, 1915
	Wednesday, September 22, 1915
	Thursday, September 23, 1915
	Friday, September 24, 1915
	Saturday, September 25, 1915

9th WEEK	Sunday, September 26, 1915
	Monday, September 27, 1915
	Tuesday, September 28, 1915
	Wednesday, September 29, 1915
	Thursday, September 30, 1915

October

	Friday, October 1, 1915
	Saturday, October 2, 1915

10th WEEK	Sunday, October 3, 1915
	Monday, October 4, 1915
	Tuesday, October 5, 1915
	Wednesday, October 6, 1915
	Thursday, October 7, 1915
	Friday, October 8, 1915
	Saturday, October 9, 1915

11th WEEK	Sunday, October 10, 1915
	Monday, October 11, 1915
	Tuesday, October 12, 1915
	Wednesday, October 13, 1915
	Thursday, October 14, 1915
	Friday, October 15, 1915
	Saturday, October 16, 1915

12th WEEK	Sunday, October 17, 1915
	Monday, October 18, 1915
	Tuesday, October 19, 1915
	Wednesday, October 20, 1915
	Thursday, October 21, 1915
	Friday, October 22, 1915
	Saturday, October 23, 1915

13th WEEK	Sunday, October 24, 1915
	Monday, October 25, 1915
	Tuesday, October 26, 1915
	Wednesday, October 27, 1915
	Thursday, October 28, 1915
	Friday, October 29, 1915
	Saturday, October 30, 1915

14th WEEK	Sunday, October 31, 1915
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November

	Monday, November 1, 1915
	Tuesday, November 2, 1915
	Wednesday, November 3, 1915
	Thursday, November 4, 1915
	Friday, November 5, 1915
	Saturday, November 6, 1915

15th WEEK	Sunday, November 7, 1915
	Monday, November 8, 1915
	Tuesday, November 9, 1915
	Wednesday, November 10, 1915
	Thursday, November 11, 1915
	Friday, November 12, 1915
	Saturday, November 13, 1915

16th WEEK	Sunday, November 14, 1915
	Monday, November 15, 1915
	Tuesday, November 16, 1915
	Wednesday, November 17, 1915
	Thursday, November 18, 1915
	Friday, November 19, 1915
	Saturday, November 20, 1915

17th WEEK	Sunday, November 21, 1915
	Monday, November 22, 1915
	Tuesday, November 23, 1915
	Wednesday, November 24, 1915
	Thursday, November 25, 1915
	Friday, November 26, 1915
	Saturday, November 27, 1915

18th WEEK	Sunday, November 28, 1915
	Monday, November 29, 1915
	Tuesday, November 30, 1915

December

	Wednesday, December 1, 1915
	Thursday, December 2, 1915
	Friday, December 3, 1915
	Saturday, December 4, 1915

19th WEEK	Sunday, December 5, 1915
	Monday, December 6, 1915
	Tuesday, December 7, 1915
	Wednesday, December 8, 1915
	Thursday, December 9, 1915
	Friday, December 10, 1915
	Saturday, December 11, 1915

20th WEEK	Sunday, December 12, 1915
	Monday, December 13, 1915
	Tuesday, December 14, 1915
	Wednesday, December 15, 1915
	Thursday, December 16, 1915
	Friday, December 17, 1915
	Saturday, December 18, 1915

21st WEEK	Sunday, December 19, 1915
	Monday, December 20, 1915
	Tuesday, December 21, 1915
	Wednesday, December 22, 1915
	Thursday, December 23, 1915
	Friday, December 24, 1915
	Saturday, December 25, 1915

22nd WEEK	Sunday, December 26, 1915
	Monday, December 27, 1915
	Tuesday, December 28, 1915
	Wednesday, December 29, 1915
	Thursday, December 30, 1915
	Friday, December 31, 1915

January

	Saturday, January 1, 1916
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23rd WEEK	Sunday, January 2, 1916
	Monday, January 3, 1916
	Tuesday, January 4, 1916
	Wednesday, January 5, 1916
	Thursday, January 6, 1916
	Friday, January 7, 1916
	Saturday, January 8, 1916

24th WEEK	Sunday, January 9, 1916
	Monday, January 10, 1916
	Tuesday, January 11, 1916
	Wednesday, January 12, 1916
	Thursday, January 13, 1916
	Friday, January 14, 1916
	Saturday, January 15, 1916

25th WEEK	Sunday, January 16, 1916
	Monday, January 17, 1916
	Tuesday, January 18, 1916
	Wednesday, January 19, 1916
	Thursday, January 20, 1916
	Friday, January 21, 1916
	Saturday, January 22, 1916

26th WEEK	Sunday, January 23, 1916
	Monday, January 24, 1916
	Tuesday, January 25, 1916
	Wednesday, January 26, 1916
	Thursday, January 27, 1916
	Friday, January 28, 1916
	Saturday, January 29, 1916

27th WEEK	Sunday, January 30, 1916
	Monday, January 31, 1916

February

	Tuesday, February 1, 1916
	Wednesday, February 2, 1916
	Thursday, February 3, 1916
	Friday, February 4, 1916
	Saturday, February 5, 1916

28th WEEK	Sunday, February 6, 1916
	Monday, February 7, 1916
	Tuesday, February 8, 1916
	Wednesday, February 9, 1916
	Thursday, February 10, 1916
	Friday, February 11, 1916
	Saturday, February 12, 1916

29th WEEK	Sunday, February 13, 1916
	Monday, February 14, 1916
	Tuesday, February 15, 1916
	Wednesday, February 16, 1916
	Thursday, February 17, 1916
	Friday, February 18, 1916
	Saturday, February 19, 1916

30th WEEK	Sunday, February 20, 1916
	Monday, February 21, 1916
	Tuesday, February 22, 1916
	Wednesday, February 23, 1916
	Thursday, February 24, 1916
	Friday, February 25, 1916
	Saturday, February 26, 1916

31st WEEK	Sunday, February 27, 1916
	Monday, February 28, 1916
	Tuesday, February 29, 1916

ZION

Six Per Cent. Real Estate First Mortgage

Serial Gold Bonds

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent. (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers, Members and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. Hurd Clendinen

General Manager

Administration Building

Zion City, Illinois

Shiloh Tabernacle

*Is the center of interest in
Zion City*

¶ The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.

¶ All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

¶ Organ recital every Wednesday, 3:30 to 4:00.

(For Complete Information, from Week to Week,
Concerning the Christian Catholic Apostolic Church
in Zion, Subscribe for LEAVES OF HEALING)

WANTED: A MAN OR WOMAN IN EVERY
COUNTY TO SELL

Sanitary Brushes, Dustless Mops
Dusters and Guaranteed Brooms

For Particulars Address
UNITED BRUSH CO., Zion City, Illinois
C. W. OAKES, Manager

Zion Transportation Bureau

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

Zion in Minneapolis

Regular Meetings of the Christian Catholic Apostolic Church in Zion in Minneapolis are held in the

TUTTLE CHURCH BUILDING COR. BLAISDELL AVE.
AND 27TH STREET

Lord's Day Meetings

Bible School	at 2:00 P.M.
PRINCIPAL MEETING	at 3:00 P.M.
Praise and Testimony Meeting	at 7:45 P.M.

Divine Healing Meeting

Every Wednesday	at 2:45 P.M.
(Special Teaching and Prayer for the Sick)	

Praise, Prayer and Testimony Meeting

Every Wednesday	at 8:00 P.M.
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Deacon William M. Wigham

3608 Clinton Ave. Minneapolis, Minn.
Colfax 5819

Zion in Cincinnati

TABERNACLE: 123 West 12th Street

EVANGELIST AUGUST HAMMOCK in Charge

Principal Service

Lord's Day Services at 3:00 p.m. and 8:00 p.m.
Junior Services at 2:00 p.m.

Mid-Week Meeting

Thursday Evening, at 8:00 p.m.

Divine Healing Meeting

Wednesday Afternoon, at 2:45 p.m.

Evangelistic Services Every Thursday Evening at 7:45 p.m.

EVERYBODY WELCOME

ALL SEATS FREE

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for **LEAVES OF HEALING** at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for **LEAVES OF HEALING**.

TAKE NOTE

Leaves of Healing will be sent **TEN WEEKS** for 25c to any one in the U. S. who is not now a subscriber.

Zion Messages

MAY NOW BE HAD FROM
Zion Publishing House
Administration Bldg., Zion City, Ill.

ARE YOU A CHRISTIAN? CHRISTIAN SCIENCE EXPOSED

ZION INSTITUTIONS AND INDUSTRIES

(Wilbur Glenn Voliva)

ZION BANK

Safety, freedom from worry, ease in making change, getting a sure receipt, building up credit, doing business in a modern way—these are a few of the advantages of maintaining a checking account.

START ONE NOW!

W. Hurd Clendinen, General Manager

Administration Building

This Building is located on Elijah Ave., not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway are the offices of the LEAVES OF HEALING.

Room 100 is occupied by the Office Supply.

On the second floor will be found the General Overseer's offices and the offices of the entire Ecclesiastical and Leaves of Healing staff.

BAKING INDUSTRY

Manufacturers of a full Line of
Dependable Baked Goods
of the Highest Quality

PHONE 21

Try our PEERLESS SODA CRACKERS They are
simply delicious—bulk or package.

WEDDING CAKES, BIRTHDAY CAKES, ETC.
given very careful attention.

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We manufacture Cement Roofing Tiles,
Porous Cement Drain Tiles, Cement Brick, Cement
Fence Posts, Etc.

Sole Agents for "Chicago AA" and the
Universal Portland Cement.

All kinds of Builders Material on hand.

Lime, Plaster, Stucco, Glazed Sewer Tiles, Hair,
Flue Tiles, Steel Lath, Etc.

APRON AND HANDKERCHIEF FACTORY

When buying a ready-made apron always insist
that the merchant show you the ZION-MADE, which
will be a sure guarantee of quality and finish.

Our styles are distinctive and the "latest out,"
while the fullness and completeness of our line,
especially that prepared for the Holiday trade, is
already commanding the attention of retailers
throughout the whole country.

OFFICE SUPPLY

Complete equipment for your office. ❖ ❖

We can furnish you anything you may require
for your office. Our goods give satisfaction.

Drop us a card and our salesman will call and
show you our line. ❖ ❖ ❖ ❖ ❖

DENTAL DEPARTMENT

Room No. 216 Administration Building
Zion City, Illinois

PHONE NO. 20

Residence Phone 118-W

Printing & Publishing House Designers - Printers - Binders

Printers of fine catalogs and high-grade
advertising literature. Our Quality and
Service will please you.

ZION INSTITUTIONS & INDUSTRIES

WILBUR GLENN VOLIVA

Department Store

DOING BUSINESS FOR THE KINGDOM OF GOD.

ZION STORES are necessary institutions to supply the needs of those who have come together to help establish the RULE OF GOD in a business like way, upon this spot of the globe. To do this in the best way, you and we must cooperate.

One inch at the top of a hill may divide the destiny of a drop of rain as to whether it cooperate to form a river that will empty itself into the Atlantic or Pacific. When you spend a nickel for a loaf of bread, the influence and usefulness of that nickel is either flowing towards the establishment of God's or the devil's kingdom. A nickel isn't much but when you consider there are about four thousand nickels spent every day in ZION CITY for bread, this money forms quite a big river in a week, a month, a year. Which way are your nickels going, not only for bread, but for every article of commerce. Are you satisfied that all your nickels are flowing towards the right or Godward side?

ZION makes many of her own products, to purchase these, whether it is handkerchiefs, bread or baking powder your nickels have an extra value if spent upon these ZION products because it is business cooperation in the best sense, finding employment as well as profit for others like yourself who have come to live here and need employment.

We would therefore urge it as a duty and responsibility, as well as what is doubtless a pleasure devolving itself upon each individual to see to it that each nickel counts on the right side flowing into the ocean of righteousness which will then be drawn up and come down in showers of blessing upon the community.

We Sell ZION Made Clothes, Handkerchiefs, Aprons, Peanut Butter, Cookies and Crackers, Candies, Shortening, Beef Bacon, and other prepared meats, Cereal Coffee, Baking Powder, Laundry Starch, Self-Rising Pancake Flour, Canned Tomatoes, Self-Rising Buckwheat Flour, and just in proportion to the loyal support given by the people, other products will follow. Each product requires an amount of investment and machinery.

It is our object to have the quality of all our goods "par excellence" so that the Zion Brand will become the world's standard of perfection and be sought after from every part of this country and others also. Can you not look ahead and see the freight trains pulling out loaded with Zion Canned Goods, Zion Soaps, Zion Biscuits and Zion everything else? Do you not see the ships carrying cargoes of these goods to other countries? Goods that were made in large, well equipped, convenient, healthy Zion Factories where thousands upon thousands of co-workers are each conspiring to put their best talents to work, not only making the goods but inventing new machinery.

There are great times ahead, let us all get busy and put every nickel where it ought to be.
"The wealth of the Nations will flow into Zion."

Yours for more and better business

ZION STORES

CREAMERY DEPARTMENT

USE ONLY PASTEURIZED MILK

A word to the wise is sufficient.

CANDY FACTORY

Our Slogan: 10,000 Cases before December 25th.
Yes, besides all the lovely Pure Zion Chocolates, etc., we have set our ambition in selling 10,000 lb. cans of the noted Sparkling Hard Goods. All colors, flavors and shapes.
Agents can make money on this proposition.
Write to us at once.

FEED DEPARTMENT

We are open to trade with you if you have grown some good feed, we'll buy it, but it must be good.

Our customers expect it from us and we are here to see that they get it every time.

Grist Mill for grinding your own corn.

FUEL YARDS

A number of people have been wise enough to look ahead and get in their supply of winter fuel. It will be a great advantage to you and us if others will do this. When the cold snap strikes, everybody wants theirs first, what would you do if you were in our place and what are you going to do in your own place.

PRICE LIST

We will gladly send Price List of All Zion Products to any address.

Write for Special Terms to Agents.

BLACKSMITH SHOP

We should like to build you a nice useful suitable wagon just to suit your requirements, the cost will be very reasonable, then we want you to tell everybody who made it, and we'll get some more to make.

All kinds of General Smithing. Guaranteed Workmanship.

He sendeth His word

and healeth them.

LEAVES OF HEALING

PATIENCE

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

VOLUME XXXVI. No. 25.

ZION CITY, ILLINOIS, SEPTEMBER 18, 1915

Price Five Cents

Jesus, The Great Burden-Bearer

By Elder C. F. Viking

OF all burdens known to mankind there is none heavier than sin; even the consequences of sin in the body compared to this burden, are light.

It is possible to endure all kinds of sufferings, even death itself; people may go down into the grave hopeful to the last, but the burden of sin, if not lifted, will crush down the spirit into an almost unbearable existence.

Death does not throw off this burden; there is no separation from it in death. The sufferings of the body come to an end in death, but not so the sufferings of the spirit. In fact, the sufferings of the spirit are more intensified after death, and the spirit of the lost, if not before, will then begin to realize its awful position in its sinful and wicked separation from God.

Many take their own lives, hoping thereby to find relief from the present, what to them seems impossible to endure. But do they find in death what they seek? Thousand times No! Death does not separate them from their burden.

The burden is not a burden of the body, but of the spirit; they cannot therefore run away from it. They will find it there, inside the portals of death; just the same and perhaps still heavier and more crushing than ever before.

THE WEIGHT OF SIN

There are some who hate and loathe themselves because of the sins in which they indulge and to which they are slaves.

There are those who are in such a position, whether of their own doing or that of others, that they see nothing else to do but to continue in their vices, though sin itself is hateful to them.

There are others with inherited weaknesses, certain tendencies toward crime and lust and indulgences, which have come straight down in the family from their forefathers.

There are many who realize their awful condition in this life, but who do not see any way of escape; they are in despair, and to them life itself becomes a burden.

The sinner may have reached the place in life where he has become tired of the farce of society, the lull of sensualism, the wear and tear of sport, the emptiness of churchianity; he may have tasted it all to the full, and is now worn out in mind and body, and is longing for help, if such there is to be found.

He has lost all hope in the church; he feels the minister has

not the power to help him; the pew is no longer attractive; he has found that the religion which is bought and sold for money, whether in song or sermon, is a mockery to which he can only turn his back, and he does no longer frequent the precincts of his youth.

POOR, HEAVY-LADEN HUMANITY

These see no way of escape; their hearts are burdened with a life of sin and of wrong-doings and shame and sorrow and pain—a weight which no other human being can unload.

Life would be a misery and the future a dreadful nightmare for the whole fallen race were there no message and help from God.

But not only gross sin will weigh down the weary. There are those who have tasted the cup of suffering because of others; sometimes because of near and dear ones who have done wrong; many a mother suffers because of a wayward son; many a wife, because of a drunken husband. Oh, how many heartless, weary nights, tears and agonies there are in this world because of sin! The deeply furrowed brows of multitudes show the ravages of worry, misunderstanding, or a fast life.

You may already be a Christian; you may be a member of Zion; you may be loved and honored in the church, but you have a burden; you are carrying something heavy yourself, a load of care, a whole load of fear, perhaps; you are toiling all day carrying yourself, your own half dead body; you have a sore heart, a bad temper; perhaps your children cause you trouble; perhaps your difficulty is in making ends meet; your weakness in everyday life, your shortcomings in your own home; or you have a weak constitution, weak lungs, poor digestion (and these troubles cause consumption and indigestion); maybe you are struggling through seasons with a sick body, which takes all your care and thought and strength to look after and worry about; no matter what—there is help, there is a message.

JEHOVAH HATH FOUNDED ZION

ZION is established to bring His message to the world; to publish far and near in the simplest style, in the simplest of language, in power and in love what God has done and said and will

do for everyone in need, in despair and in the agony of death.

Dear friend, Jesus is there by your side all the time wishing to help you and take the whole load from off your back. He has said so; He is the great BURDEN-BEARER.

CAST YOUR BURDENS ON THE LORD

Having carried a heavy load any length of time, over some miles of road, how good it feels to be all at once relieved of the burden, and what a surprise it is to find that the toil and the worry were unnecessary.

You are going up hill in life—never mind—lean on Jesus, give Him your load. You need not despair; you need not worry; you need not see things so dark; you need not weep so much and so often because of your own burdens—He is right there. He speaks to you very comforting words; He is very sympathetic; His Voice is so musical, His touch so full of life: His Word is the true balm; He understands all the ailments of life; He knows the peculiarities of the heart; He has gone through great agony and suffering for you.

Turn to the Father at once in the Name of Jesus and hold out your hand for deliverance.

CHRIST TASTED DEATH FOR EVERY MAN

If these lines reach you who are far, far away from God in despair and sin, the same Jesus speaks to you today. Repent of your sin; sin no more; do thyself no harm, and come, come as you are, as dirty as you are, as unlovely as you are, as sinful as you are, as despairing as you are, come and throw yourself down before God; confess! confess!! confess!!! hold nothing back; cry out to God, forsake your sin, make right where you have wronged anyone, restore and seek peace with both God and man.

Jesus has tasted death for everyone. It was necessary for the pure Son of God to leave the glorious Heaven and come down to this wicked, sin-cursed earth and take upon Himself the likeness of man and to die a cruel death, the death of a malefactor in order to secure a redemption for sin-born, sin-steeped slaves of lust and vice. His love was and is so great that there is no human being in existence, no matter how vile and degraded, be he on the lowest step of sin and shame, but that Jesus included him in His redemptive work. He shed His precious blood for every sinner; His blood blots out every stain wherever applied.

"COME UNTO ME"

Jesus came for YOUR sake.

Jesus comes to YOU in this message.

Jesus waits upon YOU today to help YOU and save YOU.

It is a settled fact that Jesus has come and in the Atonement secured your pardon.

God has taken HIS step, and HE wants YOU to take yours.

You will find that there is forgiveness and salvation and new life for YOU. In one swoop of God's loving hand YOU will be set free from despair and sin and hell.

Jesus says come.

ZION says come.

The prophets of God say come.

The Apostles say come.

The Martyrs say come.

The Word of God says come.

The Holy Spirit says come, and this message says come, come, come: for Jesus is the Great Burden-Bearer.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For My yoke is easy and My burden is light." Matthew 11:28-30.

"Cast thy burden upon the Lord, and He shall sustain thee."

* * * —Psalm 55:22.

"For Godly sorrow worketh repentance to salvation, a repentance that bringeth no regret." * * * —2 Corinthians 7:10.

"Wash you, make you clean: put away the evil of your doings before Mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:16-18.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."—Revelation 22:17.

The Taking of Jericho and The Taking of Zion City

By Elder O. L. Tindall

ALL true ZION people are deeply interested in the saving of ZION CITY for God.

It is not a matter of the salvation of our souls, perhaps, but it has very much to do with our work as Christians, and with our calling and mission for THE KINGDOM OF GOD among men. It will have much to do with the salvation of other men. All must see its importance as a means of doing good among men.

THE BUILDING OF ZION CITY HAS STIRRED THE WORLD

Its effect and influence, we contend, would be as good and as great as was the taking of Jericho by Joshua and his people. It produced a profound impression upon all the inhabitants round about, and its influence is still felt.

It was a wonderful display of God's power, and the whole world was impressed by it. It is handed down to us as a great and mighty work of faith on the part of man, and it illustrates what the Bible says about faith—that it is the victory that overcomes the world. It is an example of faith.

That is what the world needs and demands. It says: "Give us an example of your faith. You talk about its great power—now let us see it demonstrated. We want to see your faith by your works. We have heard enough about faith, theoretically. The preachers orate eloquently about it, but they give us no illustrations, except those of Moses and Joshua, etc., and they are almost too far off to affect us."

The world is tired of talk—it is too cheap. You can buy it by the yard, or by avoirdupois, at any bookstore.

Preachers, for the most part, have lost their influence upon the world, because they do not demonstrate.

This is a practical and materialistical age. The people want the goods delivered. They are tired of promises without performance.

ZION says that the world has the right to repudiate the preachers, who talk, but do not DO!

Christ taught that the world was to be reached and saved, not by high-sounding words and so-called eloquent sermons, but by DEEDS.

LET THEM "SEE YOUR GOOD WORKS;" THEN WILL THEY "GLORIFY YOUR FATHER WHO IS IN HEAVEN!"

How often is it said of the Christ that when they saw His miracles they glorified God! The taking of Jericho had the same effect; and so would the taking or saving of ZION CITY.

The world has already said of ZION, "It is wonderful!"—and she is only in her infancy as yet.

THE KINGDOM OF GOD EXTENDED BY THE BUILDING UP OF ZION CITY

It is not merely in the taking and holding and owning of five or six thousand acres of land in the rich state of Illinois that ZION is interested, but it is the work she can do for God and humanity in the building up of THE KINGDOM OF GOD and getting

men to see and acknowledge the power of God, and then to turn to Him.

Paul said that these Old Testament stories were written for our example, or for our warning and admonition. We should, therefore, study them with this in mind.

What is the lesson we should learn, then, from the taking of Jericho? We are told that her walls fell down by faith. Are we to say, then, that ZION CITY should, and could, be taken by faith? We think so! If this is not our lesson, what is it?

In order that we may understand the story, let us study it briefly. It is given in the Sixth Chapter of Joshua.

It is said that the Lord spoke to Joshua and told him that He had given Jericho, with the king and the mighty men of valor, into his hand. Then He told him what he was to do in order to take the city—that the men of war should march around it once each day for six days, and that on the seventh, they should compass it seven times.

THE WALLS OF JERICO FALL IN RESPONSE TO ISRAEL'S FAITH

The order of march was given to Joshua. The armed men were to go first, then seven priests with trumpets of rams' horns, which they should blow; then were to follow the priests bearing the Ark of the Covenant, and after them, the people.

At the conclusion of these marches, at the word of Joshua, their leader, when they heard the sound of the trumpet, the people were to shout with a loud shout, and the walls would fall down. Then the people were to go up and take the city, and destroy the inhabitants thereof.

This is the simple and very strange story.

The writer of the Epistle to the Hebrews declares that it was by FAITH that these walls fell down. The question with us is, What did faith have to do with it? What kind of a faith did they have, that it shook those mighty walls and crumbled them to the ground? Was it a different kind from what the people of God are supposed to have now, or was it the same?

We know of no change in faith. It must be the same.

FAITH THE SUBSTANCE OF THINGS HOPED FOR

Faith, in its ordinary sense or meaning, is an intellectual process—an act of the mind. To believe a thing, is to have faith in it—to believe a thing from evidence; to believe a historical fact.

Joshua led the hosts of Israel. He must have had faith first—and why? He evidently had never seen a city taken in this way. It was not according to any military science to take a city by simply marching around it, without the use of any battering ram, or sword, or spear, or weapons of war.

Had he consulted his mere human reason, it would have told him that it was foolishness, and the worst kind of fanaticism; and that it would be only a "wild goose" chase. Yet he believed that Jericho would fall by this novel and unheard of method. It was a sore trial to his faith.

His faith was founded simply and fully on what God had said to him. He believed God, and he acted on his belief.

Simply believing what God told him, as an act of the mind, would never have moved a stone or a brick of those walls which surrounded the city.

Many men today have only that kind of faith. They tell you how orthodox they are, and that they are sound in the faith. They believe all the creed of the Westminster confession, or of the Methodist discipline. They believe the Divinity of Christ, and that He is their Savior; and they think that that will save them without any marching or obedience to orders at all.

James had some of that kind in his church, no doubt, who tried to be saved by faith without any works; so he said that "faith without WORKS is dead." James 2:26.

Joshua had to obey orders to the letter. The people had to have faith also, or else they would have refused to march and instead of marching around Jericho, they would have made fun of Joshua, and said they were too smart to take any stock in such a foolish performance; that they had been to college and studied logic and science, and that this kind of campaigning was neither logical nor scientific, and they wanted none of it. They would have said that it was fanaticism of the dark ages. Every age has had and talked of dark ages before it.

This is the kind of reception Joshua would have received had he lived in this smart (?) age.

LITTLE FAITH TO BE FOUND IN THE WORLD TODAY

We ought to have more faith now than was ever seen on the earth before, for we have had more light. But, alas! the world has never been more devoid of faith in God and in His Power and Presence than it is at the present day. God is ruled out of both state and church.

We know not how much faith the people who marched around Jericho had, but they had, at least, enough to obey, and that is the main thing, and the thing that pleases God most.

It reminds us of Simon Peter when Jesus told him to "launch out into the deep and let down your nets for a draught." Luke 5:4.

Peter said: "We have toiled all the night and caught nothing; nevertheless at Thy Word I will let down the net." He showed very little faith, but they got the fish.

OBEDIENCE is the principal ingredient, or element, in a faith that gets results.

"Trust and obey
For there's no other way."

The people trusted Joshua. They had seen no vision, neither had they heard any voice. That is God's way. He has a leader for His people. He gets his orders from God and gives them to the people.

History is repeating itself in these days in ZION. We are in THE KINGDOM order. We have a dispensation in many ways like the one in Moses' day.

In these days of the "restoration of all things," we are to have a government like unto that which they had during the time of Moses.

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3:22, 23.

Some say this refers to the Christ Himself; but we know better. Christ, at His next coming, is not to be raised up from among the brethren. He is to come from Heaven, where He now sits at the right hand of the Father. He will come from on high, and will reign here as a King.

It will be a kingly government, and not one by the people and for the people.

The story of Jericho applies to us, as it did to them of Joshua's time.

OBEDIENCE TO GOD'S COMMANDS WILL MAKE THE BUILDING UP OF ZION CITY A SUCCESS

God has given the order to take ZION CITY, and He has given the plan of the campaign. He commands us to go up and TAKE IT! The *modus operandi* is different; but it is not very difficult as a faith proposition. It is simple and easy, rational and businesslike. It requires no miracle. It is a business proposition, easily understood, and not requiring any miraculous faith.

The simple principles used in the case of Jericho should be applied to ZION CITY; then the thing would be done. We should believe that it is God's order and will for ZION CITY to be saved for God's people.

This ought not to be hard for any Christian to believe; for all cities should be like ZION CITY, as it was planned by God through His prophet. All cities should be clean, and places where God rules.

ZION CITY is a city FOR GOD AND BY GOD. God has given us a plan whereby it can easily be saved, if the people will obey orders.

Considering the times and conditions, and the lack of faith and the love of God in this generation, it would be quite as great a miracle to save ZION CITY as it was to take Jericho. Raising money for God and true religion is as great a miracle in these days of Mammon-worship as was the raising of the dead in Christ's and the apostles' day, for faith is wanting.

May God give us a faith that works love!

The Book of Nehemiah

IS ONE OF THE MOST REMARKABLE
OF ALL THE BOOKS OF THE BIBLE

AND Zion People who are not thoroughly awake for the Establishment of Zion City as a light unto all the world, will speedily be awakened and inspired, by prayerfully reading and studying the Book of Nehemiah, to lay everything else aside and to join hands in helping to establish Zion City and to make it the Cleanest and Best Place to live there is in the World.

Shall not we, who live in the Twentieth Century of the Christian Era, be as NOBLE, EARNEST, SELF-DENYING, SELF-SACRIFICING as were the Children of Israel under Nehemiah?

