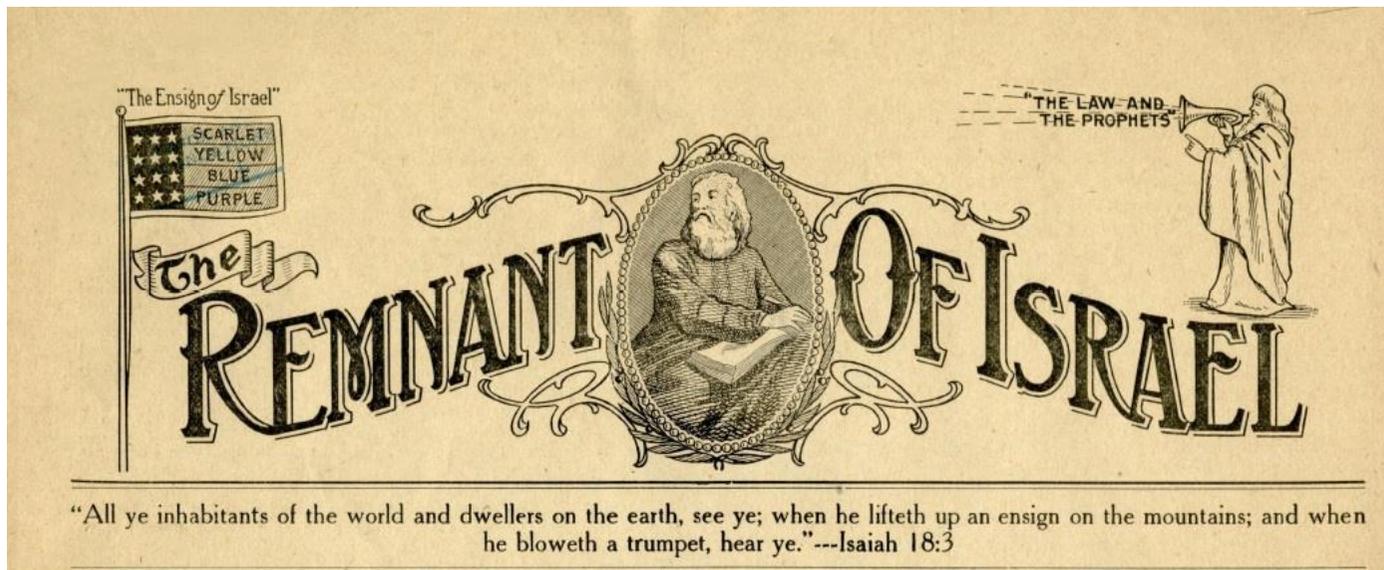


Significant Quotes from
The Remnant of Israel



Assembled by CM White
Version 1.1

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The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

Other articles in this series

- *GG Rupert. Man of God*
- *GG Rupert. A Significant Church of God Leader!*
- *Amazing Temple Symbolism found in Revelation chapter 3!*
- *Collection of Notes on Church of God Groups*
- *Herbert W Armstrong. Man of God Herman L Hoeh. Salute to a WCG Pioneer*
- *Historic Church of God Fundamentals of Belief. Tracking the Development of Core Doctrines*
- *Just what do you mean 'Laodicean Church'?*
- *Pioneers of the Worldwide Church of God*
- *Research Notes on the Eastern Churches*
- *Sabbatarian Groups: A scattered and little flock*
- *Seven Eras of Ancient Israel. Type of the Eras of the True Church?*
- *Seven Restorations of the Work*
- *Seventh Day Baptist Relationship to the Church of God*
- *The Independent Sabbatarian Groups (c1800-c1860)*
- *Worldwide Church of God Pioneer Timelines*

Introductory Remarks

Having read Greenberry Rupert's *Yellow Peril* and other materials in the early 1980s, I just had to chuckle at some of the ludicrous claims made concerning supposed similarities to Herbert W Armstrong's doctrines. There are a number of similarities, but not quite as extensive as some claim.

First of all, Mr Armstrong may well have read his materials due to a number of similarities, but his foundation was always the Bible and many major doctrines of the Church of God (seventh day). In fact, it was Andrew Nugent Dugger that enhanced the Church's doctrines prior to the split in 1933 and whose articles Mr Armstrong read.

Like Rupert, Herbert Armstrong believed that none of the Laws were abolished, believed in Feast Day observance, tithing, mortality of the soul, church eras and used terms such as 'true church' and 'the work.'

Mr Armstrong obviously read the works of Charles Taze Russell (founder of the Watchtower Society or Bible Students) who was well known in those days. In fact, so did Rupert who referred to Russell many times in *The Remnant of Israel* periodical.

However, I also know that Rupert did not subscribe to all of the Church of God (seventh day) doctrines:

- Born again – he believed in the traditional view of the doctrine, while many or most Church of God folk believed in both a spiritual birth at baptism and the new birth at the resurrection;
- Friday crucifixion/Sunday resurrection (although his successors adopted the Church of God view of a Wednesday Crucifixion not long after the passing of Rupert);
- the trinity (but so did a minority of Church of God people);
- he brought with him the SDA doctrine of the Millennium in heaven;
- in addition, his prophetic beliefs were not well established, but he did believe that America was Ephraim but seemingly rejected British-Israel traditions, though his successors adopted the doctrine after his death. He did, however, predict the rise of Japan and its war with America 30 or so years prior to it happening!
- although he was introduced to the concept by the Russellites that there is yet a future offer of salvation for all those not called in this life (ie the majority of mankind), he could not grasp the concept;
- he regarded his group as 'The Remnant of Israel' within the Church of God context and even referred to it with that name and also as 'Church of the Firstborn,' but it is unlikely it was registered with those names, if his group was registered at all.

We, of course, must not be harsh on our spiritual predecessors as people like Rupert and his Church of God contemporaries, were still learning truth and unlearning error.

Yet they were part of the school of spiritual leaders who were 'growing in grace and knowledge' and each had an important part in helping to restore parts of the truth (Dan 12:4), sewing the seeds for the rise of Herbert Armstrong. For that, we must be appreciative.

From the truths restored or enhanced by men such as Greenberry Rupert and Andrew Dugger, Herbert Armstrong sifted through, strengthened and advanced to a new level. This is not something we should be proud of, but thankful to God for.

Finally, it took many tedious hours to copy and paste key quotes from *The Remnant of Israel* into this document, followed by formatting. However, as the copying is from old documents scanned and transferred to PDFs, there are many typographical issues as you will see, which I hope to fix in due course. But the gist of what is being conveyed can easily be gauged when reading the quotes. Emphasis in bold, mine throughout the document.

Significant Quotes

Date	Quote
Jan 1919, p. 7	<p>SENATOR GORE OF OKLAHOMA</p> <p>United States Senator Gore said in one of his speeches, "I was born in Arkansas, but I could not help that." We are often impressed with the thought. I cannot help it, that I have devoted many years so earnestly to the study of the Bible. I cannot help what I have done in the writing of books. I cannot help it that I am interested in aiding of the cause of God to prepare a people to meet him at his coming. The man called of God, never sought the call. He was called as was Aaron. It is all like a dream to me. Day by day, for the last twenty years at least, has found me greatly in earnest to know the truth of God. and day by day as I find it there comes a desire to give it to others. Hence I have printed the same as best I could and as the way would open. I say, I cannot help it. Why? We reply, there has been a power that seemed beyond our control, which has urged it on day by day, and still to this 28th day of November, while the people are enjoying the national holiday of thanksgiving, I have been at my desk, writing that which seems to me of so much importance for the remnant people of God. I ask the question, who is to blame? As the Senator said, I cannot help it, and I will say, I have no desire to help it, for it is my meat to do his will that sent me. I must cry out, lest the stones cry out.</p>
April 1915, p. 4	<p>there is not a paper now printed th at teaches that every lesson taught by the law of Moses should be t aught today, but on t he contra ry every paper now in print teaches that that law was aboli shed and nai led to the cross and no longer of any benefi t to Christ ians.</p>
April, 1915, p. 6	<p>we have 6ommun shed books on th ese lines and believers have been developed whi ch need s<t1ch a paper fo r 6ommunicate on. We will state fu rther. It is not published to avenge any r eal or imagina ry wrong from any one. It will attend st ri ctly to the teaching of the word with all sincerity and gravity, leaving all personalities against per sons or denominati ons t o those who feel burd ened for th at kind o f labor.</p>
April 1915, p. 6	<p>Do not try to interpret prophecy by present appearances. The Bible alone is the guide.</p>
June 1915, p. 6	<p>K ote. the purpose of .teachers is to call your attention to the text book, and teach it to you, but if the scholar just sits wd listens to tl-e teacher and puts forth no effort of his own, how much of a scholar do they make? None at all. They must make that understanding imp~ rted to them their own. before any good has been accomplis'1ed. Now what shold the paper teach? vVe reply: it should teach but one truth and one idea (mind), and that is the mind of Chr ist. He is the author of the Bible. IV c are admonished to arm nnrselfes with the mind of Christ. Now if it is impossible to find the mind of Christ, and understand his teaching, then let us give up the study of the Bible entirely.</p>
July 1915, p. 3	<p>A BIT OF EXPERIENCE.</p> <p>Near forty years ago I was impressed, (called by. God) from the commercial world to preach the Gospel of Good Tidings to my fellow men. I had no training in that line, nothing but a burning desire to help my fellow men to see the Grace of God. Nothing else would ever have induced me to -undertake the task. My greatest fears were of meeting the college-made preacher, who preached in cities or towns. but ere long my mind changed. I found another kind to be far worse. It was the plowhandle preacher, who had depended on what he could learn from the Bible and on his knees. That was the one I should :lave dreaded. A battle with one of that kind gives us an experience to be remembered. Our knees would smite together as did Belshazzar's when he saw the hand writing on the wall. We learned that to let one of that kind get his plow handle grip on you, and the sword of the spirit in his :1and, not only your knees would weaken, but your teeth would rattle, and you would go a"Xay wondering if you had really met Paul, Peter, Jam es, or one of the old prophets. We learned that the factory-made man, knew rhetoric, gramm.i!_r, gestures, and elocution, but when he came to the Bible we had nothing to fear. Our mind to this clay is, to have your eyes open w:1en you meet the plowhandle preacher.</p>

