

I pray earnestly for you, and surely the Lord will recompense your work and a full reward be given you of him under whose wings you are come to trust.—Ruth 2:12.

Your sister, striving for the kingdom, R. E. LAWRENCE.

CONTINUED APPRECIATIONS OF VOLUME SEVEN

"I am glad I can recognize the Seventh Volume as the genuine article. It has proven a blessing to me, and the 'penny' pay is more than satisfactory. It is more than I deserve, just like all of our dear Lord's rewards to his little ones."—C. R. P., Ga.

"We have not ceased to thank the Lord for the 'penny' and the desire and hope of riding in the fiery chariot. The grand old plan gets bigger and grander all the time."—W. F. McL., Ala.

"I cannot close without expressing my gratitude for the Seventh Volume. I am now reading it for the second time, and I thank the Lord that I have been privileged to receive this volume."—Mrs. C. J. P., Ohio.

"We cannot express in words the joy and comfort the Seventh Volume brought to our hearts. We are filled with adoration and praise and thanksgiving to our Father. Have gone through the book once but am now reading it, looking up each reference; and oh, the truths that are thus hidden! What blessing it brings!"—Mrs. R. W. H., Ohio.

"I have received a great blessing from the Seventh Volume. I believe that it has come at just the right time—a time when the church would have severe trials and bitter experiences."—J. A. M., Ind.

"How we are rejoicing in the light of Volume Seven, and noting its perfect harmony and why our beloved Pastor could not put that out on this side the veil!"—Mrs. A. T. B., Kan.

"Having just finished the first and second parts of Volume Seven, I wish to express my loving appreciation and gratitude

for the great blessing and inspiration received as a result of this unfolding of present truth."—J. S., Ind.

"I am reading the Seventh Volume, and I never was so happy in my life. It is just what we need in this trying hour."—J. A., Pa.

"The Seventh Volume does satisfy me fully. I cannot tell you the joy and comfort it has given me. I am reading it the fourth time and find it better each time."—W. F. S., Ga.

"The Seventh Volume is grand. While we have long been looking for this work, it more than filled our anticipations."—V. P. N., Ala.

"I am rejoicing in the encouragement and help I am getting in Volume Seven. It is a marvel, a wonder. Really, God is its Author."—F. A. L., Tenn.

"All the friends here, without an exception, have accepted the 'penny' with joy and gladness, praising and glorifying God."—G. B. R., Mass.

"The Seventh Volume grows better to me every page I read. The Lord has blessed us greatly. It has drawn me closer to him."—L. T. V., N. Y.

"Thank the dear Lord for 'The Finished Mystery!' I have read it twice, the last time very carefully. I surely appreciate what is there written concerning the fallen angels. I have been beset by them, owing to my own weakness and my not keeping the vow strictly enough, and have only been saved from discouragement by the Lord's favor through the Resolve and the TOWERS and prayer. I was not fully confident, however, that I had not lost my crown until I read the blessed Seventh Volume. I now understand why my experiences have been permitted. It (the Volume) has been like the angel of Gethsemane to me, the assurance that I am still in our Father's favor. I can go forward with renewed energy because more joyous zeal. We have already sold twenty-five. Please remember us in prayer."—E. B. A., Conn.

A TRIBUTE TO THE SEVENTH MESSENGER

"The mystery of the seven stars which thou sawest in my right hand . . . the seven stars are the angels [messengers] of the seven churches."—Rev. 1:20.

Since the days of the Apostles of Jesus no man on earth has held a dearer place in the hearts of consecrated Christians than has PASTOR CHARLES T. RUSSELL. He was known the world around, and loved most by those who knew him best. For thirty-six years he was the sole editor of THE WATCH TOWER. It seems fitting, therefore, that we should in these columns at this time take notice of the first anniversary of his glorification, which occurred on the last day of October, 1916.

Pastor Russell was a great man. This fact is more fully recognized today than it was a year ago. Appreciation of him by the people will necessarily increase as they come to a fuller realization of the position he occupied as a servant of the Lord. Some men are born great, while others attain greatness by reason of their faithfulness to duty. Pastor Russell was a great man from both of these viewpoints. The Scriptures indicate that he was chosen of the Lord from his birth. His mother was a consecrated Christian. She taught her son in the way of the Lord, and he early gave evidence of his loving devotion to the great Master.

God used the Prophet Ezekiel to foretell the events that were to come to pass upon Christendom. He used Pastor Russell as an antitype of Ezekiel to make clear to Bible students the real meaning of these events as they came to pass. The great Master, speaking to the church through John the Revelator, foretold that the church would be developed during a time of stress, and that the entire Gospel age would be divided into seven distinct epochs or periods of time. He also clearly indicated that each of these periods or epochs of time would be blessed by a special messenger representing him. The great drama of the Gospel age opened with the Apostle Paul as the chief messenger, or angel, to the church. It closes with Pastor Russell as the seventh, and last, messenger to the church militant. For the other five epochs of the church the Lord provided messengers in the order named: St. John, Arius, Waldo, Wycliffe and Luther. Each in his turn bore the message due to be understood during the epoch he represented. The two most prominent messengers, however, are the first and last—St. Paul and Pastor Russell.

"THAT WISE AND FAITHFUL SERVANT"

The Lord Jesus, in his great prophetic statement in Matthew 24:45-47, made known the fact that at the end of the age he would be present and would have a special servant whom he would "make ruler over all his house to give meat

in due season to the household." For many years Christian people of all denominations have been looking for the manifestation of that promised servant. For several years some have recognized, and now many more are recognizing, that Pastor Russell is that servant. Forty years ago he noted that the Scriptures held forth the undoubted testimony that the age would end with a great time of trouble, which would begin with international war; that the war would be followed by revolution; and that revolution would in turn be followed by anarchy, which would wreck all the ecclesiastical and civil institutions of the world, and thus make way for the establishment of Messiah's kingdom of righteousness, for which Christians have long hoped and prayed. He proved by Bible chronology the presence of the Lord from 1874 on, and demonstrated that 1914 would mark the end of the Gentile period and the beginning of the great international conflict. Time and events have proven the correctness of his deductions from the Scriptures, showing he possessed heavenly wisdom.