No sooner had Nehemiah finished his brief address to them than they said:

"Let Us Rise Up And Build"

Zion people should strike the same key-note that Nehemiah struck; *"The God of Heaven He will prosper us: therefore we, His servants, will arise and build."*

Faithfully, God's servant and yours,



I Will

1. Purchase today \$ of Farm Land.
 2. Purchase today \$ of Acre Tracts.
 3. Purchase today \$ of City Lots.
 4. Purchase today \$ of Residential Property.
 5. Purchase today \$ of College Bonds.
 6. Invest today \$ in Zion Institutions and Industries
for Years,
..... Months.
 7. Invest today \$3000 or more for 5 years or more as loan on Real Estate.
 8. Invest today \$ on the of each and every month in the
Redemption Fund.
 9. Deposit today \$ in Savings Department of Zion Bank.
 10. Deposit today \$ in Checking Department of Zion Bank.
- Remarks
- (Name in Full)
- (Address)

Address W. HURD CLENDINEN, General Manager,
Administration Building, ZION CITY, ILLINOIS

WATCH THIS TABLE

August

1st WEEK	Sunday, August 1, 1915
	Monday, August 2, 1915
	Tuesday, August 3, 1915
	Wednesday, August 4, 1915
	Thursday, August 5, 1915
	Friday, August 6, 1915
	Saturday, August 7, 1915

2nd WEEK	Sunday, August 8, 1915
	Monday, August 9, 1915
	Tuesday, August 10, 1915
	Wednesday, August 11, 1915
	Thursday, August 12, 1915
	Friday, August 13, 1915
	Saturday, August 14, 1915

3rd WEEK	Sunday, August 15, 1915
	Monday, August 16, 1915
	Tuesday, August 17, 1915
	Wednesday, August 18, 1915
	Thursday, August 19, 1915
	Friday, August 20, 1915
	Saturday, August 21, 1915

4th WEEK	Sunday, August 22, 1915
	Monday, August 23, 1915
	Tuesday, August 24, 1915
	Wednesday, August 25, 1915
	Thursday, August 26, 1915
	Friday, August 27, 1915
	Saturday, August 28, 1915

5th WEEK	Sunday, August 29, 1915
	Monday, August 30, 1915
	Tuesday, August 31, 1915

September

Wednesday, September 1, 1915
Thursday, September 2, 1915
Friday, September 3, 1915
Saturday, September 4, 1915

6th WEEK	Sunday, September 5, 1915
	Monday, September 6, 1915
	Tuesday, September 7, 1915
	Wednesday, September 8, 1915
	Thursday, September 9, 1915
	Friday, September 10, 1915
	Saturday, September 11, 1915

7th WEEK	Sunday, September 12, 1915
	Monday, September 13, 1915
	Tuesday, September 14, 1915
	Wednesday, September 15, 1915
	Thursday, September 16, 1915
	Friday, September 17, 1915
	Saturday, September 18, 1915

8th WEEK	Sunday, September 19, 1915
	Monday, September 20, 1915
	Tuesday, September 21, 1915
	Wednesday, September 22, 1915
	Thursday, September 23, 1915
	Friday, September 24, 1915
	Saturday, September 25, 1915

9th WEEK	Sunday, September 26, 1915
	Monday, September 27, 1915
	Tuesday, September 28, 1915
	Wednesday, September 29, 1915
	Thursday, September 30, 1915

October

Friday, October 1, 1915
Saturday, October 2, 1915

10th WEEK	Sunday, October 3, 1915
	Monday, October 4, 1915
	Tuesday, October 5, 1915
	Wednesday, October 6, 1915
	Thursday, October 7, 1915
	Friday, October 8, 1915
	Saturday, October 9, 1915

11th WEEK	Sunday, October 10, 1915
	Monday, October 11, 1915
	Tuesday, October 12, 1915
	Wednesday, October 13, 1915
	Thursday, October 14, 1915
	Friday, October 15, 1915
	Saturday, October 16, 1915

12th WEEK	Sunday, October 17, 1915
	Monday, October 18, 1915
	Tuesday, October 19, 1915
	Wednesday, October 20, 1915
	Thursday, October 21, 1915
	Friday, October 22, 1915
	Saturday, October 23, 1915

13th WEEK	Sunday, October 24, 1915
	Monday, October 25, 1915
	Tuesday, October 26, 1915
	Wednesday, October 27, 1915
	Thursday, October 28, 1915
	Friday, October 29, 1915
	Saturday, October 30, 1915

14th WEEK	Sunday, October 31, 1915
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November

Monday, November 1, 1915
Tuesday, November 2, 1915
Wednesday, November 3, 1915
Thursday, November 4, 1915
Friday, November 5, 1915
Saturday, November 6, 1915

15th WEEK	Sunday, November 7, 1915
	Monday, November 8, 1915
	Tuesday, November 9, 1915
	Wednesday, November 10, 1915
	Thursday, November 11, 1915
	Friday, November 12, 1915
	Saturday, November 13, 1915

16th WEEK	Sunday, November 14, 1915
	Monday, November 15, 1915
	Tuesday, November 16, 1915
	Wednesday, November 17, 1915
	Thursday, November 18, 1915
	Friday, November 19, 1915
	Saturday, November 20, 1915

17th WEEK	Sunday, November 21, 1915
	Monday, November 22, 1915
	Tuesday, November 23, 1915
	Wednesday, November 24, 1915
	Thursday, November 25, 1915
	Friday, November 26, 1915
	Saturday, November 27, 1915

18th WEEK	Sunday, November 28, 1915
	Monday, November 29, 1915
	Tuesday, November 30, 1915

December

Wednesday, December 1, 1915
Thursday, December 2, 1915
Friday, December 3, 1915
Saturday, December 4, 1915

19th WEEK	Sunday, December 5, 1915
	Monday, December 6, 1915
	Tuesday, December 7, 1915
	Wednesday, December 8, 1915
	Thursday, December 9, 1915
	Friday, December 10, 1915
	Saturday, December 11, 1915

20th WEEK	Sunday, December 12, 1915
	Monday, December 13, 1915
	Tuesday, December 14, 1915
	Wednesday, December 15, 1915
	Thursday, December 16, 1915
	Friday, December 17, 1915
	Saturday, December 18, 1915

21st WEEK	Sunday, December 19, 1915
	Monday, December 20, 1915
	Tuesday, December 21, 1915
	Wednesday, December 22, 1915
	Thursday, December 23, 1915
	Friday, December 24, 1915
	Saturday, December 25, 1915

22nd WEEK	Sunday, December 26, 1915
	Monday, December 27, 1915
	Tuesday, December 28, 1915
	Wednesday, December 29, 1915
	Thursday, December 30, 1915
	Friday, December 31, 1915

January

Saturday, January 1, 1916

23rd WEEK	Sunday, January 2, 1916
	Monday, January 3, 1916
	Tuesday, January 4, 1916
	Wednesday, January 5, 1916
	Thursday, January 6, 1916
	Friday, January 7, 1916
	Saturday, January 8, 1916

24th WEEK	Sunday, January 9, 1916
	Monday, January 10, 1916
	Tuesday, January 11, 1916
	Wednesday, January 12, 1916
	Thursday, January 13, 1916
	Friday, January 14, 1916
	Saturday, January 15, 1916

25th WEEK	Sunday, January 16, 1916
	Monday, January 17, 1916
	Tuesday, January 18, 1916
	Wednesday, January 19, 1916
	Thursday, January 20, 1916
	Friday, January 21, 1916
	Saturday, January 22, 1916

26th WEEK	Sunday, January 23, 1916
	Monday, January 24, 1916
	Tuesday, January 25, 1916
	Wednesday, January 26, 1916
	Thursday, January 27, 1916
	Friday, January 28, 1916
	Saturday, January 29, 1916

27th WEEK	Sunday, January 30, 1916
	Monday, January 31, 1916

February

Tuesday, February 1, 1916
Wednesday, February 2, 1916
Thursday, February 3, 1916
Friday, February 4, 1916
Saturday, February 5, 1916

28th WEEK	Sunday, February 6, 1916
	Monday, February 7, 1916
	Tuesday, February 8, 1916
	Wednesday, February 9, 1916
	Thursday, February 10, 1916
	Friday, February 11, 1916
	Saturday, February 12, 1916

29th WEEK	Sunday, February 13, 1916
	Monday, February 14, 1916
	Tuesday, February 15, 1916
	Wednesday, February 16, 1916
	Thursday, February 17, 1916
	Friday, February 18, 1916
	Saturday, February 19, 1916

30th WEEK	Sunday, February 20, 1916
	Monday, February 21, 1916
	Tuesday, February 22, 1916
	Wednesday, February 23, 1916
	Thursday, February 24, 1916
	Friday, February 25, 1916
	Saturday, February 26, 1916

31st WEEK	Sunday, February 27, 1916
	Monday, February 28, 1916
	Tuesday, February 29, 1916

He sendeth His word and healeth them.



LEAVES OF HEALING

And the leaves of the tree were for the healing of the nations.

I am the Lord that healeth thee.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. WILBUR GLENN VOLIVA.

Entered as second-class matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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ZION CITY, ILLINOIS, SEPTEMBER 18, 1915

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EVERY OFFICER, MEMBER
AND FRIEND OF ZION

Should Subscribe for The

THEOCRAT

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONLY ONE DOLLAR A YEAR

Three-year-old Boy, falling over Twenty Feet from Porch, and Dying, Made Perfectly Whole in Answer to Prayer

3138 COTTAGE GROVE AVENUE, CHICAGO, ILLINOIS,
June 26, 1915.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

Peace to Thee!

I want to testify to what God has done for our little boy Francis, who is three years and seven months old.

Last Thursday evening about 6:30 o'clock, he fell from our back porch to the ground, a distance of at least twenty feet. He was brought in, and I could see that he was almost gone. The right side of his face was all scratched and bleeding; otherwise he was perfectly whole.

Deacon Lindskog was called as quickly as possible, and he laid hands on him, and we offered prayer together. Soon after that, we could see God's healing power flow through him. On Friday, the day after the accident, he was playing in the garden with the other children.

Our neighbors were surprised and could hardly believe it was the same child.

I praise God for His saving and healing power; and I also praise Him for ZION and her teaching. If it had not been for the prayers offered, I do not know where Francis would have been.

I thank God for the health and strength which He gives us as a family.

I pray that God will bless the General Overseer, and all the officers and members of ZION everywhere.

Yours very respectfully,

(Signed) "MRS. L. P. FEDERMEYER."

TITHING

Tithing in the Patriarchal Age

"And he (Abram) gave him (Melchizedek, as God's High Priest) a tenth of all."—Genesis 14:20.

"Of all that Thou shalt give me I will surely give the tenth unto Thee."—Genesis 28:22.

Tithing in the Mosaic Dispensation

"All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah."—Leviticus 27:30.

Tithing in the Reign of Solomon

"Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine."
Proverbs 3:9, 10.

Tithing Under the Prophets

"Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse: for ye rob Me, even this whole nation. BRING YE THE WHOLE TITHE INTO THE STOREHOUSE."—Malachi 3:8, 9, 10.

Tithing in the Christian Dispensation

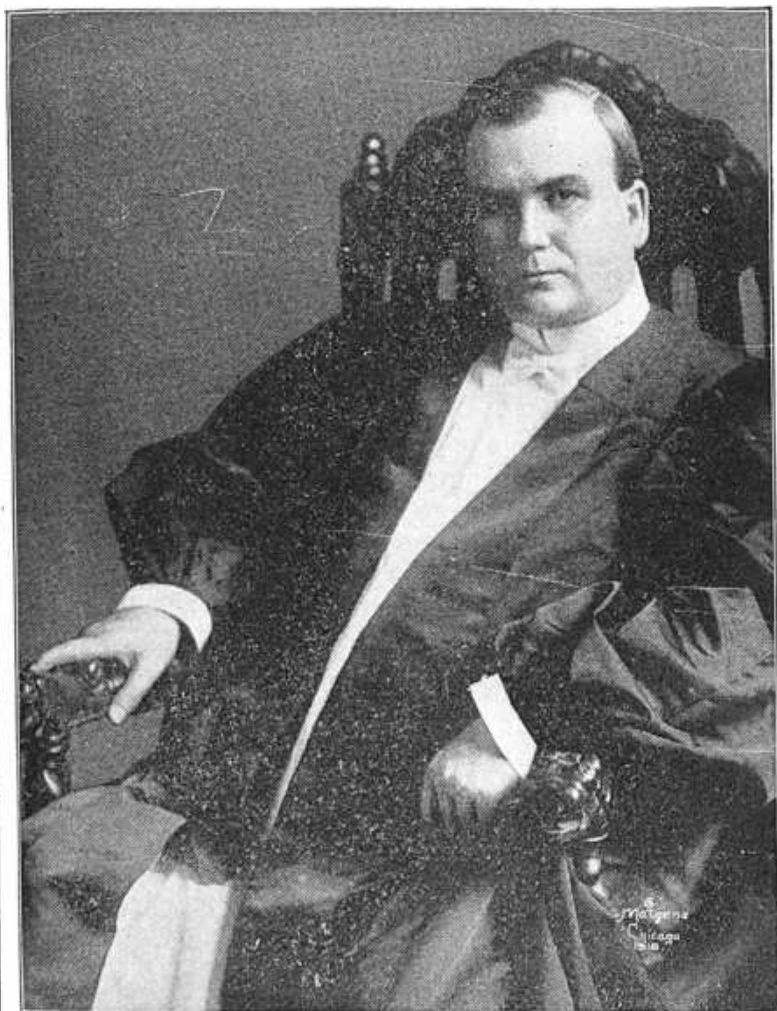
"To whom (Melchizedek) also Abraham divided a tenth part of all."—Hebrews 7:2.

"Thou (Christ) art a Priest forever after the order of Melchizedek."—Hebrews 7:17.

"Here men that die receive tithes, but there one of whom it is witnessed that He liveth."—Hebrews 7:8.

"Ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to have left the other undone."—Matthew 23:23.

ZION IN CHICAGO



Wilbur Glenn VOLIVA

SUCCESSOR TO JOHN ALEXANDER DOWIE

General Overseer of the Christian
Catholic Apostolic Church in Zion

WILL DELIVER, GOD WILLING,
ADDRESSES

IN

Central Zion Tabernacle

(2527-2535 Michigan Avenue, East Side)

CHICAGO

At 3:00 P. M. on the following dates:

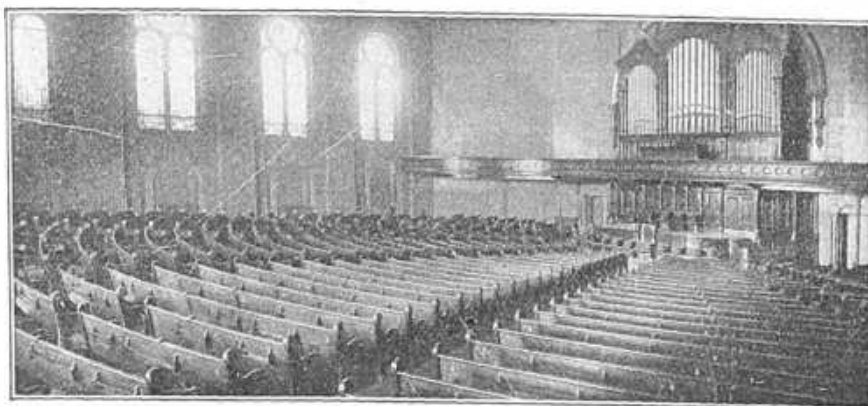
Lord's Day,	-	-	-	October 3, 1915
Lord's Day,	-	-	-	October 10, 1915
Lord's Day,	-	-	-	October 17, 1915
Lord's Day,	-	-	-	October 24, 1915
Lord's Day,	-	-	-	October 31, 1915
Lord's Day,	-	-	-	November 7, 1915
Lord's Day,	-	-	-	November 14, 1915
Lord's Day,	-	-	-	November 21, 1915
Lord's Day,	-	-	-	November 28, 1915
Lord's Day,	-	-	-	December 5, 1915
Lord's Day,	-	-	-	December 12, 1915
Lord's Day,	-	-	-	December 19, 1915

SPECIAL MUSIC BY SEMI-CHORUS
FROM ZION WHITE-ROBED CHOIR

Special Meetings for the Sick

The General Overseer will hold special Meetings
for teaching and prayer with the sick, at 3:00 p. m.
on the following dates:

Tuesday,	-	-	-	October 5, 1915
Tuesday,	-	-	-	October 12, 1915
Tuesday,	-	-	-	October 19, 1915
Tuesday,	-	-	-	October 26, 1915
Tuesday,	-	-	-	November 2, 1915
Tuesday,	-	-	-	November 9, 1915
Tuesday,	-	-	-	November 16, 1915
Tuesday,	-	-	-	November 23, 1915
Tuesday,	-	-	-	November 30, 1915
Tuesday,	-	-	-	December 7, 1915
Tuesday,	-	-	-	December 14, 1915
Tuesday,	-	-	-	December 21, 1915



INTERIOR OF CHICAGO TABERNACLE

ALL WELCOME

Free-will Offerings Only Received.

ALL SEATS FREE

"CHRIST IS ALL AND IN ALL"

Wilbur Glenn Voliva

General Overseer of the Christian Catholic Apostolic Church in Zion.

"Ye Must Be Born Again"

Report of the Early Morning Service Held in Shiloh Tabernacle, Zion City, Illinois, Thursday, July 8, 1915, During Zion's Fifteenth Feast of Tabernacles, Address by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion.

(Reported by G. L. Marshall)

The General Overseer opened the service by announcing hymn No. 127—"Ye Must Be Born Again."

A Ruler once came to Jesus by night,
To ask Him the way of salvation and light;
The Master made answer in words true and plain,
"Ye must be born again."

Cho.—

"Ye must be born again,
I verily, verily say unto thee,
Ye must be born again."

Ye children of men, attend to the word
So solemnly uttered by Jesus, the Lord,
And let not this message to you be in vain,
"Ye must be born again."

O ye who would enter that glorious rest,
And sing with the ransomed the song of the blest;
The life everlasting if ye would obtain,
"Ye must be born again."

A dear one in heaven thy heart yearns to see,
At the beautiful gate may be watching for thee;
Then list to the note of this solemn refrain,
"Ye must be born again."

General Overseer: Let us sing hymn No. 471. I will read the words of this hymn.

As lives the flower within the seed,
As in the cone the tree,
So praise the God of truth and grace,
His Spirit dwelleth in me.

You have to sing according to feeling, and feel according to thought.

Cho:—

Christ liveth in me,
O what a salvation this,
That Christ liveth in me!

Once far from God and dead in sin,
No light my heart could see;
But in God's word the light I found,
Now Christ liveth in me.

As rays of light from yonder sun
The flowers of earth set free,
So life and light and love came forth
From Christ living in me.

With longing all my heart is filled,
That like Him I may be,
As on the wondrous thought I dwell,
That Christ liveth in me.

There is the difference between a Christian and a non-Christian; there is the difference between a dead man and a live man. "Christ liveth in me,"—and if He does not you are DEAD.

(After the congregation had sung this hymn, the General Overseer offered the following prayer.)

General Overseer: Almighty God our Heavenly Father, in this morning hour we come into Thy presence in the spirit of true meekness and genuine humility. We approach Thee with true and honest hearts, and drawing nigh unto Thee, the Source of life and of all blessing, we earnestly pray that in accordance with Thy Word, and Thy precious promises Thou wilt draw very near unto us and manifest Thy presence and Thy power and make this a season of true communion with Thee. Bless each and every one with every needed blessing and may Thy Kingdom be extended this day. Guide by Thy Word and Spirit in all that shall be said, and may Thy Message be presented and Thy Name honored and glorified and the people instructed, edified, encouraged and built up in the glorious Faith as it has been revealed in and through Jesus the Christ.

Hear us, our God and Father, and inspire the thoughts, inspire the words, and give us a message from Thee. We beseech Thee in this morning hour richly to bless us from day to day, and may the people, O God, be quickened as never before; may sinners be convicted and converted, may the sick be healed, and may the spirit of obedience come upon each and every one. We ask these blessings in Jesus' Name and for His sake; Amen.

General Overseer: All give attention to the reading of God's Word, found in the Gospel According to Saint John, a part of the 3rd chapter:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with Him.

Jesus answered and said unto Him, Verily, verily, I say unto thee, EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD.

Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, YE MUST BE BORN AGAIN. (Verse 7)

According to the program I am to deliver this morning the first of a series of twenty-minute addresses. I have enough in my mind, on this one Subject—"The New Birth," for at least eight hours, and how I am to cover it in twenty minutes I am at a loss to know. If I should get properly started I have not the slightest idea when I will quit.

I will read to you again two verses, which you have read hundreds of times. But it is a fact that the truths that are most familiar, that are the most often stated and restated, are the most neglected of all truths.

You have heard of the New Birth until it has become commonplace, and yet perhaps there is no subject today, even among those who profess to be Christians, that is so little understood; no other truth that is so little preached, as the New Birth.

Here we have a positive declaration made, not by man, but by God Himself; and any man is certainly very foolish who thinks he is going to walk around it.

"Except a man be BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD."

Christ's Teaching on the New Birth, the New Vision, and the New Kingdom

This is one of the exceptions which we find as we read the Gospels. We have stated here three things—the New Birth, the New Vision, and the New Kingdom; and the further explanatory statement, "Except a man be born of WATER and of the SPIRIT, he cannot enter into THE KINGDOM OF GOD."

If you were to ask me this morning what I consider the greatest error that is being promulgated today from the pulpit, in poetry, in prose, and even in what is called the choicest fiction, I would answer that the greatest error is that it is possible for a man to SAVE HIMSELF.

The doctrine of the New Birth is very unpopular and there is very little heard about it. And so I have been convinced for several months that during this Feast of Tabernacles I would endeavor to place this subject before you in such a way that when the Feast closes no one would have any excuse, no one would be

able to say, "I do not understand how to become a Christian."

I do not expect you to be able to understand the New Birth. I do not understand it myself. "Mystery" is written right across the words, the "New Birth."

Now, Jesus said in expressing this mystery,—if a mystery can be expressed; perhaps I had better say it can be declared—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The Unity of God's Creation

During the past weeks I delivered two addresses here—one at the High School Commencement, entitled, "The Phenomena and the Laws of Two Worlds," using the words "two worlds" merely in an accommodative sense; because there is just ONE WORLD. There are not two worlds nor three worlds nor a half-a-dozen; there is just ONE.

Of course, we talk about an organic world, meaning the world where life is; and we talk about an inorganic world, where there is absence of all life. In the inorganic world we place stones; in the organic world we place plants and animals, because they have life. We talk about the mineral world, where the minerals are; and, in conjunction with our references to the mineral world and to the world of plants and the world of animals, we talk about the natural world—the realm of the natural man, in which he lives, eats and sleeps and thinks and finally dies. And we talk about—or the Bible does whether we do or not—the SPIRITUAL world; and as we read the Bible we come across a passage of Scripture something like this: that the things of God are not received by the natural man; that they are foolishness to him. We will have that passage read later on.

The Bible speaks frequently of the NATURAL and of the SPIRITUAL.

What I tried to do in that first address—and it was followed by an address of three hours which will be printed in next week's LEAVES OF HEALING, (See Vol. 36, No. 20.), covering about one hundred typewritten pages; in which I dealt with numerous passages of Scripture, notably the following:

"How shall we escape, if we neglect so great salvation?"—Hebrew 2:3.

That is a text that needs to be brought before those who profess to be Christians. It is not a text for sinners at all! These evangelists who use that text—just as they use the one, "Behold, I stand at the door and knock!"—as referring to sinners, do not know what they are talking about. That passage—"Behold, I stand at the door and knock!"—has reference to God's dealings with individuals in the Laodicean Church; that is, after God has spewed the organizations out of His mouth, He is still willing to receive *individuals*—after the organization has been rejected by Him His method of further dealing is with individuals.

And the very same thing is true of the text—"How shall we escape, if we neglect so great salvation?" It has no reference to sinners at all, in the sense of those who are guilty of sins of *commission*. It is addressed to those who have named the Name of Christ and who profess to be Christians.

Some people have an idea that in order to go to hell you have to be a notorious and an outlandish sinner. There is no truth in the statement at all! You do not have to be a notorious sinner, you do not have to be guilty of ANY sins of commission, to go to hell! All you have to do to land straight in hell is simply to do *nothing*. That is all! And that is where multitudes of professed Christians are going. That is where some right in ZION CITY are going, and perhaps it is where some right in this meeting this morning are going—straight to hell! and all through neglect and DOING NOTHING.

Failure to Use any Organ or God-given Talent Results in Loss of the Same

Another passage I dealt with was this:

"Whosoever hath not, from him shall be taken away even that which he seemeth to have."—Luke 8:18.

I called attention to what everybody knows who knows anything at all, that the mole who burrows in the ground is deprived of his eyes, because he chooses to live in darkness rather than light; that the fish in the Mammoth Cave, Kentucky, are deprived of their eyes because they choose to live in darkness; and that every man and every woman who does not utilize, develop and

put into active service every God-given talent, from that man and that woman the talents shall be taken away.

I also dealt with the passage of Scripture: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James 2:10.

I desire you to read that sermon very, very carefully; because it represents months of very close study. While I make these matters just as simple as it is possible for a man to make them, they involve the use of terms which you will only understand by close application; for if I can present to you this morning only something you already know and understand fully, we just as well adjourn and go home. It is necessary for you to understand numerous terms, which you can understand if you will only follow very closely.

I said recently, in speaking of the so-called revivals of our day, including the "Billy" Sunday revivals, that there is little or no Christianity in any of them. The Unitarian minister in an Eastern city who replied to "Billy" Sunday's attack on the Unitarian church, said that "Billy" Sunday was an advocate of a new and modern religion and that in his meetings there was no such a thing as conversion or regeneration or the Living Christ; but that it was simply a MORAL REFORM, and the people were urged to give up drink and to give up this and to give up that, but that when it came to the teaching on the New Birth or Conversion, they knew nothing about it.

He is perfectly right.

Now then, Jesus said that it was impossible for a man to see THE KINGDOM OF GOD unless he were "born again." He states here an impossibility.

I want to say to you this morning, that if you have not been "born again," then you have no life and you are DEAD. You may be very respectable; you may not smoke and you may not drink; you may not read bad books or look at bad pictures; you may not swear and you may be a good *moral* man,—but YOU ARE DEAD.

You cannot save yourself! It is an utter and an absolute impossibility.

There is no Conflict Between Science and Revealed Religion

You need to know the meaning of the word "science;" and I would think, as often as you have heard Doctor Dowie in discussing the practices of medicine and surgery, that by this time you would know what the word "science" means. Doctor Dowie used to say, and it is a brief definition, that science is *exact knowledge*, systematically arranged or classified. We do not create science; science is a *discovery*.

There is no such a thing, strictly speaking, as an organic world, an inorganic world, a plant world, an animal world, a natural world, or a spiritual world,—it is all ONE WORLD.

The reason why men talk about the laws of nature, and the reason why they are worshippers and believers in natural religion, is because they reject revealed religion or what is called the *ipse dixit* of Revelation, which you and I accept. One gentleman said to me after my address on Astronomy in Chicago, "What are you going to do with a man who does not believe in God and who does not receive the Bible?"

Now then, it is all one world, with God as the Creator and Ruler. All the laws that operate here are the laws of God. All the laws that operate in the natural world and the spiritual world, which are simply parts of the same world, are the laws of God.

If I could discover, or if any of you could discover, all the laws that operate in all these worlds, then we would have all the science there is in the world and you would see that there is absolute harmony between what is science (exact knowledge) and the Bible; that there is no conflict. No conflict whatever! And you know it is true, that in studying the things of the natural world a man does see God. God intended it should be so. But a man who never gets beyond that will never know what the "new birth" is.

The Psalmist said:

"The heavens declare the glory of God; and the firmament sheweth His handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard." (Psalm 19:1, 2, 3.)

After studying the sun, the moon, the stars, the planets, the flowers, the trees, and the landscape, a man is compelled to admit

that back of them there is intelligence and that they give evidence of thought, of design, but no man ever yet rose to God, no man ever yet experienced the "new birth," who never got beyond studying the sun and the moon and the stars and the planets and the trees and the mountains and the rivers and the lakes and the landscape.

That is the reason God Almighty gave Revelation—because only by the revelations of God, which are in His Word, can man experience the "new birth" and rise to the place to which God intended him to rise by the very nature of his constitution.

Abominable Christian Science Teaches Salvation Apart From Christ

We have what is called natural and revealed theology; but there is a vast army of people who reject Revelation, and they set themselves up to put forth philosophical systems and metaphysical systems—one of the most noted of which is that abominable, anti-Christian system, called Christian Science; the foundation principle of which is that a man can save himself.

Yesterday I read an extract from a book called "The Science of Life and Health," which declared that the whole story of the conception and the birth of Jesus was a parable; that the Virgin Mary never conceived and never bore a child (which is simply a rehash of Christian Science teaching); that she sat down one day and got a thought into her head, and that that thought is expressed in the Bible in a parable—the story of the begetting by the Holy Ghost, the conception and the birth of a Baby Who was laid in the manger at Bethlehem.

We are living in a very cultured age. We are living in a time when men and women know more, according to their own way of thinking, than people ever knew before; but, according to God's Word, it is a time when they know less than they ever knew before, because it is impossible for man by his own wisdom to find out God; for "the wisdom of this world is foolishness with God."

Where you will find one Christian today, you will find a million who are believers in evolution, and who are believers in higher criticism, and who are believers in modern astronomy—which are what I call a "trinity of devils;" and they are all from hell, every last one of them! There is no question about it!

I do not care who laughs at me. I can be laughed at and grow fat. I will walk in all the light God gives me and I am going to believe the Bible, because I know today as I never knew before that the Bible is true from cover to cover; and I know as I never knew before that there is absolute harmony, and of course there must be, between science and Revelation—for there is one world, which was created by God, and the Supreme Ruler of which is God.

These spheres we speak of as natural and animal and so on, are only the underlying spheres of God's world, the upper story of which is the spiritual world.

Life is Union With God, and Death is Non-Union With God

Life cannot be defined exactly, and yet I believe there is a definition that is, if not altogether, nearly correct. I have suddenly discovered that I have been giving a definition of life and death, from my boyhood days, which after months of careful study I find is about right.

You know, I have often said, and you have heard it and read it, that life is UNION WITH GOD, and death is NON-UNION WITH GOD.

You have often heard me say that.

I remember using these expressions many years ago in talking to an Annihilationist and to a Soul Sleeper, who of course argued that life carries with it consciousness and that death is a cessation of consciousness; that when death ensues a man becomes as though he never had been and that all there is to him is put into the ground.

That is a false definition of life and a false definition of death. If I get to it in this series of addresses, I will spend one morning on the words "life" and "death."

This definition I have given you is not only according to Scripture, but it is also clearly born out by our study of everything around us—the living and the dead; and we can understand the difference.

Of course, when one has said that life is union with God, he has not told what life is; and when you have said that death is non-union with God, you have not told what death is, in the strict meaning of defining words.

For instance, take natural life. In ZION we have been taught that God is the Father of the spirit and that He is the Maker of the soul and the body. We have been taught that man is a tripartite being; that he has a threefold nature. In my address I referred to this as threefold compartments—the physical, the psychical or the mental, and the spiritual. I also referred to the fact that it is possible for a man to live the animal life and be dead psychically, and that it is still further possible for a man to be living to the utmost extent of his powers naturally and mentally, and still be as dead as a rock spiritually.

The New Birth Gives the Kingdom Vision and solves all Difficulties

That simply bears out the fundamental statement that it is impossible for a man to save himself. You cannot by baths or fine clothes and every attention to the body that it is possible to give it, you cannot by going to school, you cannot by the choicest environment, you cannot by the highest culture, ever SAVE YOURSELF, or get into the spiritual world; for did not Jesus the Christ declare that unless a man were "BORN AGAIN" he could not see THE KINGDOM OF GOD? And He was right!

Oh, how I pity any one of you this morning who does not see THE KINGDOM OF GOD!

I must tell you frankly, because I love you enough to tell you the truth, there are no doubt a number of you here who never saw THE KINGDOM OF GOD! All you have ever seen is the eagle on a silver dollar. That is all you have ever seen! That is the truth!

Christ said, "Ye cannot serve God and mammon"—ye cannot serve God and riches; and I am earnestly praying that if there is one in this Church—and I think there is not only one, but there are several—who are trying the impossible and the utterly foolish thing of worshiping God and Mammon,—and the truth is they are simply worshiping Mammon; for you cannot get them to make a single move unless they can see some financial advantage.

They say, "I will take a lot in ZION CITY if I can see some profit in sight." Or, "I will take a farm in ZION CITY if I can get it according to my notion and in a way that I will have to sacrifice nothing and will be in no danger of losing a red cent."