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Date	Quote
July 1915, p. 4	The person who does not read the Bible. :ielp the needy, give that to the support of the Gospel which God ren11 ires. and offer his prayers to God. need not be surprised when it is said to him. "Thou art weighed in the balance and art found wanting." We get in this life muc:1 we live for, so in the life to come we are rewarded according to our works.
Aug 1915, p. 1	Many are teaching that all law given in the old Testament is abolished and many are teaching that just the la".- of Moses written in the book was abolished. Both use the very texts that have no reference whatever to prove their position that have no reference to any law God ever gave, but like the one just used in Collossians they apply to the heathen onlinances. It is gross ignorance which is lamentable. But tradition has handed this down till their eyes are so lilindecl that it has become difficult to see what is really truth.
Aug 1915, p. 3	The cause of all this, and the power she [ie Ellen G White] held over her followers was, that in early life when but a young girl. as she became connected with the advent movement started by vWilliam Miller. Which afterward was furtl1er developed by the Seventh Day Adventists, she passed through an experience in the critical turn of the starting of the new denomination, that both fixed on her mind and also her immediate friends that she had visions from the Lord, and in those visions the supposed future of that people and a correct interpretation of the Bible was given.
Oct 1915, p. 4	examinati on of certain st1bj ects in which the readers of this paper are in terestecl. 'vVe wish to say that in doing so we wish it clearly nnderstood that 1;othing personal or unkind t o any One will be s;i id. And fnrth er we 1\ ish it un derstood clea rly that it is not to antagoni ze any sect or in c; iviclua l .th at we do it, and above all. we wish" it under stuod clearly that our motive is pa rely tO help a ny one who wishb trnth in preference to er ro1. In fa ct we have r e frai ned in this paper from taking up any thing whereby any one could have any excuse for finding fault with th e exi stence of this paper.
Oct 1915, p. 8	When the Lord brings the heathen powers against apostate Christendom <i>victory follows the /uathen</i> , and they lay the land desolate, and the people, <i>slay old and young, the wives are ravished</i> , and every punishment that can be inflicted, but when they come against the Remnant <i>the whole matter is reversed. The Remnant are protected</i> and there is but a sixth part of the heathen left, as described in Ezekiel 39th chapter. The sword is turned and they fight among themselves. Horses are frightened and men become insane and blind: Zachariah ·14th chapter. Thus it is beyond all question that Armageddon is a separate and distinct battle from all others.
Nov 1915, p.5, 6	<p>MORRISON'S BOOK</p> <p>Elder J. H. Morrison of the Seventh Day Adventist pursu:cision, living at College View, Neb., has written a book, entitled, "A Straight Talk to Old Brethren." This book is now being largely circulated by his people as an overthrow of the teaching of Elders Jones and Rupert.</p> <p>As this book was r ecently publicly advertised at a c<.mp meeting which I attended, I deem it but just that I give it a passing notice. Space will not allow anything extended in our comments. We have known and read the book some time ago and deemed it not of sufficient interest to notice, but as it is so largely advertised we will say just u few words why we have not noticed it ere this.</p> <p>...</p> <p>In conclusion we add that we are not afraid -Of being rebels, Cora D<..rthan or A bi ram. Neither Philetus nor Himenas, because we Clo not regard the authority of the Seventh Day Ac1venti~t leaders as if they stood in the place of Moses or Goel to us. And 1f they had the modesty they should have they would be far from advertising a book . of such boastful claims.</p>
Nov 1915, p.8 (advertisement)	<p>THE BIBLE ADVOCATE</p> <p>Stanberry, Missouri</p> <p>ANDREW N. DUGGER, Editor</p> <p>J. H Vandever, S. S. Davison, A. F. Dugger, Contributing Editors</p> <p>Issued Weekly by the GENERAL CONFERENCE OF THE CHURCH OF GOD, STANBERRY, MO.</p>

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	\$1.00 per year to new subscribers. Single copy Sc. To Foreign countries 50 cents per year extra for postage. On trial three months 20 cents. Publishers of books and tracts, send for catalogue.
Dec 1915, p.1	Then follows the millennium of 1000 years, the antitype of the Sabbath year in the laws of Moses, and the Sabbath of the weekly cycle of creation, during which time the earth will be desolate without an inhabitant : Isaiah 24th chapter; Jeremiah 4th chapter, and Revelation 20th chapter. When the millennium ends the second resurrection will take place: Rev. 20 th chapter.
Jan 1916, p.5	As before stated, Mr. Charles Russell has also made a mistake on that period of 2,520 years as ending in 1914. The real facts are, there is no such a period in the Bible at all. Their reasoning on Levit, 26th chapter, gave them a supposed basis to make such a period. The same is true of the jubilee period of 2,450 years. It is speculation. The Adventists later on saw this. ... The 2,520 years which was the most prominent used by Miller and his associates was drawn from Leviticus, twenty-sixth chapter, and based on the "seven times" there mentioned that God would punish Israel for: their• disobedience. They said that was prophetic "time and meant 2,520 years. which began as before stated, 677 B. C. and ended in 1843. This- proved to be such a failure the old chart used at that time is not now in · 4se, neither do the Adventists use the prophecy at all. And as st:}tea, Russell of the Millenial Dawn people, also made a failure on that supposed prophecy. Our attention was called to this point years ago but we could not see anything definite upon which to base a position and we are still of the same opinion.
Feb 1916, p.2	The publication has a chart 'The Laws of God.'
Feb 1916, p.4 (newspaper quote)	"We like to claim Russia as an Asiatic outpost. So, if wishes we have in the present conflict, they are for the success of the Russian arms. It will be the vanguard of Asian aggression. "We are glad of th is war. It will weaken Europe in treasure and blood. It will kill the flower of their fighting men. It will reduce their birth ra te. Europe will not get over the effects of this conflict in fifty years. Asia will be strong and ready in less than fifty yea rs. The Europeans have taught us with the sword. Presently we will teach tliem with the sword." It is doubtful if Mr. Abdullah's fierceness pervades all Asia or if all Asia. will ever be able to unite on anything. However, nothing is more certain than that on> this side of the world we understand little about the feelings and aspirations of Asia. Heaven alone knows what future fo r Europe this war is making. -Daily News, Tuesday, Dec. 2 1, 1915.
Feb 1916, p.6	In every well regulated government there are pure food laws and san:tary regulations. So with the government of Israel. ·Let the reader read this code on the Chart and <i>see how it hangs on the ten commandments</i> . First the leper was not permitted to transmit his disease to others. The disease was deadly in its effect and should he carelessly do so. he could only be guilty of murder and the ten commandments said, "thou shalt not kill." Thus it is easily seen that the sanitary law in all its phases <i>hangs on the ten commandments</i> . The dietetic law the same. If unclean food were permitted to be eaten, it produced disease and that disease was transmitted to lhe offspring and so became <i>a violation of the ten commandments</i> . The dietetic laws are recorded in Lev. 11 and Deut. 14. They should be studied and practiced by every lover of health and purity.
Feb 1916, p.8	Moses taught it by taking the seven days of creation to represent seven thousand years. He taught it by giving a law that every seventh year the land hould rest thus teaching that the seventh thousand year would be the millennium of the world when the Janel would lay waste. He taught the redemption of man in the first resurrecton at the encl of the sixth thousand year by setting every slave free at the encl of six year's, but if God's children will love their master he marked them and they will serve him forever. He also taught it by releasing all debts every sixth year and calling them paid. He tc;tught the final restoration to the home of the saved ·by the jubilee period.
Feb 1916, p.4	Evangelist A. F. Ballenger, and Brother E. P. Dexter, of Battle Creek, Michigan, met and publicly discussed their differences regarding the application of the seven heads on the beast of Revelation r7. Their meeting was for the purpose of learning the truth and was conducted in a christian spirit as all discussions should be. Brother Ballenger has made this chapter a careful study for several years. Brother E. P . Dexter has been a reader· of the Bible Advocate for a good many years and is also a Sabbath keeper and a prophetic student of reputation, but after seeing the clearness of Brother Ballenger's

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Date	Quote
	explanation, he acknowledged in a meek and christian spirit that he had the truth. Let us all with a continued spirit of meekness and liberty continue our investigation of these precious truths, growing in knowledge and understanding of the divine word, for the truth will. make us free and point us to the narrow way leading to the Kingdom of God.
April & May 1916, p.2	In looking over the book of Hebrews I find nothing that .speaks of any change to take place [ie abolition of the Law] at the crucifixion ... Acts 20: 16 ... shows that Paul <i>still observed the feasts</i> . Years after the crucifixion.
April & May 1916, p.4	Shall the paper stay? ... Brother Rupert is getting too aged to go out and preach the gospel from place to place as he has done. It would prove to be too much for his physical strength, so let us subscribers get busy and send him enough subscriptions to keep him busy with his pen. He then can continue to warn the people and admonish them. He can still expose false teachers and their doctrines.
April & May 1916, p.5	SPECIAL MEETING. The readers of the Remnant are scattered from Maine to California and from Michigan to Florida. We would surely be glad to meet each other and have a testimonial meeting in the Lord.
April & May 1916, p.6	How clear it is that circumcision alone does not bring salvation but faith when received will bring obedience and circumcision. Peter says baptism is not the putting away of the filth of the flesh but the answer to a good conscience when man repents of sin by faith accepts Christ as his Savior he then has a good conscience, and the next step is the answer to that conscience which is baptism. But the Jews get the cart before the horse by trusting in circumcision ... Paul is <i>not arguing against circumcision, but against thinking we can and must do something in order to be saved</i> . The only way to become uncircumcized would be to _ deny it as a part of the work of God. Therefore, the text teaches its obligation rather than to do away with it. He says : " <i>Circumcision is nothing nor uncircumcision is nothing but the keeping of the commandments of God.</i> "
April & May 1916, p.6	A new creature and the keeping of the commandments of God are one and the same for no one can do them unless he is born again and made a new creature.
March 1917, p.4	Report of Labor ... Last month we held a discussion in Oklahoma City with one Elder C. P. Whitaker from south west of Ft. Worth, Texas. He has held forty debates. He represented the Russel movement ... At his coming the dead righteous will be resurrected and the living wicked will be destroyed by the brightness of his coming and then the earth would be desolate during the one thousand years to follow. Affirmed by Rupert , denied by Whitaker ... The meetings were attended we judge by from three to five hundred. Each session was listened to with the best of interest. All expressing a disappointment . in it not continuing. The best of kind feeling was enjoyed by all. The speakers binding themselves not to engage in personalities, slang or funmaking.
April 1917, p.2	Salvation can come in no sense till after the individual dies and goes to the grave, but prior to death he can lay hold of the promise by faith and be saved by that faith.
April 1917, p.4	Ephraim, are carried down and applied to the people of God to the end of the world. 'The twelve tribes are also carried down. See Revelation seventh chapter.
April 1917, p.8	God has allotted the world six thousand years in which to complete the work of Christ prior to his coming, and also that we state that in 1918 the close of probation will take place. Now we again say according to the best light we now have that is a truth . but whether it is or not one thing is certain there is a time set and that time is revealed in the Scriptures. We may have made a mistake in our reckoning. we do not claim infallibility and should . we make a mistake it will be no more than many others have done, and should we make a mistake the truth still remains that a time is set for the work of ~race to end
May 1917, p.1	It is not difficult to see that the above scriptures are speaking of the church of God, the house wisdom hath built. The table prepared with food of beasts, bread and wine,

