Having at various times during past years donated to the Watch Tower Bible and Tract Society all of my personal possessions except a small personal bank account of approximately two hundred dollars, in the Exchange National Bank of Pittsburgh, which will properly be held over by my wife if she chooses to do so, together with a number of valuable copyrights upon the name of the Lord Jesus as their Redeemer.

So in view of the fact that in donating the Journal of the Watch Tower Society, the Old Theology Quarterly and the copyrights of the Millennial Dawn Scripture Studies Books and various other booklets, hymn-books, etc., of the Watch Tower Bible and Tract Society, I did so with the explicit understanding that I should have full control of all the interests of these publications during my lifetime, and that after my decease they should be conducted according to my wishes. I now herewith set forth the said wishes—my will respecting the same—as follows:

AN EDITORIAL COMMITTEE OF FIVE

I direct that the entire editorial charge of the Watch Tower shall be in the hands of a committee of five brethren, whom I exhort to great carefulness and fidelity to the truth. All articles appearing in the columns of the Watch Tower shall have the unqualified approval of at least three of the committee of five, and any that the three of the committee shall be supposed to be contrary to the views of one or both of the other members of the committee, such articles shall be held over for thought, prayer and discussion for three months before being published—that so far as possible, the unity of the faith and the bonds of peace may be maintained in the editorial management of the Journal.

The names of the Editorial Committee (with such changes as may from time to time occur) shall all be published in each number of the Journal—but it shall not in any manner be indicated by whom the various articles in the Journal are written. It shall be sufficient that the fact be recognized that the articles are approved by the majority of the Committee.

As the Society is already pledged to me that it will publish no other periodicals, it shall also be required that the Editorial Committee shall be written for or connected with no other publications in any manner or degree. My object in these requirements is to safeguard the committee and the Journal from any spirit of ambition or pride or headship, and that the truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the church and the Fountain of truth.

Copies of my Sunday discourses published in the daily newspapers covering a period of several years have been preserved and may be used as editorial matter for The Watch Tower or extracts from my discourses, but that no name be given respecting the authorship.

Those named below as members of the Editorial Committee (subject to their acceptance) are supposed by me to be thoroughly loyal to the doctrines of the Scriptures—especially so to the doctrine of the Ransom—that there is no acceptance with God and no salvation to eternal life except through faith in Christ and obedience to his Word and its spirit. If any of the designated ones shall at any time find themselves out of harmony with this provision they will be violating their consciences and hence committing sin if they continue to remain members of this Editorial Committee—knowing that so to do would be contrary to the spirit and intent of my will.

The Editorial Committee is self-perpetuating, in that should one of these members die or resign, it will be the duty of the remainder to elect his successor, that the Journal may never have an issue without a full Editorial Committee of five. I enjoin upon the committee named great care in respect to the election of others to their number—that purity of life, clearness in the truth, zeal for God, love for the brethren and fear of God shall be prominent characteristics of the one elected. In addition to the five named for the committee I have named five others from whom I prefer that selection should be made for any vacancies in the Editorial Committee, before going outside for a general selection—unless in the interim, between the making of this Will and the time of my death, something should occur which would seem to indicate these as less desirable or others as more desirable for filling the vacancies mentioned. The names of the Editorial Committee are as follows:

CHARLES TAZE RUSSELL

The names of the five whom I suggest as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee are as follows: A. E. Burgess, Robert Hirsh, Isaac Hoskins, Geo. H. Fisher (Scranton), J. F. Rutherford, Dr. John Edgar.

The following announcement shall appear in each issue of the Watch Tower, followed by the names of the Editorial Committee:

THE WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as truth each and every article appearing in these columns. The names of the Committee now serving are: (names to follow.)

CHARLES TAZE RUSSELL

If in my absence, the Editorial Committee may think fit, my name shall not be attached nor any indication whatever given respecting the authorship.

As for compensation, I think it wise to maintain the Society’s cause of the past in respect to salaries—that none be paid; that merely reasonable expenses be allowed to those who serve the Society or its work in any manner. In harmony with the course of the Society, I suggest that the provision for the Editorial Committee to the three members of it who are actively engaged, shall consist of not more than a provision for their food and shelter and ten dollars per month, with such a moderate allowance for wife or children or others dependent upon them for support as the Society’s Board of Directors shall consider proper, just, reasonable—that no provision be made for the laying up of money.