I will tell you frankly, if all the people in ZION were of that mind I would sell out this proposition before tomorrow night. In other words, I would not waste my time, my life, my talents, and my strength in trying to build this City and work out this gigantic proposition with a company of worshipers of Mammon.

I hope to be able to say some very straight things, and those of you who know me well know that I am capable of saying them and I am not in the least afraid to say them; because I have not a minute to lose and no time to waste.

When you get a man "born again," you have solved all other difficulties; and I think the General Overseer is a fool to waste his time and his strength and his talents on a man or a woman, trying to get them to bear the fruits of the Holy Ghost, when they have never even been "born again."

What is the use to talk about THE KINGDOM OF GOD to people who have not been "born again?" Why, there is no use at all, because you are talking to them about something they cannot see.

There is Only One Kingdom: One Family: One World

"Except a man be born again (there is the "new birth"), he cannot see (there is the new vision) THE KINGDOM OF GOD."

There are many kingdoms in this world, you know, and some day, if I get to it, I want to show you that the use of the word, "kingdom," in the New Testament, is an absolute necessity; that there is no other word that could be used to describe the thing which it is used to describe.

You know, we all belong to one family, do we not? So far as the natural man is concerned we all belong to one family. The saloon-keepers in Chicago belong to the same family as that to which you and I belong; and when we all sit in the audience together there is no difference in us, we all look alike; and, so far as the natural man is concerned, we all do certain things, just as the hog does.

Before I get through I want to show to you that the rank and file of the people are not living one-millionth part of an inch above the hog. They are living the animal life—they eat and they drink and they sleep and they groan and they die, and that is just what a hog does. They are living the animal life.

Now, I illustrate this by three circles, drawn one within the other (placing a diagram upon the blackboard). No doubt,

you will at once think of Doctor Dowie's illustration in his pamphlet, "Sanctification of Spirit, Soul and Body;" but this is opposite to that. In this center circle I will write the word "Animal," in the second the word "Mental," and in the third or outer circle the word "Spiritual." They are simply three phases of one world. Some people are alive in all three—life being union with God; or, life is union with surroundings.

Illustrate it this way: For instance the other day when we were out here near a certain farm, there was an old hen that passed us, cackling. I said to Deacon DePew, "If there were no ears here would there be any sound of that cackling?"

What do you think about it?

If there were no ears would there be any noise there?

(Elder Tindall: "Yes, there would.")

Well, Elder Tindall thinks there would.

Another question I ask is: Does a baby see first or have the knowledge of seeing first?

Well, he certainly sees first, does he not? He sees before he has the knowledge of seeing.

Tindall says that as that old hen was cackling there the noise was there whether there were any ears to hear it or not. Of course, this puts us into a study of sound.

Here is the thought! If as Doctor Wilson plays this pipe organ there is a man sitting here who is totally deaf, he does not hear anything, does he? But another man who has keen hearing, he hears every sound, does he not?

We say of the first man, that he is dead, so far as that music is concerned; and of the next man, that he is alive. That bears out the definition which, as I said, the New Testament plainly sets forth: that life is union with God, and death is non-union with God. And death in this instance is the same thing exactly—it is being out of connection or out of union with the sound of this organ.

Now, Tindall says the sound is there whether that man hears it or not. But the man who hears it is thoroughly alive and claps his hands, does he not?

God is the Author and Source of all Life

Take physical life. Where does it come from? The Bible, as I have often said, answers that question. There is not a question in astronomy, in geology, in science, in mathematics or anything else, that the Bible does not answer; and the Bible is *absolutely* correct.

You know, a man does not dare to use that word "absolutely" very freely. It is a word that seldom can be used. So far as man's works are concerned, it never can be used. As I said, the man does not live who can draw a perfect circle or square. There are no works of man that are absolutely perfect; they are only relatively perfect.

Where does natural life come from?

It comes from God.

We have been taught that man is a tripartite being; that he has a body, a soul and a spirit. As we sometimes express it, man is physical, psychical and spiritual; or, animal, mental and spiritual. We have three words in Hebrew and in Greek and in English for the three words "spirit," "soul" and "body."

You will find that everybody is not ZION in this world. I wish everybody were ZION, but they are not. You will find about nine hundred and ninety-nine thousand who are not ZION, for every one who is ZION. It may be that Apostle Peckham finds it different in Minneapolis.

(Apostle Peckham: "It is just the same.")

Well, that is a good sign. To me it is one of the most notable proofs that God Almighty founded ZION; because when men and women come up against ZION they have to do some studying, do they not? It is no mere sophistry or silly platitude or apology—it is the *genuine article*; and from ZION's platform all of the ETERNAL VERITIES are sounded forth—for instance, that all men are SINNERS.

You know, they do not like to be told that.

They like to be told, as they are told from these Christian Science platforms, that man is, always was, and ever will be perfect. That is very consoling to murderers, thieves, adulterers, and to all the rest of the low-down vagabonds of hell. It is very consoling to be told that; and, of course, the people flock around by the thousands and take it, and it is rank poison—it is an infernal lie.

You will find very few ZION people, but you will find hun-

dreds of millions who are not ZION. Today you will find very few believers in the Bible, they believe in Evolution—and so do I, as defined by the Bible.

All Life is Dependent upon Antecedent Life

Why, Christ taught Evolution. Evolution simply means *evolving*; and when He gave that parable, "First the blade, then the ear, after that the full corn in the ear," there is the doctrine of Evolution. Evolution simply means evolving, or growth, strictly speaking.

However, you will find hundreds of millions in this world who will tell you that they do not believe in God; that they believe life came into existence in and of itself. There are hundreds of the most brilliant minds who have spent years, and in the aggregate more than a century, carrying on experiments, trying to prove that life does not depend upon antecedent life. But they have absolutely failed. Absolutely so!

The experiment that is tried is as follows: They take a bunch of hay—you all know what hay is—they take a bunch of hay out of a haymow and boil it, and then they have glass tubes, such as you see in any chemical laboratory, and they put this infusion into a glass tube, after having pretended to expel all the air, and hermetically seal it. Then if any form of life appears they write a great book, in their efforts to prove that life generates itself; or, in other words, that a little bunch of hay that is taken out of a haymow is capable of getting into life itself, without any outside causes and without any influence from anything above or around it.

Long ago that has been absolutely exploded, and it has been proven there is nothing in it. I can remember studying about this when I was a boy in school; because about that time there were a great many engaged in these experiments, particularly in Europe. But today you would have hard work to find any man of any intelligence who would contend for a minute that life can produce itself.

Men are just as far today from being able to turn a dead thing into a living thing as they were six thousand years ago. The man does not live today who can make a grain of wheat and plant it in the ground and cause it to grow, notwithstanding the fact that we are living in the Twentieth Century and are a smart lot—the smartest lot who have ever lived.

We believe that animal life comes from God, do we not? Absolutely so! We believe all life comes from God. We believe that Genesis 2:7 is true:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Zion Schools are Essential for Correct Teaching

You can see the necessity for ZION schools, can you not? And I want to tell you right here, I never expect to make half the progress I ought to make, until ZION has her own schools, from the kindergarten to the university. While I may stand up here and pour out my life teaching the Word of God, when you get into outside schools you are taught just the opposite.

We ought to beseech Heaven day and night, we ought to be willing to crawl on our hands and knees in order to start ZION schools. I am willing to take three or four different classes myself. I would be willing to start in this Fall with a ZION college, and I will hear four classes a week. Tindall could teach a few, and Forby could teach some, and Darms could teach some; and we ought to be able to get enough others to start a ZION college.

It takes money and let us pray that God will send us the money to start ZION Educational institutions.

We are here to stand up for the Word of God—that life comes from God.

The life of the plant.

It comes from God.

The life of the animal and the life of man. They come from God.

Such a thing as a stone turning itself into a plant is unknown. A stone that was a stone one hundred years ago, if it is left to itself, will always be a stone. In other words, a stone has not within itself anything that will enable it to convert itself into a plant. Not any more than you have anything within you that will enable you to convert yourself into a spiritual man.

That is the reason why I say that if I could discover all of the laws of this whole realm, you would find out there is just ONE LAW; and that one law is God's law. There is no such a thing as a law of nature, strictly speaking.

Everything in ZION is sacred. We do not talk about the secular and the sacred. God's rule extends throughout all. I do not say that man submits himself to it, not by any manner of means! But I say that it is a fact.

There is no Power Within a Man to Save Himself

You all know, just as well as I do, that it is impossible for a stone to turn itself into an animal, or for a stone to turn itself into a plant. It is also true that it is impossible for the animal or the mental man to turn himself into a child of God—in other words, **SAVE HIMSELF**.

I tell you most emphatically that one of the most important things to get before the world today, is to break down the doctrine of demons—that men and women can **SAVE THEMSELVES**.

That is what you get in the colleges and the universities. And, of course, cultured people resent the doctrine of the "new birth." There sits a professor back there who is highly cultured, who is living a good, clean, moral life and who is honest, and he resents my telling him that he has to be "BORN AGAIN," just like the drunken sot who is taken out of the gutter. But he has to be! Jesus Christ has said it! And just as God Almighty has fixed a gulf here across which the stone cannot pass, so God Almighty has put a gulf between the natural man and the spiritual man; and there is no one except the Holy Ghost who can ever put a bridge across it. No man can do it; no set of men can do it; no college or university can do it; morality will not do it; change of environment will not do it; financial backing will not do it.

"Except a man be BORN AGAIN, he cannot see THE KINGDOM OF GOD." (John 3:3)

I will tell you, my brothers and sisters, it is enough to make a man sit down and weep, after he has poured out his heart's blood for years, to see how very few people see THE KINGDOM OF GOD.

When you see THE KINGDOM OF GOD, everything else comes.

You know, THE KINGDOM OF HEAVEN is like the hidden treasure in the field which, when a man discovers, he hides, and then goes and sells everything he has in order to get it. And the only way you will ever get the hidden treasure, the only way you will ever see THE KINGDOM OF GOD, is to do what the Bible says:

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33)

Christ must be put first.

When the Bible says, "Whosoever hath not, from him shall be taken away even that he hath," was there ever a more exact statement made than that? And is it not absolutely true all around us in nature?

Why, if a man chooses to dwell in darkness rather than light, he will lose his vision.

I have changed my mind about some things, and I believe I am right.

Spontaneous Generation a False Theory

We talk about animal life, and we believe that God is the Author of it. We do not believe in the doctrine of Spontaneous Generation.

I have a very fine set of books, twenty volumes, one of which is entitled, "Plant Life;" and I have laughed a number of times as I have read it. The author is a very beautiful writer. He says it is more or less uncertain as to just how the first plant came into existence, but that the doctrine of Spontaneous Generation probably accounts for it; that as to whether plants are coming into existence today, it is very doubtful, because conditions have so altered from what they were when the first plant jumped into being that plants no longer jump into being.

There is your so-called science and the wisdom of men, which is foolishness with God and is absolute folly.

Listen! That horrible doctrine is taught today in many schools under the name of Evolution,—and it is called Spontaneous Generation, which means life coming into existence of itself, entirely independent of any antecedent life. It is the same doctrine that is preached from scores of pulpits in this and other lands, and that permeates all the leading writings of today.

It is the doctrine that a man can save himself; or, that what is called spiritual life spontaneously generates itself, or comes into existence without any reference to God. In other words, that the doctrine of conversion is now relegated to oblivion.

You know, now-a-days you do not hear ringing sermons on "YE MUST BE BORN AGAIN;" it is "sign a card," "stand up," "shake hands," or something else. And you will hear of a whole lodge of Knights of Pythias being converted in one of "Billy" Sunday's meetings; and a whole lodge of Freemasons, and all the employees of a big manufacturing concern—all converted in one meeting! They shake hands, see?

Modern Evangelism Little More Than a Reformation

I denounce the "Billy" Sunday meetings as one of the greatest farces that ever was perpetrated upon a gullible public. And I propose, in Chicago, to deal with him and I will warn his jacket and make it so uncomfortable for him that he will wish he had never struck Chicago.

There is a vast difference between being "BORN AGAIN," and signing a card or shaking hands with the preacher; and there are not very many who care to go through the process. They would rather have the devil's substitutes.

Why, what does it amount to? Suppose we have a large congregation and thousands of people in ZION, what does that amount to unless they are "born again?" What does anyone amount to who has not been "born again?" What does he amount to? Suppose he has quit smoking and drinking, what of it? There are men who do that of their own free will. You will find athletes who are as abstemious as the General Overseer, in their manner of living; and they do it from the standpoint that if they chew tobacco or smoke or drink they will lose their physical strength and go down in the arena. But you would not say they were Christians, would you?

No!

We are told that life comes from God.

What does the Bible say?

"He that hath the Son hath life; and he that hath not the Son of God hath not life!" (1 John 5:12)

This afternoon you are divided into two classes—the living and the dead.

What is the difference?

For instance I hold a rock in this hand, and a little pot with a plant in it in the other. What is the difference between this stone and this plant?

What is the difference, Elder Richert?

(Elder Rickert: "The plant has life and the stone is without life.")

That is all you can say, is it not? And anybody could understand that. A child could understand it.

I am saying this because after a while I want you to see the difference between a Christian and a man who is not a Christian. Of course, everybody is a Christian now-a-days. Every old reprobate and everybody else is a Christian, don't you know that? The line between the Christian and the non-Christian is obliterated.

There is a Vast Difference Between Vitality and Force

Where did the life in that plant come from?

(Audience: "From God.")

Did you see it come? Can you see it? When it departs, what about the plant?

(Audience: "It is dead.")

Yes, it is dead. And is there anyone who can recall that plant to life?

Now, there is a very beautiful thought there. You get the difference between *vitality* and *force*.

Where does this electricity come from? Who created it?

(Audience: "God.")

Where is it?

(Audience: "Everywhere.")

It is a promiscuous, wandering force, is it not? And man can pick it up by means of machinery, can he not? Of course, there is very little known about electricity. I would not attempt to discuss it very far. However, I think it is sufficiently accurate to say it is a wandering force around here in the universe and the atmosphere, so to speak, that man can pick up and harness and use to run machinery.

You take magnetism. All of you, perhaps, when you were boys, had the pleasure of owning a horseshoe that was magnetized, with which you could pick up certain objects, did you not? And you could take your old pocket-knife and rub the blade on the end of the horseshoe, and then you could take that and pick up certain objects, could you not? Then after a while you, per-

haps, took the same knife and tried to pick up things and it would not pick up anything.

Why?

Because it was demagnetized; it had lost its magnetism.

There is the difference between force and vitality, or force and life. You can devitalize a plant, can you not? But you cannot revitalize it. You can kill your plant, but you cannot bring it to life again. But in handling a force, you can dispel it and you can collect it; with vitality you can dispel it, and you can collect it. You cannot do that with vitality.

What did Jesus the Christ do when Lazarus was in the grave? He *revitalized* him, did He not? And there is a place in the Old Testament where we are told of the spirit being called back, in connection with the raising of the son of the widow of Zarephath through the prophet Elijah. (I Kings 17:21.)

Life from God!

I desire to say a few words here. As I have said, there is a fuller life than the life a hog lives. It is true that you will find people who are not able to read nor write, and about five words constitute their vocabulary. The only life they live is the animal life. And I find a lot of people who are living just that kind of a life, and no other; they never rise above that sphere. They eat and drink and sleep and root in the ground and die.

Is that the kind of a life you are living?

That is the kind of a life multitudes all around us are living.

Contrast of the Carnal and Spiritual as taught in God's Word

Now then, I desire to have a few passages of Scripture read. Apostle Peckham will read first.

Apostle Peckham: "For to be *carnally minded* is *death*; but

General Overseer: Now, wait a minute! What I am trying to do is to get before you numerous passages of Scripture which you have heard a number of times but never understood. Now, read that again.

Apostle Peckham: "For to be *carnally minded* is *death*; but to be *spiritually minded* is *life and peace*. (Romans 8:6)

General Overseer: So I say again that every audience is divisible into two classes—the living and the dead. "To be carnally minded is death"—and you might see a man walking along the sidewalk, elegantly dressed in the latest style, who carries in his pocket the certificates and diplomas of the foremost universities of the world, but as you see him walking down the sidewalk he is a DEAD MAN. Now, get this and never forget it, that "to be carnally minded is death; but to be spiritually minded is LIFE and PEACE."

Apostle Darms: "And unto the angel of the church in Sardis write; These things saith He Who hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, *and art dead*." (Revelation 3:1)

General Overseer: It is a very serious matter to be walking around and be dead. A very serious matter to have dead men and dead women walking around.

Do you begin to see what the words "life" and "death" mean in the Bible? Where does the accursed old teaching of "soul sleeping" come in there? There is no such definition in the Bible.

Elder Huston: "But she that liveth in pleasure is *dead while she liveth*." (1 Timothy 5:6)

General Overseer: That refers to these society butterflies. "She that liveth in pleasure is *dead while she liveth*"—in other words, she is a walking corpse.

Elder Moot: "And you hath He quickened, who were *dead in trespasses and sins*." (Ephesians 2:1)

General Overseer: Now, just think of these verses—"To be carnally minded is death;" "She that liveth in pleasure is *dead while she liveth*;" "And you hath He quickened, who were *dead in trespasses and sins*."

Evangelist Fiddes: "Even when we were *dead in sins*, hath quickened us together with Christ, (by grace ye are saved;)" (Ephesians 2:5)

Elder Tindall: "But the *natural man* receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Corinthians 2:14)

General Overseer: Now, I used the word "animal" here (pointing to an illustration on the blackboard), but I could just as well have used the word "natural" for this center circle.

The *natural man* receiveth not the things of the Spirit of

God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

As I have been saying here all the time, a man cannot, by himself, by studying grammar and rhetoric and geometry and so on, find out God; and the natural man cannot receive the things of the Spirit of God, because they are spiritually discerned.

He cannot do it!

There is where the trouble comes in. That is the difference between ZION and other organizations.

Christ enunciated the same principles, when He said, "Except a man be *born again*, he cannot see THE KINGDOM OF GOD."

Why, sure, the "new birth," and conversion, and selling your farm to build a ZION CITY, they are all a lot of rot to the natural man. All he can see is a silver dollar and interest and profits and making money. That is all! But the *spiritual man*, why, he could not do anything else than to put himself and his all on the altar; just as an apple tree that is in good condition will put forth buds and blossoms and luscious fruit, and you do not have to beat it three times a day, either. And I do not propose to spend my whole life trying to get some people to build ZION CITY.

Let us have that passage again.

Elder Tindall: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

General Overseer: And in another place we read:

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into THE KINGDOM OF GOD."

Why, that is just as plain as that two times two are four!

I tell you, my brothers and sisters, some of you have not learned A of the Christian religion yet. Oh, how beautiful it is!

You understand fairly well the meaning of life and death now, do you not?

"For to be carnally minded is death; but to be spiritually minded is life and peace."

Here is the way I illustrate this. Here is the natural man in this center circle,—and in studying this I have seen some things and altered my position.

The Faculties of the Physical Man also Pertain to the Spiritual Man.

For instance, here is the natural man, and the eyes and the ears and the taste and the feeling, all belong to the natural man, do they not? They do not belong to the spiritual man.

I remember having said many times that this eye did not see; that it was the spirit back of it that used it as an organ to see.

That is incorrect.

This eye *does* see, and this ear hears. They are simply the material, the physical organs of the natural man. You will see this better later on.

Now, I say the *spirit* has eyes, the spirit has ears, and the spirit has taste; but it is not this taste, nor these eyes, nor these ears. It is an entirely separate set of senses.

Absolutely so!

Now then, this natural man has eyes and ears—he has the five senses, as we call them in physiology, just like the pig has; and there is not a bit of difference. You have heard it said in ZION that an animal has the same kind of a soul a man has. The only difference is, that of the man is endowed with a little higher quality than that of the animal. It is a difference of quality; and, of course, a difference of quantity. It is a little higher quality of the same thing.

Do you see the point?

The animal has instinct; the man has intuition.

Here is your natural man in this center circle (indicating). He has eyes and ears and taste and so on. And this circle represents the surroundings of this natural man. If he is in touch, by means of his physical organs and senses, with this whole circle, then he is said to be entirely physically alive.

I have said that life is union with God. Well then, carrying out the very same thought, life in the natural world is union with a man's surroundings—whether it be a song, a piece on the piano, the singing of the birds, or the rippling of the stream.

To go a little further, here are two men—one is totally blind, and the other has keen vision. This man who is blind has good hearing—he can hear a piece on the piano or this

Pipe Organ, he can hear the rippling of the stream and the warbling of the birds, he can hear the sighing of the wind and the patter of the horses' hoofs on the pavement,—to all these sounds he is thoroughly alive.

God-given Life and Faculties Capable of Great Development through Union with God and Surroundings

However, when it comes to the sky, and the flowers, and the mountains, and the rivers, and the faces of his father and mother and brothers and sisters, and the house in which he lives, he is dead. He does not see any of them. He is out of touch and out of union with all of them. So that in the natural world, as we see a multitude of people, some are much more living than others.

You take a man who can neither read nor write, is he living to any extent in the mental world? He is practically dead to that world. Is he living, in the same sense that a man is who has a great range of knowledge?

No, he is not.

Along comes Apostle Carey, and he meets this man who is living only in the natural world.

Is it possible for that man to lift himself out of the natural world into the mental world?

No!

Apostle Carey comes along and begins to talk to this man. Apostle Carey has a university education, is filled with educational life, has developed himself mentally, is no longer living the life of a hog, has gone to school and learned to read and write and calculate, and now has a broad range of knowledge.

And so he begins to teach this man. He starts in to teach him the alphabet and the ten digits. After a while that man becomes able to read, write and figure, and he rises into the mental sphere and becomes a well educated man.

Before Apostle Carey came along and talked to him was that man *alive*, so far as the psychical world was concerned, or was he dead?

He was dead.

Now then, Apostle Carey has succeeded in getting that man "born again" in a certain sense, has he not? But here is as high as he has gone: He has extended his connection, out of the animal world, the natural world, into the mental world; and after he gets into touch and forms a connection, so to speak, with this mental or psychical world, then he is mentally alive. Before, in that sense, he was a dead man.

"To be carnally minded is death." That does not mean cessation of consciousness. That does not mean that a man be prostrate in a coffin. It simply means that he is living in this natural or animal world together, and that he has no connection with God; and that is just where the rank and file are living.

"To be carnally minded is death"—referring to a man who is living the animal life. All he thinks about is something to eat, something to wear, the gratification of the animal passions. That is the sphere in which he lives.

The fact of the matter is, there are multitudes of men and women who are living lower than the brutes of the field; because if men and women were half as decent as the rank and file of the animal creation, we would have a far better world than we have today. It has remained for the natural man to seek out damnable inventions; it has remained for the natural man to instigate and perpetrate the most terrible murders.

The natural man—lower than the brutes!

Neglect Will Cause Christians to Deteriorate and Die

I will show you, if I get to my talk on "How shall we escape, if we neglect so great salvation?" how it is that a man becomes lower than a brute.

I desire to tell you again, that that passage—"How shall we escape, if we neglect so great salvation?"—is spoken to those who profess to be Christians; not to sinners; not to those who *commit* sin, but to those who *omit* to serve God.

That is just where a lot of people are today. We have some of them in ZION. They are dead branches, severed from the vine; their light has gone out, through neglect,—a little more sleep, a little more slumber, a little more money, see? And the man who devotes his time to money-making will become a brute, and worse than a brute. Whenever money gets control of a man

he loses all semblance to a human being. And that is where the rank and file of the people are today.

Jesus the Christ said a man had to be "born again" before he could see THE KINGDOM OF GOD, did he not?

Well now, Apostle Carey has done a good work—and yet, I do not know, I think I will take that back. Unless Apostle Carey can get that man *converted*, I think he has done a bad work; for he has now nothing but an educated animal; he had made that man more dangerous than he was before.

However, if, as he talks to that man and preaches the Word to him, God, by the Holy Spirit's power, moves upon his spirit and he is touched by the Spirit of God and "born again" and made a "new creature," then he pushes out and becomes really ALIVE; because he has formed a UNION WITH GOD. Sin broke that union, causing death; but now that the union has been reformed, he is a live man. But he is now only a baby, that is all.

What do we mean by *Regeneration*?

Regeneration is the act of God Almighty; not the act of a man

The instrument of the Holy Ghost is the Word.

Here sits a sinner; I preach the Word. God comes, by the Holy Spirit, and takes that Word and moves with convicting power upon the spirit of that man, and he is convicted. He gets up and goes out and shakes it off. But here is another sinner, moved upon by the Spirit of God, who says, "I will arise and go to my Father." There is regeneration and there is conversion, and they are both instantaneous.

Somebody asks the question: "Which comes first?"

Neither one!

There never was a bigger fool than the one who sits down and starts out to tell you just where regeneration comes in, and where conversion comes in, and where justification comes in. A man who attempts to fix a chronological order of these things is a foolish man. No such a thing can be done.

Regeneration and conversion are simply two phases of one act. Regeneration is God's part, and conversion is man's part; regeneration is the turning of a man's spirit to God by God, and conversion is the turning of the spirit by man to God.

There is regeneration and conversion; and they are both spontaneous. It has to be.

Now, if you are willing to yield to God, and surrender, the "new birth" will take place. Your part is to turn to God—that is conversion.

Regeneration and conversion are spontaneous—absolutely so! And they are mysterious, too.

Christ said:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one who is born of the Spirit."

There is the mystery.

Is it any more of a mystery than physical birth? No, it is no more of a mystery than physical birth. They are both mysterious. The embryologist is confronted with just as deep a mystery as the theologian. Not a particle of difference.

Life! You do not see it come into the plant, nor do you see it go; and you do not know where it came from, nor where it has gone.

Sanctification a Progressive and a Continuous Work

I want to tell you, that of all the silly, idiotic, infernal foolishness, and of all the doctrines of hell, the most dreadful of all is this lying teaching that it is possible for a child, physically, to become a six-foot man in one hour; or, that it is possible for a ten-pound baby to become a man and weigh two hundred and twenty-five pounds in five minutes.

What would you think if we were to put ten little boys up here, and they were to start to howl and yell to God, "O God, make me a full grown man this morning!"—they are now two and one-half feet high.

Would you indorse that?

What would you think of it?

There is just as much sense in it as there is for a newly born babe to get down and howl to be wholly sanctified and to become a full grown man in Christ Jesus in a minute or a day! Just as much sense in the one as the other!

Well, now, there is no conflict—there is one law in all the universe; and there is harmony, perfect harmony throughout the

whole universe. There is one law that applies to the natural man, to the mental man, to the spiritual man.

You know, you are a lot smarter than you think you are. I have had people growl about what I have said about demon possession, and I have said to them, "Why, you believe it! Don't you remember when you brought that little boy into my office and you said that he had a naughty spirit and you could not do anything with him? Why, you believe in demon possession!"

You say that if a person allows an arm to hang by the side for seven years, without ever using it, it will become paralyzed and it will wither. Well, what does the Bible say?—"Whosoever hath not, from him shall be taken away even that he hath." And is not the law which applies there the very same as the one which applies to this arm? The very same!

If we could only discover all the laws—I do not say now that it is possible to discover all things that are in operation. Law, you know, is simply the way a thing acts; and the way we discover a law, we take observations. That is the way we discover it. Law is the way a thing acts, and you observe it and note that it acts in a certain way, and then you put it into words, and it is a law. You do not make it, or create it, but you DISCOVER it.

For instance, there is a certain law that governs the sun. Is there not? And there are certain laws that govern the functions of the body.

How nice it would be if we could discover all these laws! They discovered wireless telegraphy, did they not? And is it not a wonderful thing to be able to start a message down here at the Naval Station, and have it picked up at Key West, Florida? Well, all there is to it, this instrument here is in tune with the one down there.

Mankind is in Harmony Either with God or the Devil

Most people are in tune with the devil.

Some wretched old man or woman will stop me on the street and begin to tell me about killing an ugly old snake on the birds and the beautiful flowers?

Why is it that people are gossipers? It is because they are in tune with hell. You take certain individuals, they are so in tune with hell, it does not make any difference how innocent an individual might be, if there is the least little thing that the devil can take hold of, he hurls that message and it finds lodgment in their ears and they are always ready to pick up gossip and slander and every salacious story that goes around.

I tell you, more and more I do not propose that any man or woman shall put into my ears or before my eyes anything but that which is pure and heavenly.

Fools, that people are!

Why, yes, some man was seen the other morning talking to another man's wife, and immediately certain people in the neighborhood have the story out that he committed adultery, and they will roll that under their tongue as a sweet morsel. When they meet a person—"I have something—now, will you promise me faithfully you will never tell it?"

"Yes."

And then they tell them. And that person goes down the street and meets some one else, "Say, I heard something. I don't like to tell it, but will you promise me faithfully that you will never tell it?"

"Yes."

And so the story goes, until very soon everybody in town knows it. People will come to me, and say, "I want to tell you something." After they get about two words out, I say, "I heard that yesterday!"

In tune with the devil!

In tune with hell instead of being in tune with Heaven! And you will be sure to catch up everything the devil has for you. But if you are in tune with Heaven, every message that comes from the throne of God you will catch up; and isn't it a blessed thing to be able to start a message and have it caught up at the throne of God? And it is a blessed thing to have God start a message, and you catch it up.

Now, I was talking about the utter folly of people howling around to God to make them six-foot men and women in a day.

The same law that governs physical growth governs spiritual growth

Why do you suppose Jesus the Christ gave that Sermon on the Mount? What did Jesus say to those miserable wretches who were all the time thinking about what they would wear? That is about all some people think about now, is what they are going to wear and eat. Are there any of you sitting here who are thinking about what you are going to eat?

Well, I am not bothering about what I am going to eat, and what I am going to wear, and all the rest of it.

Christ said, "Consider the lilies of the field, how they grow." He did not tell them to consider their color, or their shape, but He said, "Consider the lilies of the field, HOW THEY GROW." That was the only thing He told them to consider.

What did He say that for? He was God. In Christ as God was bound up all wisdom and all knowledge and all science—for science is simply exact knowledge.

Then again He said, Who of you by taking thought can add one cubit unto his stature?"

Does a child ever grow by trying to grow?

id you ever hear a child say, "I am trying to grow?"

Growth is an unconscious process. You cannot promote growth by any effort you put forth. You can retard it, but you cannot promote it. Of course, if you do not eat, you will not grow; but you do not eat in order to grow. A lot of you, if you would think of growing you would not eat so much.

As I have often said, I believe in the doctrine of eternal progression; I believe in continuous and eternal growth, ever approximating God, but never reaching Him.

Those of you who have studied higher mathematics, know there is a line called the "asymptotic" line—a line that can be forever approached, but never touched. You can ever approach God's perfection, but never reach it.

There is another thing I wish to mention.

There is a vast difference between being PERFECT, and BEING PERFECTED

It is laughable to me to hear a lot of these little pygmies jumping up and saying, "Hallelujah! I am perfect!" when the great and mighty Apostle Paul, in the 3rd chapter of Philippians, said: "Not as though I had already attained, either were already perfect—"

And then again, he said, "But this one thing I do, forgetting these things which are behind,"—I have no time to bother with the things that are behind. The moment you stop to bother with the things that are behind, that moment you will go down, my brother. I have no time to bother with the things that are behind, my eyes are yonder.

