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EXCERPTS FROM REPRINTS OF ZION'S WATCH TOWER, 1879-1916

DURATION OF PASTOR RUSSELL'S MINISTRY -- 40 YEARS:

"IN OCTOBER (1876) OF THAT YEAR HE WAS ELECTED PASTOR . . . CONTINUED TO OCCUPY THAT RELATIONSHIP TO BIBLE STUDENTS UNTIL HIS DEATH, IN OCTOBER, 1916." (REPRINTS, P. L PREFATORY NOTE)

THE PLAN OF GOD:

"HE (CHRIST) IS NOT NOW TRYING TO SAVE THE WORLD, NOR HAS HE BEEN DURING PAST AGES. (P.5) . . . ALL (WHO HAVE DIED UNSAVED) RECEIVE LIFE AT THE HANDS OF THE SECOND ADAM (CHRIST) . . . WHEN THUS BROUGHT TO LIFE . . . THEIR FIRST CHANCE BEGINS, FOR WE DO NOT PREACH A SECOND CHANCE FOR ANY." (P. 7, JULY 1879)

THE PASSOVER -- TIME AND MANNER:

"WE MEET EACH YEAR FOR ITS COMMEMORATION ON THE ANNIVERSARY OF OUR LORD'S DEATH. (THE 14TH DAY OF THE FIRST MONTH--JEWISH TIME.) . . . THE TIME FOR THE OBSERVANCE . . . WILL BE AFTER 6 P.M. OF APRIL 2D, WHICH WE BELIEVE TO BE THE DATE CORRESPONDING TO THE TIME AT WHICH JESUS AND HIS DISCIPLES ATE OF IT;" (P. 325, MARCH 1882)

"AFTER 6 P.M. . . . THE TIME AT WHICH JESUS AND HIS DISCIPLES ATE OF IT, . . . PUTTING AWAY ALL LEAVEN OF MALICE, ENVYINGS, ETC., LET US BE OF THE UNLEAVENED LOAF--THE BODY OF CHRIST--EACH MEMBER, NOT PUFF ED UP, . . ." (P. 325, MARCH 1882)

"OUR NAME . . .

'CHURCH OF CHRIST' OR 'CHURCH OF GOD' . . . OR 'CHRISTIANS'" (P. 584, FEBRUARY 1884)

"BEGOTTEN AND BORN OF THE SPIRIT" (P. 836, MARCH 1886), A THOROUGH STUDY OF THE TWO WORDS AND THE DIFFERENCE BETWEEN THEM.

A CROWN, CROSS AND LAUREL WREATH -- THE COVER OF ZION'S WATCH TOWER CARRIED THESE SYMBOLS FOR 40 YEARS, 1891 THROUGH UNTIL OCT. 15, 1931, WHEN JUDGE RUTHERFORD DROPPED THEM AND ALSO SUBSTITUTED THE NAME JEHOVAH'S WITNESSES FOR THE OLDER NAMES CHURCH OF GOD, CHURCH OF CHRIST, CHURCH OF THE LIVING GOD, CHRISTIANS. AT THIS SAME TIME THEY CEASED TAKING THE BREAD AND WINE AT PASSOVER UNLESS THEY CONSIDERED THEMSELVES PART OF THE BRIDE, WHICH ONLY HALF DID. TODAY ONLY ONE IN FOUR HUNDRED TAKES THE BREAD AND WINE, AND ONLY ONCE IN 5 YEARS DOES THE DATE OF THE J.W. PASSOVER AGREE WITH NISAN 14.

THE PASSOVER IS NOT THE SAME AS THE FEAST:

"... THE TENTH DAY THE PASCHAL LAMB WAS CHOSEN. ON THE FOURTEENTH DAY IT WAS KILLED AND EATEN AT THE FULL OF THE MOON; AND ON THE FIFTEENTH DAY THEIR PASSOVER FEAST BEGAN . . ." (P. 1289, MARCH 1891)

"A JEWISH KINGDOM PROPOSED" (p. 1293, MARCH 1891): RUSSELL'S WORK WAS INFLUENTIAL IN ENCOURAGING THE JEWS TO HOPE FOR A RETURN TO PALESTINE.