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Date	Quote
May 1917, p.2	Every one who keeps the seventh day Sabbath of the weekly cycle should realize it is a lesson not only to .teach that in six days God creq.ted the world and rested the seventh but also they should remember there remains as stated by Paul a final rest to the people of God when they shall reign with Christ a thousand year~ and further, no one can expect to reign with him who will not love him enough to observt the true Sabbath
	Like the land lying waste each seventh year the earth will lie waste during the millennium. Not t illed. J er. 4;
May 1917, p.2	The circumcision of the male child on the eight clay as a token of the final inheritance of the new earth involved this same truth, which will meet its anti-type the eighth thousandth year
May 1917, p.6	The immortality of the soul, The conscious state of the dead, and kindred teaching leads to error of every kind and should be given up by all who wish to know the truth.
May 1917, p.7	We have no example to carry out war unless it be self defence from those who are desirous of taking our property, lives and possesihg our territory and breaking up our nation and such like. It would seem that in all such cases it would be clear to stand on the defensive. Even then if it could be made clear that our moral condition ... God says the murderer shall surely be put to death. The officer who takes the life of the murderer is not in any way guilty
June 1917, p.2-3	Article on "CHARLES T. RUSSELL OF MELLENIAL DAWN FAME AND HIS EACHING AND CHRONOLOGY EXAMINED." In it he explains Russell's position: Mr. Russell also teaches that at the end of the six thousand years all the righteous dead was then resurrected. He also teaches that all who died were unconscious in' death, but since that time those who die of "the special class," the Bride class do not become unconscious at death but they are translated like Elijah and are now with Christ. · The above we hold to be an honest representatjon of the teaching of Mr. Russell's books on the points mentioned. We might further state that during the thousand years Satan is to be bound. The wicked dead are to be gradually resurrected, and given an opportunity to gain a true knowledge of God and given an opportunity to be saved. "The Bride class" are then to work especia~ly :vith Christ to influence them to every thing that is nght, as stated by Mr. Russell ·in our hearing "t.hey on seeing any one inclined to do any thing wrong will take them by the arm and show them the right way." The above is sufficient to cover the main foundation of the teaching of Mr. Russell and his followers. With all respect to both he and his followers we examine these foundation principles of the teaching" Rupert then attempts to refute Russell and adds "The Jew will not go to Jerusalem in fulfillment of prophecy at all."
July 1917, p.1	What is the Cause of War? We answer, the cause of all strife and diffoulties is the selfishness of man. Sometimes the wrong is on one side, oftener on both sides. · When selfishness comes in, righteousness and true judgment go out. Never can peace reign while the carnal mind, or selfishness, is the ruling element in the hearts of men. (Rom. 8 :6). Any effort to bring about peace, which does not remove the carnal mind from individuals, will ever prove a failure. (Isa. 57 :20, 21).
July 1917, p.2	The reform schools are filled with unsubjected children and youth. The liquor traffic licensed by law; the white slave trade in all its defilement and defamation; the divorce evil and infidelity in the home; unrighteous taxation;; the extravagances of the rich in dress and feastings; the oppression through · monopolies and trusts ; the oppression of the poor by the rich; jealousies of the poor against the rich; racial and political prejudices; gambling, fraud and dishonesty; with much ungodliness practiced by those who profess Christiamty, will never produce peace. All these speak to us daily in thunder tones saying we are far from the kind of peace advocated by the Master.
August 1917, p.6-7	We saw this as much as eighteen years ago from the scripture alone [<i>ie 1899</i>]. Even before we ever heard of the term Yellow Peril. It was first published by us in the Inspired ~istory of the Nations in A. D. 1903. [<i>on page 7 he warns of the rise of Japan</i>]
Sept 1917, p.6	As a rule we do not admit articles written by those who we are satisfied are teaching error owing to the scarcity of space that should be filled up with truth and things now demanded to be taught which others do not teach.

Date	Quote
	<p>The above fairly short and pointed article which covers the whole theme of Mr. Russell's teaching on the plan of the ages, by Mr. Russell. It represents in every way a gentlemanly and intelligent position of that faith. So we therefore diverge from our rule that all may see that it is not fear that causes us to reserve our space for what we believe to be more essential.</p> <p>We will call some attention to the article. First, there is one theme in all those writings regardless of who writes namely, a repetition of Mr. Russell's sayings and positions and that is a second probation after death during the millennium in which all will be resurrected and brought to a knowledge of the truth and given an opportunity under most favorable circumstances to be saved. This will be when Satan will be bound Christ will then reign in the midst of the people. [Rupert seemed not to see that most of mankind are not called in this life and are yet to be offered salvation in a resurrection]</p> <p>And last his bride class which have been made up since he was here, and especially since 1872 when the six thousand years were up for his advent to take place.</p>
Oct 1917, p.1	<p>Fifty one years ago at the age of eighteen year 3, reared in the forests of western Ohio by a devoted mother of the Quaker faith, I became interested in religion, and as a result of a revival meeting held by the Methodists, in the old log church, I was converted and united with that people. Four years later I attended Bible lectures held in our schoolhouse by Elder I. D Vanhorn of the Adventist Faith. These lectures on the book of Daniel and other portions of the Bible greatly interested me and gave me a new view of the Bible which created in me a desire to know more of the Scriptures. ... My clothing was not of ministerial cut, having no long cut coat or double breasted tunic ~ Albert But as the privilege was given me to improve, the long coat came and all the dignity of a full fledged Minister. I presume I was quite apt for one year later I was ordained to the ministry and placed on the pay roll with full authority having my credentials in my pocket ready to prove to any one I was a real preacher.</p>
Oct 1917, p.7	<p>An article appeared "The True Church of God" by JF Kingsley</p>
Dec 1917, p.1	<p>These converts as they met for worship in various places are spoken of in the Scriptures as Churches of God, The Church of God, The Church at Antioch The Church at Corinth, The Church at Thessalonica' The Church in a certain house, The Church at Phillippi and so on. The reader will see in contrast to the subjects they believed</p>
Dec 1917, p4	<p>He refers to Pastor Russell and also to the Mormons as having false ideas</p>
Dec 1917, p.5	<p>WILLIAM MILLER AND HIS THEOLOGY.</p> <p>William Miller began his work as a lecturer on Bible doctrine in 1833. In the brief period of ten years he became widely known in Bible circles. He was an ardent believer in the coming of Christ and the end of the world, which he believed would take place in the year 1843. Afterwards, to take place in 1844. It is but due credit to his work that we say that every teaching pertaining to the end of the world since that time grew directly or indirectly out of his teaching, whether it be the First Day Adventist in all their subdivisions or the Seventh Day Adventist and their subdivisions or Pastor Russell and his followers. All had their origin in and from Mr. Miller's teaching on prophecy.. We therefore, as Bible students (we say we as one of the number) ought to be willing to study and become well acquainted with the positions of the father of the movement.</p>
Jan 1918, p.6	<p>ATONEMENT.</p> <p>A few thoughts on the above subject may be of profit to the readers. First, Webster says it is "to satisfy," "to reconcile when variance exists." The word as used to satisfy a demand is used in Exodus 30: as taking the atonement money demanded by the Lord of all Israel for the keeping up of the sanctuary service. So much from each one was required. This performed, satisfied the demands of the law. For an atonement for sin, the law demands the life of all its transgressors. Christ was accepted as a propitiation for the sins of the whole world. Hence His death made atonement for the demands of the law till all men would have a chance through the Gospel to accept life through the Gospel and be saved. Again, when a transgressor of the commandment under civil law which forbids murder. The law demands his life for the crime, so when placed on the gallows or in the electric chair and dies he has met the demands of the law and atoned for the crime. By these uses of the term and its various meanings when considered we can better understand the truth. ...</p>

Significant Quotes from The Remnant of Israel

Date	Quote
	<p>...in some minds how the scape goat can take a part in the atonement if he was a type of Satan. We will answer. The law does not only demand the life of the transgressor but of all who were found in the conspiracy. Satan is the great rebel against God, and no one will deny that he is not the cause of all rebellion against God. Hence, it plainly states that in the final atonement the sins of Israel are confessed on the head of the live goat and he hears them away into the wilderness, a place not inhabited. To say that Christ is in any way the scape goat is not in harmony with the use of that term. All are aware the term is ever applied to the one who has been either the leader of a crime or one who the leader of the crime has made a scape goat, to do the act upon whom the blame may be laid. So in the final atonement every reason shows the live instrument in which the sins are confessed is a type of Satan.</p>
Feb 1918, p.4	<p>In 1902 we published our first pamphlet. Since that time many have been added to the list. During this period of time we have developed charts and maps which if placed together would make seventy-five feet in length and six feet wide.</p>
Feb 1918, p.8	<p>The secret of war is, sin gets us into war, and we are punished for our sins by war. So sin is the first step to consider. Are we today in shape to enter the world's war?</p>
March 1918, p1	<p>THE PHARISEES WERE UNITARIANS. The question of Unitarianism is an old question. With it is also the question of the pre-existence of Christ. These were questions which troubled the early church. As a result of the discussion the church was divided into the Eastern or Greek Church and the Western or Latin Church. The Greek held to the unitarian while the western church held to the trinitarian view. The claim of the unitarian is that there is but one God, and the Son and Holy Ghost are in him. The trinitarian holds to a separate existence of the three, but they are one in action. Thus the unitarian is one in three, the trinitarian is three in one. It reminds us some of the political question of one to sixteen, so commonly talked a few years ago, while so few understood the phrase. So now with the Trinitarian and Unitarian doctrine. It is often difficult to tell one from the other. It is shown in the conversation of Christ and the Pharisees that the latter were of unitarian faith. Christ asked the scribes, "How say the scribes that Christ is the son of David. For David himself said by the Holy Ghost, the Lord said to my Lord sit thou on my right hand till I make thine enemies thy foot-stool. David therefore himself calleth him Lord and whence then is he his son"? To this they could not answer. Mark 12 :35-37. The Unitarian holds that Christ was the literal son of David, and was not a begetting of the Holy Ghost as recorded. They claim that record was introduced during the apostasy to sustain the Trinitarian doctrine. Hence we see the scribes taught the same as the Unitarian of today, that Christ was the literal descendant of David and was the real son of Joseph. The Unitarian now says Christ became the Son of God at his baptism. But Christ met the argument square, and put a question to the Pharisees and Scribes which they could not answer. Now if we have those who are wiser than the scribes, who can answer Christ, now let them do so. If they do it will prove at once they know more than the scribes for they could not answer the question, how Christ could be both the Lord and son of David at the same time. This leads us to the teaching of the scriptures on the pre-existence of Christ. Did he pre-exist as taught in the Bible or did he not? John speaks of Christ as one who existed in the beginning as follows: "In the beginning was the Word, and the Word was with God, and the Word was God. "The same was in the beginning with God...</p>
March 1918, p2	<p>Thus we conclude the story of the begetting by the Holy Ghost of Christ is a true one, and we hold the doctrine of the Trinitarian to be also true that the Father, the Son, and the Holy Ghost are three separate and distinct beings in the God-head.</p>
March 1918, p5	<p>The true Remnant are truly learners and are bound by no creed or organization which will hinder their progress in spiritual things.</p>
May 1918	<p>This edition had articles on the classification of animals and fowls, mortality of humans, Lazarus and the rich man</p>
June 1918, p.6	<p>In order to have our names recorded as a member we must be made a new creature by being born again.</p>
July 1918, p.3	<p>THE PASSOVER AND UNLEAVENED BREAD. "And in the fourteenth day of the first month is the Passover of the Lord ... The fourteenth day of the first month Abib was the Lord's passover;</p>