A man is a fool who stops to turn around.

I noticed the other day, when we had our races on July 5th, that some of the little girls would stop and turn around every minute. Of course, they won the race.

That is the way a lot of you people are trying to run the Christian race; or you are doing with yourselves like the woman did with the geranium she had planted, when she pulled it up every morning to see how its roots were getting along.

Now, there is no sense in any of you getting down here and saying, "O God, I want to be a full grown man this morning." There is no sense in it!

"First the blade, then the ear, after that the full corn in the ear." (Mark 4:28)

With most of us it will be over there in Eternity before there will be even the blade. But sometimes there will be the full corn in the ear. It may not be here, for a year is not long enough, nor ten years, nor one hundred years. "Ye are come," the Bible says, among other things, "to the spirits of just men made perfect;" but that is on the other side.

Zion's Work one of Preparation For the Second Coming of Christ

You know, when Christ comes, the saints who have gone on before, and the saints who are living,—the saints who have gone on before are finishing their preparation to be a part of the Bride that will sit on the Throne, and the company that is here will have to finish their preparation here; and that is the reason why God has His Latter Day Zion, and why He has restored Divine Healing, and why you must be overcomers here and now if you are to be a part of the Bride—because you will not have the opportunity to finish your schooling over there preparatory to the Second

Coming of Christ, and unless you make a clean sweep of everything that does not belong to THE KINGDOM you will have no part in the Rapture.

The trouble with people, you know, they listen to demons. The devil comes along and says it is a sin to eat fried chicken, and they believe him. I say, "Get you hence, you old devil! I will eat fried chicken whenever I can get it!"

That is a doctrine of demons!

Then some one else will tell you that keeping Saturday is the seal of the One Hundred and Forty-four Thousand. Why, there never was a dirtier, low-down doctrine of hell!

And the doctrine of Baptismal Regeneration is a doctrine of devils. That is all it is!

But of all the little, puny, sickly, shriveled-up people on earth, these Seventh Day Adventists are the worst. I never saw one yet who look vigorous and robust and strong.

Some of you people need to eat more. Eat what is good, and do not think anything about it.

It is the passive life that counts. That is the only kind of a life to live. Live and do not know you are living.

Have you ever seen people sit down to the table—"I do not think I had better eat any of this, because I am afraid it will hurt my stomach?" I have heard many a housewife say she would rather take a horse-whipping than to have some people come to her house for dinner.

It is the passive life!

Spiritual growth is an unconscious process.

Now, you understand Regeneration, do you not?—that is, so far as it can be understood. It is the work of God upon a man's spirit—the Holy Spirit imparting to that spirit an impulse to turn around.

The Spirit of Man is Capable of Eternal Expansion

Now, so far as man is concerned, as I have worked this thing out, I speak of three departments; there are three chambers, and the spirit is a room—a chamber which was made for God as a Guest chamber. It has contractile walls and a movable floor and roof, and it is capable of eternal expansion; but if it is not used it will shrivel up like a shrunken arm.

And that is the condition of the spirits of many people today. Oh, the poor, miserable, shriveled up spirit that has never known God! It is like the bird that refuses to use its wings and it shrivels up and dies. That is the condition of many a spirit today.

Regeneration and conversion—instantaneous and simultaneous.

When a man is converted he will repent, he will confess, and he will restore; and God will fulfil His Word and pardon his sins. That is God's part; it is a legal term. And then God will justify him, and justification is also a legal term. What does it mean? It means putting the innocent in the place of the guilty and the guilty in the place of the innocent—it is taking Jesus the Christ, the Innocent, and putting Him in the place of the sinner, and taking the sinner, the guilty one, and putting him in the place of Christ.

Sanctification is progressive. It is a process. There is no such a thing as instantaneous sanctification. Sanctification is GROWTH, and it follows regeneration.

Paul said:

"Abstain from all appearance of evil.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Who was made sanctification for us?

(Audience: "Christ.")

Sanctification is growth, and you need not try to grow. You might get down here and howl and yell like a lunatic for God to make you a full grown man in Christ Jesus this morning, but it is nothing but foolishness. Why, it is absolutely unscriptural!

Growth is an unconscious thing. One does not do anything with any thought of spiritual growth. I meditate, I read my Bible, I pray, I work for my fellow men, I keep my thoughts on God and I attend to the means of Grace; but I do not do anything in order to grow, nor with any thought of growth. I just grow, that is all!

That is the reason why I said—and you will find it in that long sermon which it took me three hours to deliver and about a week to recover from, and I hope it will take you a lifetime to recover from it—that a man's capacity for the Holy Spirit increases every day. It would not take very much of the Holy Spirit to

fill some of you this morning—a thimblefull would do it.

Some people talk about containing the Holy Ghost. Think of it. Think of a man talking about being able to contain God! It is foolishness!

Human Language Inadequate in the Expression of Spiritual Truth

The "baptism of the Holy Spirit," being "filled with the Holy Spirit" and "anointed with the Holy Spirit," are all figurative expressions, used by God Almighty in His effort to convey a spiritual truth. He speaks of Himself in this world officially as Emanuel (God with us), Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace, Jesus and Christ, and over two hundred names in the Bible are applied to God in this world in His official capacity. It is an effort to convey in human language a divine thing—a spiritual thing. *Baptism of the Holy Spirit* is taken from the expression "baptism in water," and is simply figurative.

Now, as I have told you, the spirit of a man is a room, and it is capable of expansion; and we are prepared day by day, as we grow, to take in more of God and more of the Holy Spirit.

Doctrines of devils! The world is full of them. It is strange how people will take up with them. For instance, we have one man in this City who used to be a very fine man, but he got a notion into his head that in order to be a Christian he must let his hair grow, like these people in Benton Harbor. That is a doctrine of demons. The poor fellow is insane.

A woman came along here the other day with a little boy. A couple of our men were working out here on this circular drive, and the little boy's shoe came untied just as they neared these two men. The woman said, "You sit there on the grass and tie your shoe."

He said, "I am not going to sit on Voliva's grass! I am not going to do it! They arrested some men for sitting on this grass."

She grabbed him by the shoulder in such a violent way as to break every bone in his body, and she said, "I will show you that you will sit right there on Voliva's grass and tie your shoe!"

Now, she is crazy, she has a devil; no sane woman would act like that.

Doctrines of devils!

Beware of the Doctrines of Devils

I want to tell you, a lot of this fasting business is a doctrine of devils. Some people go in for fasting when they are as thin as a match now. They do not need to fast. I could go for the next three days without food and not suffer any inconvenience, because I carry fifty pounds of cargo all the time. God never intended for you to cross the ocean without a meal, but He prepared me to do it if it is necessary.

Some people could fast from a physical standpoint to good advantage. Some of you sitting around here, it would do you good to fast in the right way; but you must not attempt any mental or physical work during a fast.

Oh, the world is full of these doctrines of devils.

This whole Christian Science system is from hell, from the first word to the last. It was dictated by the devil and indited by a crazy old woman. No question about it!

Millennial Dawnism was dictated by the devil. Think of God Almighty choosing a man to inaugurate a Latter Day movement who was caught in a girl's bedroom holding her hand, and who admitted that he was a jelly-fish!

God Almighty chooses MEN when He has work to be done. I do not believe God Almighty ever called these little, wishy-washy, milk-and-water things to the ministry. God Almighty calls MEN—not THINGS!

A certain woman will get a notion that it is a sin to wear a hat, and that she ought to put on an old poke-bonnet. She is uglier than the devil before daybreak with a hat on, and then to put on a bonnet! (Laughter!) There is no religion in it! There is no religion in it—there is nothing in it except a squash. (Laughter!)

Why do you not live a natural life, a normal life? That is what the Christian life is. The more Christianity you get the more sense you will have—and the less c-e-n-t-s you will have; because you will use your money for God.

Now, we pray and ask God to make us what we ought to be. The Holy Spirit is here. The personality and the mission of the Holy Spirit are plainly set forth in the Word of God. The Holy

Spirit is here. When you become a son and a daughter of God, all you have to do is to consecrate yourselves and pray the prayer of faith. You do not have to howl and yell for six months for what God has here for you.

Zion the Only Expression of Christianity in the Entire World Today

ZION is the real thing!
Last Lord's Day I spoke on "ZION the Light of the World—ZION the Salt of the Earth."

And so it is. ZION is the "light of the world" today, and it is the "salt of the earth." I will tell you another thing, ZION is a LIVE WIRE.

ZION is the "light of the world"—the "salt of the earth." Now then, you must *surrender* to God. You know, God cannot do anything with a man unless that man will let him. Have you learned that truth? God cannot do anything with a man unless the man is willing to let him.

You know, a man can be a moral man entirely independent of God; and you can stretch morality throughout Eternity and it will never be spirituality—never!

The truth that God uttered stands—"Except a man be BORN AGAIN, he cannot see THE KINGDOM OF GOD."

I must now bring this Address to a close. I have however many things yet to say.

You know, God can only get out of you what you have in you. If there is nothing in you, nothing can come out of you. The less you have in you the more you will make an empty noise. I will tell you what has been my experience, you kick an old empty tin pail down hill and it will make more noise than one which is full of rocks; and people who do so much howling have less in them than anybody else.

Christianity works wonders for a man.

You all want to aim at self-control—rest in God. You want to be the boss of your minds.

I always think of a certain story. There were two fellows talking one day, and one said, "I have a terrible noise in my head, and I do not know what causes it."

"Why, the other fellow said, 'I can tell you in a second what causes it, your head is empty.'"

"Well," the first fellow said, "doesn't your head ever ring?"

"No."

"Well, I can tell you why, because it is *cracked*." (Laughter!)

Fill up with God and you will have self-control; you will have that beautiful, quiet, peaceful life. You can go through anything if you keep your eyes on God.

God will Prove the Saints and will Have a Tried People

A little later I desire to preach along some other lines. I want to take up something that has been greatly neglected and that is the question of God's proving of the saints. There are certain things you need to learn.

If you and I are going to be a part of that Church without "spot or wrinkle," God Almighty is going to put us through the fires, and do not make any mistake about it!

I will tell you, the polishing process is not very pleasant, is it? I still remember some of the scrubblings my mother used to give me.

I was reading a story the other day about a little child who said, "Mama, do my ears belong to my face or my neck?"

"Whv, why?" the mother said.

"Well," he said, "every time Jennie washes me, if she washes my face she washes my ears, and if she washes my neck she washes my ears; and I just wanted to know where they belong." (Laughter!)

We remember the scrubblings we got, do we not? And I will tell you, God Almighty has to scrub us spiritually, too. And the purer you are, the better you are, the truer life you live, the more you will suffer, don't you know that?

I wish I had time to preach a sermon on that verse, "That I may know Him, and the power of His resurrection, and the FELLOWSHIP OF HIS SUFFERINGS."

That is a wonderful text!
"THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS."

"Blessed are the PURE IN HEART: for they shall SEE GOD."

There is the spiritual eye. You never can see God with this eye.

"O *taste* and see that the Lord is good:" there is the spiritual taste.

"He that hath an *ear*, let him hear what the Spirit saith unto the churches;"

There is the spiritual ear.

Now then, there is the sense with which we love, and so on; and this new creature is distinct and separate from the natural and the mental man; he is a "new creature in Christ Jesus."

The Christian Life Emanates From the Indwelling Christ

"He that hath the Son hath life; He that hath not the Son hath not life."—I John 5:12.

What is the difference between a Christian and a non-Christian?

I will have these officers read the selections I have given them.

Apostle Darms: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate?" (II Corinthians 13:5).

General Overseer: Notice that!

"—How that Jesus Christ is"—where? In Heaven?

In YOU!

The life of the plant is *in* the plant. The life is not hung away up yonder in a pocket, is it? No! It is **IN THE PLANT**—inside the plant, in every fiber of it.

Apostle Peckham: "At that day ye shall know that I am in My Father, and ye in Me, and I in you." (John 14:20).

Elder Huston: "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in Me, He doeth the works." (John 14:10)"

General Overseer: I preached a sermon on "The Trinity" here sometime ago. I wonder how many of you read the LEAVES OF HEALING and study the sermons? You will never get anywhere unless you are a student. You cannot work these things out in a day or a month or a year. I have been in this since I was a child, and now the vision is enlarging and opening up before me.

God!

ONE God, not three Gods. God as Christ, that is in the official sense; and God as the Holy Spirit, that is in the official sense.

One God!

God was Christ and Christ was God; God was the Holy Spirit and the Holy Spirit was God. When Christ said, "My Father is greater than I," that was true. God in his official capacity was less than God the Father in Heaven; but in another sense they are one and the same, absolutely equal, and there never was a time when they did not exist—or, He did not exist.

Elder Moot: "I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." (John 15:5)"

General Overseer: Listen! These are not figurative expressions, they are literally true.

In John 14:21 we read:

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."

The 23rd verse:

"If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him."

Apostle Carey: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." (Galatians 2:20)"

General Overseer: I could repeat that a hundred times a day. "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*." The life I have is not drawn from some far-away place, but I have it *within me*.

The Difference between a Christian and a Non-Christian Pictured from the Natural World

God hath life, Christ hath life, and the life we have is Christ dwelling in us. It is a literal fact.

There is the difference between a man who is a Christian and

a man who is not, the difference between the stone and the plant—one has LIFE, and the other has not.

LIFE! There is the difference!

I will tell you, brothers and sisters, when you look at a company of church members it is not very difficult to know that there are a lot of them who were never converted.

You will not be saying, "I want to go to a theater; I want to go to a dance; I want a plug of tobacco;" when you are converted. You might just as well talk about an apple tree saying, "I want to bear thistles." You never heard one say that, did you? No, and you never will. An apple tree could not bear anything but apples; it could not bear thorns or thistles, could it?

By their fruits ye shall know them, brothers and sisters.

Ah, there are wonderful possibilities before you!

I tell you, the way to stir a city is to give them the message from the Throne of God. That will stir a people!

Do not be afraid! Do not know anybody! I preached four Lord's Days in Chicago recently as never before in my life, and I said scores of things I never said before. I do not know anybody! I pay no attention to anybody!

Take the message and deliver it!

A very prominent gentleman came up to me in the courtroom in Chicago, and said, "I heard you preach several years ago, and you said one thing I have told to hundreds of my friends, that was that a man had just as much right to spit in your drinking water as to smoke in your atmosphere. I shall never forget it."

And the other Lord's Day there were some men and women who nearly fell off their chairs, when I said this: "That if I were the wife of one of these dirty stinkpots I would rather kiss the bung-hole of a cider-barrel than to kiss him. Every time those women kiss those husbands now they will think of the bung-hole of a cider barrel. It will stay with them through eternity."

Elder Tindall will pronounce the benediction.

Elder Tindall: May the grace of our Lord Jesus the Christ, the Love of God the Father, and the Sweet Fellowship of the Holy Spirit be with you one and all, now and for evermore. Amen.

Right Hand of Fellowship

The following-named Persons were extended the Right Hand of Fellowship and received into Fellowship by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in ZION, at Shiloh Tabernacle, Zion City, Illinois, Lord's Day afternoon, September 5, 1915:

Berchtold, Felix	Illinois
Bohl, J. F.	Illinois
Cook, Earl	Illinois
Jordan, Miss Elizabeth	Illinois
Kircher, Mrs. Carrie	Virginia
Lee, William Earl	Illinois
Lee, Mrs. William Earl	Illinois
Peterman, Katherine	Illinois
Ruchti, John	Illinois
Stephenson, Miss Florence	Illinois
Tompkins, Emma	Illinois

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BAPTISMS

The following-named Believers were baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," August 1, 1915, at Shanghai, China, by Apostle F. M. Royall:

Cong Fu Vaen
Moa Tsong Wu
Teh Hying Sung
Shing Kee Ko
Soh Nyun Dzine

By Evangelist V. B. Shumaker, August 29, 1915, at Moline, Illinois:

Boyd, Mrs. Emma

The following-named Believers were Baptized by Triune Immersion, "Into the Name of the Father, and of the Son, and of the Holy Ghost," at Zion Home, Zion City, Illinois, August 25, 1915, by Elder Silas Moot:

Hide, Harry Illinois
Kircher, Mrs. Carrie Virginia
Quyrk, Wilson Illinois
Simpson, William Illinois

By Elder Silas Moot, September 6, 1915, at Lake Michigan, Zion City, Illinois:

Thompson, Mr. B. O.

By Elder Silas Moot, September 11, 1915, at Zion Home, Zion City, Illinois:

Jordan, Miss Elizabeth

Leaves of Healing of Greater Blessing than any other Literature

FORT DODGE, INDIANA.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

Peace to Thee!

I have been a reader of LEAVES OF HEALING since last October. They have done me more good than anything I have ever read....

Faithfully yours,

(Signed) "Mrs. E. SIMPSON."

Subscribe For Leaves of Healing

Leaves of Healing	- - -	\$2.00	} 2.50
The Theocrat	- - -	1.00	
Regular price	- - -	3.00	} For Both
Leaves of Healing	- - -	2.50	
The Theocrat	- - -	1.50	} 3.50
Regular price	- - -	4.00	
Leaves of Healing	- - -	3.00	} 4.00
The Theocrat	- - -	1.50	
Regular price	- - -	4.50	} For Both

RESTORATION WORK

ILLINOIS

Evangelist V. B. Shumaker, of Rock Island, reports as follows, for two weeks ending August 9, 1915:

Calls made	1254
LEAVES OF HEALING sold and given	48
Cards of Zion City views sold	11
Messages given	1590
Total pieces distributed	1449
Subscriptions to LEAVES OF HEALING	1

REPORTS OF WORKERS UNDER EVANGELIST SHUMAKER

Mrs. and Miss Shumaker,

For six days ending August 9, 1915:	
Calls made	806
LEAVES OF HEALING sold	29
Messages given	816
Total pieces distributed	845

Mr. and Mrs. Hoyt, Hampton, Illinois,

For two weeks ending August 9, 1915:	
Calls made	540
LEAVES OF HEALING sold	12
Messages given	756
Total pieces distributed	768

The following is a report of Restoration Work done by Evangelist Shumaker, of Rock Island, for week ending August 23, 1915:

Calls made	60
LEAVES OF HEALING sold	54
Souvenirs and cards of Zion City sold	7
Total pieces distributed	61
Subscriptions to "The Theocrat"	1

Reports of Workers under Evangelist Shumaker:

Calls made	34
LEAVES OF HEALING given	8
Messages given	90
Total pieces distributed	98

The Misses Driscoll and Shumaker:

Calls made	15
LEAVES OF HEALING sold	12
LEAVES OF HEALING given	2
Total pieces distributed	14

The following is a report of Restoration Work done at Bloomington and Normal, Illinois, by Miss Alice Dean and Mrs. Emily Kettell:

Messages given	1160
LEAVES OF HEALING mailed and given	9
"Theocrats" given	5
Total pieces distributed	1174

Mr. F. E. Bennett, of Rockford, Illinois, sends in the following report of Restoration Work done for two weeks ending August 7, 1915:

Calls made	100
LEAVES OF HEALING sold	7
Messages given	100
LEAVES OF HEALING given	15
Total pieces distributed	122

CHICAGO

The following are reports of Restoration Work done in Chicago:

Mr. Robert Braun,

For two weeks ending August 9, 1915:	
Messages given	100
LEAVES OF HEALING mailed	200
Total pieces distributed	300

Mrs. Reinhold and Mrs. Mortensen,

For evening of August 7, 1915:	
LEAVES OF HEALING sold	46
LEAVES OF HEALING and "Theocrats" given	14
Messages given	175
Total pieces distributed	235

For two weeks ending August 28, 1915:	
LEAVES OF HEALING sold	138
LEAVES OF HEALING mailed	9
Messages given	260
LEAVES OF HEALING given	28

Total pieces distributed	435
Subscriptions to LEAVES OF HEALING	2

Mrs. Hueneryager and Miss Richardson,

For week ending August 7, 1915:	
LEAVES OF HEALING sold	7
Messages given	135
LEAVES OF HEALING given	28
Total pieces distributed	170

For week ending August 14, 1915:

Messages given	201
LEAVES OF HEALING given	30
LEAVES OF HEALING mailed	24
Total pieces distributed	255

Mrs. Kate Elmer:

Calls made	45
LEAVES OF HEALING sold and mailed	4
Messages given	73
LEAVES OF HEALING given	4
Total pieces distributed	81

For two weeks ending August 21, 1915:

Calls made	8
LEAVES OF HEALING and "Theocrats" sold	6
LEAVES OF HEALING mailed	6
Messages given	22
Total pieces distributed	34

Mr. Gustave Duske,

For week ending August 7, 1915:	
LEAVES OF HEALING mailed and given	16
Messages given	80
"Theocrats" given	3
Total pieces distributed	99

For three weeks ending August 29, 1915:	
LEAVES OF HEALING mailed	39
Tracts and "Theocrats" mailed	13
LEAVES OF HEALING given	18
Messages given	344

Total pieces distributed	414
Subscriptions to LEAVES OF HEALING	1

Mrs. Hinkston and Mrs. Peetz,

For two weeks ending August 7, 1915:	
LEAVES OF HEALING sold	158
LEAVES OF HEALING and "Theocrats" given	13
Messages given	242
Total pieces distributed	413

For two weeks ending August 28, 1915:	
LEAVES OF HEALING sold	94
LEAVES OF HEALING and "Theocrats" given	9
Messages given	218
Total pieces distributed	321

Mrs. Peetz and Mrs. Klevrod

For three hours work, August 19, 1915:	
Calls made	273
LEAVES OF HEALING sold	8
LEAVES OF HEALING and "Theocrats" given	12
Messages given	390
Total pieces distributed	410

Elder Richert,

For week ending August 30, 1915:	
Calls made	250
LEAVES OF HEALING sold	10
LEAVES OF HEALING given	45
Messages given	275
Total pieces distributed	330

Mrs. Eckerle,

For the month of August, 1915:	
LEAVES OF HEALING and "Theocrats" mailed	52
Messages mailed	60
Total pieces distributed	112

Mrs. Schmidt,

For two months ending August 14, 1915:	
LEAVES OF HEALING mailed	112
"Theocrats" and messages given	43
Total pieces distributed	155

LEAVES OF HEALING

Saturday, September 18, 1915.

The following are reports of Restoration Work done in Chicago:

Mrs. Hills:

"Theocrats" and tracts given21
 Messages given203
 LEAVES OF HEALING given36
 Total pieces distributed260

Mrs. Hampe,

For week ending August 18, 1915:
 LEAVES OF HEALING mailed39
 LEAVES OF HEALING given22
 Zion tracts mailed10
 "Theocrats" given2
 Messages given315
 Total pieces distributed388

Mrs. Kemmerle and Mrs. Luce,

For the month of July, 1915:
 LEAVES OF HEALING sold125
 Messages given235
 LEAVES OF HEALING given20
 Total pieces distributed380
 Subscriptions to LEAVES OF HEALING 2

Mrs. Molback:

LEAVES OF HEALING mailed75
 Messages given192
 Total pieces distributed.....267

AUSTRALIA

Elder J. A. Smith, of Melbourne, Victoria, Australia, sends in the following report of Restoration Work done by him during the month of June, 1915:

LEAVES OF HEALING sold..... 204
 LEAVES OF HEALING given..... 50
 Messages given 916
 Total pieces distributed.....1170

REPORTS OF WORKERS UNDER ELDER SMITH:

Deaconess Drechsler, of Highgate, South Australia,

For five weeks ending June 30, 1915:
 Calls made260
 LEAVES OF HEALING sold..... 24
 LEAVES OF HEALING given..... 8
 Messages given950
 Total pieces distributed.....982

Mr. and Mrs. Stanley, of Hawthorn, Victoria,

For the month of June, 1915:
 Calls made238
 LEAVES OF HEALING mailed ... 24
 LEAVES OF HEALING sold 18
 LEAVES OF HEALING given 12
 Messages given652
 Total pieces distributed.....706

The Messrs. Stanley and Murrell, of Hawthorn, Victoria,

For 1 day:
 Calls made 34
 LEAVES OF HEALING sold..... 3
 Messages given300
 Total pieces distributed.....303

OHIO

The following is a report of Restoration Work done by Evangelist and Mrs. Hammock, of Cincinnati, for two weeks ending August 29, 1915:

Calls made198
 LEAVES OF HEALING sold105
 Messages given190
 LEAVES OF HEALING given4
 Total pieces distributed299

REPORTS OF WORKERS UNDER EVANGELIST HAMMOCK**Mr. and Mrs. Fulton,**

For three weeks ending August 29, 1915:
 Calls made141
 LEAVES OF HEALING sold58
 Messages given141
 LEAVES OF HEALING given4
 Total pieces distributed203

Mr. and Mrs. Barrowcliff,

For two weeks ending August 29, 1915:
 Calls made92
 LEAVES OF HEALING sold36
 Messages given95
 LEAVES OF HEALING given7
 Total pieces distributed138

MINNESOTA

Deaconess Peckham and Miss Gillis send in the following report of Restoration Work done on Saturday evening, August 21, 1915, at Minneapolis:

Calls made50
 LEAVES OF HEALING sold and given 20
 Messages given800
 Total pieces distributed820

The following is a report of Restoration work done by Miss S. J. Wait, of Minneapolis, during the months of June and July, 1915:

LEAVES OF HEALING mailed11
 "Theocrats" mailed11
 Messages mailed82
 Total pieces distributed104

Mrs. Hattie J. Anderson, of Hill City, reports the following Restoration Work done during the month of August, 1915:

Calls made81
 LEAVES OF HEALING sold31
 LEAVES OF HEALING loaned, given, and mailed11
 "Theocrats" mailed and given4
 Messages given45
 Total pieces distributed91

IOWA

Mrs. J. W. Shellhammer, of Springville, sends in the following report of Restoration Work done during the month of August, 1915:

LEAVES OF HEALING5
 LEAVES OF HEALING mailed and loaned7
 Messages mailed and given71
 LEAVES OF HEALING and "Theocrats" given7
 Total pieces distributed90

KANSAS

Mrs. Pitcher and Mrs. Bower, of Kansas City, send in the following report of Restoration Work done during three months ending August 19, 1915:

Messages given502
 "Theocrats" given3
 LEAVES OF HEALING sold and given 15
 Total pieces distributed520

NEW YORK

The Messrs. David Kemman and George Ballegooyen, of Brooklyn, report having done the following Restoration Work during two weeks ending August 14, 1915:

LEAVES OF HEALING sold93
 Messages given1203
 LEAVES OF HEALING given31
 Total pieces distributed1327

SOUTH DAKOTA

The following is a report of Restoration Work done by Mrs. A. L. Gilgore, of Esmond, during month ending July 7, 1915:

LEAVES OF HEALING given and mailed72
 "Theocrats" given and mailed.....7
 Total pieces distributed79

TEXAS

Mrs. Luella Ferges, of Rockport, sends in the following report of Restoration Work done during two and one-half months ending August 16, 1915:

LEAVES OF HEALING sold, given, and mailed300
 Messages given200
 "Theocrats" given12
 Total pieces distributed512

WISCONSIN

The following is a report of Restoration Work done in Kenosha by members of Zion Restoration Host, for six weeks ending August 14, 1915:

LEAVES OF HEALING sold134
 LEAVES OF HEALING given46
 Messages given2950
 Total pieces distributed3130

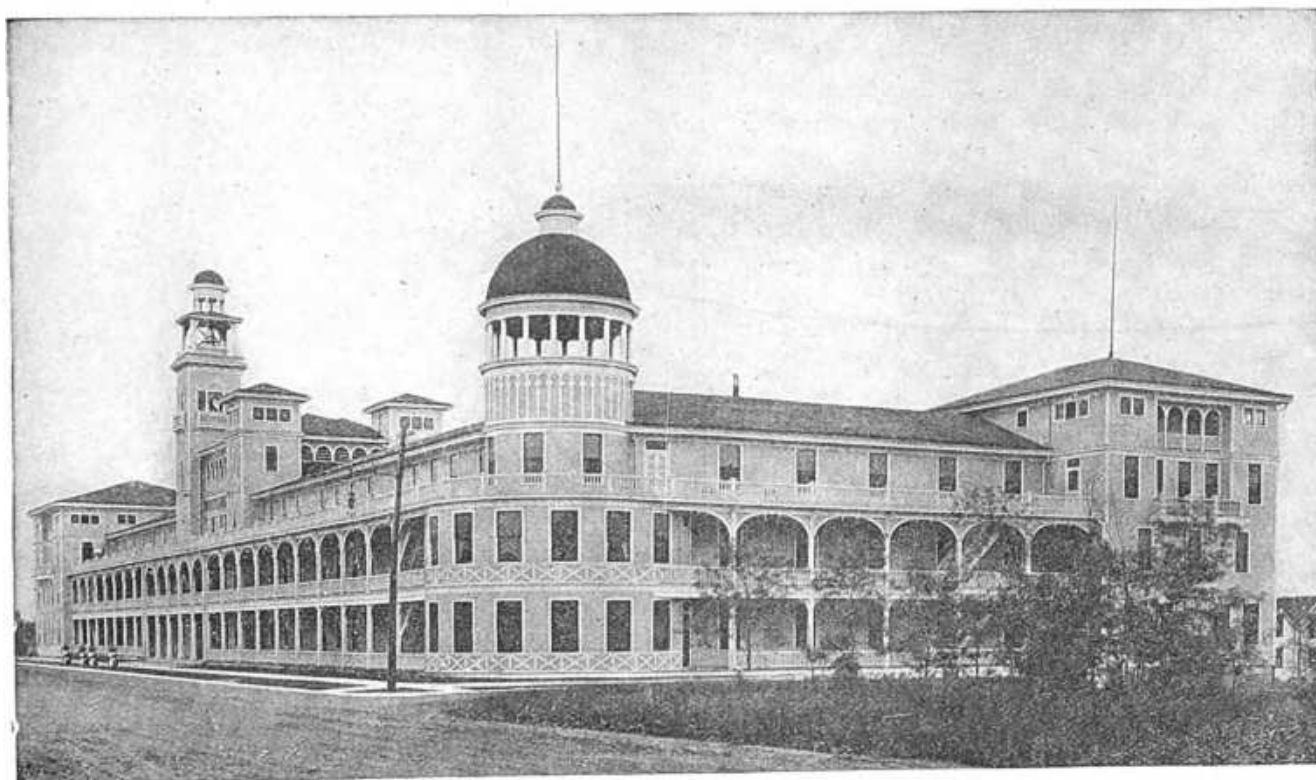
INDIANA

The following is a report of Restoration Work done by Miss Elsie Daymude in Albion and Wauwauka for two weeks ending August 16, 1915:

LEAVES OF HEALING sold48
 LEAVES OF HEALING given75
 Messages given1700
 Zion tracts given5
 Total pieces distributed1828

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 Leaves of Healing**

ZION HOME



... Rates ...