PASSOVER COMMEMORATED ON ITS ANNIVERSARY -- A CUSTOM FOR 20 YEARS: "FOR THE PAST TWENTY YEARS WE WHO ARE SEEKING THE 'OLD PATHS' (JER. 6:16) HAVE CELEBRATED THE MEMORIAL SUPPER UPON ITS ANNIVERSARY, AS RECKONED ACCORDING TO THE HEBREW USAGE . . . THE 14TH OF NISAN . . ." (p. 1943, MARCH 1896) FROM THIS WE WOULD CONCLUDE THAT PASTOR RUSSELL HAD KEPT PASSOVER ON NISAN 14 FROM THE YEAR 1876, WHEN HE WAS ELECTED PASTOR OF A GROUP OF BIBLE STUDENTS.

PASSOVER, A SOLEMN OCCASION:

"CONCLUDING WITH AN APPROPRIATE HYMN OF PRAISE, WE SEEK TO AVOID CONVERSATION . . ." (p. 1943, MARCH 1, 1896).

A SPIRITUAL FEAST OF TABERNACLES RECOMMENDED INSTEAD OF JUST A 3-DAY CONVENTION: "WE EXHORT THAT SO FAR AS POSSIBLE ALL THE FRIENDS OF THE PRESENT TRUTH SHALL HAVE IN MIND THE SPENDING OF ONE WEEK IN EACH YEAR . . . IN SOMETHING RESEMBLING THE JEWISH FEAST OF TABERNACLES, ONLY ON THE HIGHER, SPIRITUAL PLANE . . . HEREAFTER THE GENERAL CONVENTIONS . . . STAY LONGER THAN THE THREE DAYS . . ." (p. 3678, JUNE 15, 1905, OR DEC. 1905, DATE UNCERTAIN).

BIG SANDY KEEPS THE PASSOVER IN 1908 ON NISAN 14; 17 ATTEND (p. 4170, MAY 15, 1908). "IN LONDON . . . WE ALSO REMEMBERED THE JEWISH LAW TO THE EFFECT THAT ALL LEAVEN MUST BE DESTROYED, BURNED, BEFORE THE PASSOVER COULD PROPERLY BE OBSERVED . . . CLEANSING OF OUR HEARTS FROM ANGER, MALICE, HATRED, ENVY, STRIFE AND ALL THE WORKS OF THE FLESH AND THE DEVIL. THEN WE PARTOOK--ABOUT 450--SANG A HYMN, AND WENT TO OUR HOMES . . ." (p. 4170, MAY 15, 1908).

COMMENTS ON 1914:

"WE HAVE NEVER CLAIMED OUR CALCULATIONS TO BE INFALLIBLY CORRECT . . . (p. 5367, DEC, 1913) "IF OUR CHRONOLOGY IS NOT RELIABLE WE HAVE NO IDEA WHERE WE ARE NOR WHEN THE MORNING WILL COME. BISHOP USSHER'S CHRONOLOGY . . . PUTS THE END OF SIX THOUSAND YEARS NEARLY A CENTURY FUTURE . . . IF THE LORD SEES IT NECESSARY FOR THE AROUSING OF THE 'VIRGINS' TO PERMIT A FALSE NOTE UPON THE TIME BUGLE, LET US TAKE IT JOYFULLY . . ." (p. 5368, DEC. 15, 1913). "WE ARE BY NO MEANS CONFIDENT THAT THIS YEAR, 1914, WILL WITNESS AS RADICAL AND SWIFT CHANGES OF DISPENSATION AS WE HAVE EXPECTED. IT IS BEYOND THE POWER OF OUR IMAGINATION TO PICTURE AN ACCOMPLISHMENT IN ONE YEAR ALL THAT THE SCRIPTURES SEEM TO IMPLY SHOULD BE EXPECTED BEFORE THE REIGN OF PEACE IS USHERED IN." (p. 5373, JAN. 1, 1914).