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Date	Quote
July 1918, p.7	In the feast of weeks following the resurrection of Christ they were to count fifty literal days or seven weeks and the fiftieth day from the waving of the sheaf of the first ripe fruit, brought them to the pentecost. The grain is used to teach the resurrection. First, the wave sheaf, the resurrection of Christ. Second. the full crop, the final resurrection at the last day. Read 1 st Cor. 115 ... This feast points to the coming of Christ and the resurrection of the saints of God.
Feb 1919, p4	He calls his outreach "the work"
Jan 1919, p.8	Correspondence Two religious persons come into my home, one <i>The Remnant of Israel</i> , the other, <i>The Signs of the Times</i> . The above or Remnant is pure gold compared to the Signs, 1 st every paper of the Remnant has something new, Bible knowledge is to be increased in the last days, but the S. D. A. papers are the same as 20 years ago. I dug up some out of my cellar and compared them.
March 1919, p.1	We quoted before that Israel doth testify to his face. Even Roman Catholicism has testified to the face of Protestantism that Sunday was not divinely appointed in the law, but was an institution of the Catholic Church. Protestantism has heard many times over that the various feast days such as Christmas, Easter Sunday, Good Friday, and so on, are all of heathen origin, but in the place of them turning to their God, they hunt every text which they think can construct to oppose the truth.
April 1919, p.1	The Name of the True Church. It is called "the Church of the Firstborn." It is called "The Church." It is called "the Church of God," and so on. In its divided congregational localities, these are called the churches, whether it is in a house or synaogue, as they meet for service.
April 1919, p.7	Letter: Elder D: M. Canright has endeavored to show vs we were wrong, but his statements were so contradictory we did not think it would hurt us very much, and I hardly think it has. Elder A. T. Jones has also fixed his heavy guns at the S. D. - citin: i.l, but no g-rent dama"- "e has been the result.
June 1919, p.1-2	Article on "Christ and the Passover" Thus, the fourteenth day of April, 1919, is the same day as the fourteenth day of Abib in the Jewish calendar. Note. It was to be observed on the fourteenth day of the month. The day of the week is changable each year, but not so with the month. (p.2)
June 1919, p.5	He calls his group "the Church of God"
Sept 1919, p.2	"Protestant America is the land of Ephraim"
Oct 1919, p.8	We are glad for everything from any person that teaches the truth for this time. All we want is truth. We hold no corner, neither jealousy. The world is wide. The Remnant is scattered in all places. We feel as the Lord's servant said, "Would to God they were all prophets." We do stand against error or at least what is our best judgment to be error wherever we find it. We shall try to be equally broad and bid God's speed to all in every way we can who teach the truth in such a way and manner as they feel called of God to do it. We realize there are different gifts. These should be used with perfect freedom but there are not different teachings. There is but one truth and one faith, and all should teach that one doctrine but in the way God may lead their mind as the best to help the people. Let other publications on various subjects come out. Let all use some gift in some way.
Dec 1919, p.3	The Pharisees were right on the Sabbath and the state of the dead but that was not sufficient. The fact that a man keeps the Sabbath (while that is true and right), that will go no distance in saving him if he will not receive the light God has for him.
Dec 1919, p.3	Nothing in Christ's work ever discourages us, for we have full faith in God's word. It may not come just at the time we expect it.
Dec 1919, p.4	The teaching of this message has of late been sent to Paris and London ... I have never mailed to a foreign country any reading matter except such books as has been ordered. Now the year 1920 a special effort will be made to reach those in other nations with the truth we are teaching.
Dec 1919, p.5	Oh that God would raise up true shepherds to feed the sheep that are now ready to perish. How can we stand longer and be idle in the Lord's vineyard?

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Date	Quote
Jan 1920, p.2	... of the church from his day forward till Christ comes, the same rule was followed, thus dividing the time into seven periods from the first to the second advent of Christ. So any, one holding the seven churches as to be prophetic they must hold the candlesticks to be prophetic, for one is the same as the other. The church is the light of the world and through the true people of God the light must come.
Jan 1920, p.3	The church of Smyrna had those in it during this period of history who still loved the - truth. They had those among them who said they · were Jews (real Christians), but were not. Satan had also established his synagogue in the midst of the church.
Jan 1920, pp6-7	Philadelphia means brotherly love. It says of this church, they have a little strength and have kept the word of his patience. Verse nine shows there is a great apostacy during the history of the Philadelphia church. Yet there are some few in that age that have kept his word. Many synagogues of Satan have been erected under the name of Christianity, but they are not Christian, they are Babylon; full of every foul and unclean bird of prey. They say they are Jews (Christians) but are liars. How truly all this history is fulfilled before the eyes of those who can see, having eyes anointed to 'discern truth. The day is not far distant when they must acknowledge that God has loved those who are true to him and are real true · Jews. He promises to keep such in the hour of temptation which will try all the world. The door or truth is now opened and no man can shut it ... that ~he Children of God know he is coming quickly. He says those who are faithful will be made a pillar in the temple of God. Pillars are what holds up the structure. So faithful work now will be rewarded then.
Feb 1920, p.7	While the apostasy of Roman Catholicism has done her work of death and destruction, she has not escaped the judgments of God, and the greatest judgments of all still a wait her in the near future.
Feb 1920, p.7	To the church that lived in the second and third centuries the Lord said, "Hold fast until death," but to the church of Thyatira He says, "Hold fast till I come;" "and I will give him the morning star," and he shall rule the nations "with a rod of iron; as the vessels of a potter shall they be broken to shivers." Whether there will be a people living in the closing days of this church that will continue to live until the ·Lord comes, the reader must judge. One thing· certain, the coming of Christ is now introduced, and to each church following substantially the same admonition 7is given: "Hold fast till I come." To the Philadelphian church the Lord says, ~"Behold, I come quickly;" unto the Laodiceans, "Behold, I stand at the door, and knock;" [this implies that the final 3 eras would be extant at Christ's return]
March-April 1920, p.7	Note: Babylon is composed of the various organizations of Christendom ... He sits in the temple of. God, showing himself to be God." His daughter is the Mother of Babylon, his grand dau?'hters are the daughters as now organized throughout Christendom.
Oct-Nov 1920	In this edition appeared an article "Are we in the True Church?"
Dec 1920, p.1	In this edition appeared an article "The Feast of Weeks"
Dec 1920, pp6-7	Q.-How, when and by whom was the Sabbath introduced? A-"The Sabbath was first introduced to the attention of the Adventist people at Washington, N. H . A faithful Seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the Adventist People, she in turn instructed them in the commandments of God, and as early as 1844 nearly the entire church in that place, consisting of about forty members, became observers of the Sabbath of the Lord. The oldest body of Sabbathkeepers among Seventh-Day Adventists Is therefore at Washington, N. H. (page 506, History of the Sabbath, by Eld. J. N. Andrews, Review & Herald Publishing Co., Washington, D. C.) Q - Is Eld. Andrews the only witness to the above? A - No. Eld. J. N. Loughborough in his "Great Second Advent Movement," published by the Review & Herald, days, at page· 249: ""During the 'midnight cry,' in 1844, the Lord began to lead the minds of his people to the keeping of the seventhday Sabbath. This doctrine, among Adventists", arose on this wise: Mrs. Rachel Preston, a Seventh-day Baptist, moved to Washington, N. H., where there was a church of Adventists. She

Date	Quote
	<p>accepted the advent doctrine. and that church, composed of about forty members, through her missionary labors, accepted the Sabbath of the fourth commandment."</p> <p>Q - Did this make an impression upon the Advent body?</p> <p>A - Yes. According to "The Midnight Cry," of Sept. 5 1844, many persons Were exercised over it. This was before the great disappointment.</p> <p>Q.- -When did Joseph Bates accept the Sabbath?</p> <p>A.- -When on a visit to the Washington N. H. Church in 1845. (Eld. Loughborough's book, p. 250.)</p> <p>Q.-What was the result of his presenting this subject to Sister White</p> <p>A. "In 1846, on a visit to New' Bedford, Mass., I became acquainted with Bro. Joseph· Bates. He was keeping the Sabbath and urged its importance. I did not feel its importance, and thought that Brother Bates erred in dwelling upon the fourth commandment more than the other nine." (Spiritual Gifts, Vol. I 1, page 82.)</p>
May 1920, p.12	Obituary to Mrs Rupert
May 1921, p.4	A Japanese commission recently arrived in Germany to study the German side of war aviation. In a short time, all Europe's basic knowledge of air warfare will have been appropriated by the Japanese and Japan will become one of the foremost aerial-powers. It behooves the U. S. to keep this new development of martial skill in the orient under close observation. America cannot afford to be unpr-epared in the air.
Sept 1921, p.8	<p>THE INSPIRED BIBLICAL ECCLESIASTICAL AND SECULAR HISTORY OF THE WORLD.</p> <p>By G. G. Rupert.</p> <p>The result of forty-four years a student of the Bible, and twenty-five years especially devoted to the development of the following volumes [ie since 1896]. This library of information is included in six volumes, a total of twenty-five hundred pages.</p>
Nov 1921, p.3	Heresy is a teach ing that is untrue and not according to the truth of God. Now t he Lord says that such teaching is damnable ... It is satan's business to sow lies broadcast and teach things not true. Thus ·true fellowship and true faith in God is destroyed ... not eat their flesh or touch their carcass." Well says the professor I don't see why I can't eat it and hence pays no attention to what God says. What must God think of such a person?
Dec 1921, pp.1-2	<p>"Has God Given a Distinctive Name to His Church?</p> <p>" 'But,' asks one, 'What shall we do in this matter ?' The only source of information that can in any way assist t he real child of God in this matter is the Bible, and the Bible says:</p> <p>" 'And t he disciples were called Christians first at Antioch.' -Acts 11 :26 ...</p> <p>Hence in New York City and elsewhere we call ourselves Christians because that is just what we are and ever hope to be. Our churches are known by that name. You may say that to take that name ·Will associate us with a church (The Disciples, or Campbellites) who have already taken that name and have had it for many years. This makes but little difference to us. No person can patentright or copyright that name. It is God's name for his church. Our New York City church and others are known as "The People's Christian Church" and our paper is the "People's Christian Bulletin"; and of that name we can only say that we are happy</p>
January 1922, pp.3-4	This feast lasted seven full days from the even or beginning of the fourteenth to the even or beginning (1f the twenty-first-seven days. The fourteenth was the nassover. The fifteenth was the feast of unleavened bread. The sixteenth was the wave sheaf (if the harvest was ripe and the first fruits were matured.) See Leviticus 23 :5-12. Note this point well. Then it will be seen dearlywhy the passover is mentioned in the new testament as the feast of the unleavened bread. Because it came first in the order of the seven days . . This alone proves very clear that Christ was resurrected the third day from His crucifixion. Read over carefully what the objector says, then you will see clearly his muddle in having the passover on the fifteenth. The next criticism is