One Person in a Room
from \$1.00 to \$4.00
per Day

Two Persons in a Room
from \$1.50 to \$7.00
per Day

Rooms range in size from 10 x 14 to 14 x 18. Room 126, 14x18, and Room 124, 14x14—the first finished in white enamel and the second in blue enamel—may be had as a suite. Room 120, 14x14, and Room 121, 11x14, each finished in white enamel, may be had as a suite.

Rates may be had by Writing to
Benjamin Sweeney
Manager

THE above Rates are for rooms only, including the services of maid, bell boy and porter. Meals served A la Carte. Persons desiring cheaper rooms may rent same for 75 Cents per Day. Rates for Rooms by the Week or by the Month will be furnished on request to the Manager.

ZION HOME is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. There are four large verandas, with a combined length of 680 feet, a roof garden 35x50, and a tower 70 feet high. The building is illuminated by 1200 electric lights.

We are now prepared to satisfy any and all guests who may come to Zion Home.

The first floor, in the north division, west side, is reserved especially for the sick who wish to come to Zion Home for teaching and for prayer for healing. The Prayer Room is located in this division, and will be specially arranged for Divine Healing meetings. The General Overseer will conduct two Divine Healing meetings each week, and also a special meeting on Saturday evenings for guests. Charges are made for room and board only. No charge of any kind is made for any services rendered, in the way of teaching or prayer for the sick. Free-will offerings only are received. No nurses are provided, but splendid Zion nurses can be obtained by persons who desire same.

Rates for room and board, from \$7.00 per week up. Half rates for children twelve years of age and under.

All applications for rooms for the sick should be made to Apostle Eustace L. Carey, Administration Building, Zion City, Illinois.

For Any Further Information Write to

BENJAMIN SWEENEY

MANAGER . . . Zion Home, Zion City, Ill.

Special Notice

Profanity, Obscenity, Card-Playing, Dancing, Drugs, Intoxicants and Tobacco, Strictly Prohibited in ZION HOME

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Six Per Cent. Real Estate First Mortgage

Serial Gold Bonds

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years and draw interest at the rate of six per cent. (6%) per annum.

W. Hurd Clendinen I J Thurston and Eustace L. Carey are named in the Trust Deed as Trustees.

This is a **SPLENDID OPPORTUNITY** for Officers' Members and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City.

For full prospectus write the undersigned.

W. Hurd Clendinen

General Manager

Administration Building

Zion City, Illinois

Shiloh Tabernacle

*Is the center of interest in
Zion City*

- ¶ The Principal Service is held every Lord's Day, beginning with the Processional by the Zion White-Robed Choirs, promptly at 2:30 p. m.
- ¶ All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.
- ¶ Organ recital every Wednesday, 3:30 to 4:00.

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Concerning the Christian Catholic Apostolic Church
in Zion, Subscribe for LEAVES OF HEALING)

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Zion in Minneapolis

Regular Meetings of the Christian Catholic Apostolic Church in Zion in Minneapolis are held in the

TUTTLE CHURCH BUILDING COR BLAID-DELL AVE
AND 27TH STREET

Lord's Day Meetings

Bible School	at 2:00 P.M.
PRINCIPAL MEETING	at 3:00 P.M.
Praise and Testimony Meeting	at 7:45 P.M.

Divine Healing Meeting

Every Wednesday	at 2:45 P.M.
(Special Teaching and Prayer for the Sick)	

Praise, Prayer and Testimony Meeting

Every Wednesday	at 8:00 P.M.
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Deacon William M. Wigham

3608 Clinton Ave.
Colfax 5819

Minneapolis, Minn.

Zion in Cincinnati

TABERNACLE: 123 West 12th Street
EVANGELIST AUGUST HAMMOCK in Charge

Principal Service

Lord's Day Services at 3.00 p. m. and 8:00 p. m.
Junior Services at 2:00 p. m.

Mid-Week Meeting

Thursday Evening, at 8:00 p. m.

Divine Healing Meeting

Wednesday Afternoon, at 2:45 p. m.

Evangelistic Services Every Thursday Evening at 7:45 p. m.

EVERYBODY WELCOME

ALL SEATS FREE

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Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty-five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for LEAVES OF HEALING.

TAKE NOTE

Leaves of Healing will be sent **TEN WEEKS** for 25c to any one in the U. S. who is not now a subscriber.

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Administration Bldg., Zion City, Ill.

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ZION INSTITUTIONS AND INDUSTRIES

(Wilbur Glenn Voliva)

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START ONE NOW!

W. Hurd Clendinen, General Manager

Administration Building

This Building is located on Elijah Ave., not far from Shiloh Boulevard.

On the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway are the offices of the LEAVES OF HEALING.

Room 100 is occupied by the Office Supply.

On the second floor will be found the General Overseer's offices and the offices of the entire Ecclesiastical and Leaves of Healing staff.

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Dependable Baked Goods
of the Highest Quality

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We manufacture Cement Roofing Tiles,
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Sole Agents for "Chicago AA" and the
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All kinds of Builders Material on hand.

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When buying a ready-made apron always insist
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Our styles are distinctive and the "latest out,"
while the fullness and completeness of our line,
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already commanding the attention of retailers
throughout the whole country.

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We can furnish you anything you may require
for your office. Our goods give satisfaction.

Drop us a card and our salesman will call and
show you our line. ❖ ❖ ❖ ❖ ❖

DENTAL DEPARTMENT

Room No. 216 Administration Building
Zion City, Illinois

PHONE NO. 20

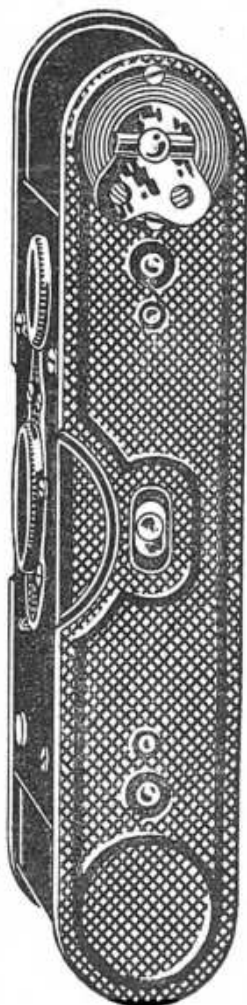
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DO YOU know that many of your children could become accomplished, clever and in some cases renowned musicians, and could bring you much enjoyment and solid pleasure to listen to their achievements, but the dormant seed or talent lies neglected, it must be awakened and trained and all this can easily be brought about. Let them start learning some simple instrument, the taste and talent will develop and soon there will be the desire to undertake a more important branch.

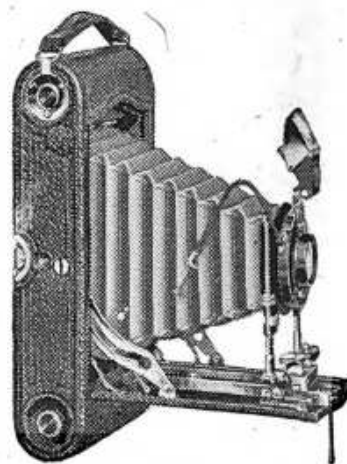
Lessons are given on all Band Instruments Free, we can supply you with these instruments at the smallest possible cost and it will become a lifelong enjoyment to themselves and a benefit to the community.

The Violin, Piccolo, Clarinet, Flute, Cornet, etc., etc. are instruments that any boy or girl can soon learn to play, we shall be glad to give prices and information regarding this important subject.

We have on our second floor an exceptionally good selection of Pianos and every home should have one—it is not a toy but a necessary item to complete the proper development of our God-given qualities.

We can arrange suitable terms, and frequently have some second hand instruments to dispose of cheaply. You are invited to spend a while in our music department where we shall be glad to put some selections from any of the noted artists on the Diamond Disc Phonograph or Player Piano.

We carry a complete line of all the popular 10c music.
"Neglect not the gift that is within thee."



Kodak opened. Convenient to carry
Durable, a life long pleasure to yourself and others. It's so nice to show folks what you've seen.



Specimen of picture taken.

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All our milk is clarified and pasteurized.
Many valuable cows in this State have contracted the Foot and Mouth Disease, it is dangerous to take raw milk especially for children.
Pasteurization is a safeguard. Run no risks.

CANDY FACTORY

One of our Agents made over one hundred dollars just around last Christmas time.
We want agents in every locality.
Good paying proposition.
We hope to put out 10,000 cans of hard goods besides all the other kinds by December 25th.
Get in on this.

FEED DEPARTMENT

Please drop us a line if there is anything we can do to serve you better. We buy or sell feed of all kinds. Grist Mill for grinding your own corn.

FUEL YARDS

Are your Coal Bins full for the winter. It makes you feel very nice to know that question is settled. Let us send some up now before the cold sets in, there will be so many other things to buy later.

PRICE LIST

We will gladly send Price List of All Zion Products to any address.

Write for Special Terms to Agents.

BLACKSMITH SHOP

We are always pleased to see our customers again with another job, it shows they were satisfied. We are also glad to see new customers coming in, it shows some one else has been advertising us.
It's workmanship that counts in our line.
We don't sell satisfaction we give it with every job.

22 27 10 18

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
 EDITED BY WILBUR GLENN VOLIVA

VOLUME XXXVI. No. 26.

ZION CITY, ILLINOIS, SEPTEMBER 25, 1915

Price Five Cents

Zion Preparing for the Kingdom Age

By Apostle Wm. S. Peckham

EVERY GREAT AGE in the history of God's people has been introduced by a period of PREPARATION. Each age has closed in great apostasy, with the people far from God, and steeped in vice and iniquity.

Each age has been introduced by a preacher of righteousness, whose chief work was to PREPARE a people for the new order.

The ages must necessarily overlap—the closing of one age and the beginning of the succeeding one will find the characteristics of each age existing. The transition will be gradual, and only discerned by those who are careful observers of events in the light of God's Word.

The period of PREPARATION, therefore, will cover the closing years of the old age and the opening years of the new age; or, in other words, the old age will be dying while the new age is being born.

NOAH THE PREPARER OF A NEW AGE

At the close of the antediluvian age, the wickedness of men had become so great that God resolved to destroy the world; but Noah preached for one hundred and twenty years before the flood came. He prepared the ark in the sight of all the people, and suffered derision at the hands of a perverse and faithless generation.

In due time the flood came, and all who were outside the ark were utterly destroyed.

Through more than a century Noah preached righteousness, and called upon all to repent. They repented not, and God brought to an end that age and used Noah to open a new age; and he also became the head of a new human family.

Passing over the centuries which intervene, we come down to the closing of the Jewish age and the opening of the Christian or Gospel age.

We find that the darkness of midnight had settled down upon the world. The apostasy of the leaders was well-nigh universal. The traditions of men had displaced the commandments of God. The people were living in sin and rebellion against God and His authority.

JOHN THE BAPTIST THE PREPARER OF THE GOSPEL AGE

In the midst of this great wickedness came John the Baptist preaching repentance, and saying:

"* * * Prepare ye the way of the Lord, make His paths straight."—Matthew 3:3.

The closing of the antediluvian age began with the preaching of Noah, and the overlapping period extended over one hundred and twenty years.

The closing of the Jewish age and the opening of the Gospel Age began with the preaching of John the Baptist, and ended with the fall of Jerusalem in 70 A. D.

The Gospel age has continued down through the centuries.

JOHN ALEXANDER DOWIE THE PREPARER OF THE KINGDOM AGE

The closing of the Gospel age began with the preaching of John Alexander Dowie. He began the preparation of a people for the new or Kingdom age—generally referred to as the Millennial age.

In the midst of terrible apostasy in the church, and wickedness like unto the days of Noah, and of Sodom and Gomorrah in all the earth, he came to introduce the "Times of Restoration," which are to culminate in the glorious Kingdom reign of our Lord—Zion's King.

The people cast off the sovereignty of God, and down through the centuries have sought to rule themselves by monarchs and man-made governments.

But the Theocratic form of government is the only one that God recognizes; and the people have become so accustomed to ruling themselves that a people must be raised up and prepared to be citizens of the restored Theocracy—a people who will gladly receive the Christ at His Second Coming to reign upon this earth.

ZION THE PREPARATORY WORK IN AND FOR THE KINGDOM AGE

Everywhere outside of ZION we see vagueness and utter lack of understanding of the character of His glorious appearing. Only a few in the churches have even the vision of His Coming to take out His own, but fewer still are looking for the Coming of the Messiah to sit upon the throne of His father David—the Messianic Kingdom.

God is preparing a people in ZION to become His Nation, who shall be qualified to build cities, and rule over all civic and all national affairs.

The first work of ZION is to prepare God's spiritual ZION—

the Bride of Christ—the “church without spot or wrinkle.”

We see this work of preparation going on through the ministry of our present leader, Wilbur Glenn Voliva, who is one of the messengers that shall—

“ * * * Gather out of His Kingdom all things that offend, and them who do iniquity;

“And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

“Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear.”—Matthew 13:41-43.

The Kingdom age must have a beginning!

We see no place, apart from this ZION, where any effort is being made to build a KINGDOM OF GOD CITY, or to establish the rule of God in preparation for the millennial age.

The beginning of the work as it now stands in ZION is small, but it is larger than the work which ushered in any of the preceding ages. God, through the mouth of the Prophet Isaiah, has said: “A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time.”—Isaiah 60:22.

Many imperfections there are, but the day is not far away when it will come to pass as written in Psalm 50:2:

“Out of ZION, the perfection of beauty, God hath shined.”

CITIZENSHIP IN ZION MEANS ABSOLUTE SEPARATION FROM THE WORLD

ZION will be composed of citizens who have the principles, ideas, and ideals of THE KINGDOM in their hearts—those who have been gathered out of the world, and have separated themselves unto God; who have cut all the bridges behind them, and see everything from THE KINGDOM standpoint.

It is impossible for any person to be in ZION and have any interests in the world, for the Master said:

“Where your treasure is, there will your heart be also.”—Matthew 6:21.

Those who hesitate and refuse to bring all their “treasures” into ZION are not citizens of ZION, and cannot be built into THE KINGDOM, nor can they be used in preparing for THE KINGDOM age.

In THE KINGDOM age, all selfishness will be obliterated from the hearts and lives of men. Cut-throat competition will give place to full and hearty cooperation. A beautiful spirit of helpfulness and brotherly kindness will prevail once more, as in the days of the apostles.

The citizens of ZION have nothing apart from her. Such a thing as divided hearts or divided interests cannot exist in ZION, for those who are truly in ZION have all their possessions at work, in one way or another, to further THE KINGDOM ideas, and to hasten the outworking of the millennial age.

Let no one claim to be in ZION who is withholding one thing, however small, so that it cannot be used in building up THE KINGDOM.

In no other way can this Gospel of THE KINGDOM be preached in all lands, which must be done before the Lord comes.

In no other way can the material interests of ZION, her Institutions and Industries, and all that goes to make up a city and a nation, be made possible.

ZION's work is not a duplicate of other like-appearing works of this world and age. We are engaged in the great latter-day work of preparing, along spiritual, material, and all other lines, for the new and KINGDOM age, of which the prophets have said so much.

FALSE CHRISTS AND FALSE PROPHETS AT THE CLOSE OF THE GOSPEL AGE

Behold the signs of a dying age and the signs of the birth of the new age!

The Savior said that one of the signs of His Coming, and of the age, would be false christs. There are many who are making such claims. Not only are there false christs in the persons of men, but false christs are being presented to men through the diabolical systems of Christian Science, Russellism, and kindred organizations, of which the world is full.

The Savior also warned us against false prophets, and many are now in the world.

We are plainly told by Jesus that Elijah would first come. “And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

“But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed***”—Matthew 17:11, 12.

Here the ministry of John the Baptist and of Elijah the Restorer, John Alexander Dowie, are kept separate and distinct. It is said of John the Baptist, “He is come already,” and of Elijah the Restorer, “He shall first come and restore all things.”

We must ever keep in mind that these words were spoken by our Savior after the death of John the Baptist.

Christ could not come the first time before John the Baptist had appeared. Christ cannot come the second time before the appearance of Elijah the Restorer. Therefore, it is absolutely necessary for Elijah to have come, if the Lord's return is at hand.

This condition of the Lord's return seems to have been utterly lost sight of by the “Adventists” and other people who advocate the speedy coming of the Lord.

So the preparatory work of ZION begins with the Restoration message and work of John Alexander Dowie.

Through her great leaders, ZION has been seeking, and will continue to seek, for the restoration of the rule of God—the Theocracy—THE KINGDOM age.

THE NATIONS PERISH WITH THE COMING OF THE KINGDOM AGE

The present world war, involving directly many nations, and indirectly affecting all the nations, is but the beginning of the end of all monarchical governments, and will finally result in the destruction of all human governments, in direct fulfillment of the prophecy in Daniel 2:44:

“And in the days of these kings shall the God of Heaven set up a KINGDOM, which shall never be destroyed: and THE KINGDOM shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

ZION—THE KINGDOM OF GOD—will stand forever.

The preparation for THE KINGDOM age, which Jesus taught His disciples to pray for in the words—

“THY KINGDOM come. Thy will be done in earth, as it is in Heaven.”—Matthew 6:10.—

is going rapidly forward along both spiritual and material lines in ZION.

Spiritual ZION has been born, and God is calling individuals out of Babylon—Christendom, which is represented by the churches—and is calling them into ZION, THE KINGDOM OF GOD. God has spewed the churches out of His mouth, and they are soon to perish, for, like the nations, they are man-made organizations.

Material ZION has been born, and God is calling individuals out of worldly cities and affiliations into ZION CITY. The time has come to build up ZION, and for God's people to be gathered together.

WHEN ZION IS BUILT UP THE LORD WILL APPEAR

The Jews are returning to Palestine, and the time is near when they will return to set up their nation once more at Jerusalem. They will return in unbelief, but they can have no part in setting up THE KINGDOM OF GOD there till they have accepted the Savior, Who is also the Messiah and the Coming King. This a remnant will do, and when God has a prepared people and ZION is built up, then the Lord will appear.

All this work in ZION is preparatory, and the promises to ZION can only find their perfect fulfillment when the Lord comes to reign.

Now we have ZION in miniature fulfillment, but surely this is to culminate in the real ZION of prophecy. Hence we claim all the promises made to ZION as sure to be ours in the proper time of their fulfillment. Many of these promises will not be fulfilled until after His return.

ZION must lay the foundations deep and strong, and cover every line of the world's activities—ecclesiastical, educational, financial, and political—a nation in every sense of the word.

ZION must contain within herself everything that goes to make a strong nation. She must be independent of the outside world. The day will surely come when Deuteronomy 28:12, 13 shall be fulfilled:

“ * * * Thou shalt lend unto many nations, and thou shalt not borrow.

“And the Lord shall make thee the head, and not the tail: and thou shalt be above only, and thou shalt not be beneath * * *

How important is ZION's work of PREPARATION!

Salvation Through Jesus The Christ

By Elder Fred Richert

"Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people."—Matthew 4:23.

THE RESULT of the wonderful and miraculous ministry of Jesus was that "great multitudes followed Him."
"And seeing the multitudes, He went up into a mountain:
*** and taught them, saying:

"Blessed are the poor in spirit: for theirs is THE KINGDOM OF HEAVEN."—Matthew 5:1-3.

As you draw nigh unto Jesus with the disciples, to listen to His Divine teaching, may God, in His infinite mercy and love, open your spiritual eyes, that you may see our Lord and Savior in the light of the Revealed Word of God!

You are in the Presence of the Creator of Heaven and earth (Genesis 1); in the Presence of your Creator and my Creator, Whose KINGDOM is an everlasting KINGDOM. (Psalm 145:13.)

The Divine mission of our Lord upon earth was to reveal the glorious majesty of His KINGDOM to the sons of men. (Psalm 145:12.)

You are in the Presence of the Great and Almighty Lawgiver (Exodus 20), Who is well able to carry through and establish His Divine laws upon earth. He is EMMANUEL—"God with us"—"The same yesterday, today, and for ever."

Jesus came down from Heaven to save sinful men, to open the eyes of the blind, to unstop the ears of the deaf, to make "the lame man leap as an hart, and the tongue of the dumb sing," and to open streams of the Water of Life in the wilderness of sin, in the parched ground of sickness, and in the habitation of the dragons of hell. He came to open the highways of salvation for the way-faring man, and to destroy the works of the ravenous beasts of darkness (Acts 10:38), and to lead the ransomed of the Lord to ZION with songs and everlasting joy upon their heads. (Isaiah 35.)

"The Lord is my Rock; in Him will I trust: He is my Shield, and the Horn of my salvation, my High Tower, and my Refuge, my Savior***"—II. Samuel 22:3.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them who heard Him;

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His Own will?"—Hebrews 2:1-4.

Jesus taught them, saying, "Blessed are the poor in spirit."
"When He was come down from the mountain, great multitudes followed Him.

"And, behold, there came a leper and worshipped Him, saying, 'Lord, if thou wilt, Thou canst make me clean.'"—Matthew 8:1, 2.

This man knew that he was a leper; that his condition was desperate, hopeless, and destructive, and that his only salvation was in Jesus. He came to Jesus, therefore, in a humble, penitent, and prayerful spirit, and by faith asked the Savior to heal him.

Leprosy is a terrible emblem of sin; and sin has covered the whole world with the same loathsome, nauseating, and destructive power of the devil which had covered the poor leper's body.

Jesus came to open your eyes, and to show to you the terrible condition in which you are. Before you lies the black future of hopelessness, despair, and death; underneath you, the roaring fires of hell; above you, the consuming fire of God's coming judgments; and you are not only full of the leprosy of sin, but you are blind.

Jesus calls you blessed when you repent of your sins and come to Him praying for mercy, like the poor leper.

The prodigal son said:

"I will arise and go to my father, and will say unto him, 'Father, I have sinned against Heaven, and before thee.'"—Luke 15:18.

Blessed are you, prodigal son, when you come to yourself and see that you are far away from the Father's house in the howling wilderness of this world, where there is no Bread of Life, no Water of Life, no Garments of Righteousness and of Salvation, and no White Robes of Holiness!

Blessed are you when you return to your Heavenly Father and confess your sins, and root out the pride of your heart, the love of the world, the desire for the honor and glory of men, the love of Mammon, enmity against God, envy, hatred, and wrath. These are all poisonous serpents, vipers of hell, which you have permitted to make their den in your heart, thus destroying your life. Kill them with the Two-edged Sword of the Word of God (Hebrews 4:12), and pray (Psalm 51) that God will "gather you from the people, and assemble you out of the countries where ye have been scattered" (Ezekiel 11:17), and give you a "new heart."

"And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."—Luke 19:8.

Blessed are you when Jesus enters into your home, and you see, in the light of eternity, that the ill-gained Mammon of this world is a dead weight in the ship of your life, which will sink it into hell!

Blessed are you when you say, "Lord, I will restore; I will make right every wrong."

To be "poor in spirit;" to know that you cannot atone for one single sin; that you are bankrupt, and can never pay the debts you owe to God, is the first step which you have to take on your way to Heaven. (John 14:6.)

"The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only***"—Matthew 8:8.

When you have reached this state of humility, God will give you faith—the saving faith in Jesus, through the Holy Spirit (I. Corinthians 12:9). The "Wonderful" Savior of the world; the "Counselor" in your lost condition; the "Mighty God" to deliver you from the bondage of sin and from the power of the devil; the "Everlasting Father" to lead you, as a child of God, into THE KINGDOM OF HEAVEN; the "Prince of Peace" to atone for all your sins, and to lead you into the everlasting peace of God, will lead you to the green pastures of eternal life, and you will put your trust and your confidence forever in the Lord, and say, "SPEAK THE WORD ONLY."

The Bible will become a New and a Precious Book to you; it will be a "pillar of a cloud" in the heat and troubles of this life's journey, and a "pillar of fire" in the valley of the shadow of death. It will be the crown of the "loving-kindness and tender mercies" of God. (Psalm 103:4.)

"In that day shall the Lord of hosts be for a Crown of glory, and for a Diadem of beauty, unto the residue of His people."—Isaiah 28:5.

"Blessed are the poor in spirit: for theirs is the Kingdom of Heaven."—Matthew 5:3.

"For THE KINGDOM OF GOD is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Romans 14:17.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

(Continued on page 644)



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ZION CITY, ILLINOIS, SEPTEMBER 25, 1915

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EVERY OFFICER, MEMBER AND FRIEND OF ZION Should Subscribe for The THEOCRAT

This paper occupies an entirely different field from LEAVES OF HEALING. Contains, among other items, the local news of Zion City and the news of the world.

ONLY ONE DOLLAR A YEAR

EDITORIAL NOTES

By Deacon Theodore Forby

OPPORTUNITY!

WHO BUT a Christian occupies a favorable position? The child of a King, and heir of all things, having the promise of the life that now is, and of that which is to come, what opportunity the Christian possesses!

OPPORTUNITY, like the wind that stirs the leaves on the trees, changes, but if the Christian privileges are utilized they return an ever increasing strength, and open the avenues to increasing opportunities.

PAUL, the great Apostle, says: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

How true it is that success does not come because of worldly wisdom, or because of physical prowess, but it comes because of perseverance—consecrated endeavor, which pushes ahead with never a thought of anything less than success—that is improving the opportunity.

"AS WE have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith."

As Christ sat by Jacob's well near Sychar, telling His disciples that He had meat to eat which they knew not of, and that "My meat is to do the will of Him that sent Me, and to finish His work," He directed their attention to an opportunity which was not only theirs that day, but to opportunity which is ever ripe and demanding immediate action.

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal."

HOW VERY heavy with responsibility is that clear-cut statement as to what men and women ought to do! He, the Christ, though His natural body hungered and thirsted, could not let opportunity pass to pour the water of Salvation into the heart of the famishing woman, even though His flesh sweltered in the noonday sun and his lips parched as He uttered the words which made her happy, which opened her eyes, which quickened her thought, which made her cry to all the villagers,

"Come, see a Man, which told me all things that ever I did: is not this the Christ? And they went out of the city, and came unto Him."

WHAT AN opportunity for the Christ to picture the ripened harvest as down the slopes leading from Sychar to Jacob's well He saw the multitude coming, coming, for what? A new message had reached their ears—an opportunity had come to see the Christ! Opportunity was the Christ's, opportunity was the disciples', opportunity was the hearers', and by embracing the opportunity great was the harvest, for:

"Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did."

ZION, Christian, what are your opportunities today?

"Say not ye, there are yet four months, and then cometh harvest? Behold, Lift up your eyes, and look on the fields: for they are white already to harvest!"

ARE YOU expecting the Lord of the Harvest to come to examine the fruits of your endeavor?

Are you seeking treasures out of the fields of humanity?

Do you hear the wail and cry of the helpless, hungry orphans pleading for bread and for clothing and shelter?

Do you see the oppressed of earth staggering under burdens which are crushing them down to earth?

Do you realize that discontent and unrest and sorrow, and sickness harass nearly all of the human race, and that the devil has blinded the eyes and stopped the ears of humanity with deceit and doubt and fear until all are victims of his subtilty and are staggering to destruction?

Will you heed the opportunity to point them to the Christ Who hath meat to spare, and Who giveth the Water of Life in abundance, and Who causes hope to rise and gives to each a new song, even the song of victory?

"WHEN the Lord shall build up ZION, He shall appear in His Glory."

Today, opportunity declares, "the time to favor her, yea, the set time, is come."

NEVER could anything be said with more certitude than that the ZION Movement and ZION CITY are of God's planting. The harvest had long gone to waste; the garnerers were broken up, and the treasures of the field—human beings made to be the habitation of the Holy Spirit—were scattered and allowed to become filled with all manner of evil; and the husbandmen, letting opportunity slip, had utterly failed to do the work which the Lord of the Harvest requires to be done. Hence, in His own time, the fire of Divine Truth burnt through the rubbish and revealed the foundation of ZION, upon which, by His chosen servants, has arisen The Movement and the City to declare and exemplify the proper rule of conduct for every walk of life in the age immediately preceding the Millennial reign.

ZION symbolizes THE KINGDOM OF GOD; and ZION CITY is to demonstrate to all the senses the actual working out and putting into practice of the principles of the Gospel which Christ taught when here upon the earth, and as He expects to find them when He comes again.

THE CHRISTIAN people are to be a peculiar people, separate from the world in their habits of thought and conduct who are to seek their guidance from and through the Holy Spirit rather than from and through the philosophies of men.

CHRIST declared before He ascended to the right hand of the Father, "The Holy Spirit, Whom the Father will send in My Name, He shall teach you all things. * * Peace I leave with you. Let not your heart be troubled, neither let it be afraid."

IN THE CONSOLATION of and implicit reliance upon Christ's promises ZION is GOING FORWARD. Her people having drunk of the Fountain of Life—tasted the good things of the Gospel—know in spirit, soul and body with a certainty that cannot be defeated that ZION'S mission is unique; that to her and to her only can people look for the True Light which lighteth every man that cometh into the world, because the Gospel which Christ preached, and in her the works which Christ did among men are manifested—works which other organizations either pass by as of no consequence or repudiate altogether.

ZION DOES as did the Christ and His apostles: Commands all men to repent and believe the Gospel.

ZION declares that God the Father is to have the first place in every heart, and that Jesus the Christ His Son, and the Holy Spirit the Comforter Who proceedeth from the Father, must be obeyed in all things.

ZION DECLARES that the necessity of THE KINGDOM requires that her people constitute communities by themselves, and that the Law of God shall be the rule of conduct in every heart.

ZION DECLARES that all authority proceeds from God through His Son to Whom is committed all powers and that the principles He enunciated while on earth are the principles of conduct for the Christian man or woman to follow today; that to attempt any other way of living is to stifle conscience, to become weak, and to deny the Christ.

ZION BELIEVES in every enterprise which will minister to the welfare and happiness of mankind. Therefore ZION engages in business: she buys and sells merchandise, she

manufactures out of the raw materials those things which are required to minister to man's needs, and in all these acts she believes that she is serving God and helping Him in the establishment of HIS KINGDOM on the earth.

ZION ALSO BELIEVES that the children whom God hath given are to be educated according to the high standard which Christ would have to prevail: hence only Christian teachers have the right to stand before ZION children as examples of what these children should do.

FOR THESE things, and more, ZION CITY exists—not because man willed it, but because God ordained it and brought it to pass. ZION CITY is no accident; she exists by Divine design to exemplify, and elucidate, and explain the Gospel in action—the opportune city in the opportune time.

Divine truth is active; it is powerful; it translates itself into system; it removes discord and installs order; it molds spirit power and directs mental action; it enters into man and makes him act like the Christ; it destroys sin and iniquity and death and opens the gates to eternal life. The Gospel lived under the guidance of the Holy Spirit is all-powerful and develops man into the likeness of God.

MANY, many thousands have been touched by ZION's messages of Repentance, Salvation, Healing and Holy Living, even during the years of unsettledness. Because she has remained true to her profession, calm peace has taken possession of many hearts who have patiently waited for the redemption of all her properties.

ZION CAN truly point to sons and daughters who have grown in grace and in the knowledge of Jesus even while driven by the lash of trial and tribulation. Their chastisement, though grievous, has wrought out a far more exceeding and eternal weight of glory.

