

THE WATCH TOWER BIBLE AND TRACT SOCIETY was organized in the year 1884 as a means of putting forth the message of the kingdom in an orderly and systematic manner. The Corporation is controlled and managed by its Board of Directors and officers. The Board of Directors is composed of seven members. The Charter of the Corporation provides that the Board of Directors shall be self-perpetuating; that is to say, when a vacancy occurs by death or resignation the surviving members are empowered to fill such vacancy. Brother Russell was a member of the Board of Directors. Two days after his death the Board met and elected Brother A. N. Pierson as a member of the Board to fill the vacancy caused by Brother Russell's change. The seven members of the Board as now constituted are A. I. Ritchie, W. E. Van Amburgh, H. C. Rockwell, J. D. Wright, I. F. Hoskins, A. N. Pierson and J. F. Rutherford.

The Board of Directors thereupon provided for an Executive Committee of three, and elected as that Committee Brothers A. I. Ritchie, W. E. Van Amburgh and J. F. Rutherford. This Executive Committee has general supervision of all the work of the Society, both in America and abroad, subject to the control of the Board of Directors of the Society.

The Charter of THE WATCH TOWER BIBLE AND TRACT SOCIETY provides that the officers shall be elected annually by those who have contributed to the funds of the Society, and that those officers must be elected from among the Board of Directors. Brother Russell was the President of THE WATCH TOWER BIBLE AND TRACT SOCIETY from its organization until his death. The next annual election, as provided by the Charter, will be held Saturday, January 6th, 1917, at Pittsburgh, at which time officers will be elected; viz., a President, Vice President, and Secretary and Treasurer.

THE WATCH TOWER BIBLE AND TRACT SOCIETY is the most wonderful and unusual Corporation on earth. It is the strongest corporation, not financially, but strong because it has been, and still is, used of the Lord for the carrying on of his work. It is unusual in this: that all who are in any wise connected with it gladly render their services without salary: those giving all of their time taking only the bare necessities of life. It will continue in the same manner as in the past to spread the Gospel, so long as the Lord indicates this as his will.

THE WATCH TOWER

This publication is the medium through which the kingdom message is brought regularly to the members of the "household." "That Servant" used this medium to give out the "meat in due season." By his last Will and Testament he provided for the continuance of THE WATCH TOWER by a duly constituted Editorial Committee. The names of the members of this Editorial Committee appear upon the title page of each issue of THE WATCH TOWER. It is the province of this

Committee to put in proper form and publish, twice each month, that which goes to the church. THE WATCH TOWER is not the organ of the Editorial Committee. It is the official organ of the church. It is the only publication in the world declaring the presence of the King and announcing the nearness of his kingdom. Therefore, dear brethren, THE WATCH TOWER is your journal. It is the journal of every one in harmony with the present truth, and its publication is for the benefit of all such. It will continue to publish only that which is in harmony with what "that Servant" has heretofore given to the "household of faith."

Shall we, then, continue to recognize in our class-studies the Berean Bible lessons prepared by Brother Russell? Shall we continue to speak in our class-studies of Brother Russell as the Lord's Servant who brought "meat in due season to the household of faith." Yes, indeed! Why not? If the Lord was pleased to use him for many years to give the "meat in due season," and the church, then it is still "meat in due season," and the Berean lessons are essential for the development of those who shall be made partakers of the kingdom. Should we now disregard the food contained in the STUDIES IN THE SCRIPTURES and other publications of THE WATCH TOWER BIBLE AND TRACT SOCIETY, it would mean that we were repudiating or disregarding that which the Lord has graciously provided for our benefit. We must make the distinction between Brother Russell as a *creature* and his official capacity as "that servant" of the Master to give out the "meat in due season." To disregard the message would mean to disregard the Lord.

Let us be courageous and faithful, dear brethren. Let us remember that in unity there is strength. The Lord will continue his work until it is finished. He will gather all of his true children into the Garner in due time. Shall we be of those thus gathered? That will depend upon whether or not we hold fast to that which we have; whether or not we remain loyal to the Lord and to his message of the kingdom.

