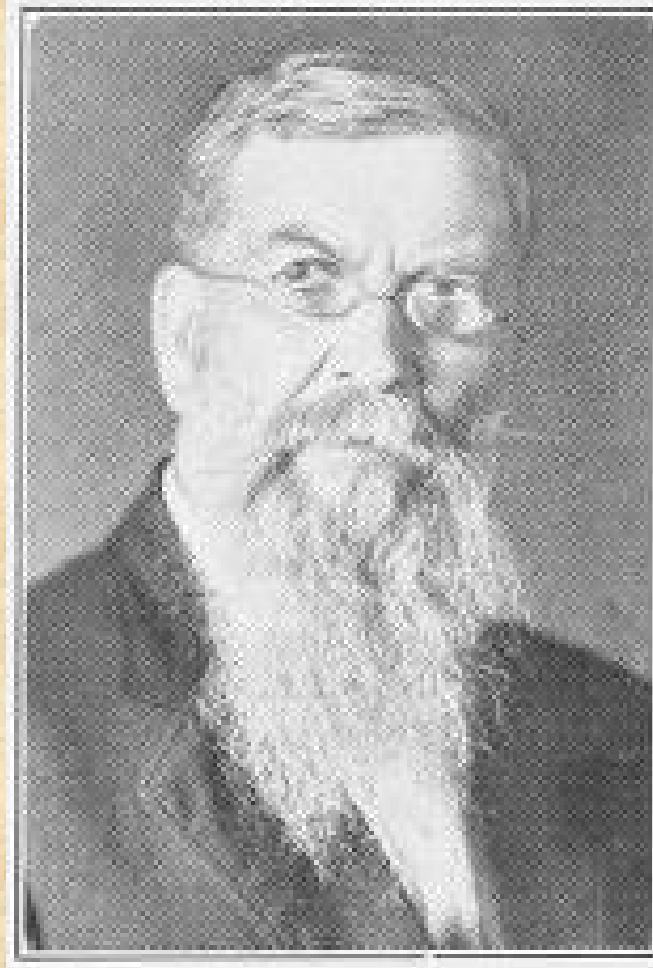


Research Notes & Collected Information

GREENBURY & RUPERT

MAN OF GOD!



Comment by GG Rupert:

"Verse 9 [of Revelation 3] 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 ... How truly all this history is fulfilled before the eyes of those who can see, having eyes anointed to discern truth ... **Now is the time to not be ashamed of his truth and proclaim it.**" (*The Seven Churches*, pages 19-20, c.1910) [emphasis mine]

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History Research Projects
GPO Box 864, Sydney, Australia 2001
www.originofnations.org

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A Remarkable Church of God Leader & Missionary

Why this paper on Rupert? What is the purpose? Why my interest in Greenbury G Rupert? What about him intrigues me?

First of all, we should be aware of the saying that “when we are forgotten, we cease to exist.” It is imperative, therefore, to remember the great works of the men and women of God.

Further, we are told in Rom. 12:10 and 13:7 that we should give honour to whom honour is due.

Also, please be advised that this paper is a collection of notes, not yet a synthesis (in similitude to other papers such as *Collection of Notes on Church of God Groups; Non-SDB Groups c1802 – 1850*; and *Pioneers of the Worldwide Church of God*). I thought it important to fill in gaps about the knowledge of Rupert at this time. Later, a more complete paper will be released.

As a young boy in South Africa I was brought up in a religious family. Biblical concepts including Noah, the flood, races, doctrine of divorce and remarriage, cremation, Enoch and Elijah etc, etc were common discussion.