Contrary to the rule of ecclesiasticism, Pastor Russell never lifted a collection. He spent his own private fortune in making known the "glad tidings." His writings and publications have reached a larger circulation than those of any man or class of men on earth, the Bible alone excepted. He long ago showed from the Scriptures that there would be a federation of churches nominal and a departure by them from the "faith once delivered to the saints," and that the true saints would be gathered together into the garner of the Lord. All of these things are practically accomplished facts, all of which testify that Pastor Russell is the servant promised to the church in the closing days of its earthly pilgrimage. Many are perceiving more and more each day that he was chosen of the Lord to perform a great work.

HIS ORDINATION

There are two ordinations of the servants of God. One is the divine ordination; the other, an ordination by the church. Ordination means authority to act as a representative of another. Ordination of a minister of the Gospel means authority to preach the Gospel. Comparatively few ministers of our day have the real ordination. Pastor Russell had both the divine ordination and the ordination from the church. The ordination that comes from Jehovah is received by all who are begotten and anointed of the holy Spirit, as set forth in Isaiah 61:1-3. The ordination that comes from the church is authority granted by an assembly of Christian people to a

certain one to represent them in delivering the Gospel of the kingdom. When quite a young man Charles Taze Russell received the divine ordination. Shortly thereafter he received the ordination from the church by being authorized to preach the Gospel. A faithful representative of the Lord he was. For many years he proclaimed the sweet message of the kingdom. The gracious words which the Lord poured upon his lips and caused his pen to write have thrilled the hearts of many Christian people for years past, and in the years to come thousands will feed upon these words with gladness of heart.

The great Master, through the Revelator, foretold that his voice should be heard through his messenger instructing his people to prepare the way of the Lord. He used Pastor Russell to be that voice, and a beautiful and faithful voice it was. Another has well said of him:

"Beautiful voice of the Lord: strong, humble, wise, loving, gentle, just, merciful, faithful, self-sacrificing; one of the noblest, grandest characters of all history." Although he has passed forever from activities in the flesh, yet his voice is still heard in Zion, both theoretically and actually—theoretically in the printed message he has left as a heritage to the Israel of God, and actually in the phonographic records of his speeches, which are yet spoken for the encouragement of those who love the Lord and his cause of righteousness.

Shortly after the Apostles fell asleep there began a period of great injustice to the people. Ambitious men entered the sacred precincts of the church, and human theories were substituted for the faith of Jesus and the apostles. The clergy as a class now came into existence, and by their actions indicated, and have since indicated, that their chief prerogative was and is to look after self, to fleece the poor sheep; and to accomplish this they have kept the people in ignorance. The result is that darkness prevailed on the earth, and gross darkness was upon the people. This continued for more than 1200 years; and then the great Reformation movement began, which has progressed amidst adverse conditions even to this day.

HIS MISSION

Pastor Russell, as we have observed, is the messenger to the Laodicean epoch of the church. The word Laodicea literally means "Justice to the people." Well does the record of Pastor Russell show that he was a man chosen of the Lord for this period of the church, his work being always unselfishly in the interests of the people. With malice toward none and love for all, he kindly removed the garb of deception that covered the self-constituted, arrogant clergy, and exposed them and their fallacious doctrines to the gaze of mankind. He turned on the great searchlight of divine truth and drove error away from the minds of many. He showed that for centuries the clergy, and the systems they represent, have defamed God's holy name by teaching that he is a fiend who takes pleasure in the torture eternally, in a hell of fire and brimstone, of the masses of his creatures; that they had used such God-defamatory doctrines to deceive the people and keep them in subjection. His voice was heard throughout the earth proclaiming, "The doctrine of eternal torture is a foul stain upon the name of Jehovah, driving from his loving care innumerable companies of people who would otherwise have gladly sought his face."

In the interests of the people Pastor Russell tore down the false and fraudulent walls of the doctrines that have held multitudes in Babylon; and many poor, emaciated saints have escaped therefrom, giving glory to God for their deliverance. He made clear to the Christian peoples of the earth the philosophy of the great ransom-sacrifice. The doctrinal walls of predestination and foreordination—the salvation of the few in heaven, and the eternal-torture of all others in the lake of fire and brimstone—fell with a great crash before the onslaught of this man of God, who earnestly and faithfully smote them with the mighty slaughter-weapon with which God armed him for the fight. As a result, many have been able to see that "Jesus Christ, by the grace of God, tasted death for every man," and that in God's due time every man shall be brought to an accurate knowledge of the truth; for "there is one God and one Mediator between God and men, the man Christ Jesus, who gave his life a ransom for all, to be testified in due time."—1 Timothy 2:5, 6.

It was the fight of this Laodicean messenger in behalf of the people that enabled students of the Lord's Word to see that the mystery of God is THE CHRIST, Head and body; that The Messiah or mystery class is developed during the Gospel age; and that thereafter "times of refreshing shall come," when the great restitution blessing for mankind will be put in operation. What a glorious message of comfort is restitution for the groaning creatures of earth! As Christian people have been delivered from the captivity of nominal Zion (Bab-

lonish systems), and have learned of the coming blessings of restitution to all of mankind that would be obedient, their hearts have found expression in the words of the Psalmist:

"Then was our mouth filled with laughter and our tongue with singing, . . . the Lord has done great things for the people."—Psalm 126:2.

God caused certain plagues to come upon Egypt, which illustrated and foretold the plagues coming upon Babylonish Christendom in the end of the Gospel age. Pastor Russell was, and is, "the great voice [instrument of the Lord] out of the temple saying, Go your ways and pour out of the seven vials of the wrath of God upon the earth." (Revelation 16:1) The seven vials of wrath represent the seven volumes of STUDIES IN THE SCRIPTURES, which the Lord used Pastor Russell to prepare and publish to the world, six of which were published while he was with us, the seventh being a posthumous publication. And thus, "Though he be dead, he yet speaketh." The message contained in these seven volumes of STUDIES IN THE SCRIPTURES, sets forth the great loving plan of Jehovah for the false, fraudulent and God-dishonoring systems that encumber the earth, and shows how that the wrath of God coming upon them shall destroy them all. These are indeed plagues upon Christendom. Many years ago Pastor Russell pointed out from the Scriptures that such would come; and now, beholding the fulfillment of these prophetic statements, Christian people who understand what they mean, are looking up and lifting up their heads because, as Jesus testified, such would be evidence that the deliverance of the last of the saints is at hand.