The Lord's "faithful and wise servant" finished his work and left with us his message. His last words to the church, as set forth in his Will and Testament, show how essential it is for every one who would enter the kingdom to continue loyal, and faithfully develop the fruits and graces of the spirit. He said, "I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the spirit, in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly-kindness, to godliness, to purity. I remind you that all these things are necessary for us—necessary that we may attain the promised kingdom; and that the Apostle has assured us that if we do these things we shall never fail, but that 'so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.'"

THE HOLY CITY

[Paragraph 10 of this article was a reprint of article entitled "The Heavenly Jerusalem" published in issue of June 1, 1905. The remainder was a reprint of article entitled "In the Paradise of God" published in issue of June 15, 1901. Please see the articles named.]

"UNTO US A SON IS GIVEN"

[This article was a reprint of that entitled "Immanuel and his Dominion" published in issue of December 15, 1905, which please see.]

CONVENTION AT PITTSBURGH

THE WATCH TOWER BIBLE AND TRACT SOCIETY is arranging for a convention at Pittsburgh, Pa., to be held Saturday and Sunday, January 6th and 7th, 1917. Several of the brethren from the Brooklyn Tabernacle will be present and address the convention. The Saturday sessions will be held in CARNEGIE

HALL in Allegheny, and those on Sunday at the Lyceum Theatre, in Pittsburgh.

Any one desiring to make reservations for accommodation will please address Dr. W. E. Spill, 2509 Perrysville Ave., N. S., Pittsburgh, Pa.

EXAMINATION OF ANSWERS TO V. D. M. QUESTIONS

The Examining Board expects to complete its work before the end of the present month; but if for any reason its work should be delayed a little, we would advise that the election of any to represent your class as either elders or deacons could

be done on the same condition as that of the New York Congregation—subject to a successful examination of the answers to the questions.

MEMOIRS OF PASTOR RUSSELL

The Society is contemplating the publication, in book form, of Memoirs of Brother Russell, together with a number

of his sermons. Further announcement will be made in due time.

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has foreshadowed the great sin atonement by the sacrifice of bulls and goats under the Mosaic law. Likewise in due time came "The Divine Plan of the Ages," for the first time since the apostles' day beautifully harmonizing the great fundamental truths contained in God's Word which had long been hidden by the wrongful machinations of Satan. In due season followed each of the other volumes of STUDIES IN THE SCRIPTURES, elucidating these great fundamental truths and throwing more light upon them.

Whom has the Lord used to thus serve the church in due season? Every one who desires to state the facts must answer that he used Charles Taze Russell. Not that Brother Russell himself discovered the truth, but that in harmony with divine arrangement, the Lord now present directed him in bringing together the fundamental principles of the divine plan, that the consecrated, spirit-begotten ones might have a view of the beauty and harmony of that plan. Others then, in connection with Pastor Russell, have worked on the details and for the church the light has continued to shine more and more as we near the perfect day.

Keep in mind, then, that these truths have not been brought forth by private interpretation, but that the Lord himself, acting through his duly appointed way, has done so. Let all those, then, who insist on a private interpretation prove that they have occupied or now occupy a special position of servants of the Lord to interpret his Word; and failing in this proof, let them keep silent.

It was Jesus himself who said to the church, his bride in course of development: "Be thou faithful unto death and I will give thee a crown of life." "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."—Revelation 2:10; 3:21.

St. Paul was one of this class; and he says that his hope was to be forever with the Lord when he wrote: "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." (2 Timothy 4:7, 8) Surely no one would love the Lord's appearing who at this time fails to recognize his presence and who repudiates the great amount of evidence showing his presence.

St. John was of the same class, and he wrote to those of like precious faith: "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." (1 John 3:2) These likewise are some of the precious promises to comfort God's people.

Jehovah is the great King. Jesus, his beloved Son, is King and Lord of the church. The bride of Christ Jesus, then, is the daughter of Jehovah and properly

designated the Queen of Jesus Christ. The Prophet was given a vision of the calling and the preparation of the bride and her union with the Bridegroom, and he described it thus: "Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter [of Jehovah], and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king [Jesus] greatly desire thy beauty: for he is thy Lord; and worship thou him. . . . The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace."—Psalm 45:9-11, 13-15.