"SPIRIT-BEGOTTEN SONS OF GOD AND THEIR DEVELOPMENT" (p. 5582):

"HAVING BEEN BEGOTTEN OF THE SPIRIT . . . WE ARE TO BE PERFECTED, WE MUST MAKE A CERTAIN DEVELOPMENT. WE PROGRESS UNTIL FINALLY WE ARE BORN IN THE FIRST RESURRECTION. PERFECTION WILL BE ATTAINED THEN, NOT BEFORE . . . WE MIGHT SAY THAT THE CHURCH ARE NOT SONS IN THE FULL SENSE OF THE WORD, BUT THAT WE SHALL BE SONS INDEED WHEN WE SHALL HAVE EXPERIENCED OUR RESURRECTION CHANGE." (p. 5583, Dec. 1, 1914).

A QUOTATION FROM ZECHARIAH 14 WHICH JEHOVAH'S WITNESSES DO NOT USE:

"'AND IT SHALL BE, THAT WHOSO WILL NOT COME UP OF ALL THE FAMILIES OF THE EARTH UNTO JERUSALEM TO WORSHIP THE KING, THE LORD OF HOSTS, EVEN UPON THEM SHALL BE NO RAIN.' (ZECHARIAH 14:17)." (p. 5583, Dec. 1, 1914).

"CHURCH OF GOD" TITLE WHICH JEHOVAH'S WITNESSES DO NOT USE:

"WE RECOGNIZE THAT THE CHURCH OF GOD IS THE ANTITYPE OF ELIJAH . . ." (p. 5845, Feb. 1, 1916).

PASSOVER OBSERVED AT THE BEGINNING OF NISAN 14: "OUR CELEBRATION THIS YEAR PROPERLY BEGINS ON THE EVENING OF APRIL 16TH, AFTER SIX O'CLOCK, WHICH IS THE BEGINNING OF THE 14TH OF NISAN." (p. 5869, MARCH 1, 1916). "THE MEMORIAL SUPPER SEEMS TO HAVE BEEN VERY GENERALLY OBSERVED ON SUNDAY NIGHT, APRIL 16--THE ANNIVERSARY." (p. 5891, MAY 1, 1916).

PASSOVER BEFORE THE FULL MOON AND IN AGREEMENT WITH HEBREW CALENDAR:

"IN OUR ISSUE OF JANUARY 15 (1906) WE HAVE POINTED OUT THAT THIS IS ONE OF THE YEARS IN WHICH THE DEFINITE FIXING OF THE FIRST DAY OF NISAN, THE FIRST DAY OF THE NEW MOON AFTER THE SPRING EQUINOX, SEEMS DIFFICULT. WE ATTACH NO IMPORTANCE TO THIS, HOWEVER, AND HAVE RECOMMENDED THE KEEPING OF THE MEMORIAL ON SUNDAY NIGHT, APRIL 8. THIS IS IN HARMONY WITH THE JEWISH OBSERVANCE, AND TALLIES WITH THE FACT THAT THE FULL MOON OCCURS ON APRIL 9, CORRESPONDING TO NISAN 15. THE IMPORTANT FEATURES . . . IN THE SPRING OF THE YEAR, APPROXIMATELY AT THE PASSOVER SEASON . . . THAT THE DATE BE UNIFORMLY OBSERVED . . . IN THE EVENING, TO CORRESPOND WITH THE ORIGINAL INSTITUTION IN EGYPT AND WITH OUR LORD'S SUBSEQUENT MEMORIAL INSTITUTION. . . . OUR LORD AND HIS DISCIPLES DID NOT SIT DOWN TO THE PASSOVER UNTIL EVEN--THE BEGINNING OF THE FOURTEENTH DAY OF NISAN." (p. 3750, APRIL 1, 1906).

THE FEBRUARY 1, 1976 ISSUE OF THE WATCHTOWER (A JEHOVAH'S WITNESSES' PUBLICATION) DEVIATES FROM THESE PRINCIPLES AND ADVISES READERS TO KEEP THE PASSOVER ON AN EVENING THAT AGREES WITH THE DAY ON WHICH THE FULL MOON OCCURS AND IN THIS PARTICULAR CASE IS ON THE BEGINNING OF NISAN 15, OR 24 HOURS LATE.