I desire that the Old Theology Quarterly continue to appear as at present, so far as the opportunities for distribution and the laws of the land will permit, and that its issues be held back for three months before being published—if possible, so that the Society may have an issue without a full Editorial Committee of five. I will that a copy of this paper be sent to each one whose name has appeared above as of the Editorial committee or the demand list from whom others of that committee may be chosen to fill vacancies and also to each member of the Board of Directors of the Watch Tower Bible and Tract Society.

This shall be done immediately on my death being reported, so that within a week, if possible, the persons named as of the Editorial Committee shall be hereafter elected for the remainder of the time the Committee shall serve for life. In event of deaths or resignations of any of its members the remaining Trustees shall be to fill vacancies and also to each member of the Board of Directors of the Watch Tower Bible and Tract Society—whenever that office at that time. The answers of those appointed shall be to the point, indicating their acceptance or rejection of the provisions and terms specified. A reasonable time shall be allowed for any one mentioned who may be absent from the city or from the country. Meantime the remainder of the Editorial Committee shall proceed to act in their capacity as editors. It shall be the duty of the Officers of the Society to provide the necessary arrangements for these members of the Editorial Committee and to assist them in their duties in every possible manner, in compliance with the engagements made with me bearing on this matter.

The Watch Tower Bible and Tract Society is required by law.

I will that a copy of this paper be sent to each one whose name has appeared above as of the Editorial committee or the demand list from whom others of that committee may be chosen to fill vacancies and also to each member of the Board of Directors of the Watch Tower Bible and Tract Society—whenever that office at that time. The answers of those appointed shall be to the point, indicating their acceptance or rejection of the provisions and terms specified. A reasonable time shall be allowed for any one mentioned who may be absent from the city or from the country. Meantime the remainder of the Editorial Committee shall proceed to act in their capacity as editors. It shall be the duty of the Officers of the Society to provide the necessary arrangements for these members of the Editorial Committee and to assist them in their duties in every possible manner, in compliance with the engagements made with me bearing on this matter.

The Watch Tower Bible and Tract Society shall serve for life. In event of deaths or resignations successors shall be chosen by the Watch Tower Society Directors and Editorial Committee and the remaining Trustees after prayer for divine guidance.

I now provide for the impeachment and dismissal from the Editorial Committee of any member thereof found to be unworthy the position by reason of either doctrinal or moral laches, as follows:

At least three of the Board must unite in bringing the impeachment charges, and the Board of Judgment in the matter shall consist of the Watch Tower Bible and Tract Society’s trustees and the five trustees controlling my voting shares and the Editorial Committee, excepting the accused. Of these sixteen members at least thirteen must favor the impeachment and dismissal in order to effect the same.
I desire to be buried in the plot of ground owned by our Society west of the Rosemont United Cemetery, and all the details of arrangements respecting the funeral service I leave in the care of my sister, Mrs. M. M. Land, and her daughters, Alice and May, or such of them as may survive me, with the assistance and advice and cooperation of the brethren, as they may request the same. Instead of an ordinary funeral dissection, I request that they arrange to have a number of the brethren, accustomed to public speaking, make a few remarks each, that the service be very simple and inexpensive and that it be conducted in the Bible Home Chapel or any other place that may be considered to be more suitable.

MY LEGACY OF LOVE

To the dear “Bethel” family collectively and individually I leave my best wishes, in hoping for them of the Lord his blessing, which maketh rich and addeth no sorrow. The same I extend to all the family of the Lord in every place—especially to those rejoicing in the harvest truth. 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 also that no entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

It is my wish that this my last Will and Testament be published in the issue of The Watch Tower following my death. My hope for myself, as for all the dear Israel of God, is that soon we shall meet to part no more, in the first resurrection, in the Master’s presence, where there is fulness of joy forevermore. We shall be satisfied when we awake in his likeness—"Changed from glory unto glory." (2 Cor. 3:18)

PUBLISHED AND DECLARED IN THE PRESENCE OF THE WITNESSES WHOSE NAMES ARE ATTACHED:

Mae F. Land,
B. C. Almeta Nation,
Laura M. Whitehouse.

DONE AT ALLEGHENY, PA., JUNE TWENTY-NINE, NINETEEN HUNDRED AND SEVEN.

THE FUNERAL SERVICES

The remains of Pastor Russell—announcement of whose death was published in the last issue of The Watch Tower—arrived in New York from the West on Friday morning, November 10, accompanied by his traveling secretary, Menta Sturgeon.