Years ago the Pastor published far and wide the evidence that the Reign of the Lord would begin with a great woe or trouble upon the unrighteous systems of the earth, and that such is necessary to prepare the way for the full establishment of the kingdom of righteousness. Such woe is visited, as he foretold, upon those interested in maintaining indefinitely the present oppressive order of society to the personal advantage of a few. Pastor Russell said concerning such woe that "The battle of this great day of God Almighty will be the greatest revolution the world has ever seen. Behold how even now the searchlight of general intelligence is discovering the secret springs of political intrigue, financial policies, religious claims, etc.; and how all are brought to the bar of judgment, and by man as well as by God declared right or wrong, as judged by the teachings of the Word of God!"

THE WORK ENDURES

Only a year ago Pastor Russell passed from the earth. Those who felt keenly the lash of truth as he laid it on, and who preferred darkness to light, exultantly said, "Now the work that Russell began will soon die, and his name will be forgotten." But not so! Millions of people today find themselves free from the burden of fear, imposed upon them by the teachings of hell fire and other false doctrines, and are therefore supporting Brother Russell, in some measure, even though they take little or no active part in spreading the glad tidings of great joy which soon shall come to all. The tide of truth, which began more than forty years ago, is still steadily rising and will continue to rise until it fills the whole earth; and its opponents might as well try to sweep back with an ordinary broom the waves of a mighty ocean as to prevent the truth from spreading throughout the earth. Zealous Christians are greatly rejoicing as their privileges of service and suffering continue. God promised to turn his hand upon his little ones; and indeed the proof shows that he has done so. During the past year every branch of the work of the harvest has increased. This work is conducted by the WATCH TOWER BIBLE AND TRACT SOCIETY, a corporation organized for that purpose by Pastor Russell years ago, and which, without doubt, was organized under the Lord's direction, and which was managed and directed by Pastor Russell until his death.

A comparison of the work of 1916 with that of 1917 discloses the fact that the amount of volunteer literature distributed during 1917 is far in excess of 1916. At this time there are over 200 more colporteurs in the field than there were ten months ago. More pilgrims are upon the road today than there were in 1916, bearing the message to those who have hearing ears. The voluntary contributions to the funds of the SOCIETY for carrying on this work are, for the first ten months of 1917, far in excess of what they were during the entire year of 1916. Today 954 classes are pushing vigorously the pastoral work, which work has more than doubled during the past six months.

The year 1917 chronicles the publication of the Seventh Volume of STUDIES IN THE SCRIPTURES, the last of a series produced by Pastor Russell. The first edition of 75,000 in cloth and 10,000 in karatol is fully exhausted. The second

edition of 100,000 is going rapidly, as orders are daily being received at the office in large numbers. Letters from hundreds of the friends throughout the country show an increasing zeal for and activity in the work. Thus we see that in many ways the Lord is manifesting his blessing upon the work of the harvest, greatly to the joy of those who are able to participate therein, either by actual labor or otherwise.

JESUS THE GREAT CHIEF REAPER

Why, we are asked, is the work still progressing? We answer, Because it is the Lord's work and not man's! Brother Russell always recognized that the work of the harvest is directed by the great Master of the harvest—Christ Jesus; and that all of those who labor therein are greatly privileged above all other creatures on earth. Furthermore, the Scriptures show that those who died since 1878 have been changed instantly, "in a moment, in the twinkling of an eye," and have entered into their eternal reward. The Scriptures declare that while such have ceased from their laborious efforts, their works do follow them. (Revelation 14:13) Hence our dear Pastor, now in glory, is without doubt, manifesting a keen interest in the harvest work, and is permitted by the Lord to exercise some strong influence thereupon. (Revelation 14:17) It is not unreasonable to conclude that he has been privileged to do, in connection with the harvest work, things which he could not do while with us. Although we recognize that the Lord is the great Master and Director of the harvest, yet we recognize that he would privilege the saints beyond the veil to have a part in the work on this side; and thus all the saints, both in heaven and upon earth, are now given the honor of concluding the work on this side, preparatory to the full establishment of the kingdom of glory.

"SCATTERING COALS OF FIRE"

Pastor Russell organized the WATCH TOWER BIBLE AND TRACT SOCIETY, under the Lord's direction, to carry on this work. This corporate body clearly seems to be designated in Revelation 14:18. It is the only organization on earth that is maintained by the sacrifice of the saints—the little voluntary sacrifices of the Lord's dear people throughout the world, who love him and his cause better than this life, and who joyfully make sacrifices in order that they may have a part in the work of setting the ecclesiastical heavens on fire, and announcing "the kingdom of heaven is at hand!" Thus the SOCIETY is granted power and authority to scatter coals of fire (truths destructive of error), particularly as contained in Volumes IV. and VII. of STUDIES IN THE SCRIPTURES.

Pastor Russell was a prodigious worker. He labored early and late to make known the precious message of the kingdom. The welfare of the church was always dear to his heart. Like the great Apostle Paul, he ceased not day and night to warn the flock of God, if not with literal tears, yet often with weariness of body and sadness of heart. One of the last messages which he delivered to the church was that after his departure great trials would come upon the Lord's flock; and we witness the fulfillment of this prophetic statement. While fiery experiences bring sadness for the time, yet all who are properly exercised thereby rejoice to be partakers of these sufferings as a further evidence of discipline from the Lord.

For years he was the head of the Bethel family and director of a large corps of workers, both in America and abroad. Notwithstanding his arduous duties, he was never too busy to hear the troubles of others; and like a loving father and shepherd he sympathized with, comforted and directed the Lord's dear children. At the weekly meetings addressed by him, and at the many conventions which he attended, he always devoted a portion of the time to private counsel and aid to the Lord's dear flock, over which the Chief Reaper and Shepherd had made him overseer. Truly he was a Barnabas to the consecrated scattered throughout the earth.

When the great adversary came in like a flood, threatening to overwhelm the saints, Pastor Russell, the Lord's chosen servant, raised up a standard against him (Isa. 59:19), bring-

ing forth the "vow" of faithfulness, which has proved a protection and blessing to many in these evil days. The "Morning Resolve", another product of his fertile brain, has been a great comfort and help to many in time of need.