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Date	Quote
	that I was wrong when I said that Christ was buried on the Sabbath ... Some may forsake us because 'we do not fall in with this gross error. We can't help that,
January 1922, p.5	<p>A Sense of a Great Loss</p> <p>One of the common things in all religious denominations is the fact that they realize they are not as they once were. I have recently read articles in the Messiahs Advocate, a paper published by the Christian Adventist denomination, wherein they set forth the fact that owing to a loss of the old-time spirit their membership was losing instead of gaining.</p> <p>I have read some excellent articles in that paper and I am glad to say the spirit of the paper is strong in advocating certain fundamental points of faith, such as the personal appearing of the Lord, and the mortality of man, and so on, as peculiar to Adventist people. But these articles on the decline of membership and loss of the old time zeal figure much as to the cause of present conditions.</p> <p>One writes that the cause is, there is not preaching enough on those fundamental truths that made them a people ...</p> <p>Now I ask what is the cause of every denomination's decline in piety and zeal in their history? Why does each and every one meet the same experience some time in their history? ...</p> <p>The one cause of this experience which all these churches pass through is they have rejected further light God had for them. The prophet says.</p> <p>"because thou has rejected knowledge I will also reject thee."</p> <p>That is the cause</p>
January 1922, p.7	<p>When God created man he put him on probation as he had done with the angels. After a short period man sinned and became amenable to judgment, but with attenuating circumstances, for he did not sin in the same way as the angels, and God gave man a second probation—a trial of mercy, which was not extended to the angels. We know that this second trial of the human race will terminate at the day of judgment so that man will be judged at the time fixed originally for the judgment of the angels.</p>
March 1922, p.4	<p>Permit me to mention some of these themes which we hold do not belong to the system of truth taught in the bible. Here is one: The "Rapture movement," so called, wherein Christ in his second advent, will come and spirit away his saints, in a manner that no one will know when or where they have gone.</p> <p>Two will be sleeping in a bed. In the morning one is missing. No one knows where. Of course this is all sustained, as they suppose, by scripture. Another is, "Probation after death, and a reign of Christ on earth during the millennial age, when Satan will be bound and people have a far better chance to be saved than they have now."</p> <p>...</p> <p>Another is, "The lost ten tribes," as they call it now, to be found among the Gentiles. They call that "gentileising." Hence the white race now, all sprang from Jeremiah's niece, who, in the fairy tale, married a prince of Ireland. Of course scripture is resorted to, to prove it. [ie he did not accept much of the British-Israel doctrine]</p> <p>Another the present so called "gift of tongues." The "Baptism of the Holy Ghost," the "second blessing," "holiness," and so on. All supposedly sustained by scripture. Another is "once in grace, always in grace."</p>
April 1922, pp2-3	<p>THE SEVEN THOUSAND YEARS AND THE EARTH'S DESOLATION</p> <p>... We are glad the S. D. A. people are correct on the millennium. We only wish they were correct on other things. I propose to hold every truth they hold and discard their errors whether they do or not, I wish all would do.</p>
April 1922, p.5	<p>We clip the following from the correspondence of the Associated Press, which follows:</p> <p>"New York, March 1.—A federal commonwealth of nations is rapidly replacing the British empire.</p>

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Date	Quote
	<p>The announcement that freedom is to be given to Egypt following so closely the Irish Free State, the British government is trying out a policy of modernizing the empire by means of self determination.</p> <p>India now remains the only part of greater Britain held by the old principles of imperial rule. Plans are now being considered for extending complete domestic autonomy to India. When that is accomplished the British f:mpire will have undergone an entire change of form as a result of the war; This historic metamorphosis taking place before the eyes of the world began when the British colonies were admitted to the Paris peace conference on an equality with independent nations.</p> <p>The grant of self government to Egypt which has not been free since the downfall of Cleopatra's kingdom, is the latest step in the same evolution of process."</p>
May 1922, p2	The man who never makes a mis.take is the man who neve,r does anything.-Theodore Roosevelt.
June 1922, p.3	<p>THE TRUE CHURCH</p> <p>It says the true church is built upon the apostles and prophets, J e1sus Christ beinir the chief corner stone. This true organization is f.itly framed t0gether through the spirit into an holy temple of the Lorri. Now in contrast to this we have . numerous org-anizations called churches. How were these made? They were built bv such men as followers of Wesley, Luther, · Knox, Roger Williams, Alexander Campbell, Joseph Smith, Mrs. Eddie, l'Virs. \White and a hundred and ,more others among the protestant organizations. Theil'. head officers are the chief corner stone, · in whom they ,are framed together by their creeds, as endorsed by the head authorities in the organization.</p>
July, Aug, Sept 1922	Articles about the passing of GG Rupert
July, Aug, Sept 1922, p.	<p>Membership in God's organization and church is obtained only by true rep-entance and faith in our Lord Jes us Christ. That membership is only retained by a genuine character.</p> <p>Character is only deve10ped by . growth in grace and in a knowledge of our Lord J estts Christ. Hence character at all times is the test of membership. Membership is lost with the loss of character and obedience to God.</p>
June 1923, p.1	<p>Where is the one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers. ·</p> <p>The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect of all converted men and women-of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church. ... He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Christ; but all the ordained men in the world cannot shut him out of the true Church.</p>
May 1924, p.7	<p>From God's word we learn that there was a certain highly exalted angel, a covering cherub, who after God and Christ, occupied the highest position in the universe among the intelligent beings ... It is said 7that this beautiful angel was full of- wisdom and perfect in beauty. This wonderful angel raised a rebellion against God's law of Ten Commandments. And Christ, by whom God created the entire universe, <i>maintained</i> and defended them, and this caused a war in heaven. Reader, please. do not forget that it was sin, which is the transgression of God's law, that caused that war ·in heaven He desired to be like God or even above God. He coveted the place or the throne of God. He desired to rule the universe in the place of God. In short he wanted to be God. Now what commandment in the law of God stood in his way? The commandment that says, "Thou shalt have no other Gods before me."</p>
Oct 1924, p.4	<p>557 W. 150th St., New York, N.Y., Aug. 18, 1924</p>

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Date	Quote
	<p>Mrs. Lucile Rupert Smith, Union Publishing Company, Oklahoma City, Okla. My dear Mrs. Smith</p> <p>You have probably heard of the Adventist collection of fi,000 books, tracts and pamphlets in the New York Public Library. I wish to add the Remnant of Israel to the collection. I have the first 21 numbers, April 1915 to Oct. ~917, inclusive, also Oct.Nov., 1920, April and Sept. 1921, Jan.-Aug. and Nov.Dec., 1923. Therefore what I lack is:</p> <p>1917, Nov., Dec. 1918-19, all numbers. 1920, Jan.Sept.,Dec. 1921, Jan.-Mar., May-Aug., Oct-Dec. 1922, All numbers. 1923, Sept.; Oct. 1924, all, and please send the magazine right along.</p> <p>I should be very happy if you would care to complete the Library's file of your paper. Please mail to the following address: Adventist Collection, New York Public Library, 476 Fifth Ave., N. Y.</p> <p>Thanking you, I am Very sincerely yours Frank A. Peterson.</p> <p>I am very much interested in this letter. I think it will be very nice to have the "Remnant" in the library. However, I have disposed of all my back numbers. I will send them from now on, but if any of you have the numbers he lacks and would care to part with them for this purpose, please mail to me or direct to him. - Editor.</p>
May 1925, p.4	<p>WANT LIST OF THE "REMNANT OF ISRAEL"</p> <p>The Adventist Collection in the New York Public Li brary is in need of the following numbers of the Remnant of Israel to complete its file:</p> <p>1917-Nov. 1918- June. 1918-June, Aug. 1922-Nev., Dec. 1923-Sept., Oct. Address: Mr. Frank Peterson, Adventist Collection, New York Public Library, 476 Fifth Ave., New York.</p>
July 1925, p.1	<p>IN MEMORIAM ~</p> <p>Once more we've had tio part wiith a loved on^2. 7Our dear bro,tb2r passed away July eleventh. It was not altogether unexpected, but tt came much sooner than w.2 were looking for it. We had hopes that God would see fit to raise h:m up and manifest his healing power. 'We prayed so earnestly for that, but we said "Thy will be done and not ours". We do not grieve as those who have no hope, nevertheless, we feel our loss most keenly.</p>