Now, my Uncle, Ron Martin (my Mum’s brother), mentioned Rupert from time-to-time. Uncle Ron used to receive the *Plain Truth* magazine and subscribed to many of its teachings such as the Israel Message and identity of Assyria, but never joined the Worldwide Church of God (in fact, I am told that he wanted to preach on some of these teachings in the Methodist Church as a lay-preacher but was prevented from doing so. This led to his falling out with the Methodist Church). I recall especially one of the occasions his mentioning Rupert in the mid-1970s. He told me to look up his books at the local Port Elizabeth, South Africa, library. Alas, upon inquiring at the library, I was told that the books had been withdrawn from circulation. But after migrating to Australia via England, I was able to procure one of his books and a number of his booklets which I ordered from the USA (I have scanned them and they are available for free download at www.friendsofsabbath.org/ABC.htm).



Port Elizabeth library

Over the decades, members locally and via e-mail overseas, are aware of my interest in Rupert's work. In fact, I gave a presentation on him and showed the audience some of his writings at the Sydney WCG Spokesman's Club in 1995 (I was Sergeant-at-Arms for the Club even though being a member of UCG since mid-1995. I thought it important to complete my tenure regardless of Church membership).

Just prior to arriving in Australia I made contact with Richard Nickels and found out that he had already undertaken his own extensive research into Rupert's important part in Church of God history.

It is important to realise that Rupert lived at a time that Seventh-day Adventist scholar Alonzo T Jones and others wrote about the Biblical origin of nations (ie research into the nations of Genesis 10).

This is one of the most over-looked chapters in the entire Bible. Bible scholars from previous times, going back centuries, have had a fascination with it, but gradually with the rise of humanism and the anti-literal interpretation of scripture, interest in this chapter as the basis for the origin of nations has receded to become an almost taboo subject.

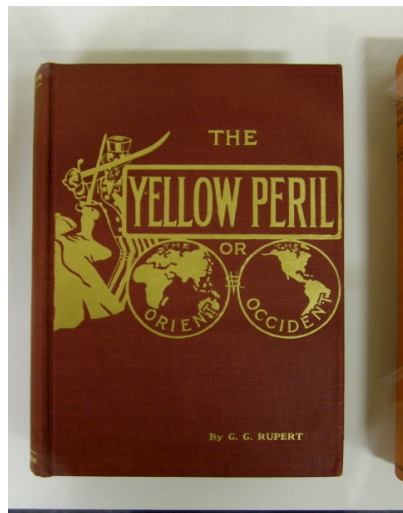
In the eighteenth century Sir William Jones and J Bryant wrote on the subject with the interest in this chapter of God's Word peaked late last century with academics such as Rawlinson famous for his *Origin of Nations* (1878); and Sayce in such books as *Races of the Old Testament* (1891; 1925), who showed an intense interest in the subject. Famous Seventh-day Adventist scholar, Alonzo T Jones authored two works on the subject, *The Peopling of the Earth* (1887) and *The Empires of the Bible* (vol 1) (1904). He was obviously inspired by contemporary writers; in turn others this century were inspired by his writings.

It is within this context that Rupert undertook valuable research into national origins and wrote about this within a prophetic context. In addition, he wrote extensively on other subjects such as the Biblical Holy Days.

I even quoted from his book on *The Yellow Peril* in my book *In Search of ... the Origin of Nations*:

I feel that it is important to quote at length from another source to cement this important concept in the reader's mind. This time from an incredible author during the early years of this century, G.G. Rupert, who wrote the famous *Yellow Peril*. In it he quotes from Dr Daniel Schenkel's *Bibel-Lexicon*:

"Rosh in Hesek 38:2, 3; 39:1, is the name of a people of the north, named along with Meschech and Tubal, and all together as subject people of Gog...Rosh as a proper name for a people does not, to be sure, occur anywhere else before the tenth century A.D., when it is found in use by Byzantine and oriental writers; but the statements concerning the same people, dwelling in northern Taurus, as also towards the Muscovite Mountains, or, as some other authors maintain, on the Taurian Peninsula (Crimea), and still further to the north along the Volga, - agree in a most striking manner with the combination of Rosh, Meschech, and Tubal ... Rosh is the oldest historical name to designate the tribal peoples of the Russians of history, a combination which already Bocharat has made, and for whom as a connecting link he has taken the Roxolani or Roxalani mentioned by Pliny (62-110), Ptolemy, and others, taking it for granted that the latter name arose from a connection of the Rox-Rosh with the Alani". (quoted in Rupert 1911: 127-28)¹