HIS DEVOTION TO THE LORD

His firmness was a distinct part of his character. Once sure that he had the mind of the Lord upon a subject, he permitted nothing to stand in his way or to prevent him from carrying out what he considered to be the Lord's will. Indeed, the Lord foretold that his servant would possess this attribute of character, saying through his prototype:

"Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint, have I made thy forehead."—Ezekiel 3:8, 9.

Whatever trying situation Pastor Russell faced, the Lord made him equal to it, and gave him the strength to prevail according to God's holy will. His life motto, in fact the very keynote of his wonderful career, was, "God first"; and this motto he kept faithfully, at whatever cost to himself or others dear to his heart. His loving devotion to Jehovah and to the Lord Jesus was an inspiration to all with whom he came in contact and served. Though firm, yet he possessed a gentleness like unto that of a woman. Benevolence was a marked attitude of Pastor Russell, which manifested itself in his liberality of sentiment and his untiring efforts to bring the "glad tidings" of the kingdom of peace to those who sit in darkness. He suffered much, yet was able to steel his mind against difficulty and attack, and by the Lord's grace was enabled to stand firm and steadfast while others would grow weary and discouraged. He was endowed with keen perceptive powers, thereby rendering his range of observation extraordinary; while his memory and ability to analyze, and to reach rapid and accurate conclusions, continued to be a marvel to all who were associated with him closely. He had an exalted sense of duty as a servant of the Lord, and the conviction that each moment is precious and must be utilized to the Master's praise seemed to pervade his entire being. This was a source of inspiration to the brethren generally. He faithfully and untiringly administered the affairs of the church, the members of which he loved devotedly. It was said of the Apostle John that when he was too old and feeble to walk to the meeting of the early Church, he was carried into the house and placed upon a couch, where he delivered his exhortation and message of love to the flock of God, always admonishing them to love one another. With a like loving spirit Pastor Russell faithfully looked after the interests of the Lord's little ones, until his dying hour. When almost too feeble to walk and too feeble to stand for any length of time, he was assisted to the platform of the hall where the church at Los Angeles, California, was assembled; and there sitting with bowed head, he delivered to them the last loving message that he ever spoke. When he had finished this last message he quoted and asked the congregation to sing:

"Abide, sweet Spirit, heavenly Dove,
With light and comfort from above,
Be thou our guardian, thou our guide;
O'er every thought and step preside.

"Teach us in watchfulness and prayer
To wait for thine appointed hour,
And fit us by thy grace to share
The triumphs of thy conquering power."

Great men are not fully appreciated while they are among us. Such is true with reference to Pastor Russell. Like the great Master whom he devotedly loved and faithfully served, he was misunderstood and persecuted, all of which he bore in patience. He finished the work given him here to do, and is now forever with the Lord, where there is fulness of joy and pleasures for ever more.

THE HISTORY AND OPERATIONS OF OUR SOCIETY

NOTICE OF ANNUAL MEETING

NOTICE IS HEREBY GIVEN that the annual meeting of the Shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY will be held at Carnegie Hall, in the City of Pittsburgh (North Side), County of Allegheny and State of Pennsylvania, on the 5th day of January, 1918, at ten o'clock in the forenoon, for the purpose of electing Directors and Officers and for the transaction of such other business as may properly come before said meeting.

W. E. VAN AMBURGH, Secretary.

Because of the unusual interest in the ensuing Annual Meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY, as per the foregoing notice, it is deemed proper that we here give

THE WATCH TOWER readers a brief resume of the organization and operations of the SOCIETY.

As is well known, Pastor Russell began his religious

activities about 1875. In 1884, together with six others, he formed a corporation under the name and style of ZION'S WATCH TOWER TRACT SOCIETY, incorporating it under the laws of the State of Pennsylvania. In the Lord's providence a body corporate is essential to the work of the harvest until it is completed. We have no doubt that the Lord directed the organization of this Corporation for the purpose of carrying on his harvest work. Brother Russell was the Servant of the Laodicean period of the church, and organized the work under the Lord's direction. In 1896 a petition was presented to the Court of Common Pleas, at Allegheny County, Pennsylvania, and the corporate name was changed to WATCH TOWER BIBLE AND TRACT SOCIETY, by which name it has ever since been known. The Articles of Incorporation are as follows:

ARTICLES OF INCORPORATION

"Be it known that the subscribers, having associated themselves together for the purpose of the dissemination of Bible Truths in various languages, and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled 'An Act to provide for the Incorporation and Regulations of certain Corporations,' approved the twenty-ninth day of April, Anno Domini, One Thousand Eight Hundred and Seventy Four, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their said association for and upon which they desire to be incorporated:

"I. The name of the Corporation shall be ZION'S WATCH TOWER TRACT SOCIETY.

"II. The purpose for which the Corporation is formed is, the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated.

"III. The place where the business of the said Corporation is to be transacted, is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

"IV. The Corporation is to exist perpetually.

"V. The Corporation has no capital stock. Each donation of Ten Dollars to the funds of said Corporation shall entitle the contributor, or his assigns, to one non-forfeitable non-assessable, and non-dividend-bearing share, and to one vote for every such share in said Corporation. Certificates of membership so acquired shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

"VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names of those already chosen Directors are as follows:—

President, Charles T. Russell, Wm. C. MacMillan,
Vice President, Wm. I. Mann, Simon O. Blunden,
Secy. and Treas., Maria F. Russell, J. B. Adamson,
Joseph F. Smith.

"VII. The said Corporation by its Board of Directors, a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules, and ordinances, which shall be deemed and taken to be the law of said Corporation, and do any and everything useful for the good government and support of the affairs of the said Corporation; provided that the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this Charter, to the constitution and laws of the Commonwealth of Pennsylvania, and the Constitution of the United States.

"VIII. The said Corporation shall have as officers a President, who shall preside at the meetings of the Board of Directors; a Vice-President, who shall preside in the absence of the President; and a Secretary, who shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually, on the first Saturday of each year, by an election by ballot, to be held at the principal office of the Corporation in Allegheny City, Pennsylvania.