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Date	Quote
	<p>The funeral was held in the Street and Draper undertaking parlors, the sermon being preached by Elder Clark, president of the Oklahoma Conference of Seventh Day Adventists. It was a most comforting and able discourse. We laid him away in the family vault, to await the coming of the life giver. It is a comforting thought to us, that he was prepared to go. I only trust we may all be as ready when God calls us to lay down this life.</p> <p>The following obituary was read by Elder Clark.</p> <p>H. W. Rupert was born December 7, 1781 [I think he meant 1881!], in Lima, Ohio, the son of G. G. Rupert, for many years in the ministry of the Seventh Day Adventist Church. He died July 11, 1925. He was married December 30, 1900, to Miss Birdie Stuart, who, with their son Harley, survives him. A second son, Gail, who was born August 24, 1903, died December 3, 1908.</p> <p>Mr. Rupert was a student at the Battle Creek College, and following that was in the coal business with his father, at the same place. He then moved to Liberal, Kansas, where he became general manager of a large wholesale and retail hardware firm. In 1907 he moved to Choctaw, Oklahoma, where he entered the hardware business for himself, and where he has remained ever since. He was a consistent Christian all his life and a strict observer of the Sabbath. His store during eighteen years of business was always closed from sundown Friday till the same time Saturday.</p>
Nov & Dec 1925, p.8	The term "Whom God Calls to His Work"
March 1926, pp3, 5-8	Lengthy article on "Music in the Bible" by Laurette Pennington
March 1927, p7	<p>The Watchman Magazine. Pan-Europe: PanAs:</p> <p>a.-The movements among the nations of the continent of Eurasia are intensely interesting to follow just now. Two great pacts are in the process of formation, one in Europe, the other in Asia. And almost every day discovers new developments. The Italian statesman, Crispien, had said: "The greatest Italian statesman will be the one who will solve the Roman (Catholic) question." And that question is the union of church and state. If the one strong man in Europe today believes the one universal idea "radiates from the Vatican," it is not difficult to see the animus of the Pan-Europe movement. In the Pan-European Congress which met in Vienna, Oct. 3, with distinguished representatives from all involved nations present, the flag of the future United States of Europe was unfurled-"a flaming cross against a golden sun on a blue field; the cross of the Crucifixion, the sun of hope, and azure symbolizing poor humanity's almost hopeless conditions."</p>
June 1927, p6	Think of the prayers that are offered up to God, on a Sunday from the pulpits, and He never hears them. Prov. 1 :22-33. The Catholic priests have the presumption to try and make people believe they can take a wafer and make it into the actual body of Christ and say a few words in an unknown tongue to mock people and make wine into real human blood.
Nov 1927, pp4-5	<p>Have Seventh-Day Adventists Been Deceived?</p> <p>(Taken from <i>College View Herald</i> of Oct. 14, 1926)</p> <p>Prof. E. S. Ballenger, editor of the <i>Gathering Call</i>, answered this question last Monday night by reading from the earliest publications of the denomination, comparing them with later productions.</p> <p>Mr. Ballenger read from many old documents to show that the pioneer believed and taught for seven years that probation closed for all the world, except the Advent believers, in 1844; and called on the denomination to quit denying this fact.</p> <p>...</p> <p>The facts of the case are that all who taught the close of probation after the spring of 1845 were Seventh-Day Adventists. The First-day Adventists repudiated the teaching of the "shut door" at the Albany Conference, April 29, 1845.</p>

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Date	Quote
	Mr. Ballenger read from other documents to show that other leaders had deliberately misstated facts in writing the history of these early days. He made an earnest appeal for the laity to demand that these misrepresentations on the part of their leaders be acknowledged and corrected. Mr. Ballenger had a full house Monday night and a large group came to the desk to examine his copies of the old documents, some of them lingering as late as midnight.
Dec 1927, p.6	By abolishing the Sabbath and putting another commandment in its place, the Pope has exercised the will above the will of God ...
Dec 1927, p.6	There is an excellent tract by E. E. Franke of New York, one by Fred Wilhelm, of Mena, Ark., one by Mrs. Gilstrap of Castella, Calif., a manuscript by Bro. Gregg of Australia, and many others too numerous to mention. I am going ov~r them all. I am not prejudiced, but I am not yet ready to say what my position is. So far I've always believed in the resurrection the first day of the week. But how gladly and willingly I will change when I am convinced. (article by I. C. Sultz)
May 1928, p.4	HOW TO STUDY THE LAWS OF GOD This mu t be done with some system. God's laws being the basis of all government, both civil and religious, there must be different codes. As God led Israel out of Egypt there was formed a theocracy which meant God was the direct ruler and his laws were lo govern them in both civil and r eligious matters and duties. The basis of the covenant made with Israel was their agreement to comply with His laws.
Sept 1928, p.5	Election Year? <i>What About fl to fh(': Christian. Should We Vote?</i> By John S Stanford Don't vote. \Why? \Vell, because you are a Christian. Cannot a Christian vote? Yes, he can, but he ought not to. \Why ought not he to vote? Because Jesus <i>did</i> not, and because Jesus <i>would</i> not.
Nov 1928, pp1-2	<i>[In this article Stanford proves the Saturday resurrection doctrine and 3 literal days and nights in the grave:]</i> "Jesus Lived, Died, Was Buried and Rose, "According To the Scriptures" I COR. 15 :3-4 By John S. Stanford ... This "Due Time" this actual fact of the actual Date of the Crucifixion, Death, Burial and Resurrection of Jesus is "according to the Scriptures". (I Cor. 15 :3-4). "The Scriptures CANNOT BE BROKEN". (Jn. 10:35). Therefore, for Jesus to die "According to the Scriptures" He would h ave to die at the close of Wednesday. Which is the fourth day of our week in our life here on earth. This is the third step we can safely point out where and how Jesus "Died according to the Scriptures" (I Cor. 15:3-4).
Jan 1929, p.1	The Future as Viewed by W. W. Walker Many Bible readers seems to have lost the importance of the study of the Old Testament scriptures. vVe think this is due to the fact that in. almost cv~ry instance they try to apply everything in the past, instead of applying their fulfillment in the future as this study will show.
March 1929, p.3	Term "Church of God" used
July 1929, p.2	God's people got scattered.) The expression "Again" (I will build thee) is not the same wording as the expression "as at the first" but it means the same thing, for the word "again" means that there has been a first time.

Significant Quotes from The Remnant of Israel

Date	Quote
	<p>So we can see from these verses that "the virgin of Israel" (the truly converted, "born again" people of God) are going to be "built." That means that the Lord is going to get them all together, make a regular nation and kingdom of them, and establish and build them up into a permanent and thoroughly organized and going concern. In full possession of the Lord forever. And the usurper and the usurping wicked (of the earth) cast down and out.</p>
<p>July 1929, p.5</p>	<p>EUROPE SHOT OUT</p> <p>Two or three years ago, in Washington, I interviewed a great German diplomat. He wouldn't let me publish what he said; but he talked to me very frankly in private. I had asked him if Germany, with her careful, methodical ways, has .not attempted to outline the history of the world for the next 100 years. I had a feeling that they would do this. He admitted that such was the case. He said that, if Germany won the war (which he admitted was doubtful) that country might dominate the world for a time.</p> <p>"But", he said sadly, "it will not be for long. urope is shot out- through. It is an ash heap. It ; so impregnated with hatred and suspicion that it .;_i J never recover.</p> <p>...</p> <p>It was the destiny of this Aryan people to push on westward, then their destiny- with the settlement of the Pacific Coast--has been completed. They have circled the earth.</p>
<p>Sept 1929, p.1</p>	<p>Article on page 1 on "The "Memorial of Blowing of Trumpets"" by John S Stanford</p>
<p>Sept 1929, p.2</p>	<p>Article on page 2 on "The Day of Atonement" by John S Stanford</p>
<p>Nov 1929, p.2</p>	<p>To deny Poland any seaport probably would1 cause war. To separate two parts of Germany and; above all, Prussia, by alien territory will inevitably cause war, if not corrected by peaceful means.</p>
<p>Nov 1929, p.5</p>	<p>Si.nee my last issue I have had the promise from three different persons that they would finance 01ie issue of the paper next year. Isn't there a little company somewhere, who will agree to finance one issue?</p> <p>If so, let me hear from you. As near as I know now, the Remnant will go on next year. .</p> <p>I wish to publicly tha.nk everyone who has helped this year. I know you feel blessed for so doing.- Lucile Rupert Smith.</p>
<p>Jan 1930, p.3</p>	<p>Announcing the Beginning of Remnant Work</p> <p>I have been in New York for more than ten vears in order to give a r eal start to the Remnant "\Tork. In my every day endeavors, I have tried to the best of my ability and with ~very conceivable sacrifice and means, to give the Remnant Truth a "certain sound."</p> <p>...</p> <p>To this end, I have bought a farm in central New Jersey to start a Chr istian cooper a tive industrial school in order to give a free education and prepare workers to carry the Remnant message to all who are hungry and are seeking for the Present Truth .</p> <p>The property consists of 140 acres and very conveniently located to reach more than h alf a dozen large cities on the Atlantic coast. New York City, the largest in the world, is only 65 miles north</p> <p>...</p> <p>Therefore, the call is for you, for anyone, who is both willing to work and learn with the spirit of meekness and unselfishness. You are heartily invited to join this Remnant Movement which, accor ding to the plain prophesies of the Scriptures, is the last and greatest work of God on this earth. THIS IS THE GATHERING CALL TO PREPARE TO MEET THE SA VI OUR FROM HEAVEN.</p> <p>Please direct all letters to the wr iter as follows:</p>

Significant Quotes from The Remnant of Israel

Date	Quote
	M. N. Ask, Oak Mount Farm, Cookstown , N. J.
May 1930, p.5	Christ is the first born. It is His church, His family. If we expect to come into this family, we must be borne again. 1 Pet. 1 :23.
May 1930, pp5-6	A \WORD TO THE READERS OF THE REMNANT <i>By I. C. Sultz</i> From the editor I learn that the contributions for the support of the Remnant are growing less and less. ·what is the matter, may I ask? Do the readers think that the Remnant is n!)t teaching enough truth to be worthy of support'? Or, are we all just growing more a.nd more indifferent to the message for this time as the days go by? In either case it ·certainly behooves us to wake up, take our Bibles and search continually and see what is truth. 'Perhaps many have not realized that the little old Remnant started about twenty years ago by Eld. Rupert (to whom we are indebted for much advanced light) is the only paper in the world that is teaching the truth on the minor prophets concerning the Yellow Peril, which is the punishment of professed christendom (Judah, Israel and Ephraim) by the heathen, and led by Gog (Russia), for their transgressions of the law of God. In fact, there are very few chapters in prophecy but what this subject is mentioned one way or another. May I remind you that it is the only paper teaching the real truth on the Law of God, giving the law of Moses its proper setting and the part it plays in the life of the christian.
July 1930, p.3	The nations of the East are not christians, God does not claim nor teach that they are. They are not His children. But they are to be used as His servants to serve His purpose to punish the rebellious house of Israel. Those who profess and claim to be His children while they really serve the devil, as all these (otherwise) enlightened nations of Europe and America are doing "going after other gods." So as Israel of old was compelled to serve Babylon seventy years, so the United States of America, Europe and all Christendom nations are to be compelled to serve this modern Babylon seventy years.
Sept 1930, p.1	Article on "The Feast of the Tabernacles (Lev. 23: 34)" by John S Stanford
Sept 1930, p.2	There has NEVER heen but the One, Real True Church. "The Church of The First-Born, ·written in Heaven." (Heb. 12 :22-23). "The Church in the Wilderness" too. (Ac. 7 :38). 'Why! Sure ! God's Church, God's Ek klesia, God's called-out ones, began right there in the Garden of Eden
Jan 1931, p.6	The phrase, "the yellow peril" 'is an expression taken from the emperor of Germany, and applied by him to the yellow races of Hie East, especially to China, as he viewed the situat\ion in 1895. The accompanying cut represents the emperor's ideas, as it is his own design, made by him, and sent to the czar of Russia in 1895.
March 1931, p.1 (probably the final edition)	Article on "When to Partake of the Bread and Wine (Which is the Passover)" by Bro. John First Month, (in the afternoon 9th hour, 3 p. m.) For the Antitype, ALWAYS, fulfills, in perfect detail, the type that is given. So, the 15th day of this first month is when we are to eat the passover (after sundown of the 15th) . For in partaking of the (Bread and Wine), "Lord's Supper" (1 Car. 11-20), we are . keeping The Ordinance of the passover".
March 1931, p.8	I am sure you all r ealize ever ywhere the great depression. Never since I r emember anything has money and employment seemed so scarce. It has hit our work very h ard. Unless I get in more money soon, the p aper may have to lapse a few issues. Let us pray that this does not happe.n. I feel that there might be some one who could donate one issue, and if so, the Lord will find him. God will look after this. It is His work.