Cover for *The Yellow Peril*

Rupert wrote *The Inspired History of the Nations* series in six volumes. Below is an extract from Volume 1, *The Future of the Nations*:

"The lands of the grandsons of Noah are mentioned throughout the world's history, and especially is this true of the land of Magog, Meshech and Tubal,

¹ White 2003: 267

as mentioned in the 38th chapter of Ezekiel. In order to understand the inspired history or prophecy concerning the latter days, it is necessary to understand or know to what regions these grandsons of Noah immigrated. The next in order of this chapter is to trace the descendants of Ham. One of his descendants was the mighty hunter or persecutor of God's people, Nimrod, who became the founder of the Babylonian Empire over 2,000 years before Christ.

Shem was the next in order and the location of his sons was as follows: 'And their dwelling was from Mesha as thou goes unto Sephar a mountain of the east.'—Genesis 10:30. Gomer, the son of Japheth and the grandson of Noah, located both north and south of the Black Sea, the latter part being now the land of the Turks. Togarmah, another descendant of Noah, located east of Gomer, and southeast of the Black Sea – now the land of Armenia. Meshech settled between Togarmah and the Black Sea. Magog, another grandson, settled in the land now called Russia. Ashkenaz, the great-grandson of Noah, located south and west of the Black Sea. This is a country lying east of Greece. Tubal was another grandson of Noah. His country was directly east of the Black Sea.

Ham's sons – Cush, Mizraim, Put, Canaan – located in northern Africa and also in Arabia. Nimrod, as before stated, was the founder of the Babylonian Empire. The sons of Shem are Elam, Ashur, Arphaxad, Lud and Aram. These settled in Arabia, adjoining the northern and eastern borders of Palestine.'

Let the reader study the attached map and fix these names and countries in mind. These names and the countries they represent will be spoken of relative to the closing events of the world's history. It is for this reason we give the ancient map representing these countries. Without it we would be very much in the dark regarding the prophetic statements made in regard to them." (page 45)

It seems very likely that he was a precursor of Herbert W Armstrong who would probably have read Rupert's writings. But note: drawing ideas and inspiration from sources has nothing to do with plagiarism. This is simply how God works to restore much knowledge to His Church.

In one of his works, concerning *The Seven Churches* (published in the early years of the twentieth century), Rupert noted:

"Verse 9 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 ... How truly all this history is fulfilled before the eyes of those who can see, having eyes anointed to discern truth ... **Now is the time to not be ashamed of his truth and proclaim it.**" (pages 19-20) [emphasis mine]

Rupert had predicted the apostasy of the Philadelphia era about 80 or so years prior to it occurring by understanding what the following verses in Revelation indicate:

"And to the angel of the church in Philadelphia write: He who is set-apart, He who is true, He who has the key of David, He who opens and no one shuts; and shuts and no one opens, says these things:

I know your works. Behold, I have given before you an open door, and no one can shut it. For you have a little strength and have kept My Word and have not denied My name. **[first phase – undertaking a Work]**

Behold, I give out of those of the synagogue of Satan, those saying themselves to be Jews and are not, but lie; behold, I will make them to come and worship before your feet, and to know that I have loved you. [why? Because they caused the apostasy] **[second phase – apostasy]**

Because you have kept the Word of My patience, I also will keep you from the hour of temptation which will come upon all the habitable world, to try those who dwell upon the earth. [why? Because they resisted apostasy] **[third phase – keeping His Word – including a revived Work and then Great Tribulation]**

Behold, I come quickly. Hold fast to that which you have, so that no one may take your crown. **[fourth phase – Christ’s return]**

Him who overcomes I will make him a pillar in the temple of My God, and he will go out no more. And I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which comes down out of Heaven from My God, and My new name.” **[finally – the granting of rewards in His Kingdom]**

It would appear that the Philadelphia Era contains 4 phases and that we are in phase 3 at the present time, enduring the impact of the Synagogue of Satan. How long it will continue and how extensive the end-time Work will be remains to be seen. Cooperation between groups and extending the hand of friendship to demonstrate a brotherly love is needed now more than ever.