"The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the Shareholders; and vacancies in the Board occasioned by death, resignation or removal, shall be filled by vote of a majority of the remaining members of the Board, who shall meet for the purpose within twenty days from the time when such vacancy or vacancies shall occur, and in the event of failure to fill such vacancy or vacancies in the manner aforesaid within thirty days from the time when such vacancy or vacancies shall occur, then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office or offices until the next annual election of officers of the Corporation, when such vacancy or vacancies shall be filled by election, in

the same manner as the President, Vice-President and Secretary and Treasurer are elected. The persons entitled to vote at annual elections of the Corporation shall be those who hold certificates of membership acquired in the manner aforesaid.

"IX. The said Corporation, under the name, style and title aforesaid, shall have full power and authority to make, have and use a common seal, with such device and inscription as they may deem proper, and the same to alter and renew at their pleasure; and by the name, style and title aforesaid, shall be able in law and equity to sue and be sued, plead and be impleaded in any Court or Courts, before and Judge or Justice of the Peace, in all manner of suits and complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and ample a manner, and as effectually, as any other person or persons, bodies politic or corporate, within the Commonwealth of Pennsylvania, may or can do.

"X. The said corporation, by the name, style and title aforesaid, shall have the right, power and authority to take, receive and hold in fee simple, or any less estate, all such message, lots, lands, buildings, tenements, rents, annuities, franchise and hereditaments as may be necessary and proper for its purpose; and to sell, lease, mortgage, or otherwise dispose of the same or any part thereof; and it shall have the same right, power and authority to take, receive and hold, and to sell, lease or dispose of any and all kinds of personal property and money."

OTHER CORPORATIONS LEGALLY NECESSARY

In 1909, the chief point of activity in the Harvest work was removed from Allegheny, Pa., to Brooklyn, New York. It became necessary to have a New York corporation to carry on the work in a legal manner in the State of New York; hence the PEOPLES PULPIT ASSOCIATION was organized under the Membership Corporation Law of New York State.

For a number of years the work has been generally known as the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, and in 1914, the same identical work was incorporated under the laws of Great Britain, under the name and style of INTERNATIONAL BIBLE STUDENTS ASSOCIATION. All three of these Corporations were organized for purposes identical, and work together harmoniously.

The officers of the WATCH TOWER BIBLE AND TRACT SOCIETY must be elected annually. At present the officers are as follows:—

President, J. F. Rutherford.
Vice-President, A. N. Pierson,
Secy. and Treas., W. E. Van Amburgh.

The officers of the PEOPLES PULPIT ASSOCIATION are as follows:—

President, J. F. Rutherford,
Vice-President, A. H. Macmillan,
Secretary, W. F. Hudgings,
Treasurer, W. E. Van Amburgh.

The President of this Corporation, according to the terms of the Charter, holds his office for life, the other officers being elected by the Board of Directors annually.

The officers of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, are

President, J. F. Rutherford,
Vice-President, J. Hemery,
Secretary, H. J. Shearn,
Treasurer, Wm. Crawford.

Each one of these Corporations has a separate and distinct Board of Directors. The Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY, is, at present, as follows:—

J. F. Rutherford, A. H. Macmillan
A. N. Pierson, W. E. Spill,
W. E. Van Amburgh, J. A. Bohnet,
George H. Fisher.

The law requires that the Board of Directors be elected annually at the Shareholders' meeting.

The Board of Directors of the PEOPLES PULPIT ASSOCIATION, as at present constituted, are:—

J. F. Rutherford, W. F. Hudgings,
A. H. Macmillan, A. E. Burgess,
W. E. Van Amburgh, J. A. Baeuerlein,

R. J. Martin.

Members of this Board are elected at the annual meeting of the members of the Corporation, held in Brooklyn, New York.

The controlling body of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is designated as a Council. The original Council was composed of Charles T. Russell, J. F. Rutherford, J. Hemery, H. J. Shearn, W. Crawford. This Council, by the terms of the Act of Incorporation, elect their successors as well as the officers of the Corporation.

All three of these Corporations are religious associations

or institutions, incorporated, as provided by the terms of their respective Charters, for the purpose of dissemination of Bible Truths. The creed or belief of each, is the same; namely, the teachings of Jesus and the Apostles.

SOCIETY'S CHARTER ANALYZED

There seemingly has been some misunderstanding about the Charter of the WATCH TOWER BIBLE AND TRACT SOCIETY; hence we here give a brief analysis thereof.

The purpose of the corporation is set forth in plain terms in paragraph II. The domicile of the corporation is designated in paragraph III as Allegheny County, Pennsylvania. It is strictly a Pennsylvania corporation. Paragraph V of the Charter expressly provides that the SOCIETY has no capital stock. It has, however, voting shares which grant merely a personal right to each person to cast one vote for every ten dollars contributed at any one time by such person.

Paragraph VI states that the corporation is to be managed by a Board of Directors consisting of seven members, and specifically names the first Board of Directors as follows, to wit:

President, Charles T. Russell,	Wm. C. MacMillan,
Vice-President, Wm. I. Mann,	Simon O. Blunden.
Secy. and Treas., Maria F. Russell, J. B. Adamson,	
Joseph F. Smith.	

Thus it will be seen that the persons elected to the respective offices of President, Vice-President, Secretary and Treasurer, were, and are, by virtue of the terms of the Charter and their election, members of the Board of Directors, and any person elected as successor to such offices, would thereby become members of the Board of Directors. Instead of the shareholders first electing Brother Russell each year as a Director and then electing him as President, they voted for him but once, and his election as President constituted him a member of the Board of Directors. And so it would be with his successor in office or with the other officers. There would seem to be no necessity for taking the two votes, although technically that would be the proper course.

Strictly speaking, there has never been a legal election of a complete Board of Directors since 1885, for the reason that the law requires the Directors to be elected annually. At each annual election only the three officers were elected; hence they alone constituted the legal members of the Board of Directors.