NB: in one of the editions, Rupert mentioned how God’s people will be in a refuge during the times of Tribulation, or words to that effect. Unfortunately I didn’t take note of the edition and page no.

G.G. Rupert – In Memoriam

Extracts from *The Remnant of Israel*, vol. 7, no. 7, 1922 (July, Aug, Sept)

[emphasis mine]

In Memoriam

Our beloved father, G. G. Rupert, passed from this life July 17, 1922. Knowing that his children in the gospel will mourn, as do we, we will endeavor to tell you a little about his sickness and death. He had been feeling badly for some time, which worried us considerably. Although he'd been doctoring at Britton, I got him to see our family physician in Oklahoma City. He gave him quite a thorough examination, and seemingly found no malignant trouble. But in a week or two he got so much worse we had him to see a specialist. They took him to the hospital for a week's examination with the X-ray. They found heart and gall bladder trouble, but not stomach as he had supposed. He was in bed between five and six weeks. A stroke of apoplexy was the immediate cause of his death.

The funeral was held at Street and Drapers undertaking parlors, this city, and the services were conducted by Rev, Forney Hutchinson of St. Luke's Methodist Church. I never heard a more beautiful sermon. It was composed entirely of scripture, and was so comforting. Two of the Seventh Day Adventist ministers were present, and one of them, Elder White made some remarks to show their respect for their former brother, who is now gone. He said he did not know Bro. Rupert personally, but that one was bound to admire a man who would stick to what he thought to be right, regardless of the sacrifice it might entail. We did appreciate this so much.

The Criterion, a male quartette, rendered three hymns: "Perfect Peace and Rest," "Asleep in Jesus" and "Abide with me." They too, were such a solace.

After reading the following little sketch of his life we laid him away in the family vault at Fair Lawn Cemetery to await the call of the "Life Giver."

Elder G. G. Rupert was born in Ohio, May 12, 1847. Died July 17, 1922, at the age of 74 years, 2 months and 5 days. From his youth up he was a devout christian, first belonging to the Methodist Church and later affiliating with the Seventh Day Adventists. He was with them for about 30 years. During that time he was actively engaged in the ministry, being a missionary to South America several years. He was president of the Oklahoma Conference, and at the time when he left the denomination, he was president of the Southwestern Union Conference, which was composed of five states, one of which was Oklahoma. For the last eighteen or twenty years he has been connected with no denomination, believing that God's chosen people will be gathered out of all of them. He has preached all over the

United States, and his children in the gospel are scattered far and wide. He has published many books and tracts. Before his life ended, he had compiled his writings, with quite a good deal of new material, into six volumes, four of which are printed and the other two are ready for the press.

While in South America the climate injured his eyesight and he was blind for 28 years. Most of his literary work was done under this handicap. Through an accident he regained the sight in one eye about ten years before his death.

His wife died a little over a year ago. He I survived by one son, H. W. Rupert of Choctaw, Okla., and three daughters, Mrs. Lucile Smith, Mrs. Laretta Pennington and Mrs. Ruth Bulla, all of Oklahoma City.

He was kind, loving and appreciative, as a husband, father and neighbor, **but absolutely unyielding in matters pertaining to God's work and truth.** He was loved by everyone who knew him. and never made an enemy unless by his unwillingness to compromise in matters concerning his ideas of right and wrong. (page 1)

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In what seems to be the editorial the following was written:

He has started the greatest movement ever inaugurated among God's people since their deliverance from Egyptian bondage. This being the final deliverance and finishing of God's work in the earth.

The six volumes written by the Elder connecting the scriptures in one harmonious story, giving special attention to those portions untouched by Bible writers and making the scriptures easily understood by all who desire to know the truth, makes the most complete and accurate Bible commentary in existence.

We do not claim that there are no mistakes. He has worked untiringly for the past two or three years, weeding out errors that crept into his earlier writings as a result of denominational training. Being overburdened with work, many of these errors were overlooked, so consequently as he stated not long ago, there are yet some corrections to be made. **I am sure that in the near future these errors will all be weeded out and the Remnant People of God will have a complete and, perfect knowledge of the whole scriptures.**

...

May God grant that this may be the means of a great revival of interest in all honest souls, that through Him this work may be carried to a complete and final victory. (page 4)

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His daughter Lucille wrote:

We would like, as a family, to impress upon you our great desire to see this work our father started, continue. And we are doubly anxious to do our part in helping to forward it. But we would make no mistake. **We do not want to push in where God may see fit to use others. It was not our father's work-it was God's. He was only an instrument in His hand. And so we want to be.** (page 5)

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In an article on "Our Future Work":

And our father never lost his courage. He said many times, after he thought he could not live, "**This work cannot die. God will raise up others more efficient than I, to go on with it.**" **Of course, looking at it from a human standpoint, it's hard for us to see how He could, but we know that if necessary** "the stones would immediately cry out." (page 6)

[NB: Four years later Herbert W Armstrong was called into the Truth. The Remnant of Israel ceased publication in 1931 and Armstrong was ordained in June of that year]

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A REMARKABLE EXPERIENCE

It may be that there are those who have recently become acquainted with Bro. Rupert, who have never heard how he received his sight after so many years of blindness. I have always believed it was a miracle, and that God gave him partial sight again for a special purpose. Here is a copy of the account given the St. Louis Post Dispatch at their request.

"The Post-Dispatch has telegraphed G. G. Rupert for his own account of the remarkable recovery of his sight and has received the following. telegram in reply:

"Britton, Ok., Dec. 4, 1913.

"To the Editor of the Post-Dispatch.

"I am a native of Ohio, 65 years old. Have been engaged in the ministry for 35 years. Twenty-eight years ago this fall I was engaged in revival meetings in Birmingham, O. While sleeping one night I dreamed three times I had become blind and my sight was obstructed by heavy mist. Having never had any eye trouble, it impressed me greatly.

"A few days later, while sitting before the congregation, I discovered my sight was gone from my right eye. Then a few days later inflammation set in in that eye, and much suffering followed for a year. This involved my left eye also. I consulted the best eye specialists in Cincinnati, Cleveland and Chicago, and they told me I was doomed to be blind. Many others also said there was no help.

"After my first eye went out I was sent to South America as a missionary. Hoping the sight still in my left eye would remain to some extent, I went, but while there it suddenly went out also, but left what I was told was one-thousandth part of sight in that eye till ten years ago, when it disappeared.

"I have not abated my work. Learning to use the typewriter, I began to write and lecture. I have written several books, first the 'Inspired History of the Nations,' second the 'Yellow Peril,' or the 'Orient versus the Occident,' all books amounting to 2000 pages, including smaller works.

"Recently my grandson in play twisted a paper ball and accidently shot me in the right eye. The blow was severe. After the inflammation began to disappear one morning before arising I saw a picture on the wall, but when I arose I could not see it for several days. I could see only when on my back, but now I can see a house a half mile away. I can read 10-point type.

"(This line is in 10-point type.)

"I saw my first auto and skyscraping buildings, and soon I got where I walked without a guide, transacting business and felt like other folks. Everything looks beautiful to me.

"The wonderful changes in styles of dress, printing, buildings and so forth are all charmingly beautiful to me. Human faces look strange. My family seemed strange in looks. Myself with my beard changed from black to white, reminded me of Rip Van Winkle. I have seen my present wife for the first time.

"I fully believe the Lord has worked for me. By His providence I wish to give Him all praise and to Him devote my life, that remains. This change cannot possibly be anything to others like it is to me. Volumes would not express all I could say for the great gift. I wish I could help others afflicted as I was.

"Mr. Rupert's strange case and his remarkable recovery have excited great interest all over the country." (page 5)

G. G. Rupert and his meetings in Pasadena as reported in *The Remnant of Israel*

[emphasis mine]

PASADENA

Through an invitation of Sister Drury we are now located in her home town, Pasadena. Elder Leland and wife assist us in the meetings here. Sister Drury rented a hall in the center of the city and has spent much money and labor in advertising and in every way to make the meetings a success. This is what is called a conservative place, an abundance of large church buildings, ministers, etc. Up to this date (May 5th) we have held eight meetings. The attendance has not been large. The interest on the part of those attending seems very good. We have no doubt but that God will give us souls for our hire. We remember in our labor that the work of teaching a remnant is like two or three berries on the topmost bow as spoken of in Isa. 17th chapter. Our courage is good and we renew our covenant made in the first beginning of our ministry with God that so long as He will give us souls for our hire we will render our service to Him. This is all we can say in this writing

(June 1919, page 5)