THE HINDRANCES, cast across ZION'S pathway, have served as warnings that the devil hates her truths, her ideas and ideals, and that as he sought the destruction of the Christ in the beginning of the conquest so, in these closing days, does he hate Christ's people and ever seeks to trip them and bring reproach upon His name.

ZION'S early training and scores of scenes of Heaven's interposition, and the constant accumulation of evidences of Divine approval, have been as mighty bulwarks.

Her confidence has not been in deceitful riches, nor in the arm of flesh, but in Him Who called her sons and daughters from the east and from the west, from the north and

from the south to a place of habitation where the will of God would be sought and done in all things.

OPPORTUNITY! Oh how the thoughts of work to be done for God and for humanity flood the mind! Everywhere humanity stands idle, with powers and possibilities wasting, and with the little remaining strength being absorbed in worldly pleasures, selfish pursuits and the heaping together of treasures ill-gotten.

OPPORTUNITY! The Gospel of Life, of Love, and of Liberty offers opportunity to win men from bondage to freedom and from the powers of death to the joys of endless life in the service of God.

THE LORD of the Harvest says, "Why stand ye here idle?" "Say not ye, there are yet four months until harvest. Lift up your eyes, behold, the field is white already for harvest!" How true! Scores of thousands and millions know not the love of God, nor how to live, nor think. Self-centered they exist, peace having forsaken them and joy having ceased. Hopeless, helpless and faint, humanity moans and wails under intolerable burdens, waiting, waiting for opportunity,—a chance, and how shall they be awakened to opportunity's demands except those having the key unlock the way?

ZION HAS the key: the full Gospel of Jesus the Christ—the message of Repentance toward God and faith in Jesus Christ.

Yes, ZION, yours is the opportunity to help men; yours is the power, aye the gracious privilege, to save men and to destroy sin. This you can do only by action, by putting God and ZION first.

ZION CITY can be, yes, must be a place of delight for the ransomed of the Lord, and each one can further this end by daily living up to the light of opportunity.

"FOR THOU art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee."—Psalm 5:4.

"Lord our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the Heavens.

"Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies that Thou mightest still the enemy and the avenger.

"When I consider thy Heavens, the works of Thy fingers, the moon and the stars which Thou hast ordained;

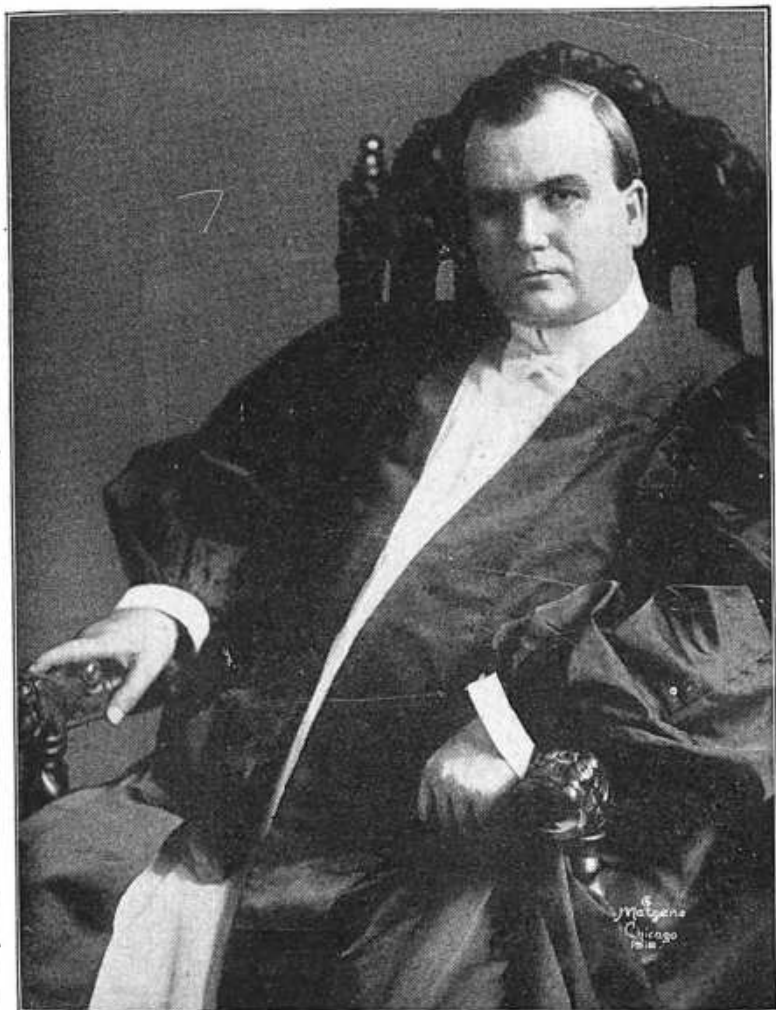
"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?

"For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."—Psalm 8:1-5.

"I will praise Thee, O Lord, with my whole heart; I will shew forth all Thy marvelous works.

"I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou most High."—Psalm 9:1, 2.

ZION IN CHICAGO



Wilbur Glenn VOLIVA

SUCCESSOR TO JOHN ALEXANDER DOWIE

General Overseer of the Christian
Catholic Apostolic Church in Zion

WILL DELIVER, GOD WILLING,
ADDRESSES

IN

Central Zion Tabernacle

(2527-2535 Michigan Avenue, East Side)

CHICAGO

At 3:00 P. M. on the following dates:

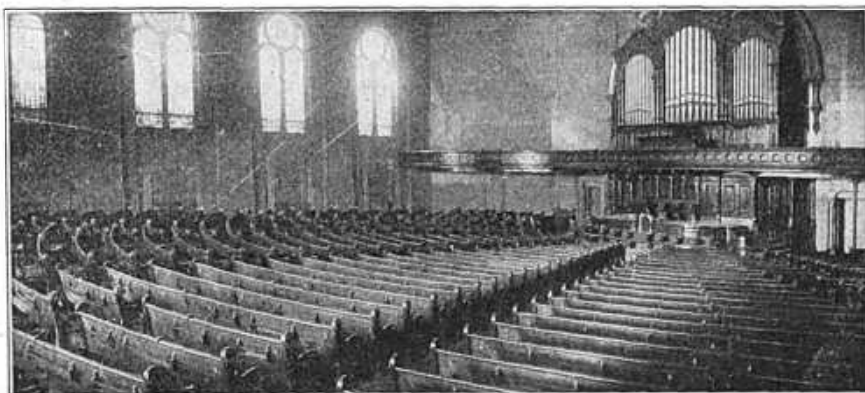
Lord's Day,	-	-	-	October 3, 1915
Lord's Day,	-	-	-	October 10, 1915
Lord's Day,	-	-	-	October 17, 1915
Lord's Day,	-	-	-	October 24, 1915
Lord's Day,	-	-	-	October 31, 1915
Lord's Day,	-	-	-	November 7, 1915
Lord's Day,	-	-	-	November 14, 1915
Lord's Day,	-	-	-	November 21, 1915
Lord's Day,	-	-	-	November 28, 1915
Lord's Day,	-	-	-	December 5, 1915
Lord's Day,	-	-	-	December 12, 1915
Lord's Day,	-	-	-	December 19, 1915

Special Meetings for the Sick

The General Overseer will hold special Meetings
for teaching and prayer with the sick, at 3:00 p. m.
on the following dates:

Tuesday,	-	-	-	October 5, 1915
Tuesday,	-	-	-	October 12, 1915
Tuesday,	-	-	-	October 19, 1915
Tuesday,	-	-	-	October 26, 1915
Tuesday,	-	-	-	November 2, 1915
Tuesday,	-	-	-	November 9, 1915
Tuesday,	-	-	-	November 16, 1915
Tuesday,	-	-	-	November 23, 1915
Tuesday,	-	-	-	November 30, 1915
Tuesday,	-	-	-	December 7, 1915
Tuesday,	-	-	-	December 14, 1915
Tuesday,	-	-	-	December 21, 1915

SPECIAL MUSIC BY SEMI-CHORUS
FROM ZION WHITE-ROBED CHOIR



INTERIOR OF CHICAGO TABERNACLE

ALL WELCOME

Free-will Offerings Only Received.

ALL SEATS FREE

"CHRIST IS ALL AND IN ALL"

Wilbur Glenn Voliva

General Overseer of the Christian Catholic Apostolic Church in Zion.

"Zion, the Chosen Habitation of God"

Report of the Service Held in Shiloh Tabernacle, Zion City, Illinois, U. S. A., Lord's Day Afternoon, August 8, 1915, Conducted by Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion. Address by Apostle Anton Darms

(Reported by G. L. Marshall)

The ZION White-Robed Choir entered the Tabernacle singing in Processional: "Hark! Hark, My Soul!"

Hark! hark, my soul! Angelic songs are swelling
O'er earth's green fields, and ocean's wave beat shore
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more.

Ref:—

Angels of Jesus, Angels of light,
Singing to welcome the pilgrims of the night;

Onward we go, for still we hear them singing,
"Come, weary souls, for Jesus bids you come;"
And through the dark, its echoes sweetly ringing,
The music of the gospel leads us home.

Far, far, away, like bells at evening peeling,
The voice of Jesus sounds o'er land and sea,
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee.

Rest comes at length; though life be long and dreary,
The day must dawn, and darksome night be past;
Faith's journeys end in welcome to the weary,
And heav'n the heart's true home, will come at last.

Angels, sing on! your faithful watches keeping:
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

Invocation by the GENERAL OVERSEER:

God be merciful unto us and bless us, and cause Thy face to shine upon us; That Thy Way may be known upon the earth, Thy Saving Health among all the nations; For the sake of Jesus, Amen.

GENERAL OVERSEER: Let us sing hymn No. 729—"All Hail The Power of Jesus' Name!"

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Very few people have any conception of what it means to sing this hymn. Why, they have no interest in crowning Christ Lord of all. And that is the very ultimatum of Christianity, to crown Christ LORD OF ALL.

Now, let us sing this hymn so as to rejoice the angels in Heaven.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Oh, that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

SCRIPTURE READING

ELDER HARWOOD: For our Scripture Lesson I will read first a part of the 102nd Psalm, beginning with the 13th verse:

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come.
For Thy servants take pleasure in her stones, and favour the dust thereof.

So the heathen shall fear the Name of the Lord, and all the kings of the earth Thy glory.

WHEN THE LORD SHALL BUILD UP ZION, HE SHALL APPEAR IN HIS GLORY.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth;

To hear the groaning of the prisoners; to loose those that are appointed to death;

To declare the Name of the Lord in Zion, and His praise in Jerusalem;

When the people are gathered together, and the kingdoms, to serve the Lord. (Verse 22)

Also the entire 132nd Psalm:

Lord, remember David, and all his afflictions:
How he swore unto the Lord, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into His tabernacles: we will worship at His footstool.

Arise, O Lord, into thy rest; Thou, and the ark of Thy strength. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy.

For Thy servant David's sake turn not away the face of Thine anointed.

The Lord hath sworn it in truth unto David: He will not turn from it; of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant and My testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion; He hath desired it for His HABITATION.

This is My rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

His enemies will I clothe with shame: but upon himself shall his crown flourish.

May God bless the reading of His Word!

The Senior Choir then rendered the Anthem—"O WORSHIP THE KING."

APOSTLE CAREY: Let us all go to God in

PRAYER

Heavenly Father, we come into Thy presence. We are glad to be in Thy House today, for there is no better place to us in all the world than Thy House, where praise and prayer are wont to be made, where Thy children come to call upon Thy Name and to praise Thee for all Thy goodness to them.

O God our Father, we worship Thee. We bow down before Thee! We adore Thy Name! Thou art God Almighty, from the beginning art Thou, and with Thee there is no end.

We approach unto Thee today in the Name of Jesus the Christ, Thy Beloved Son, our Savior, our Redeemer, our Elder Brother, our Friend, our Coming King. We thank Thee for Him today. We thank Thee for His life among the children of men, and we are glad to read the story over and over again of Jesus and His love—of Jesus and His wonderful pity for mankind.

We thank Thee for Thy Word, and we remember that it tells us that Jesus is just the same today as when He was here upon earth; that He has never changed.

Oh, we come to Thee in His Name, and we thank Thee that we can come; and our heart's prayer is that all may come, to Thee. Today our hearts are sad because we know that millions upon mil-

lions of earth's inhabitants have no thought of Jesus and no desire for heavenly things. They are far away from eternal things today, and they are sowing unto the flesh and they will reap, according to Thy Word, destruction and death.

We are sad for these things, and, O God, we pray day by day for this poor world of ours, and we know that sometime the prayer will be answered; for all, at last, shall acknowledge the Name of Jesus and bow before Him.

Help us this afternoon, we pray Thee, in our service. May we be found in the right spirit. If there are any here who have rejected Thee, who have turned away from Thee, if there are any here who once walked on Zion's ways but have gone aside, who once loved God but have turned away,—if any such are here today we pray at this time for them; that Thou wilt touch their hearts; that Thou wilt, by the Holy Spirit, speak to them, that they may turn from their sinful ways; that they may turn from the path that they have chosen and turn to Thee—the God of salvation and of Eternal Life.

We pray this afternoon for all Thy dear children everywhere. We thank Thee for every child of God. Bless them, we pray Thee, wherever they may be found today. We pray for Zion everywhere—in every land, on every island, wherever they may be found. Bless them today, we beseech Thee.

We pray at this time for those who love Thee who may be sick. Father, we pray Thee to touch them by the Holy Spirit's power. We pray that they may draw near to Thee; that they may turn their faces to Thee and keep their faces Godward and Zionward, and be faithful in their trial, in the time of their trouble, looking unto Thee. Stretch forth Thy hand and heal them, for Thine honor and for Thy glory, we beseech Thee.

Now, Father, take us into Thy care and keeping. We pray Thee to bless the General Overseer, to bless all the officers and members of the Christian Catholic Apostolic Church in Zion. We pray Thee to bless Thy servant who shall speak to us this afternoon. Hear us for him, we pray Thee. May the message come from Thee with power, and may we all be lifted up to things that are eternal and that will not fade away, and so make our salvation sure.

Hear us and bless us in the Name of Jesus, Who when on earth taught His disciples to pray, saying, "After this manner therefore pray ye: (The Choir and congregation joined in chanting the Lord's Prayer.)

While the Tithes and Free-will Offerings were being received, Dr. Hyland Em. Slater-Wilson played an Offertory on the Pipe Organ, which was followed by a solo by Miss Dorothy Salome Clendinen. The General Overseer then made the usual announcements for the week.

Invocation: Let the words of my mouth and the meditations of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer. Amen.

ADDRESS

APOSTLE DARMS: The words to which I call your attention this afternoon, are found in the Word of God, in the Book of Exodus, the 25th chapter and the 8th and 9th verses:

"Make Me a sanctuary; that I may dwell among them.

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

The closing verse of the same chapter:

"And look that thou make them after their pattern, which was showed thee in the mount."

My beloved brothers and sisters in Jesus the Christ, I desire this afternoon, by the grace and help of God, to speak upon the Subject—"ZION, THE CHOSEN HABITATION OF GOD."

I am seized with a profound conviction, as I stand before this people in Shiloh Tabernacle this afternoon, that the words of Holy Writ are true—"Where there is no vision, the people perish."

In order for any movement, organization or people to prosper and thrive and achieve success in this world, along any line whatever—spiritual, material, educational, commercial, or political—there is needed, as a fundamental basis for that success, a vision.

Without such a vision the American Republic, of which you and I are a part, would have been impossible. The founders of this great Nation were thrilled with the vision of freedom, and for that vision they laid down their lives upon the altar of this country, in order to achieve that liberty and freedom for which their fathers and forefathers had come to this country.

Without a vision THE KINGDOM OF GOD cannot succeed. Without a vision ZION is impossible.

Wonderful Sightings in Nature and in Zion

It has been my privilege to see many wonderful things in this world. As I have traveled over this Continent, from the Atlantic to the Pacific, it has been my privilege to look upon some

of the most wonderful sights that can be found anywhere upon the face of the earth.

It has been my privilege to stand by Niagara Falls, and look at the great volume of water as it falls and that has been flowing through endless centuries in the same profusion as you see it today.

Traveling further west, it has been my privilege to see the wonderful Garden of the Gods, in Colorado; and, still further west, the Grand Canyon of Arizona—and here I had the privilege of going down, as it were, into the very bowels of the earth and viewing the wonderful handiwork of God in nature.

Traveling still further west, I have had the pleasure of ascending the mountains in California, clear above the clouds, and looking far across the waters of the Pacific—the great and mighty ocean.

However, my brothers and sisters, as I have looked upon this sight, and have seen large numbers of people stand up in answer to the General Overseer's request, right here is a more wonderful vision than any I have mentioned. To see the hand of God displayed upon the land and upon the water is wonderful; but to see the hand of God manifested upon the hearts and the minds and the bodies of men and women, saved by grace, through Jesus the Christ, is still more wonderful! The most wonderful sight in all the world can be seen right here in Shiloh Tabernacle!

Many Thousands of Visitors Annually Come to Zion City and Shiloh Tabernacle

It is no surprise to me that, every Lord's Day, we have visitors to Shiloh Tabernacle from many parts of this and other lands; and that each and every year we have thousands who come to ZION CITY to behold the wonderful hand-writing of God written upon the walls of Shiloh Tabernacle, telling of the mighty deliverances that God has wrought upon this people.

This afternoon it is my desire to get you to realize that ZION is a far greater work than any of us have yet realized. Throughout all the years that I have been in ZION, those words of Isaiah have gone through my mind hundreds and thousands of times:

"That the Lord hath founded ZION, and the poor of His people shall trust in it."—Isaiah 14:32.

Oh, it is wonderful to see the blessings that have come. The people have come in from far-away Australia, and Europe, and Canada, from all over this Land and from many other parts of the world, to establish a City where there would be freedom to do the will and the work of God.

Now, it is not enough for you and me merely to realize that God has founded ZION as a refuge for His people. I want to tell you this afternoon, God had a far greater purpose in founding ZION than the founding of it merely as a refuge for me or for you. The purpose, the fundamental purpose that God had in establishing this work and calling together this people to this place, was that the True and the Living God might have a habitation for HIMSELF—a dwelling place for HIMSELF. His purpose was, not merely that He should have a refuge for the people, but that He might have a habitation for Himself, where He, the True and the Living God, might be able to dwell, and from that center make known His wisdom and His love and His power to the nations of the earth.

God has Always Sought a Habitation for Himself Among Men

This afternoon as I review the Word of God, you will see that this statement I have made is true: that God, from the very beginning of the creation of man, has sought for a habitation for Himself in the hearts of men. It seemed that, after He had created man in His image, and man had fallen, though man went on multiplying and filling the earth, that the heart of God was grieved with His creation; and He had to tell them that it was necessary for Him to permit a terrible deluge to come upon the earth, in order that man might perish and that God might be able to begin anew with one who was found faithful in his day.

And so it was that in the day of Noah, God set before him the pattern of an ark which he was to build as a place of refuge and safety in the time of storm. He gave him full and detailed directions as to the building of this ark: its size, four hundred and fifty feet long, seventy-five feet wide, and forty-five feet high; with three stories, one door to the side, one window in the

top, and pitched within and without. And the statement is made: "Thus did Noah; according to all that God commanded him, so did he."

Therefore it was possible for God to save for Himself a remnant, when humanity had perished from the face of the earth.

However, it did not take very long for man again to drift away from God, and in the 11th chapter of Genesis we have the story of the building of Babel, where, instead of building for God, they were determined to put up a building that would reach up unto Heaven, that they might make a name for THEMSELVES, and not for God; God was to have no part in it at all. They were willing to pour out their strength and their wealth and their possessions for the building of the Tower of Babel, in order to show their opposition to and their vengeance against Almighty God.

You know the result. The Lord came down and confused their speech, and they were unable to finish their task and they were scattered over the face of the earth.

Humanity Continually Erecting Buildings for Themselves and Unmindful of Their God

I want to tell you, since that time mankind has not ceased to rear buildings for themselves, for their own use, where God Almighty is left out.

You have read, perhaps, of the great wonders of antiquity—the seven wonders, called "The Seven Wonders of the World." You may know something of the Pyramids; of the Hanging Gardens of Babylon, upon which was stationed the Temple of Belus; of the great statue of Jupiter; of the Mausoleum of Artemisia; of the Temple of Diana, at Ephesus; of the Pharos of Alexandria; and of the Colossus of Rhodes.

You may have heard of the wonderful skill that found expression in the building and making of these things, these Seven Wonders of the World, which I have mentioned. Talent, money, gold, silver, time and strength, were all lavishly expended in order to accomplish one or another of these tasks.

It is said that in the building of the Pyramids over two hundred thousand men were employed for ten years. And as for the Temple of Diana, at Ephesus, all Asia Minor poured in its wealth, and for two hundred years they kept executing their skill along architectural lines in order to rear a temple in which God had no part—a temple for Diana.

Need we be surprised, therefore, as we study the Word of God, that God, was jealous for His Name and for His cause, and that He sought to find channels by which He could found some memorial upon the earth for His Great and Glorious and Terrible Name?

You know of the call of Abraham and of His descendants, and how they went down into Egypt, and how, after centuries of bondage, the hand of God was manifested in mighty power in the calling down of terrible judgments upon Pharaoh and his hosts, in order to deliver this people and set them on their way to Canaan.

You know how the Red Sea parted; you know how God provided daily manna for them; you know how God spoke to them from Mount Sinai and gave the Decalogue, which has come down through the ages and still sounds in our midst in mighty thunder tones.

As God was speaking at that time and seeking to reveal His Name and to manifest His plans and purposes, the people were unable to listen to the voice of God, and they entreated Moses that he should speak to them in the place of Jehovah.

God Gave Moses Explicit Directions for the Building of a Tabernacle for Himself

And so it was that God called upon Moses to come up into the mountain, and there God unfolded to him the pattern of the sanctuary, and He told him to go down among the people and build a tabernacle for Himself, that He might dwell in the midst of Israel.

And so we find Moses coming down from the mountain with explicit directions, to the minutest detail, concerning the building of the Tabernacle. It was to be forty-five feet long, fifteen feet wide, and fifteen feet high; with three divisions in the whole Tabernacle—the *Holy of Holies*, with the Ark, containing the tables of stone, Aaron's rod, and the pot of manna; the *Holy Place*, with the Altar of Incense, the Table of Shewbread, and the golden Candlestick; and the *Court*, with the Laver, and the

great brasen Altar upon which the sin offerings and the burnt offerings and the peace offerings were presented by the priests unto God.

That was the pattern of the Tabernacle that Moses was to build as an habitation for God; so that instead of God going before His people in the pillar of cloud by day and the pillar of fire by night, henceforth, since the Tabernacle was reared, He would be able to fill it with His glorious Presence and there abide.

However, as you read the story of Israel and the story of the Judges, you see that they soon drifted away from God and from His Commandments and from the Sanctuary that was established as the habitation of the Presence of God. The people drifted away from the Sanctuary, I say. The tabernacle was shifted from one place to another—sometimes at Shiloh, sometimes at Gilgal, and sometimes at Gibeon; and the time even came when the Philistines took control of the Ark of the Covenant, and "Ichabod" was written over the place after the Ark had departed from Israel unto the camp of the Philistines.

Was it any wonder, after the glory of God had departed, that there was no answer to prayer, and no leading, and no guidance in Israel?

The People Ask for a King and Reject the Rule of God

At last they asked for a king. They rejected Samuel—the prophet of God, and asked of him a king. And when, according to their own desire, God gave to them a king—Saul, a giant, a man of valor, expressing all that was beautiful and good in humanity, still there was no blessing for Israel; because the king himself was disobedient to the prophet of God and to God Himself.

It was therefore necessary for God to find some other way. Israel was still engaged in a terrible conflict with the Philistines. A giant, Goliath, stood up day after day to challenge the hosts of Jehovah; and the Lord sought out for Himself a little stripling shepherd, who came to the camp of Israel and saw the great and mighty Goliath challenging and defying the hosts of Jehovah. And this little stripling shepherd dared to do what no soldier in Israel dared to do. He faced the giant with only a few smooth stones in his bag, taken from a brook near by; and, behold, the giant fell, and he took his sword and cut off his head, and won a great and mighty victory for Israel.

Notwithstanding this victory, it was not long before the people again became dissatisfied. God had raised up a leader for His cause and KINGDOM, but instead of the nobles and the people of means coming under his rulership and leadership, he was compelled to be satisfied with, you might say, the riff-raff element of Israel; and the statement is made that "every one that was in distress, and every one that was in debt, and every one that was discontented," and every growler in Israel, you might say, came and made him captain: and he was captain over about four hundred.

However, with the four hundred that were despised and discounted in Israel, David went forward from victory unto victory, until at last the Stronghold of the Promised Land, the City of Jerusalem, the Stronghold of the Jebusites, was captured and made the City of David, the City of ZION.

And so it is today, God has been compelled to take the things that were despised, the men and women who were in bondage to this and that, as you have seen this afternoon, in order to establish ZION for Himself.

King David Makes Preparations for the Building of the Temple

An interesting thing about David, the King, is that he was concerned more about the Sanctuary of Jehovah, than He was about his own dwelling, about his own affairs. He was determined from the beginning of his reign to build, not only a tabernacle, but a TEMPLE, in which God should have a permanent abode for His Name. But God did not permit him to build the temple, because he had been a man of blood. He told him that a son should be given to him, and that he should build in his stead.

However, that did not prevent the King of Israel from making every preparation, and as you read the story in the books of Samuel and Kings, you will see how David, all during his reign, was engaged in gathering the wealth of Israel, until he had, not only hundreds of millions of dollars, but, as I have counted it, according to the record given, to the extent of FOUR BILLIONS

of DOLLARS in our money, for the building of this temple for the LIVING GOD.

Solomon's Temple, a Structure of Great Beauty and Splendor

This temple was the most wonderful structure that had ever been reared, so far as the beauty of architecture and the splendor of wealth is concerned.

As you will read in the dedicatory prayer of Solomon, he made request unto God, that when pestilence or plague should come upon them, or when they should be taken into captivity, if they would then remember the sanctuary and pray unto the Living God, that He would hear and answer and deliver them. And when David had finished speaking, behold, God again revealed His presence among His people in this sanctuary that was built for His Name, and made known unto David that He had heard his prayer and that He would hear and answer and deliver His people, not only in that, but in all succeeding Ages.

What a wonderful thing to have a temple in Israel made up of everything that was beautiful, on which men—to the extent of thirty thousand, I think it was—toiled for seven and one-half years! And they had over three thousand overseers and officers who ruled over the people who wrought in the work.

Now, every part of this building was prepared, to the minutest detail, before it was brought to the place where the structure was to be erected, so that it was erected without even so much as the noise of a hammer being heard; one part after another having been brought together—the stones from the quarries of Solomon far away, and the cedars from Sidon and Tyre—they were prepared and brought together.

When the People Drifted Away From God, His Presence Departed From Them

One would think, with such preparations, with such a prayer as I have mentioned (which you will find in the 8th chapter of First Kings), and with the revealing glory of God at this place,—one would think it would be impossible for Israel again to drift away from the Living God.

However, sad to say, this was the case. The disruption came after the death of Solomon. It did not require many years or centuries, until the very people whom God had promised to bless had forsaken Him, and He was obliged to send them away into captivity—the Ten Tribes going far away into Assyria, in the year 722 B. C.; and the Two Tribes being taken into Babylon, in the year 588 B. C., where most of the treasures of the temple were carried; until the place that once had been the glory of Israel and of the whole earth, had now become a desolation of ruins.

Notwithstanding all this, even during the dark years of the Babylonish captivity, when Israel was mourning and could not sing the songs of ZION, God did not forsake His people; but even there He raised up a prophet, the mighty prophet Ezekiel, to unfold to them the vision of a new temple still more glorious than the structures I have mentioned; the tabernacle of Moses and the temple of Solomon.

If you will read the closing chapters of the prophecy of Ezekiel, from the 40th to the 48th chapters, you will find outlined there in every detail the building of a temple, in which the Shekinah-glory of God should be manifested, and from the center of which a stream should go forth to all the nations of the earth.

This vision was given to the captive exiles for the purpose of encouraging them to the rebuilding of the temple at Jerusalem, which finally took place under Ezra and Nehemiah; but the temple that was rebuilt by them was far inferior to the one which Solomon had built, therefore it could not have been the fulfillment of the prophecy of the wonderful temple portrayed by the Prophet Ezekiel.

Therefore, I say this prophecy refers to something far grander than anything that has ever been seen in Israel. To what does it refer? It refers to the establishment of THE KINGDOM OF GOD! It refers to the time when Jesus the Christ would come and establish His KINGDOM!

And so we find the Christ coming to earth, as IMMANUEL (God with us), in order to make manifest the wisdom and the power and the love of God among the children of men; and we behold His fullness—the glory of the Son of God.

The Ministry of Jesus the Christ centers Around the Temple in Jerusalem

One might expect that when the Christ would come He would

show some interest, at least, in the temple where the Presence of God had been revealed and made known; and the fact of the matter is, that the whole ministry of Jesus the Christ, from the time of His birth to the time of His death, centers around the temple in Jerusalem, though it was the temple of Herod, and not the temple of Solomon; and although it was necessary for the Son of God, to take a scourge of small cords and go into the very midst of them and drive out the oxen and the cattle that were there for sale.

The cleansing of the temple was the first public act of His ministry. And when His enemies asked Him where He obtained His authority to do such a violent act (because the statement is made, "The zeal of Thine house hath eaten Me up;" and He was filled with zeal to cleanse the temple of God in which the Presence of God should be manifested), the answer He made was simply this: "Destroy this temple, and in three days I will raise it up."

They did not understand that, because they thought it impossible for Him to rear it in three days, a building upon which men had labored for forty-six years. They misconstrued what He said. He spoke of the temple of His body.

And here for the first time we come to the place in the plan of God's redemption, where God showed that He was not satisfied to dwell within the curtains of any material tabernacle or temple, but that He sought His habitation within FLESH AND BLOOD; within these bodies of ours; within a living, throbbing humanity.

As I have said, the first public act of Christ's ministry was the cleansing of the temple, recorded in the 2nd of John.

You will find, in the 11th of Mark, that the last public act of Christ's ministry was also connected with the temple. Since they were still carrying on this merchandizing the Son of God appeared again before the close of His public ministry to cleanse the temple, and thus to vindicate God's cause and Kingdom.

Now then, the temple Christ had reared was His LIFE; His ministry; His obedience to God; His work of alleviating the sufferings of humanity, reaching the sinful, the sick and the out-cast through the power of God, made known by the words and works of Jesus.

Believers are the Habitation of God

Henceforth, as you read the story in the Word of God, you will find that the word "temple" is used, not only in connection with the life and the ministry and the body of Jesus the Christ, but you will find it used now in connection with His followers, in connection with those who had faith in Jesus the Christ and who had repented of their sins and accepted Him as their Savior, their Healer, and their Lord.