Paragraph VIII of the Charter provides that the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the Shareholders. This provision of the Charter, however, is directly contrary to the law of the State of Pennsylvania under which the SOCIETY was incorporated and hence that provision of the Charter is null and void. The law provides that the Board of Directors shall be elected annually by the shareholders. The Charter of a corporation cannot grant greater powers than the law under which it is created; hence this provision of the Charter must yield to the provision of the law. Where a vacancy occurs in the Board of Directors, the Charter provides that such vacancy may be filled by the remaining members of the Board of Directors, provided such vacancy is filled within thirty days; and if not so filled within that time then the President shall appoint a proper person, or persons to fill such vacancy or vacancies. (Art. VIII.) The Charter expressly provides that those selected or appointed to fill such vacancies shall hold office only until the next annual election of officers of the corporation, at which time a full and complete Board must be elected by the shareholders. This provision of the Charter, however, was never complied with in the selection of the successors of any of the original seven Directors, except in the case of the three officers, who have been elected annually. Hence, according to the terms of the Charter itself, as well as the laws of Pennsylvania, four vacancies have existed in the Board of Directors until in July of this year, at which time the President appointed four members to hold office until January, 1918, in harmony with Paragraph VIII of the Charter.

The persons named in the Charter as the original Board of Directors would hold office until their successors were elected. This rule applied to Brother Russell, and he was therefore always a legal member of the Board for this reason, and for the additional reason that he was elected annually to the office of President. The six others named in the Charter as members of the Board of Directors severed their connection with the SOCIETY by resignation or otherwise, at the dates named below:—

W. I. Mann	—	April 11, 1892
J. F. Smith	—	April 11, 1892
J. B. Adamson	—	Jan. 5, 1895
W. C. MacMillan	—	May 13, 1898
Mrs. M. F. Russell	—	Feb. 12, 1900
S. O. Blunden	—	Jan. 6, 1908

Successors to these six original Directors were never elected by the shareholders, as the law expressly requires; hence for more than twenty years there was not a full and complete legal Board of Directors. Since Brother Russell, as President, and two others as Vice-President and Secretary-Treasurer, were legal Directors by virtue of their annual election as officers, and since Brother Russell controlled the SOCIETY by reason of having a majority of the voting shares, the fact that there was not a complete and legal Board worked no injury to the SOCIETY.

Prior to 1908 Brother Russell held a majority of the voting shares by reason of the fact that he had contributed the major portion of the money to the Tract Fund. Thereafter the donations increased until within a short time Brother Russell held approximately one-third, and by 1916 he held only about one-fifth of the voting shares. The law requires the annual election to be held in Pennsylvania, hence after 1908, when the headquarters were located in Brooklyn, most of the voting was done at Pittsburgh by proxy. Brother Russell always received all the votes that were cast. For the years 1914 to 1916 inclusive, his shares were not voted at all. For the election of January, 1917, the proxies were sent out according to the custom that had been in vogue since 1909; hence most of the voting at the 1917 election was done at Pittsburgh by proxy.

The provision of the law requiring the Directors to be elected annually by the shareholders is a wise one. If the Directors were permitted to hold office for life and to elect their successors, then it would be possible for seven men to absolutely and perpetually control the affairs of the SOCIETY in utter disregard of the wishes of the shareholders. This the law will not permit.

WHO ARE ENTITLED TO VOTE

The shareholders, in fact, constitute the corporation, or the constituent body. The shareholders are those who have contributed money to carry on the work of the SOCIETY. Every ten dollars contributed at one time, counts for one vote. Paragraph V of the Charter provides for issuing certificates of membership covering such contributions. This certificate of membership is purely a personal right to vote and cannot be transferred. When a person holding a certificate dies, the value of such certificates likewise dies. No one else could vote such certificates of shares. Many of the brethren have donated money to the Society, and have never received any certificates and are wondering why this is so. In 1894 Brother Russell issued this statement concerning these certificates:—"We have regularly printed certificates which for a time were sent out to those who contributed \$10.00 or multiples thereof; but they made trouble and extra letter-writing because many of the Lord's sheep have little knowledge of business. Some supposed that the certificates were appeals for money; others could not tell what to make of them, and wrote for full particulars as to how they should vote, etc.; others feared that the owning of the certificates brought them into liability for any debts which the SOCIETY might contract. It required patience and took time from more important work to answer scores of such letters; and we concluded that we had made a mistake, as far as the certificates were concerned. However, a full record is kept of all donations and of voting-shares."

It has been difficult to keep track of the contributors because of the frequent change of address and many times change of name, as where a sister, having donated money, subsequently marries. At annual elections the SOCIETY has faithfully endeavored to locate more than a majority of the Shareholders, and send them notice by mail of such meeting. This year, the notice of election being published in THE WATCH TOWER, all who have contributed will have the opportunity of taking advantage of the voting privilege. The By-law of the SOCIETY now in force governing certificates of voting shares and the voting of same, is as follows, to wit:

"1. Certificates of membership may be issued to any one entitled thereto, and shall be signed by the President and the Secretary and sealed with the corporate seal. Every person contributing ten dollars or more at any one time to the funds of the said SOCIETY shall be entitled to one vote, at any annual or special election held by the corporation, for every ten dollars so contributed. And the following words endorsed upon the Proxy when signed and sealed by the Secretary shall constitute a certificate of authority to vote the number of shares named therein, to wit:

"I hereby certify that.....of..... is entitled to cast.....votes at the annual election of the WATCH TOWER BIBLE AND TRACT SOCIETY, to be held on the..... day of January, A. D., 191....

"2. Certificates of stock are not subject to transfer, the

right to vote being a personal right, which ceases with the death of the party having such right, or when such person becomes opposed to the work or policy of this SOCIETY. Any person making contributions to the funds of the Society may at the time of making such contribution request that the voting share be granted to some other person or persons named at the time."

Pursuant to the above notice the next annual election will be held at Pittsburgh, January 5th, 1918, in Carnegie Hall, at which time and place any shareholder may appear in person and cast his vote, or he may appoint some one else as his proxy to vote in his place and stead.

The legal form of proxy for such an election is as follows:

FORM OF PROXY

I, of
(Your name)
....., do hereby make,
(Your address)
constitute and appoint..... of
(Name of proxy)
.....my lawful proxy and at-
(Address)
torney for me and in my name, place and stead to appear at the meeting of the Shareholders of the WATCH TOWER BIBLE AND TRACT SOCIETY to be held at Pittsburgh, Allegheny County, State of Pennsylvania, on the 5th day of January, 1918, at ten o'clock in the forenoon, and at any adjourned or subsequent session of said annual meeting, and then and there to cast the number of votes to which I shall be entitled, in the election of Directors and Officers of said SOCIETY, and for the transaction of any other business that may require the votes of Shareholders; and my proxy shall have and exercise all the powers that I have or could exercise if personally present.