Report of Labor

The Pasadena meeting closed after speaking each night for twenty seven nights besides on the Sabbath. The meeting was a remarkable one in one respect especially. That was the attendance by those who lived in various states, we would mention one from Kansas, one from San Francisco who was employed in the treasury department in international service, one from Iowa, another who has traveled over the world, another who is a traveling secretary and translator of five different languages who left for New York soon as the meeting closed. Another who is a bank clerk who desires to return to Russia with his wife. Sister Drury who is still here at work reports she has more work with the people than she can do. We mention the above as a few who attended many meetings and were more than ordinarily interested. Some new ones accepted the Sabbath. In addition to this, the father of the young lady Jewess mentioned in our report came from New York in time to attend some of the meetings. He is an honest man and desires to know truth. This shows how God is now opening the way for the truth. It should encourage every believer of these things we teach. The work is gaining: a new impetus as never before in its history. Besides these, there was a man from North Dakota, a Norwegian who attended and was bapitized and with this brother there was a man from Salt Lake baptized at the same time. These meetings are not of the emotional character, but the success is the result of the power of the Word as it is presented in its harmonious historical connection as given in the Bible narrative. Thus they are born by the Word and grow thereby. **The day is not far distant when the work will go in power to every child of God in the world and call the honest to the truth for this time.** As we view the past twenty years. in our experience it is very dear that God has been performing a great work. **It now at last**

looks like the time was now here for the execution of the work. Surely it looks so as never before, God knew how long it would take to get Israel out of Egypt on the exact time so now the preparation for the work is mostly completed in Bible doctrine. **So now is the time to teach a whole truth to the Remnant.**
(July 1919, page 4)

[Rupert died 3 years later and it was thus not left to him to undertake such a Work. But 7 years later Herbert W Armstrong was called in the truth. Over some years God, through him, build a large and powerful Work that Rupert would have been in awe of]

LOS ANGELES AGAIN

There was another door opened in Los Angeles. This time by the colored people of the Free Seventh Day Adventist who own their own good house of worship and recently secured the labors of Elder J. Watson of Washington, D. C., He heard of the teaching and in company with brethren visited Pasadena and invited me to come. Sister Drury had given this people several books. We have been here two weeks. It is now settled that Elder Watson, a very capable and Godly man, with most all, if not all, the flock of some thirty are rejoicing in the light. One of the S. D. A. ministers attended two meetings. He was so afraid his conference would blame him he refused to pray when called on. The fearful will surely not enter the city. **We learn that our work is causing some anxiety. Let the good work go on.** The truth of God when /recognized by the spirit is powerful and cannot be stopped. Let all pray for the prosperity of Zion. There are plenty of calls now in from other states to keep us till fall. It is a great pleasure to be able physically to work for the Master. We wish to see the work well established. Let all feel a burden and take hold with some spiritual gift which God wishes you to have. More about the work here in Los Angeles later.
(July 1919, page 8)

Home Again

After an absence of three months and a half we felt it a duty to return home, though it had not been our intention. We had planned to do considerable work in Colorado and western Kansas on our way east, but we were impressed to go straight home. When I left my wife was not well, in fact has not been for over a year, much of the time confined to her bed. On our arrival home she had left just a few days before to take some treatment at Sulpher Springs, Okla. She had written she was not so well but we did not expect to find her so poorly as she was. We were much cast down finding her gone. She remained ten days and came home quite improved but not well. Just how the future will be with her we cannot say. Our last work in California was in Los Angeles with the Berean church whom we mentioned in our last report. Some precious meetings were held again with this people. We can also say we have received a letter of encouragement from Elder Watson since coming home which shows they are growing, **though Satan works hard to destroy in every place.** Let none think Satan is yet bound or dead. **Neither let any think he will not try to overthrow the work,** for we can see very clearly he will use those who will be his tools to destroy the work as he did in the days of the apostles. **No church at that time escaped him, neither will any now. Now he works as never before against the children of God.** The only thing that will save any soul is a knowledge of the truth of God. Fruit of our California trip is already showing. We mailed out today to New York City books to one who attended the meetings in Pasadena. This party is also now translating the tract "The Age of the World," into the French language which will be our first translation into a foreign tongue. He writes he is corresponding with a couple of ministers in England. Another orders books to Kansas City, Mo. who attended the meetings in Los Angeles.

To God be all the praise. He is the head of the church. The manager of the mission board and chooses whom he will to do his work. He it is that carries all the burdens of his work after we have done what he commands us. This lifting of the burden is what cheers the heart of the worker and urges him forward to labor with him who is able to do all things in his own way and time.

(August 1919, page 8)

The Feast Days

Extracts from *The Remnant of Israel*

[NB: as far as can be determined, Rupert first presented his views on the feast days in *The Bible Advocate* May, June, July 1913]

Vol. I (June, 1915), pages 6-7:

"[Paul] scrupulously observed the Jewish feasts...

"The facts are there is not a single text in the New Testament that teaches that any law that God ever gave was abolished and nailed to the cross..."

Vol. III (April, 1919), page 1:

Is there a true organization?

"To the above we certainly say yes. There is also a true church. As to this organization and church, man has had nothing whatever to do in shaping it in any way. It is not of man's wisdom or planning. All man has ever had to do with it was to accept it as it was made by the Lord himself. The mind that guides this organization and service is divine. It needs no constitution, or by-laws, that are not given in the Bible. It has no committees to nominate its officers or plan for its finances. The same laws that governed Adam and Eve govern each member today. It has but one head and that is Christ..."

It is called the 'Church of the Firstborn'. It is called 'The Church'. It is called the 'Church of God,' and so on. In its divided congregational loyalties, these are called the churches, whether it is in a house or synagogue, as they meet for service..."

We enter this church by the new birth, by being born again, through the word and the power of the Holy Spirit. Man cannot add one single member of the church. God does that..."

Vol. III (June, 1919), page 1:

Christ and the Passover

"The deliverance of Israel from Egypt and the observance of the typical feasts instituted to commemorate past events in Israel's history are of special interest to the Remnant people now. Nothing is more evident than the repetition of past events are to be lived over by the Remnant..."

Vol. III (Sept, 1919), page 4:

"[We] do not believe the Bible teaches the present system [of the Stanberry Church of God] of church organization. We held that the true church of the Firstborn of whom Christ is the manager of each individual but not by man. Neither is it visible, but that church is made up of the true children of God whose names are written in heaven."

Vol. IV (Sept, 1921), page 1:

The Wave Sheaf and What Sabbath Was It?

"We reply the seventh day sabbath. It could not be the annual sabbath. If it was, then Pentecost would occur every seven days instead of every fifty days. Thus the seven weeks or forty-nine days would always end at the close of the forty-ninth day or the close of the seventh sabbath. Thus it does not take great wisdom to tell what day of the week the fiftieth came on, which was the first day of the week, when all were required to bring a new meat offering of the first fruits. Christ the true unleavened bread rested in the grave on the Sabbath as the Broken loaf teaches..."

[NB: the following appeared in *The Remnant of Israel* by his successors]

Vol. VII (July, 1925), page 1:

".. the Church of God of the Bible was, and is, and will always be, only nondenominational. Its organization is spiritual and divine, not human."

Vol. X (Sept, 1929), page 1:

The 'Memorial of Blowing of Trumpets'

"The creation of the Heavens and the earth would long, long ago been entirely forgotten, only that God established a weekly memorial (the Holy Sabbath Day). The crucifixion and death of Jesus could easily be forgotten only that God has given us a memorial. 'As oft as ye do this ye do show my death till I come.' (1 Cor 11:25—26). So to show and constantly remind us that God's loving care over us extends even to giving clue notice of all coming important events, (The Second Appearing of Jesus and all), He has given us a certain Sabbath to observe..."

Vol. X (Sept, 1929), page 2:

The Day of Atonement

"So we are invited and exhorted to "Let this mind be in us which was also in Christ Jesus" (Phil 2:5). That of course, was God's mind. So that invitation is to be of One—Mind with God. At-One-Mind (At—One-Ment) or Atonement. There are two phases to the Christian life. First, get converted (which can be instantaneous) and second, keep it up (which is a life-long, drawn—out affair)."

Obituary – Mrs Nellie Rupert ***The Remnant of Israel, May 1921, p.12***

Mrs. Nellie Rupert, wife of G. G. Rupert, died April 5 at 11 :25 o'clock a. m. Her age was sixty-nine years next June. Possibly nothing more could be said than to say she was a faithful wife, loved the Lord and his cause. She devoted her life to the cause of temperance and ministering to others.

In early life she became a member of the Methodist church. She also in early life espoused the cause of temperance and became a lecturer, c1mvassing the state of Illinois. Then later pioneered in an early day the state of Oklahoma in the cause of temperance. We cannot do better than repeat her experience as we have heard her tell it. In an early day Oklahoma City was filled with saloons and they were filled from the cellar to the garret with strong drink. When through her efforts in connection with her associate workers of temperance women these saloons were put out of business.

But on one occasion an opposer met her and said, "Madam, you will never succeed "in your work. There is whisky sold now in this city." She says, "Where is it." He remarked, "He knew where there was a tubful under a counter." "Is that so?" said she. "Yes," he replied. "Well," she remarked, "that is better than I could have hoped for in the past." She said, "I. have seen one hundred saloons in this city full of drink. I have seen men fighting and being killed here as the result of it. I have seen women praying that their husband and boys might be saved from the awful crime of strong drink and you say you know of a tub tubful under a counter. Well, thank God, if it is down to a tubful under a counter, I thank God for the success of the work done. She raised three orphans from babyhood to maturity.

Her funeral service was held in Oklahoma City.

Mr. Hobbs, the Methodist minister of Britton, officiating with appropriate remarks of her life's work. The attendance was quite large. Flowers covered her casket from the federated W. C. T. U. of Oklahoma City, the Ladies' Aid Society of the First Methodist church of that city, from Mr. and Mrs. Falkner, old acquaintances of Illinois, Mr. and Mrs. Hobbs of Britton, Mr. and Mrs. F. L. Wiatt of Oklahoma City, old acquaintances, Mr. and Mrs. Joe Green of Oklahoma City, Mrs. Stone and Mrs. Kramer, prominent women of Oklahoma City, the teachers in the Garfield school of the city where my daughters have taught many years, Mr. and Mrs. Aubery, relatives. She left a brother, Mr. Calvin Shidler, of Capitol Hill, Oklahoma City, the only one of her parental family now living. She left one son, Oliver Lisher, son of a former husband, with several families of relatives, to mourn her loss.

We can say she became very dear to my family. All calling her mother. The ladies' quartett was furnished by the Seventh Day Adventist. The music was especially good. We can say her faith and knowledge of the Bible had gone under great changes. She observed the commandments and was in harmony with all of my teaching. But seeing no direct reason for asking her name to be removed her name still remained in the M. E. church. Her acquaintances and friends were there. We felt it but right and a privilege to ask the minister to conduct the services, which he did very acceptably.

I am now home after much worry for three years past with much care and labor in caring for her. At this writing I find myself at the desk again taking up the old duties which were neglected the past month.

I am of good courage and feel that it pays to serve God and worth more than all the world besides to have the Christian's hope of the future. I feel that I have the prayers and sympathy of many people scattered from New York to California, who with me are looking forward to the day when old friends will meet and when death shall never more be. I can only say, Be faithful to God and duty and fail not, so as not to lose the crown at the end of the race.

- G. G. R.