And so in the Epistles you will find the expression, "YE ARE THE TEMPLE OF THE LIVING GOD."

In the Epistle to the Ephesians, the 2nd chapter, you will find the words:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God:

"And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone;

"In Whom all the building fitly framed together unto an HOLY TEMPLE IN THE LORD:

"In Whom ye also are builded together for an HABITATION OF GOD THROUGH THE SPIRIT."—Ephesians 2:19-22.

What is this building?

It is the CHURCH OF THE LIVING GOD!

Please notice that this expression "habitation," is the same expression I read from the Book of Exodus in reference to the tabernacle, and it is the same expression used by Solomon in reference to the temple. Here, the expression "habitation" is applied to the Church of believers in Jesus the Christ.

In the 4th chapter, the 15th verses, we read:

"But speaking the truth in love, may grow up into Him in all things, Who is the Head, even Christ:

"From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

I have not the time this afternoon to go into this matter in detail, and to show you how the work of God was wrought in the salvation of the Early Church; how a little gathering was found here, and a little gathering there, who had renounced the world and the flesh and the devil, and who were determined to serve

the Living God and make their lives and their bodies a HABITATION FOR GOD.

I will merely say this, that with such a beginning as God Almighty gave His cause and KINGDOM on the Day of Pentecost, when the Holy Ghost came down with mighty power and when cloven tongues appeared upon the disciples, and when Peter, filled with the power of God, was enabled to preach REPENTANCE unto Israel; and after the door of the Gospel had been opened to the Gentiles in the house of Cornelius in such a wonderful way, and to Europe by the ministry of Paul,—I say that after such a beginning, one would think there never could be a time when God would not have a people He could call His HABITATION. One would think that after the founding of the Church of which Jesus said, "The gates of hell shall not prevail against it," the time had come when there never again could be a falling away; although there had been a falling away from the Tabernacle of Moses and from the Sanctuary of Solomon and from the Temple restored by Ezra and Nehemiah. One would think, after the ministry of Jesus the Christ, and after the great and mighty works of the Apostles, that there never would and never *could* come a time when there would be another falling away.

Jesus Christ Stands Without the Church

And yet, one need only to read the words of Jesus, "When the Son of man cometh, shall He find faith on the earth?"—one need only to read the words of Paul, "Because iniquity shall abound, the love of many shall wax cold;" one need only to study the story of the Seven Churches, unto whom Jesus the Christ commanded letters to be written,—in order to see that the final winding up of the very Church He founded would be in apostasy, and that the Christ would find Himself without its portals.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The very thing which Jesus the Christ Himself had founded had reached the place where He must spue it out of His mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:"

And then He says,

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me."—Revelation 3:15, 16, 17, 20.

My beloved brothers and sisters in Jesus the Christ, I say a time had come, as can be seen from this Scripture, even in connection with the ministry and work of Jesus the Christ, when "Ichabod" would be written over the New Testament Church, and when Jesus the Christ would find Himself standing without the door.

Has that time come?

Has that time been fulfilled?

My brothers and sisters, let the world answer! Let the Church answer! Let the people stand up and say how they have been forsaken by a godless ministry; how they have been taken to streams that were bitter, instead of to LIVING WATERS! Let the people answer, throughout this and other lands, how they have been led by blind leaders into the ditch of unbelief, and worldliness; because the Church is now practicing the things the world practices, and the sinful pleasures of the world have crept into the Church, until they are found within the Church the same as they are in the world.

The Word of God plainly declares that such a time would come, and do not be surprised, my brothers and sisters, at the fact that God Almighty has reached the time when He will no longer manifest His Presence through the Church, as a church; any more than He did in Israel when the people departed from the sanctuary, and the sanctuary became a desolation and the temple became but heaped ashes and ruins.

And so, according to the words of Jesus which I have read this afternoon, the time would also come when the Church itself would be void of the power, void of the Presence, void of the Message, void of the blessing of God, and the people would have to go elsewhere in order to find God, in order to find the Word proclaimed, in order to find salvation and healing and deliverance.

Has God made provision for such a time?

Has God made provision for something outside of the Church?

The Elijah Ministry Made Necessary Through the Apostasy of the Church

Even Jesus the Christ knew that some provision must be made, and He spoke of that provision. He spoke of the founding of the Church, but He also spoke of the time when, as it were, the Church would be gone after the world, the flesh and the devil; and He made some other provision for His people.

Why is it that the people will not read the Gospel—the Words that Jesus spoke concerning this provision?

Jesus said, "Elijah truly shall first come, and RESTORE ALL THINGS." That meant a falling away on the very face of it. It meant a time of apostasy, and then a time of reorganization, when the Cause and KINGDOM OF GOD was to be restored by Elijah.

The Old Testament closes with the positive declaration:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Malachi 4:5, 6.

And this mighty man, this prophet of God, shall be the one who shall do the work that Peter and Paul did in times of old—the work which the ministry today REFUSES to do! He will be a "SWIFT WITNESS against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages"—and against ALL THOSE WHO KNOW NOT GOD.

That was the provision, I say, which God made and which Jesus the Christ made for this time of falling away at the close of the Gospel Age.

And who today, in all the world, can refuse to acknowledge that in ZION God has raised up His prophet, and that from this platform ELIJAH HAS SPOKEN to the nations of the earth—to the kings upon their thrones in far-away Europe, and to people in many other lands.

And the people came from the north and from the east, from the west and from the south, to hear the voice and the message of the PROPHET OF GOD; to see the wonderful work that was accomplished through that ministry.

Zion City the Center of the Mightiest Movement of all the Ages

Like the building of Solomon's temple, I say, ZION CITY rose like magic from the earth, an OASIS in a great and mighty desert.

Without the touch, as it were, of any human hand, through the power of the Spirit of God, by the LEAVES OF HEALING—the "Little White Dove"—and the tracts of ZION floating over all the sin-cursed earth, you were reached in far-away Australia, and you in Germany, and you in Switzerland, and you in this city and that city in different parts of this great land; and by the Spirit of the Living God you were fashioned according to the pattern God had revealed to John Alexander Dowie—the pattern of the LIFE OF JESUS THE CHRIST—the glorious temple which was to be the model for this time and Age.

Now then, we have ZION CITY, which, as I say, is the result of the wonderful ministry of John Alexander Dowie—a ministry which had its beginning in the "little wooden hut," in the City of Chicago, at the gates of the Chicago exposition.

You know, people despise the day of small things; but, although despised by the nations of the earth, this small beginning was the center of the mightiest movement this old world had ever seen for six thousand years.

Some people say, "He is saying that ZION is the whole thing!" Well, I say this afternoon that ZION is the WHOLE THING, or it is nothing.

I am reminded of a certain story concerning frontier life. The people were rushing into the country by the thousands, and one man conceived the idea of putting up a store there which would rival anything in town. Over the door he put a sign, "Slaughter Sale;" and the people came crowding in to get various goods at the lowest possible prices.

Another man put up a structure one or two lots away, above which he placed the sign, "Fire Sale;" and another multitude came rushing into this building.

However, there came a man to that town, who, after looking over the situation, put up a building between those two, merely writing above the door the words, "MAIN ENTRANCE;" and, as

you might know, the people discarded the entrances to the Slaughter Sale and the Fire Sale, and went through the "MAIN ENTRANCE," this man getting the substantial business of the entire town.

God's Blessings Abound in Zion

And so it has been with ZION. The WORLD has put up a building and promised the people all the blessings of material success, and the devil has deceived the people into believing that if they want any blessing in this world they must go into this building; and then the CHURCH has put up a building, and told the people, "If you want the blessing of Heaven you must come to this building."

At last John Alexander Dowie planted his feet upon the American Continent, and, coming to the City of Chicago, he put up a building, the "little wooden hut," with the banner floating o'er it, "Christ is All, and in All"—All for earth, and All for Heaven! Salvation, Healing, Holy Living,—every blessing to be had by obeying the God of ZION! "This is My rest for ever: HERE WILL I DWELL," saith the Lord to David, the singer in Israel.

And I say, my brothers and sisters, we have reached the time now, when ZION shall go forward with a mighty onward movement, impelled by the power of the Holy Spirit, to make known to the nations of the earth the GOSPEL OF THE KINGDOM and to prepare the Bride for the coming of Jesus the Christ.

Now then, concerning the pattern for the building of this Habitation.

As it would have been impossible for Moses to build the tabernacle unless God had given the pattern, and as it would have been impossible for David and Solomon to build the permanent temple unless God had given the pattern, so, my brothers and sisters, it would be impossible for any man, no matter how gifted he might be, to rear a structure, the like of which you see this afternoon, in a people saved, in a people healed, in a people redeemed through the message of Jesus the Christ and fashioned according to the glorious Temple we find in Christ, without the pattern being found somewhere in the Word of God; and it is to be found there.

Zion is a New and Latter Day Movement

However, it is not found in the past. The pattern for ZION is not found anywhere in the past. ZION has not come upon the scene to look back. And if any of you today are looking back to anything that you may have had in the past, to anything with which you may have been in touch before, you have not realized your call and your privileges in ZION; for ZION has been made the LIVING, THROBBING HABITATION OF GOD, with her face like the face of the waiting bride, looking forward to the coming of the Bridegroom.

In the Book of Revelation you will read concerning the beautiful City of God which is to come down to this earth—how? As the Bride! And thus you will see the wonderful triumph of the Plan of Redemption, that began in the Garden of Eden, with only one man and one woman.

Now, those who have departed have become a part of the Bride, which is to descend, as the Holy City, to this earth. And shall not God's people who are left in this world, in some way measure up to that glorious vision, before the time comes that they must meet together? Must not the Bride that is being formed and fashioned here upon the earth, be like unto the Bride that comes down from above—"the spirits of just men made perfect" in the heavens?

My brothers and sisters, if you have never looked forward to seeing the glorious vision of the destiny of ZION, I will ask you this afternoon to read the 21st and 22nd chapter of the Book of Revelation.

Zion City is the City of God

You will notice that twelve times such expressions as—"Holy City," the "Great City," the "Holy Jerusalem," the "New Jerusalem," and so on, are used.

The CITY OF GOD—full of all the most beautiful things that earth and Heaven can bring together!

The City of God!

And then will you say that it is wrong for God's servant to stand upon this platform and ask that this people shall bring their

gold and their silver and their various possessions into ZION, in order to make it a beautiful place—in order to make it something like unto that glorious City, the streets of which are made of gold and where there is no temple?

Did you ever stop to think of it, my brothers and sisters, that there is to be no temple in the New Jerusalem—the CITY OF GOD? For the LORD HIMSELF is the Temple of it!

We have reached the place in ZION, where we do not need to be concerned about rearing a temple of wood and stone—a temple of perishable things; but we are to build into this temple of the Living God, "lively stones," of which Peter speaks,—men and women who are saved and healed and redeemed, and who are willing to forsake the world, the flesh and the devil; Jesus Christ Himself being the CHIEF CORNER STONE.

The pattern for ZION, therefore, is found where?

Up yonder—higher than any pattern that was given to Moses or David or Solomon or Ezekiel. It comes down from above.

The City of God!

Into that City shall enter nothing that defiles. No liar, no whoremonger, no adulterer, no thief, no one who is fearful, shall enter therein. It shall be made up of men and women of whom it can be said, "And he that is holy, let him be holy still."

That is the pattern for ZION!

God is calling upon this people to build that City, and the reason God calls upon you to make a whole and complete surrender of all that you have and all that you are, is so that the Spirit of the Living God may take possession of you and that you may become a habitation for God.

Judgments the Result of Unfaithfulness to God

Some people think that if it had been true that God established ZION, it never would have suffered any reverses; that it would not have been necessary for the people to go through the terrible experiences we have gone through. And, had the people who were called been faithful, they never would have had to go through what they have; but because of their unfaithfulness it was necessary for God to permit the judgments to come upon ZION and upon ZION CITY, and to make it, for a time, a place of desolation, as it were, instead of the glorious habitation of God.

It may have seemed, for a time, perhaps, as though God had withdrawn His hand from this people, but I want to say this afternoon that God has never withdrawn His hand permanently from His people, nor has He ever given up anything He has undertaken until it has accomplished the purpose for which He made it.

And when He founded ZION, as the last, living, throbbing movement of Almighty God, he saw to it that it continued to be His habitation, and that the mercenary, and the trafficker, and the people who came for the loaves and the fishes—for the gold, for the shekels, for the profits—were gotten rid of; and He will see to it that ZION is thoroughly purged, cleansed, redeemed, and saved, and that she is kept by the power of God divine.

Thank God for the leader He has given to us—a man of God, trained from his early boyhood days to love and serve God, and who when a child committed to memory hundreds upon hundreds of verses from the Bible. All these years he has been in training, in one way or another, until now the time has come when God is using him to carry on this great and mighty work.

It seems strange that he should have come here to this City from far-away Australia, to find such terrible obstacles in the way of making ZION again the Habitation of the Living God. But such was the case.

As he told you this afternoon, he is now working on ZION HOME, and he expects to make it a beautiful place. He expects to cleanse it materially and spiritually, so that it shall be the abode of God, from which blessings shall go forth to all parts of the world. He told you also that he is seeking to do his work so well that no one shall be able to kick.

O my brothers and sisters, when our leader came to this City, he found the greatest lot of *kickers* that any man in God's KINGDOM ever found.

A Strong Determination Necessary for Success

His experiences remind me of a story of President Lincoln's, that I read, concerning the life of Ulysses S. Grant, that mighty man of valor who eventually carried the Civil war to a successful issue.

President Lincoln said of this general that he was a man who possessed the strong determination to hold on to a thing until he had accomplished the thing he was given to do; and the illustration he used to show forth this characteristic, is this:

In the early boyhood days of Grant, he went to an exhibition, and among the different animals they were exhibiting was a certain mule which no one could ride. The owner said, "I will give anybody here a dollar who will ride this mule around the ring." One after another tried it, but each in turn was kicked off before the circuit had been completed. At last, young Grant tried it, and he, too, was kicked off. However, in a second he had thrown off his coat and was again upon the mule; but this time, instead of taking hold of the reins and facing the head of the mule, he got upon him backwards and took hold of his tail, so that when the mule kicked he still held on to his tail and went around the ring. (Laughter.)

(GENERAL OVERSEER: "What is your application?")

APOSTLE DARMS: The application is easy. The General Overseer stood upon this platform, but instead of remaining on this platform they kicked him off—the old mule kicked him off, and put him outside of the City limits and made him gather the people together in an old tent.

The application is, that when he had his headquarters in the Administration Building, the old mule kicked him off and he had to take refuge in the building at 26th and Elim Avenue.

The application is, that he had to let go of ZION HOME, the ZION STORES, the ZION ESTATE, and everything else; and the old mule kicked and succeeded in throwing him off.

However, having undertaken to save the situation, he knew there was a way to take hold of things, in spite of every objection and resistance the devil could make. And so, instead of riding the mule the way the others had done, and the way he had done up to this time, he turned around and took hold of the mule's tail, and came back to Shiloh Tabernacle, back to the Administration Building, back to the ZION STORES, back to the ZION HOME; and today, having defied all of the old mule's kicking, he is in possession of the entire ZION ESTATE! (Amens!)

That is a good application, is it not?

I do not care which way he rides the mule, so long as he gets around the circle.

God says that our enemies shall come in one way, and go out seven ways. And God has always had a way to save His people and His cause. He had a way to save ZION, and He has saved it.

The Civil war was a tremendous undertaking, and the victory was not won in a day. When Mr. Grant had broken through the first defense in Tennessee, and the second strong defense, and had reached the City of Jacksonville, he was up against the most tremendous obstacles a man ever faced.

One day as he stood at the door of a certain woman's house, asking for a drink of water, when she recognized him, she asked, "What do you expect to do here?"

"We expect to take Jacksonville."

"How long do you think it will take you?"

"I do not know how long it will take us, but we will stay here if it takes us thirty years!"

And so he had that dogged determination that would succeed at any and every cost.

It was for this reason that President Lincoln finally gave to him the position as Commander-in-Chief of the entire forces, with the command "ON TO RICHMOND!"

In carrying out this command he suffered many reverses, and the people and the newspapers and different ones sent in their objections—"Get rid of this man, Grant! Unless you get rid of him the North will never win. Look at the battles he has lost on his way to put down the Confederate forces!"

President Lincoln sat up one whole night, it is said, meditating as to what he should do. They were seeking to get him to replace Grant for his own reputation's sake. But at last he said, "I cannot let him go, and I WILL not let him go; for he is the only man who will stick to his job until he gets there!"

God Through Masterful Leadership brought about the Salvation of Zion

You know, there have been many who have desired the dismissal or the removal of our leader. It seems that the bone of contention, to a large extent, has centered around his leadership. They say, "The people are all right—the finest lot of peo-

ple upon the face of the earth; if only this man could be removed!"

And I know that some have been crying to God to remove Wilbur Glenn Voliva from the head of ZION, and to put some one of their choosing in his place; but I do not believe God Almighty ever took the time to consider their plea, like Abraham Lincoln, for He knew there was only one man who had the determination to stick to his job until he finished it.

Therefore, God has put His seal and His blessing upon his leadership, and ZION has gone forward and is being arrayed in her beautiful garments. ZION has gone from victory unto victory, until now the banner of ZION floats over almost every foot of ZION CITY SITE!

May God grant that ere the battle is finished every alien shall be removed and every institution and dwelling place shall again have the ZION banner floating over it!

Now then, how are we going to bring this to pass?

How are we going to bring it about that our leader shall have within his hands the power to carry on this work to a successful issue?

The Cooperation of the People with the Leader Demanded from the Beginning

To build the tabernacle and the temple it was not only necessary to inspire Moses and David and Solomon with the glorious vision, but God expected, from the very beginning, that there would be cooperation on the part of men and women.

And so it is with the saving of ZION and of ZION CITY, God expects the people to help in this matter.

In connection with the building of the tabernacle and the temple, the people were commanded to bring their offerings of gold and silver and everything that was beautiful.

Where were these things to come from?

Were they to come down from Heaven?

No!

Where were they to come from?

They were to come from the PEOPLE!

From Heaven came the vision and the pattern. From earth came the people and the material. Mid-way between them was the leader—Moses in the one case, and David and Solomon in the other case. Of course, in connection with this latter-day Habitation which God has erected for Himself, the first leader was John Alexander Dowie, and the present one is Wilbur Glenn Voliva.

When the command was given to build the tabernacle, the people forsook God; and there was only one reason why they forsook Him.

Should ZION forsake God today, there could only be one reason—the same which retarded the building of the tabernacle.

In the 32nd chapter of Exodus, you will find that the people forsook God while Moses was in the mountain, and they called unto Aaron to build for them a golden calf to be their God.

Think of desiring a golden calf instead of the LIVING GOD!

Their gold and their silver and their possessions were given to make a golden calf, instead of a sanctuary for the Most High God.

The Worship of the Golden Calf Retards the Progress of Zion

And that is the only thing that can impede and retard the onward movement of ZION—the worship of the golden calf.

There may be, this afternoon, some people in this Church who are retarding the great onward movement of ZION, because their properties and their possessions are being used in connection with the rearing of a golden calf, concerning the worship of which Christ said: "Ye cannot serve God and mammon."

With one foot the golden calf has his hold upon your farm, perhaps in Kentucky, perhaps in New York, perhaps in California; with another foot he is holding fast to your bank account; with another foot he clings to your pocket-book; and the other foot is upon ZION.

A golden calf, instead of the LIVING GOD!

"Oh," you say, "impossible for people to worship houses and lands—impossible today in this enlightened Age! Impossible in enlightened America for people to think more of their farms than of Eternity!"

Let me read you a story I found in the papers concerning a man right up here in the City of Kenosha, Wisconsin, and you

will see whether it is possible for a man to worship a golden calf today, and to think more of his houses and lands than of Eternity! Listen!

"Kenosha, Wisconsin.—Told by his physicians that he had only a few hours to live, C. D. Holt, eighty years old and one of the wealthiest farmers in Wisconsin, raised himself from his sick bed at his home in this city and said:

"I can die happy if I can just see my farm again, my horses and my cows, and lie down to sleep in my old bed at the farmhouse."

"The aged man was insistent that his wish be carried out, so Sunday morning he was placed in an ambulance and taken to his great farm. There four farm hands carried him in and out of stables, stopping while he patted his pets. Then they took him out for a last inspection of the place, carrying him through the meadows and through the woodland along the Des Plaines River.

"Late in the day the inspection was completed. He was carried to his old bed. He slept at once. At 5 o'clock yesterday afternoon he died."

The story of a man, right here at our very gates, who was more concerned about his cattle and his house and an old farm, than he was about meeting the True and Living God, before Whose judgment bar he was soon to stand!

There may be some one right here in this Tabernacle who has fallen down in worship before the golden calf, after having promised to serve the Living God.

May God, this afternoon, call upon you to repent of your sins! May God call upon you to repent of your covetousness, of your greed, of your selfishness! May you come to realize that when God called you to be saved, He called you to be saved through and through; that when God called you to consecrate yourself, he called upon you to consecrate your all, that it might be brought into His Cause and Kingdom and used in the building up of ZION. And may God bless the people who have been willing to bring their offerings for the salvation of this City!

It is wonderful that God has blessed ZION CITY to the extent that He has. This deliverance has been brought about through the leader whom God has chosen, but there may be some things you have not learned as to how this deliverance has been brought about.

Great Deliverances Have Been Wrought Through One Man

In the book of Ecclesiastes, I will read just two verses. They will tell you about a little city that was besieged by a great king, and of how God, by the wisdom of one man, delivered the city.

The 9th chapter of Ecclesiastes, the 14th and 15th verses:

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

"Now there was found in it a poor wise man, and he by his wisdom delivered the city;"—

Did you ever stop to realize that the very same conditions prevail here in connection with ZION CITY—the most wonderful city that ever has been built upon the face of the earth? Today the interest of the nations is centered here; for this is to be a City for God, without tobacco, without wine and beer, without swine's flesh, without doctors, without drugs, without any of those accursed things which have cursed the cities of the nations.

ZION CITY is only a little city—would to God it could have been a great city! But Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you THE KINGDOM."

It says here:

"Now there was found in it a poor wise man, and he by his wisdom delivered the city;"

And the provision which was made on the part of our leader, was that God imparted to him the wisdom to discern what to do in times of great difficulty.

All that is said about this man is that he was a "poor wise man"—not a man who thought of himself, not a man who was engaged in heaping up riches and wealth for himself; but he was a man who exerted himself for the salvation of others and for the salvation of this city of God.

There is just one other statement that is made here. It says, "And he by his wisdom delivered the city; yet no man remembered that same poor man."

Now, I pray that this is not the case in connection with our leader; and I know it is not the case, for a great many have remembered him and have been willing to put what God has given

to them into this great work of saving ZION CITY to be a light to the whole world.

To those who have not done their duty, I say this afternoon, do not let there be one man or woman in ZION who shall withhold aught that God has given to them from His service and from His work! And may the time come ere long when we shall have the same experience in ZION that Moses had in the olden days, in connection with the building of the sanctuary — The people brought more than was needed.

After the golden calf had hindered the work of God with reference to the tabernacle, and had called down His judgments upon the people—the people being compelled to drink the very powder of this calf of gold; Moses having burned it and thrown it upon the water, as recorded in the 19th and 20th verses of the 32nd chapter of Exodus:

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and MADE THE CHILDREN OF ISRAEL DRINK OF IT.

After all this the people learned their lesson, and eventually came up to the mark.

Doctor Dowie used to refer to this as being the first case of "gold cure" on record — the first real remedy for the love of Mammon.

In the 36th chapter of Exodus, the 1st verse, we read:

"Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded."

And it says:

"And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning.

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

"And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

"FOR THE STUFF THEY HAD WAS SUFFICIENT FOR ALL THE WORK TO MAKE IT, AND TOO MUCH."

And I say this afternoon that the resources which God has put within the hands of ZION, here and throughout the world, are sufficient—if the people will only come up to the mark—to pay for this estate, to meet every obligation, and to build up all the Institutions and Industries of ZION.

May God put it upon the heart of every man and woman, as they read the two pages of announcements in the LEAVES OF HEALING concerning the call for two hundred fifty thousand dollars, that it is the call of God for His cause and for His KINGDOM, and may each and every one come right up to the mark, so that in a short time we shall have enough, and too much, and the people shall have to be restrained from bringing.

Then shall ZION be able to go forward on her glorious mission! Then shall our leader be able to go out to the great cities of this and other lands, to proclaim the Gospel of THE KINGDOM to tens of thousands who have never heard it as proclaimed from ZION's platform.

May God help us to accomplish the work He has given us to do!

"They shall see Eye to Eye, When the Lord shall bring again Zion"

The difference between the Christians in ZION and the Christians found everywhere else, is simply this: that in ZION we are all as one man, with one vision, controlled by one leader, who in turn is controlled by the Spirit and the power of God; whereas, everywhere else, God's people are divided and cut asunder, one member here and one member there, and they are unable to come together to accomplish anything.

Is it possible for a man to go into a dissecting room and take an arm here, and a leg there, a head here, and different organs of

the body somewhere else, and place them all together and expect that man to do a day's work? There would be nothing but death staring him in the face, for there would be no connection, no unity, no LIFE there! Although it might be possible to bring together all the parts, still all would not be one because there would be no life in it.

In ZION God has laid hold upon the dry bones that were in the valley of the shadow of death, and He has brought you and me into the Christian Catholic Apostolic Church in ZION. He has filled us with the life and the Spirit and the power of God; He has put Jesus Christ within my heart and within your heart; He has welded us together by sufferings and persecutions, and put one mind and one purpose within us. God has given to us one leader in ZION, so that when the command is given for ZION to go forward as one man, we stand up and go FORWARD to give out the Message to the world and to do the work which God has said must be done—the work of preparing the Church without spot or wrinkle.

May God help you and me to rise up and build this Habitation for God—a Habitation that shall endure when Heaven and earth have passed away; that, like the Word of God, shall ABIDE FOREVER! And the Habitation that God is founding for Himself at this time of the close of the Gospel Age, before the New Jerusalem, the Holy City, comes down upon this earth—the Habitation which God has founded and made for Himself, I say, is ZION!

Salvation Through Jesus the Christ

(Continued from page 631)

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself."

In the first revelation of THE KINGDOM OF GOD to you, God is your "Shield," and your "Exceeding Great Reward." (Genesis 15:1.)

The glory of the second branch of righteousness is beautifully revealed in Psalm 133:1, 3:

"Behold, how good and how pleasant it is for brethren to dwell together in unity!

"As the dew of Hermon, and as the dew that descended upon the mountains of ZION: for there the Lord commanded the blessing, even life for evermore."

The righteousness of God is eternal life in ZION, of which you find a foretaste in the resurrection glory of Jesus.

In Romans 6:1-11, you find that God's people—the true ZION of God—are buried with Christ "into death," and are living in the new and glorious resurrection life of the Lord.

"Peace I leave with you, My peace I give unto you***"—John 14:27.

That peace of the Lord takes all doubts and fears out of your heart, because "the Spirit Himself beareth witness with our spirit, that we are the children of God."—(Romans 8:16.) Where the righteousness and the peace of God are there is joy in the Holy Ghost.

"Rejoice in the Lord always: and again I say Rejoice."—Philippians 4:4.

***THE KINGDOM OF HEAVEN is at hand."—Matthew 3:2.

"O ZION, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

"Behold, the Lord God will come with a strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.

"He shall feed His flock like a Shepherd: He shall gather the lambs with His arm, and carry them in His bosom***"—Isaiah 40:9-11.

LEAVES OF HEALING

A PAPER FULL OF CONVINCING TRUTHS FOR LUKEWARM CHURCHES AND AN UNBELIEVING WORLD, AS WELL AS FOR TRUE-HEARTED CHRISTIANS AND ALL WHO DESIRE OUR LORD'S APPEARING.

WOULD YOU KNOW OF

God's Word of Power?—Heb. 4:12.....	Read Leaves of Healing
God's Full Salvation?—2 Thess. 2:13-16....	Read Leaves of Healing
God's Way of Healing?—Mark 6:12, 13....	Read Leaves of Healing
God's Spirit of Prophecy?—Rev. 19:10.....	Read Leaves of Healing
God's Latter Day Zion?—Jer. 3:14, 15....	Read Leaves of Healing
God's People of Promise?—Mal. 3:10, 11....	Read Leaves of Healing
God's Triumphs of Grace?—2 Cor. 1:9, 10....	Read Leaves of Healing
God's Highway of Holiness?—Isa. 35:8, 9....	Read Leaves of Healing
God's Messenger of Repentance?—Luke 3:7-9	Read Leaves of Healing
God's Call to True Christians?—2 Cor. 6:14-16	Read Leaves of Healing
God's Rebuke to the Churches?—Rev. 3:3, 4	Read Leaves of Healing
God's Contention with Preachers?—Ezek. 34:2-6	Read Leaves of Healing
God's Estimate of Christendom?—Rev. 18:2-4	Read Leaves of Healing
God's Victory over the Devil?—Rom. 16:19, 20	Read Leaves of Healing
God's Persecuted Saints?—Luke 6:22, 23....	Read Leaves of Healing
God's Miracles of Healing?—Heb. 2:1-4....	Read Leaves of Healing
God's Church in Victory over Hell?—Matt. 16:16-19	Read Leaves of Healing
God's Denunciation of Lodge Secretism?—Matt. 5:33-37	Read Leaves of Healing
God's Protest Against Swine-Eating?—Isa. 65:2-7	Read Leaves of Healing
God's Frown on Medicines and Drugs?—Jer. 2:22-28	Read Leaves of Healing
God's Conflict with Physicians and Druggists?—Mal. 3:5, 6	Read Leaves of Healing
God's Ministry in Holy Ghost Power?—Mark 16:16-20	Read Leaves of Healing
God's Exorcism on Using Tobacco?—1 Cor. 3:16, 17	Read Leaves of Healing
God's Overthrow of Present-day Nations?—Rev. 17:9-14	Read Leaves of Healing
God's Predictions of Social Revolutions?—Jas. 5:1-5	Read Leaves of Healing
God's Reign of Righteousness on Earth?—Isa. 32-4	Read Leaves of Healing
God's Manifestations of Christ's Return?—1 Thess. 5:1-11	Read Leaves of Healing
God's Last Church in Victorious Conquests?—Rev. 3:7-13	Read Leaves of Healing
God's Plan of Christian Baptism?—Rom. 6:3-6	Read Leaves of Healing
God's Law of Tithing?—Mal. 3:8-12....	Read Leaves of Healing
God's Last-Hour Evangelizing Church?—Matt. 20:6-16	Read Leaves of Healing

It Will Startle You—Then Help You—If You Forsake Sin

Edited by WILBUR GLENN VOLIVA

(Successor to John Alex. Dowie)

General Overseer of the Christian Catholic Apostolic Church in Zion

It brings Salvation to all who repent.
It brings Hope to the sick and afflicted.
It brings Purity to the life and home.
It brings Light to the heathen in darkness.
It brings Liberty to the slaves of custom.
It brings Truth to the teachable of all classes.
It brings Peace to the rebellious, proud sinner.
It brings Joy to the true minister of Christ.
It brings Usefulness to every follower of Jesus.
It brings Genuine Knowledge of God the Father.