WITNESS MY HAND AND SEAL this.....day
of 191..

(Sign Here)

ENDORSEMENT:

I hereby certify that of
..... is entitled to cast.....
votes at the annual election of the WATCH TOWER BIBLE AND TRACT SOCIETY to be held on the 5th day of January, A. D. 1918.

(SIGNED)

[Seal.]

Secretary.

The foregoing endorsement is a form of certificate. When the proxy is duly signed and presented to the Secretary, he will ascertain from the books the number of votes the person signing the proxy is entitled to vote and will endorse the authority of the shareholder or his proxy to cast such number of votes at the election.

Every proxy with the certificate endorsed thereon must be presented to the Secretary and signed and sealed by him before it will constitute an authority to vote at the election.

A proxy is a general power of attorney, whereby the shareholder delegates to another the power and authority to vote in his name, place and stead. Hence, it is not proper to write on the proxy the name of the person or persons for whom votes shall be cast. However, the one holding the proxy would desire to respect the wish of the shareholder; and that he might know that wish, it would be proper that the shareholder attach to his proxy a letter of instruction, advising his proxy or substitute as to the person or persons for whom he may desire such votes cast—provided, of course, such person or persons are nominated. It would not be reasonable to expect that every one who holds such instruction would be required to nominate any such person named—for this reason: Brother A may hold proxies from a dozen different persons, each of whom instructs him to vote those proxies for as many different persons, and it would be inconsistent for him to nominate opposing candidates. The obligation of the one holding a proxy is to vote for those who are placed before the convention.

We are inserting a loose leaf, which is an exact replica of the above proxy, and which each person may use to fill out, sign and return to Brother W. E. Van Amburgh, Secretary, 13-17 Hicks Street, Brooklyn, New York. He will place the proper endorsement thereon and deliver the same either to the shareholder or to his proxy in ample time to vote at the election.

ORDER OF ELECTION

At the ensuing annual election, a Board of Directors of seven members will first be elected. The present members of the Board are:—

J. F. Rutherford,	A. H. Macmillan,
A. N. Pierson,	W. E. Spill,
W. E. Van Amburgh,	J. A. Bohnet,
Geo. H. Fisher.	

The following persons also claim to be members of the Board:—

A. I. Ritchie,	I. F. Hoskins,
R. H. Hirsh,	J. D. Wright.

The shareholders may vote for any of these or none of them, as they choose; they may vote for any shareholder they desire. After the Board of Directors is elected, then from amongst their number the officers of the corporation will be elected.

It is the desire that all shareholders attend in person if possible; but since many of them live at a long distance, it will probably be necessary for many to send their proxies to other persons. Proxies, of course, should be given only to those who are fully consecrated, who are in harmony with the SOCIETY, and who also hold voting shares and have the best interests of the work at heart. A shareholder can give his or her proxy to any person who possesses the above qualifications. (A proxy should be given only to one who is expected to attend the meeting in person.) In addition to the officers and members of the Board of Directors of the SOCIETY who will be personally present at the annual meeting, we are advised of the following persons who expect to be there, to wit: C. H. Anderson, Baltimore, Md., C. H. Ward, Cumberland, Md., A. M. Zimmerman, Lancaster, Pa., B. C. Rutledge, New Brighton, Pa., and E. O. Chambers, Butler, Pa. We merely name these for the convenience of any who might not know to whom they could give a proxy.

It is desirable that all of these proxies be in the hands of the Secretary on or before the tenth day of December, in order to afford ample time for him to ascertain from the books the number of votes each person is entitled to cast, and to endorse the same upon the certificate attached to the proxy, and thus to have it ready for the annual election.

VOICE OF THE CHURCH—THE WILL OF GOD

It has been suggested that only a small portion of the consecrated of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION are in fact shareholders of the WATCH TOWER BIBLE AND TRACT SOCIETY. Many of the Lord's dear children are poor in this world's goods, yet they have given all their time for several years to faithful service in the harvest field. Unless one is a contributor to the Tract Fund he is not entitled to a vote. The following letter very well expresses the situation: "DEAR BRETHREN IN CHRIST:—

"Pardon me if I am obtruding, but I feel constrained to offer the following thoughts and suggestions which have been upon my mind of late:

"Don't you think that, with the present mode of electing officers and servants of our SOCIETY, there is a possibility of a few of the large shareholders controlling the election and the SOCIETY against the approval of the large majority of its members? Would this not be Lucre speaking for the Lord? Might it not be the manifested will of the adversary instead of the manifested will of God? In my opinion, some change should be made, throwing the election of officers in the hands of all its members as it now prevails in our ecclesias, giving each one an equal voice, and imposing equal responsibility upon all. As it now is, some brother possessing the money talent could have 5,000 votes, while many others have none. While it was right for THAT SERVANT, who was the largest contributor, organizer, and charterer, to control in his lifetime, it doesn't seem right for any one, or for a minority, to control after his death. And again, we must remember that his votes were always on the side of the majority.

"As our dear Brother Russell advocated that the largest MAJORITY should be accepted as the expressed will of the Lord, I would suggest your advocacy of all the classes throughout the land indicating their choice for officers and servants of the SOCIETY by vote, and the result be sent to some designated brother, and a committee be appointed to act with him to carefully canvass the votes and make a report to the annual meeting, thereby showing the sentiment of the friends throughout the land.

"Surely all faithful, voting children of God would wish all other members of the body to have an equal voice in the selection of its official members, and would be thankful for just such an opportunity to properly use their money talent in casting their votes for the majority's preference; thereby relieving themselves of the great responsibility that now rests upon them. The spirit of the faithful is an acquiescing one to the majority's opinion, a submission of personal preference, will, judgment, etc., to the manifested choice of the Lord; while the refusing to do so indicates a self-opinionated, self-filled, self-judgment condition.

"I make these suggestions because I recognize the majority rule to be the expressed will of the Lord in such matters, and think that we should be submissive to the results even though the Lord may see fit to permit the adversary to con-

trol for the time, which would evidently be for the purpose of testing and trying our hearts and wills, to see whether or not our hearts are right, and our wills submissive. It does seem that our final trials will NOT be along doctrinal lines as in the past, but will be along the line of the WILL, the foundation of our conservation.