(CONTINUED) "THE DATE FOR MEMORIAL IN 1976, CALCULATED BY OUR PRESENT METHOD, FALLS ON WEDNESDAY, APRIL 14, AFTER SUNDOWN. THE FULL MOON ALSO OCCURS ON THIS SAME DATE. . . . IF, IN THE FUTURE ANY . . . SHOULD BE OUT OF TOUCH WITH THE (J.W.) GOVERNING BODY, THEY COULD DETERMINE THE MEMORIAL DATE WITH FAIR ACCURACY FROM LOCAL CALENDARS THAT SHOW THE FIRST FULL MOON AFTER THE SPRING EQUINOX. THE CELEBRATION WOULD THEN TAKE PLACE AFTER SUNDOWN ON THE DAY ON WHICH THE FULL MOON OCCURS." THE J.W. TERM "DAY" SEEMS TO HAVE BEEN CHANGED TO THE ROMAN MIDNIGHT-TO-MIDNIGHT PATTERN, RATHER THAN STAYING WITH THE HEBREW SUNSET-TO-SUNSET PATTERN.

FORTY YEARS -- ONE CHURCH -- THE CHURCH OF GOD:

"WE HAVE BEEN DOING THIS (STUDYING THE BIBLE AND MAKING IT CLEAR TO OTHERS) FOR THE PAST FORTY YEARS . . . AS GOD HAS BUT ONE CHURCH, SO HE HAS BUT ONE ORDINATION FOR ALL WHO ARE HIS MINISTERS. THE ONE CHURCH OF GOD INCLUDES THE SAINTLY CHRISTIANS OF ALL DENOMINATIONS, AND THE GOD-ORDAINED MINISTRY CONSISTS OF THOSE ONLY WHO HAVE RECEIVED THE DIVINE BENEDICTION--THE BEGETTING OF THE HOLY SPIRIT. JESUS IS THE HEAD, OR CHIEF, OF THIS CHURCH." (P. 5971, OCT. 15, 1916).

DEATH OF CHARLES T. RUSSELL:

"BROTHER RUSSELL LEFT BROOKLYN IN THE EVENING OF OCTOBER 16, TO FILL APPOINTMENTS IN THE WEST AND SOUTHWEST, BUT WAS OBLIGED TO START HOMEWARD BEFORE HIS SCHEDULED TIME, OWING TO ILL HEALTH. IT WAS ON A SANTA FE TRAIN AT PAMPA, TEX., THAT HE DIED." (P. 5988, NOV. 15, 1916).

BELIEF THAT THE CHURCH WAS IN THE FINAL OR LAODICEAN STAGE:

"THE MESSAGE TO THE LAODICEAN STAGE OF THE CHURCH PICTURES THE NOMINAL CHURCH OF TODAY AS OUR LORD SEES HER." YET THERE WAS ALSO THE RECOGNITION THAT "MANY TODAY HAVE THE SARDIS CHARACTERISTICS." (P. 5993, NOV. 15, 1916).

SABBATH BIBLE STUDY: "IN THOSE EARLY DAYS, 'DAWN CIRCLES' WERE HELD ON FRIDAY EVENINGS. THESE BIBLE STUDIES WERE SO NAMED BECAUSE VOLUMES OF MILLENNIAL DAWN WERE USED. . . . SUNDAY EVENING USUALLY WAS DEVOTED TO A BIBLE STUDY OR A DISCOURSE ON THE SCRIPTURES." FROM PAGE 44 OF 1975 YEARBOOK OF JEHOVAH'S WITNESSES. IN ANOTHER SOURCE THE HABIT OF SUNDAY SCHOOLS AMONG THE J.W.S IS ASSIGNED TO JUDGE RUTHERFORD

QUOTATIONS, MAINLY FROM PASTOR RUSSELL'S
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