This is one of the things written aforetime in order that the church, while undergoing trials and tribulations, might endure them with patience, while at the same time feeding upon these precious things and rejoicing in the hope of that glorious union which shall take place when all the members of the bride class have been selected. Thus we see the abundant evidence that the four Gospels, the Revelation, and the Old Testament—and in fact all the Scriptures, as the apostles state—were written that the man of God might be made perfect, that the church might be developed and that she might be comforted while the developing process is going on.

What a wonderful Father we have! What a great, kind and loving God! Foreknowing all the experiences through which the church must pass, the many vicissitudes to which she would be subjected, the trying times of her faith, he has embodied in his Word line upon line, precept upon precept, here a little and there a little, promise upon promise, to comfort and strengthen the members of his house while traveling the narrow way.

INGRATITUDE DANGEROUS

Humility is an essential attribute of the Christian. Humility leads one to be submissive to the Lord's way. Concerning this the Lord announces his law thus: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) To walk humbly with God means to go God's way, not man's way. We do well to ask ourselves, Am I sincerely trying to ascertain the Lord's way, or am I endeavoring to find some new interpretation of his Word? Do I study the Bible for the purpose of building up my own faith and that of others, or really to show wherein others have been wrong?

St. Peter shows that to be pleasing to the Lord we must go his way. "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:5, 6) If God has provided precious promises in the

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world. The Lord directed him to go forth and stand on the mountain, picturing the church in such a position as to obtain a clear vision of the events about to transpire and transpiring. To Elijah the Lord said: "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains [symbolically representing kingdoms], and brake in pieces the rocks [strong parts thereof] before the Lord; but the Lord was not in the wind [symbolic of war]; and after the wind an earthquake [symbolic of revolution]; but the Lord was not in the earthquake: and after the earthquake a fire [symbolic of greater troubles]; but the Lord was not in the fire: and after the fire a still small voice."—1 Kings 19:11, 12.

In 1898 Pastor Russell, the greatest Bible student of modern times, commenting on the above Scripture, said:

"The four exhibitions of the Lord, given to Elijah, represent, we believe, four manifestations in which the Lord is about to reveal himself to mankind, the first three of which will prepare men for the final one, in which will come the desired blessing to all the families of the earth. These are:

"(1) The *mighty winds* rending the very rocks. Blowing winds seem to be used in Scripture for wars. The wars, whose dark clouds have threatened the civilized world so ominously for the past thirty years, have been miraculously hindered to give opportunity for 'sealing' the Lord's consecrated people in their foreheads

(intellectually) with the present truth. We are therefore to expect that when these winds of war shall be let loose, it will mean a cataclysm of warfare which shall divide kingdoms (mountains)—prefigured by the mighty wind shown to Elijah (1 Kings 19:11), which rent the rocks. But God's Kingdom will not follow the epoch of war; the world will not thus be made ready for the reign of Immanuel. No; a further lesson will be needed and will be given. It is represented in

"(2) An *earthquake*. Throughout the Scriptures an earthquake seems always to represent revolution; and it is not unreasonable to expect that an era of general warfare would so arouse the lower class of Europe and so discontent them with their lot (and especially with the conditions which would follow such a war) that a *revolution* would be the next thing in order. (Revelation 16:18) But, severe though those revolutionary experiences will be to the world, they are not sufficient to prepare men to hear the voice of God. It will require

"(3) The *fire from heaven*—an epoch of divine judgments and chastisements upon a maddened but unconverted world, wild in anarchy, as other Scriptures show us. The results of their wars, revolutions and anarchy in the failure of their schemes, will have a humbling effect, and will prepare mankind for God's revelation of himself in

"(4) The *still small voice*. Yes; he who spoke to the winds and the waves of the sea of Galilee will, in due time, 'speak peace to the peoples'. He will speak with authority, commanding the observance of his long neglected law of love. 'And whosoever will not hear the prophet shall be cut off from among the people.'—Acts 3:23"—*The Finished Mystery*.

Every close observer will witness that the