"Hoping you will not think me presumptuous in expressing the above thoughts, and assuring you of my heartiest co-operation, I remain,

"Yours in the love and service of our Redeemer."

"A. B. DABNEY."

A SUGGESTED METHOD

The Board of Directors and officers of the SOCIETY desire to have a full and fair expression of the church as to who shall constitute their servants in an official capacity. The sentiment expressed in the above letter seems to be very just. We therefore make the following suggestions: that every Ecclesia of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION to whom this notice goes, hold a general congregational meeting for the purpose of voting upon their choice for members of the Board of Directors and Officers of the SOCIETY. In order that this might be carried out in a uniform manner, we outline the following method of procedure, to wit:

That on Wednesday, November 21st, at 7:30 p. m., all the ecclesias assemble at their usual meeting place; that every member of the class that is known to be fully consecrated be permitted to cast one vote in the class, of which he or she is a member; that the vote be first taken as to who shall constitute the members of the Board of Directors for the ensuing year, and then that another vote be taken as to who should constitute the officers; and that full report of the result of this vote be made to a person designated to receive the same. That such person may be entirely removed from the influence of the officers of the SOCIETY, we name Brother Eliot H. Thomson, 1357 Oak Street, N. W., Washington, D. C., as the one to whom all reports or results of class votes shall be made, and Brothers General W. P. Hall and J. T. D. Pyles, of Washington, D. C., as two other members of a committee who, together with Brother Thomson, shall carefully canvass the vote and report the result to the Secretary of the SOCIETY, which report shall be read by the Secretary before the annual meeting for the information of the shareholders prior to the casting of the legal vote.

Of course, we all understand that this vote taken by the classes will not constitute a legal election, but may be considered as advisory, or in the nature of instructions to the Shareholders as to what is the will of the church at large. We believe that this would be the better way of ascertaining the Lord's will; and since all the Shareholders will desire to do the Lord's will, they would doubtless desire to be governed by the expressed wish of a majority of the members of the Ecclesias. We cannot see that any one could have an objection to this method of ascertaining the Lord's will and it would be entirely fair to all.

We submit the following form of report which can be made out and signed by the Chairman and the Secretary of each congregation and mailed to Brother Thomson, Washington, D. C., as above suggested, to wit:

CHURCH'S REPORT

At a meeting of the Ecclesia at held on the 21st day of November, 1917, at 7:30 p. m., at the usual meeting place, for the purpose of ascertaining and expressing the will of the members as to who shall constitute the officers and servants of the WATCH TOWER BIBLE AND TRACT SOCIETY, we report the following result:

We first voted upon who shall constitute members of the Board of Directors, and the vote stood as follows:

Name	Votes received.....
------------	---------------------

[illegible]

The vote for Officers was as follows:

For President	Votes received
Vice-President	
Secy. & Treas.	

We hereby certify that the above and foregoing is a true and accurate record of the vote of said ecclesia as taken at the time and place above mentioned:

SIGNED.....

Chairman of meeting.

Secretary of meeting.

EXPLANATORY

The purpose of the above arrangement is that every consecrated Bible Student may have an opportunity to express his or her choice for members of the Board of Directors and also for the officers. Therefore at each meeting each and every one should be privileged to vote for whomsoever they desire and the record should be made; for instance, if John Doe receives one vote, his name should be put down and his vote recorded, and if Richard Roe receives 100 votes, his name should be recorded and the number of votes he received. The names of the present Board of Directors, also four who claim to be Directors, and the names of the present officers of the SOCIETY are given above. No one is bound to vote for either of the persons named; he may vote for whom he desires, the purpose of this arrangement being to ascertain the will of the Lord through the expression of his people.

At each ecclesia it should be well noted that no one is permitted to participate in the voting unless he is both fully consecrated and a member or regular attendant of that particular ecclesia. It is therefore decidedly important that each ecclesia meet and cast their votes the same day; hence, we have named Wednesday, November 21st, at 7:30 p. m.

The Secretary of the ecclesia should mail the report to Brother E. H. Thomson, 1357 Oak St., N. W., Washington, D. C. immediately after the vote is taken.

NEHEMIAH'S PRAYER ANSWERED

[The first and ninth paragraphs of this article were reprinted from article entitled "Colaborers with God," published in issue of November 1, 1911. The remainder was reprinted from article entitled "Nehemiah's Faith and Works," published in issue of November 1, 1899. Please see the articles named.]

In our experience in character building, the same lesson of turning everything to good account may be profitably applied. For instance, if by nature we are quick and impulsive, let us seek not only to restrain such impulsiveness from speaking evil and wrong, but to exercise it in the speaking of that which is good and profitable for edifying, gradually accustoming ourselves to use this talent in a favorable manner, not in an unfavorable one. Have we large combativeness, let us,

while seeking to restrain this quality of our being as respects evil doing and injury to others, learn to exercise it kindly, lovingly, in opposing wrong, in "earnestly contending for the faith once delivered to the saints." And so with all the so-called baser organs of our fallen, unbalanced humanity. They may all be turned to usefulness and helpfulness if but rightly directed by our wills and by the spirit of a sound mind—"the mind of the Lord."

A PSALM OF THANKSGIVING

[Excepting the paragraph below, this article was a reprint of that entitled "Praise Ye the Lord," published in issue of May 1, 1892, which please see.]

Gratitude is one of the divinely implanted instincts of a soul bearing the image of God, and one which therefore should be carefully cultivated. It is this element of character in man which makes fellowship and communion with God possible. If the goodness of God could awaken in us no sense of grateful appreciation, if we were wholly dead to such sentiments, there could be no pleasure on God's part in manifesting his goodness to us, and there would be nothing in us to call out

his love or to inspire love in us. But since it is for the divine pleasure that we are and were created, God has endowed his intelligent creatures with this element of character which, being responsive to his own goodness, institutes a lively and delightful fellowship with himself; and this fellowship is the chief end of existence, both on the side of the creature and on that of the Creator.—Revelation 4:11.

Viewed from this standpoint, thankfulness of heart is a