A Paper for These Last Days. Twenty-four Pages in Each Issue
Read by Thousands Each Week the World Over.

This paper is published for the extension of the Kingdom of God throughout the world. Subscription in the United States only \$2.00 a year; in Canada \$2.50; and other foreign countries \$3.00 a year. Subscribe for it. Read it. Then mail it to friends. Get up a list of subscribers where you live. Tell of the good it has done you. Address
Leaves of Healing, Zion City, Illinois, U. S. A.

WILBUR GLENN VOLIVA

What It Means to Be a Christian

By Evangelist J. M. Fiddes

Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you.—Matthew 6:33.

IF WE obey this command, every blessing in God's Storehouse will be ours.

God says that He will open you the windows of Heaven, "and pour you out a blessing, that there shall not be room enough to receive it."

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."—Psalm xxvii : 4.

These are beautiful words, and full of meaning for the Christian.

All humanity is seeking after some one thing. Many have their hearts set on money, and others on pleasure—the goddess of this world. All men and women worship in one way or another. They are religious, but many are not Christians, because they do not worship the Only True and Living God, to Whom the Christian bows the knee.

Paul says:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of Whom the whole family in Heaven and earth is named."—Ephesians iii : 14, 15.

It means something to be able to say: "I am a follower of Jesus the Christ—the Meek and Lowly Nazarene."

This world is full of people who say they are Christians, when they are only religious.

The Jews are a very religious people, but they were responsible for the crucifying of the Christ, the Founder of Christianity and the Head of the Church.

The European nations that are at war are religious nations, but not Christian nations. A Christian nation could never go to war and break God's commandment—"THOU SHALT NOT KILL." Jesus the Christ Himself said, in John xv : 12:

"This is My commandment, That ye love one another, as I have loved you."

Let us consider for a moment how Christ loved us. He first gave up His place in Heaven and came to this sin-cursed earth. He was mocked, spit upon, buffeted, scourged, crucified on the cross, lowered into the grave, and He descended into hell. That is how much He loved us!

HOW MUCH DO WE LOVE HUMANITY?

Let us examine our lives by the standard that Christ Himself set for us, and find out how much we love humanity. Are we ready to deny ourselves, forfeit our right to Heaven, and go to hell in their stead? That is what Christ did for you and for me!

How much will we give up for our enemies?

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John xiii : 34.

Does it mean anything to you when you say, "I am a Christian, and am trusting God for complete redemption—for spirit, soul, and body"?

Does it mean anything to you when you say, "I want to be a part of the Bride of Christ—'without spot or wrinkle'"?

The Psalmist says:

"Who can understand his errors? cleanse thou me from secret faults.

"Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—Psalm ix : 12, 13.

The Psalmist said that just two things are necessary to enable the Christian to walk uprightly—first, to be cleansed from secret sins—the little seed of evil that the devil has planted in the secret cells of the heart, which, if left there for a time, will

grow into a great tree of wickedness, bringing forth sin, disease, death, and, finally will land one in HELL.

Dear Reader, consecrate yourself to God, spirit, soul, and body, and let your daily prayer be: "CLEANSE THOU ME FROM SECRET FAULTS."

The second thing is, for a Christian to keep away from the places of sin and guard the five entrances to the spirit.

If you listen to vile stories from some child of the devil, and find yourself slipping into paths of sin, do not be surprised.

If you go to theaters and five-cent picture shows, and watch the devil's plays and pictures, you will be in his grasp.

What the Apostle Paul said in Galatians vi : 7, 8, is true:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

These are the laws that govern our lives. Just as surely as you put your hand in the fire, it will be burned, and you will suffer for it.

The Christian man, having done these two things, will, as David says, be UPRIGHT, and "innocent from the great transgression."

How necessary it is for us to guard our every thought, word, and deed!

The world is watching us, and expecting much of us; but, alas, when we look for the world, we find it in the church, and when we look for the church, we find it in the lap of the world! It is enough to make us hang our heads in shame.

My dear Christian friends, where are you standing today? By your life you are pointing every one you meet either to Heaven, or to hell. You can, by a word, knock a discouraged one farther down into the valley of despair; or you can, with a word of encouragement and cheer, take him by the hand and point him to the Lamb of God, Who taketh away the sin and sickness of the world.

It is not a knock on the head with a club that humanity needs, but a gentle, loving hand to lead them to God.

Examine your life today!

Are you, by your words and actions, leading men to God, or are you sending them farther along the road to hell?

Guard thy tongue; yea, thy whole body!

Two Sons Healed in Answer to Prayer.

ADMIRAL, MARYLAND, April 15, 1915.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

I wrote to you the 1st of April asking you to pray for my sixteen-year-old son, and also for my nine-months'-old son. God heard and answered prayer, and healed them completely, for which we give God all the glory, and praise His Holy Name.***

Faithfully your sister in Jesus,

(Signed) "MRS. EDWARD WAGNER."

Eyesight Restored Through Zion's Prayers.

WALKERVILLE, MICHIGAN.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois.

Dear General Overseer:

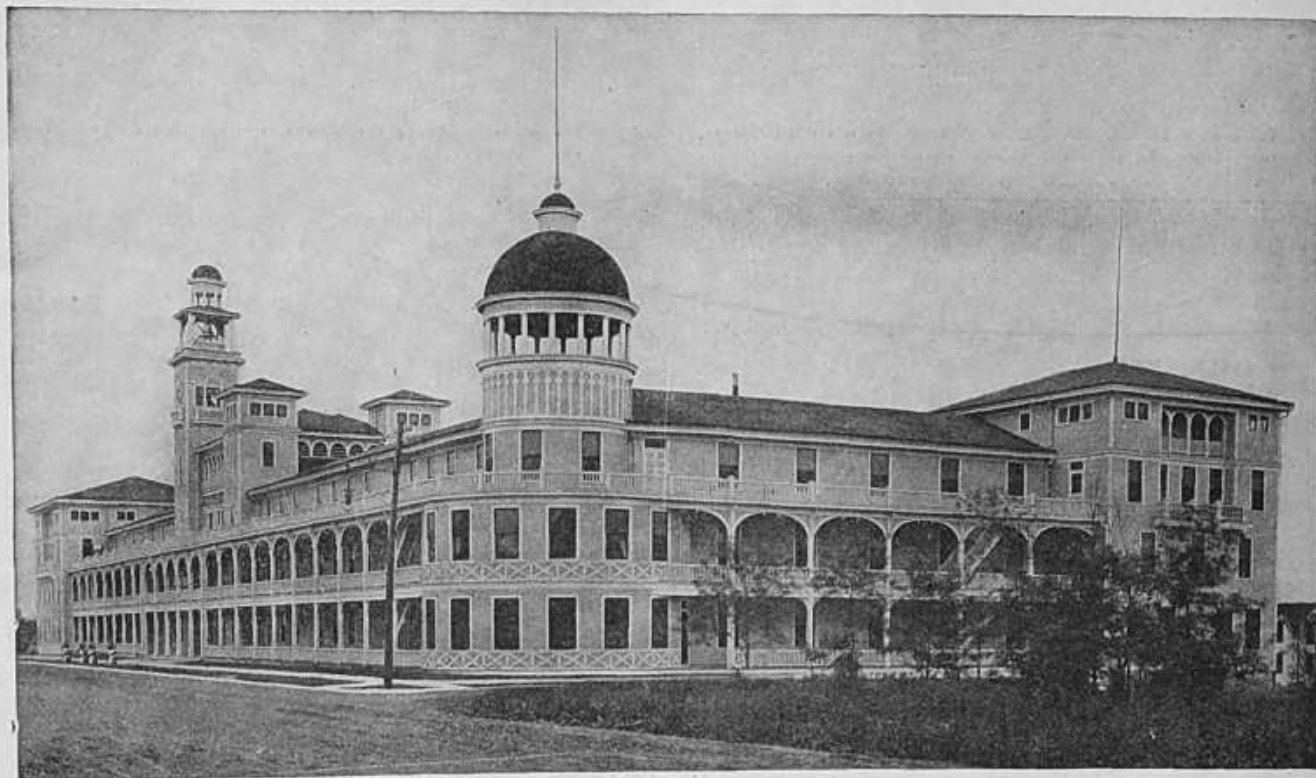
Peace to Thee, and all ZION!

This morning finds me at peace with God. He has restored my eyesight, so that I can see to read, for which I praise Him; and I also thank ZION for the prayers that were offered * * *.

Faithfully yours in the Service of our Master,

(Signed) "A. J. GRISWOLD."

ZION HOME



... Rates ...

One Person in a Room
from \$1.00 to \$4.00
per Day

Two Persons in a Room
from \$1.50 to \$7.00
per Day

Rooms range in size from 10 x 14 to 14 x 18. Room 126, 14 x 18, and Room 124, 14 x 14—the first finished in white enamel and the second in blue enamel—may be had as a suite. Room 120, 14 x 14, and Room 121, 11 x 14, each finished in white enamel, may be had as a suite.

Rates may be had by Writing to
Benjamin Sweeney
Manager

THE above Rates are for rooms only, including the services of maid, bell boy and porter. Meals served A la Carte. Persons desiring cheaper rooms may rent same for 75 Cents per Day. Rates for Rooms by the Week or by the Month will be furnished on request to the Manager.

ZION HOME is a three-story frame building, 340 feet long and 130 feet wide. The building has 350 rooms, 267 of which are guest rooms. There are five parlors, two lobbies, 25 bath rooms and 22 toilet rooms. There are four large verandas, with a combined length of 680 feet, a roof garden 35x50, and a tower 70 feet high. The building is illuminated by 1200 electric lights.

We are now prepared to satisfy any and all guests who may come to Zion Home.

The first floor, in the north division, west side, is reserved especially for the sick who wish to come to Zion Home for teaching and for prayer for healing. The Prayer Room is located in this division, and will be specially arranged for Divine Healing meetings. The General Overseer will conduct two Divine Healing meetings each week, and also a special meeting on Saturday evenings for guests. Charges are made for room and board only. No charge of any kind is made for any services rendered, in the way of teaching or prayer for the sick. Free-will offerings only are received. No nurses are provided, but splendid Zion nurses can be obtained by persons who desire same.

Rates for room and board, from \$7.00 per week up. Half rates for children twelve years of age and under.

All applications for rooms for the sick should be made to Apostle Eustace L. Carey, Administration Building, Zion City, Illinois.

For Any Further Information Write to

BENJAMIN SWEENEY

MANAGER . . . Zion Home, Zion City, Ill.

Special Notice

Profanity, Obscenity, Card-Playing, Dancing, Drugs, Intoxicants and Tobacco, Strictly Prohibited in ZION HOME



Form of Application for Membership in the Christian Catholic Apostolic Church in Zion

TO all who are desirous of entering into Fellowship with the Christian Catholic Apostolic Church in Zion.
MY DEAR BROTHERS AND SISTERS:--The principles of the Christian Catholic Apostolic Church in Zion have been fully set forth in the report of Two Conferences on Organization, held in Zion Tabernacle No. 2. which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (See LEAVES OF HEALING, Volume II, Number 17, Page 267:)

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, Faithfully yours in Jesus,

General Overseer of the Christian Catholic Apostolic Church in Zion

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address

Date

Please be Sure to fill in

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion,
 Zion City, Illinois, U. S. A.

I hereby make application to be received as a member of the Christian Catholic Apostolic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5th, 1896, as set forth in Circular Letter of February 7, 1896.

What is your full name?.....

Where is your residence?.....

Please give full postoffice address

What is your age last birthday?.....Date and year of birth.....

Are you married, unmarried, widowed, or divorced?.....How many children have you living?.....

What is your father's full Christian name?.....

What is your mother's full Christian name?.....

What is the full name of husband or wife?.....

What is your occupation, profession, or trade?.....

What nationality are you?.....Where were you born?.....

What language or languages do you speak?.....

How long have you lived in America (or the country where you are now living?).....

When and where were you converted to God?.....

.....

Are you conscious that you are saved through faith in Jesus?.....

When and where were you baptized by TRIUNE Immersion?.....

By whom were you baptized?.....

With what religious organization were you formerly connected?.....

Recommended by

Signature of Applicant.....

Write very plainly

REMARKS

.....

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

Jehovah's Invitations and Admonitions

Come thou and all thy house into the ark.—Genesis 7:1.

Up, get you out of this place; for the Lord will destroy this city.—Genesis 19:14.

Arise, take thy wife, and thy two daughters, who are here; lest thou be consumed in the iniquity of the city.—Genesis 19:15.

Escape for thy life; look not behind thee.—Genesis 19:17.

Haste thee, escape thither.—Genesis 19:22.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.—2 Corinthians 6:14-18.

Come out of her (Babylon—so-called Christendom), My people.—Revelation 18:4.

ZION

When the Lord shall build up ZION, He shall appear in His glory.—Psalm 102:16.

But ye are come unto Mount ZION,
And unto the city of the living God,
The Heavenly Jerusalem,
And to an innumerable company of angels,
To the general assembly and Church of the firstborn,
which are written in Heaven,
And to God the Judge of all,
And to the spirits of just men made perfect,
And to Jesus the Mediator of the new covenant,
And to the blood of sprinkling, that speaketh better things than that of Abel.—Hebrew 12:22-24.

MANY PEOPLE talk about the Second Coming of Christ.
FEW PEOPLE realize what is involved in the necessary preparation for the coming of Christ.

ZION NOT ONLY TALKS BUT WORKS

Zion City was established as a place of refuge for God's people.

For full information concerning the Zion movement and the present developments in Zion City, send for the literature.

The building of a city to the honor and the glory of God, is the greatest undertaking of the present time.

Zion people throughout the world should cooperate for the completion of this great undertaking.

All inquiries concerning FARMS, ACRE TRACTS, CITY LOTS, RESIDENTIAL PROPERTIES should be addressed to

W. HURD CLENDINEN, General Manager
ADMINISTRATION BUILDING, -- -- -- ZION CITY, ILLINOIS

Plats, prices and terms will be furnished on application.

Wilbur Glenn Voliva

WATCH THIS TABLE

August

1st WEEK	Sunday, August 1, 1915
	Monday, August 2, 1915
	Tuesday, August 3, 1915
	Wednesday, August 4, 1915
	Thursday, August 5, 1915
	Friday, August 6, 1915
	Saturday, August 7, 1915
2nd WEEK	Sunday, August 8, 1915
	Monday, August 9, 1915
	Tuesday, August 10, 1915
	Wednesday, August 11, 1915
	Thursday, August 12, 1915
	Friday, August 13, 1915
	Saturday, August 14, 1915
3rd WEEK	Sunday, August 15, 1915
	Monday, August 16, 1915
	Tuesday, August 17, 1915
	Wednesday, August 18, 1915
	Thursday, August 19, 1915
	Friday, August 20, 1915
	Saturday, August 21, 1915
4th WEEK	Sunday, August 22, 1915
	Monday, August 23, 1915
	Tuesday, August 24, 1915
	Wednesday, August 25, 1915
	Thursday, August 26, 1915
	Friday, August 27, 1915
	Saturday, August 28, 1915
5th WEEK	Sunday, August 29, 1915
	Monday, August 30, 1915
	Tuesday, August 31, 1915

September

	Wednesday, September 1, 1915
	Thursday, September 2, 1915
	Friday, September 3, 1915
	Saturday, September 4, 1915
6th WEEK	Sunday, September 5, 1915
	Monday, September 6, 1915
	Tuesday, September 7, 1915
	Wednesday, September 8, 1915
	Thursday, September 9, 1915
	Friday, September 10, 1915
	Saturday, September 11, 1915
7th WEEK	Sunday, September 12, 1915
	Monday, September 13, 1915
	Tuesday, September 14, 1915
	Wednesday, September 15, 1915
	Thursday, September 16, 1915
	Friday, September 17, 1915
	Saturday, September 18, 1915
8th WEEK	Sunday, September 19, 1915
	Monday, September 20, 1915
	Tuesday, September 21, 1915
	Wednesday, September 22, 1915
	Thursday, September 23, 1915
	Friday, September 24, 1915
	Saturday, September 25, 1915
9th WEEK	Sunday, September 26, 1915
	Monday, September 27, 1915
	Tuesday, September 28, 1915
	Wednesday, September 29, 1915
	Thursday, September 30, 1915

October

	Friday, October 1, 1915
	Saturday, October 2, 1915
10th WEEK	Sunday, October 3, 1915
	Monday, October 4, 1915
	Tuesday, October 5, 1915
	Wednesday, October 6, 1915
	Thursday, October 7, 1915
	Friday, October 8, 1915
	Saturday, October 9, 1915

11th WEEK	Sunday, October 10, 1915
	Monday, October 11, 1915
	Tuesday, October 12, 1915
	Wednesday, October 13, 1915
	Thursday, October 14, 1915
	Friday, October 15, 1915
	Saturday, October 16, 1915

12th WEEK	Sunday, October 17, 1915
	Monday, October 18, 1915
	Tuesday, October 19, 1915
	Wednesday, October 20, 1915
	Thursday, October 21, 1915
	Friday, October 22, 1915
	Saturday, October 23, 1915

13th WEEK	Sunday, October 24, 1915
	Monday, October 25, 1915
	Tuesday, October 26, 1915
	Wednesday, October 27, 1915
	Thursday, October 28, 1915
	Friday, October 29, 1915
	Saturday, October 30, 1915

14th WEEK	Sunday, October 31, 1915
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November

Monday, November 1, 1915
Tuesday, November 2, 1915
Wednesday, November 3, 1915
Thursday, November 4, 1915
Friday, November 5, 1915
Saturday, November 6, 1915

15th WEEK	Sunday, November 7, 1915
	Monday, November 8, 1915
	Tuesday, November 9, 1915
	Wednesday, November 10, 1915
	Thursday, November 11, 1915
	Friday, November 12, 1915
	Saturday, November 13, 1915

16th WEEK	Sunday, November 14, 1915
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	Tuesday, November 16, 1915
	Wednesday, November 17, 1915
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	Friday, November 19, 1915
	Saturday, November 20, 1915

17th WEEK	Sunday, November 21, 1915
	Monday, November 22, 1915
	Tuesday, November 23, 1915
	Wednesday, November 24, 1915
	Thursday, November 25, 1915
	Friday, November 26, 1915
	Saturday, November 27, 1915

18th WEEK	Sunday, November 28, 1915
	Monday, November 29, 1915
	Tuesday, November 30, 1915

December

Wednesday, December 1, 1915
Thursday, December 2, 1915
Friday, December 3, 1915
Saturday, December 4, 1915

19th WEEK	Sunday, December 5, 1915
	Monday, December 6, 1915
	Tuesday, December 7, 1915
	Wednesday, December 8, 1915
	Thursday, December 9, 1915
	Friday, December 10, 1915
	Saturday, December 11, 1915

20th WEEK	Sunday, December 12, 1915
	Monday, December 13, 1915
	Tuesday, December 14, 1915
	Wednesday, December 15, 1915
	Thursday, December 16, 1915
	Friday, December 17, 1915
	Saturday, December 18, 1915

21st WEEK	Sunday, December 19, 1915
	Monday, December 20, 1915
	Tuesday, December 21, 1915
	Wednesday, December 22, 1915
	Thursday, December 23, 1915
	Friday, December 24, 1915
	Saturday, December 25, 1915

22nd WEEK	Sunday, December 26, 1915
	Monday, December 27, 1915
	Tuesday, December 28, 1915
	Wednesday, December 29, 1915
	Thursday, December 30, 1915
	Friday, December 31, 1915

January

Saturday, January 1, 1916

23rd WEEK	Sunday, January 2, 1916
	Monday, January 3, 1916
	Tuesday, January 4, 1916
	Wednesday, January 5, 1916
	Thursday, January 6, 1916
	Friday, January 7, 1916
	Saturday, January 8, 1916

24th WEEK	Sunday, January 9, 1916
	Monday, January 10, 1916
	Tuesday, January 11, 1916
	Wednesday, January 12, 1916
	Thursday, January 13, 1916
	Friday, January 14, 1916
	Saturday, January 15, 1916

25th WEEK	Sunday, January 16, 1916
	Monday, January 17, 1916
	Tuesday, January 18, 1916
	Wednesday, January 19, 1916
	Thursday, January 20, 1916
	Friday, January 21, 1916
	Saturday, January 22, 1916

26th WEEK	Sunday, January 23, 1916
	Monday, January 24, 1916
	Tuesday, January 25, 1916
	Wednesday, January 26, 1916
	Thursday, January 27, 1916
	Friday, January 28, 1916
	Saturday, January 29, 1916

27th WEEK	Sunday, January 30, 1916
	Monday, January 31, 1916

February

Tuesday, February 1, 1916
Wednesday, February 2, 1916
Thursday, February 3, 1916
Friday, February 4, 1916
Saturday, February 5, 1916

28th WEEK	Sunday, February 6, 1916
	Monday, February 7, 1916
	Tuesday, February 8, 1916
	Wednesday, February 9, 1916
	Thursday, February 10, 1916
	Friday, February 11, 1916
	Saturday, February 12, 1916

29th WEEK	Sunday, February 13, 1916
	Monday, February 14, 1916
	Tuesday, February 15, 1916
	Wednesday, February 16, 1916
	Thursday, February 17, 1916
	Friday, February 18, 1916
	Saturday, February 19, 1916

30th WEEK	Sunday, February 20, 1916
	Monday, February 21, 1916
	Tuesday, February 22, 1916
	Wednesday, February 23, 1916
	Thursday, February 24, 1916
	Friday, February 25, 1916
	Saturday, February 26, 1916

31st WEEK	Sunday, February 27, 1916
	Monday, February 28, 1916
	Tuesday, February 29, 1916

ZION

Six Per Cent. Real Estate First Mortgage SERIAL GOLD BONDS

To the Amount of \$45,000

Secured by Trust Deed of Zion College Building and Lot 1, 2, 3 and 4 in Block 81, Zion City Subdivision in Section 21, Corner of Enoch Avenue and 27th Street, in the City of Zion, Lake County, Illinois.

These Gold Bonds are issued in six Series, the lowest denomination being \$25.00. They mature in from Five (5) to Ten (10) years, and draw interest at the rate of six per cent. (6%) per annum.

W. Hurd Clendinen, I. J. Thurston and Eustace L. Carey are named in the Trust Deed as Trustees

This is A SPLENDID OPPORTUNITY for Officers, Members and Friends of Zion to make a good investment, and at the same time materially help in the establishment of Zion City

For full prospectus write the undersigned

W. Hurd Clendinen,

General Manager

Administration Building

Zion City, Illinois

Shiloh Tabernacle

Is the center of interest
— in Zion City —

THE PRINCIPAL SERVICE is held every Lord's Day beginning with the Processional by the Zion White-Robed Choirs, promptly at 2.30 p. m.

All persons visiting Zion City should arrange to attend at least one Lord's Day Service. Visitors always welcome.

Organ recital every Wednesday from 3:30 to 4:00 p. m.

For complete information, from week to week, concerning the Christian Catholic Apostolic Church in Zion, subscribe for THE LEAVES OF HEALING.

WANTED: A MAN OR WOMAN IN EVERY COUNTY TO SELL

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Dusters and Guaranteed Brooms

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C. W. OAKES, Manager

ZION TRANSPORTATION BUREAU

J. H. PAXTON, Commercial Agent

Ocean Steamship Tickets and Railroad Tickets in Connection
Electric Line Tickets Freight Shipments American Express
Office Phone 42

Zion in Minneapolis

Regular Meetings of the Christian Catholic Apostolic Church in ZION in Minneapolis are held in the
TUTTLE CHURCH BUILDING COR. BLAISDELL AVE.
AND 27TH STREET

Lord's Day Meetings

Bible Schoolat 2:00 P.M.
PRINCIPAL MEETINGat 3:00 P.M.
Praise and Testimony Meeting.....at 7:45 P.M.

Divine Healing Meeting

Every Wednesdayat 2:45 P.M.
(Special Teaching and Prayer for the Sick)

Praise, Prayer and Testimony Meeting

Every Wednesdayat 8:00 P.M.

Deacon William M. Wigham

3608 Clinton Ave.

Minneapolis, Minn.

Colfax 5819

ZION IN CINCINNATI

TABERNACLE: 123 West 12th Street

EVANGELIST AUGUST HAMMOCK in Charge

Lord's Day Meetings

Bible Schoolat 2:00 P.M.
PRINCIPAL MEETINGat 3:00 P.M.
Praise and Testimony Meeting.....at 8:00 P.M.

Divine Healing Meeting

Every Wednesdayat 2:45 P.M.
(Special Teaching and Prayer for the Sick)

Praise, Prayer and Testimony Meeting

Every Thursdayat 8:00 P.M.

EVERYBODY WELCOME

ALL SEATS FREE

INTRODUCTORY SUBSCRIPTIONS TO LEAVES OF HEALING

Introductory subscriptions (that is to entirely new subscribers) will be received for LEAVES OF HEALING at the rate of twenty five cents for ten weeks.

An earnest united effort on the part of all officers, members and friends of ZION in response to this proposition, will mean that thousands of new subscriptions will be sent in for LEAVES OF HEALING.

TAKE NOTE

Leaves of Healing will be sent TEN WEEKS for 25c to any one in the U. S. who is not now a subscriber.

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MAY NOW BE HAD FROM

Zion Publishing House

Administration Bldg., Zion City, Ill.

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ZION INSTITUTIONS AND INDUSTRIES

(Wilbur Glenn Voliva)

ZION BANK

SAFETY, freedom from worry, ease in making change, getting a sure receipt, building up credit, doing business in a modern way—these are a few of the advantages of maintaining a checking account.

START ONE NOW!

W. HURD CLENDINEN, General Manager

Administration Building

This Building is Located on Elijah Ave.,
not far from Shiloh Boulevard

ON the first floor, to the left of the hallway, will be found the offices of the general staff of Zion Institutions and Industries. On the right of the hallway are the offices of the LEAVES OF HEALING.

Room 100 is occupied by the Office Supply.

On the second floor will be found the General Overseer's offices and the offices of the entire Ecclesiastical and LEAVES OF HEALING staff.

BAKING INDUSTRY

Manufacturers of a full line of

DEPENDABLE BAKED GOODS

OF THE HIGHEST QUALITY

PHONE 21

Try Our **PEERLESS SODA CRACKERS** they are simply delicious—bulk or package
WEDDING CAKES, BIRTHDAY CAKES, ETC.,
Given very careful attention.

Building Industry

—WE MANUFACTURE—

Cement Roofing Tiles, Porus Cement
Drain Tiles, Cement Brick, Cement
Fence Posts, Etc., Etc. :: :: ::

Sole Agents for "Chicago AA" and the Universal
Portland Cement.

ALL KINDS OF BUILDERS MATERIAL ON HAND

Lime, Plaster, Stucco, Glazed Sewer Tiles,
Hair, Flue Tiles, Steel Lath, Etc.

Apron and Handkerchief Factory

When buying a ready-made apron always insist that the merchant show you the ZION-MADE, which will be a sure guarantee of quality and finish.

Our styles are distinctive and the "latest out," while the fullness and completeness of our line, especially that prepared for the Holiday trade, is already commanding the attention of retailers throughout the whole country.

DENTAL DEPARTMENT

Room No. 216 Administration Building
Zion City, Illinois

Phone No. 20

Residence Phone 118-W

OFFICE SUPPLY

COMPLETE EQUIPMENT FOR YOUR OFFICE

We can furnish you anything you may require for your office. Our goods give satisfaction. :: :: ::

Drop us a card and our salesman will call and show you our line. :: :: ::

Printing & Publishing House

Designers - Printers - Binders

Printers of fine catalogs and high-grade advertising literature. Our Quality and Service will please you.

ZION INSTITUTIONS & INDUSTRIES

WILBUR GLENN VOLIVA

GUILTY OR NOT GUILTY

Or Shall We Say

IGNORANT OR FOOLISH

We are all aware that in America as also in other countries there are National Pure Food Laws made to protect the people from unscrupulous money making men who would make most anything up into some kind of article for food if it could be made attractive, cheap, or appetizing, irrespective of its purity or wholesomeness, even though known to be positively injurious. These laws are good as far as they go, but the protection given by them is not adequate, people are suffering and dying from various diseases contracted by eating things which these so-called pure food laws sanction. Scrofula, Tuberculosis, Cancer, etc. which are directly traceable to eating the dirty scavenger hog in some form, of which God's Pure Food Laws state "Of their flesh ye shall not eat." The pig is not a legitimate article of diet but is simply a scavenger animal with a drainage system throughout the whole body terminating in its feet, which are like running ulcers.

(The Owens College, Manchester declares, respecting the hospital attached to it over twenty five years ago, that there is not a known case of cancer among orthodox Jews, who eat no pig).

Take God's Pure Food Laws and stand by them, excluding various things which are allowed by the National Pure Food Laws. It pays to keep God's Laws, they were made for our good and to disregard them will bring its own penalty in more ways than one.

ZION PURE SHORTENING was made to take the place of hog fat, people who want a genuine shortening that is ideal in its uses, economical in price, and that can be depended upon for purity, should use the ZION BRAND. It is being shipped to almost every State and has an increasing demand as it becomes known.

ZION Shortening is put up in cans of almost any size, and affords a good opportunity for agents in distant towns, because there are always people who are glad to secure a really reliable genuine article.

Write for particulars, also price list of all ZION PRODUCTS.

We make CANDIES, CRACKERS, COOKIES, BAKING POWDER, CEREAL COFFEE, PEANUT BUTTER, BEEF BACON, SELF-RISING PANCAKE FLOUR, ETC.

By using ZION Products one not only enjoys the satisfaction of having dependable pure goods, but he is supporting the industries which stand for and promote the laws of THE KINGDOM OF GOD. To continue eating hog flesh or lard will necessitate the answer to our head line being "guilty."

CREAMERY DEPARTMENT

It is especially important on account of the Cattle disease so prevalent in Lake County that no milk should be taken that is not clarified and pasteurized.

To do so is to run an unnecessary dangerous risk.
Zion Milk is all Clarified and Pasteurized.

CANDY FACTORY

10,000 3 lb. Cans by December 25th, and an immense quantity of the Noted pure Chocolates.

Agents wishing to do some extra business between now and Christmas should write to the Manager.
Zion Candy will sell well in any city.

FEED DEPARTMENT

Our business is built upon the merits of our goods and our service. If we can improve either we want to do so. Can you help us? Your patronage will be a mutual benefit.

FUEL YARDS

Don't put off ordering your fuel till the day everyone else wants it and wants it quickly, be a little ahead and be wise.
Hard or Soft Coal, Wood Slabs, etc.
You can save money on the home cut Oak and Hickory.

PRICE LIST

We will gladly send Price List of All Zion Products to any address.

Write for Special Terms to Agents.

BLACKSMITH SHOP

If you have never done business with us we are anxious for your first order, because we are so sure of the result and all future work from you. When we've done a job, it's a good job.