When the body reached Chicago, a large number of friends had assembled at the station, and as it was necessary to transfer the casket from one depot to another, a long procession of automobiles bearing the sorrowing friends formed and followed through the city. The casket was opened during the delay here, and many to the casket, especially impressively so well and loved so much. From Chicago the body was accompanied by a delegation, delegations from other cities joining en route to New York.

The remains reached the Bethel Home on Saturday, where they were welcomed by the Family and by members of the Congregation. On Sunday morning they were removed to The Temple and lay in state until 10 o’clock in the evening. Thousands saw them here for the last time.

All day Saturday and Sunday representatives of congregations in many of the cities east of the Mississippi and in Canada arrived on almost every incoming train. The Temple was inadequate to accommodate them all. The lecture room below was opened for the overflow. Every inch of available space was occupied from the basement to and including the second balcony.

Two services had been announced for The Temple—one to be held in the afternoon for the friends, the other for the public in the evening. But in view of the rapidly increasing number of those present, arrangements were made to hold an additional service to be held on Sunday morning.

The speaker was Brother Macmillan, whose remarks will be found elsewhere.

The afternoon service, which had been especially announced for the friends, was opened with a solo, "Be Thou My End and My Delight." These words were written by Brother Russell to express the desire of the friends who were1918.20 attending the lecture room below and repeated the same address to the friends crowding the smaller Auditorium. All of the addresses in number—appear in this issue of The Watch Tower.

THE FLORAL DISPLAY

Elsewhere in The Watch Tower will be found a full-page view of the floral display on the rostrum. It was the finest we ever see. The rostrum, of course, was too large to accommodate all the flowers, and a most wonderful collection of appropriate floral designs as to leave barely room for the flowers, fittingly representing the dear body which, like the Lord’s body, had been broken in the service of the brethren; while at the head was a magnificent floral cross and crown, the cross symbolizing his share in the death of Christ, and the crown symbolizing the crown of glory, which we believe he now wears with our dear Lord in heaven.

The rostrum was not large enough to contain all the floral designs, nor was there space available in the interior of The Temple to display all the floral contributions. But how well and beautifully all were arranged, so that so imperfectly represented the degree of love and esteem in which our departed Pastor was held by all who knew him well.

The Committee of Arrangements were of course desirous of following Brother Russell’s suggestion in his Will, and to this end requested several brethren to speak at the services. Among these were A. H. Macmillan, Menta Sturgeon, W. E. Van Amburgh, P. S. L. Johnson, E. W. V. Kuehn, Toledo, O.; C. A. Wise, Indianapolis, Ind.; J. T. D. Pyles, Washington, D. C.; I. I. Margeson, Boston, Mass.; F. W. Manton, Toronto, Canada; G. H. Thurn, St. Louis, Columbus, Ohio; G. C. H. Read, Dayton, Ohio; Dr. L. W. Jones, Chicago, Ill.; D. Kihlgren, Springfield, Mass.; Dr. A. E. Mcosh, Detroit, Mich.; J. C. Woodworth, Scranton, Pa.; George Draper, Wichita, Kansas; C. H. Anderson, Rockford, Ill., W. C. Abbott, St. Paul, Minn.; and J. D. Ross, Truro, N. S. But to have carried out the program in its entirety would have consumed considerable more time, and as The Temple was so crowded that many were obliged to stand for hours, it was deemed wise to reduce the number of speakers. The addresses of those at the three services follow in regular order:

ADDRESS AT MORNING SERVICE

BY A. H. MACMILLAN—NEW YORK

I am satisfied that I am expressing the sentiments of all present when I say that if the English language contains words capable of describing our feelings at the present time, we have not learned them yet. We are happy and sad, confused and perplexed; yet the way in clear—and we are glad! Death invariably causes a gloom, whereas its influence appears yet, as the Apostle Paul expresses it, “We sorrow not as those that have no hope.” Our glorious hope buoyed us up in this trial hour, and we are happy because we know our Beloved Pastor is even now with the Lord. Numerous questions crowd themselves into our minds: We wonder if the work will continue in the future as it has in the past; whether the Church, the Body of Christ, will “be woven into the garment” of the New Jerusalem, and whether Jordan will be “smitten”; who will write the Seventh Volume; to whom shall we go with our perplexing trials as individuals and as ecclesiastics? It is my purpose to answer briefly some of these questions by relating to you the circumstances of my meeting with our dear Pastor after his death.

Following the Newport Convention in July, Brother Russell had a serious sick spell, during which illness he called me to the Study and spent three and a half hours outlining the work that he felt was yet to be done, and endeavoring to make plans to carry it on. He asked me then if I would