The evil Synagogue of Satan has taken control of the WCG and is plotting and planning to take over other Churches of God. They cunningly lay low for a long time – like political ‘sleepers’ – waiting for the right moment to take over. Such immoral and unethical behaviour!

Now *Nave’s Topical Bible* reveals that “more space in the prophetic scriptures is devoted to a future rule of God on earth than to any other theme” (page 752). This was the major theme of Herbert W Armstrong’s preaching.

Yet this era is described as weak (politically and small) (Rev 3:8). But due to their faith (holding fast to true doctrine), God used this phase of His Work mightily. Notice a similar principle outlined by the prophet Isaiah:

“Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and the justice *due* to me is passed away from my God?

Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.

He giveth power to the faint; and to him that hath no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall: **but they that wait for Jehovah shall renew their strength; they shall**

mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.” (Is 40:27-31).

Senior WCG Pioneers – the seeds for the Philadelphia Era were planted by GG Rupert!				
				
Herbert W Armstrong	Garner T Armstrong	Herman L Hoeh	Raymond F McNair	Roderick C Meredith

In addition to information on the nations of Genesis 10, Rupert brought with him the belief that the annual sabbaths are important for Christians to understand and to observe which impacted upon sections of the Church of God, a few who were already observing these days. During his time with the Seventh-day Adventist Church in the late nineteenth century, he performed missionary work in parts of South America. Later, in the 1960s, Worldwide Church of God ministers stumbled across many of these scattered remnants of Rupert’s missionary work. They never associated with any other sabbatarian group, but continued to faithfully observe the sabbath and in many cases, the annual sabbaths. Presumably many of these scattered groups are still extant to this day.

So, the Churches of God today have a former Seventh-day Adventist elder to thank for bringing the annual sabbaths into their theological framework. To this day some Adventists privately observe these days.

In his paper on *The Remnant of Israel. An Analysis of G.G. Rupert and His Independent Church of God (Seventh Day) Movement, 1915-1929*, Richard Nickels noted the following parallels between Armstrong and Rupert:

“Remnant of Israel teachings were in many ways strikingly similar to those advanced some twenty years later by Herbert W. Armstrong, an ordained minister of the Church of God in Oregon who later broke with the Seventh Day Church of God to form his own Worldwide Church of God. Armstrong’s beliefs were as much at variance with Church of God (Seventh Day) teachings as the beliefs of G.G. Rupert.

Here are some similarities between the teachings of the *Remnant of Israel* and the *Plain Truth* (magazine founded by Herbert W. Armstrong in 1934):

(1) Both Rupert and Armstrong believed, taught, and practiced observance of all the Feast Days of the Bible, while the Church of God (Seventh Day) observed only the Passover (Lord’s Supper).

(2) Both were at variance with Stanberry over the issue of the true Israel of the Bible, and both taught that many prophecies referring to Ephraim, Judah and Assyria were yet to be fulfilled. The United States in prophecy was a focal

point of both men's prophetic teachings.

The Church of God (Seventh Day) has, since the days of the Adventist movement, taught that the Jews constitute all of Israel, and that they must return to Palestine before Christ returns. The church views the return of the Jews to their national homeland since 1914 as the fulfilling of prophecies of a "Second Exodus" of Israel, while Armstrong and Rupert maintained that these prophecies have not been fulfilled because all Israelites are NOT Jews.

(3) Both Armstrong and Rupert were against election of church officers and self-appointed ministers. Meanwhile, Stanberry continued to practice church elections.

(4) Pasadena, California figured prominently in the work of both Rupert and Armstrong.

(5) Rupert and Armstrong both held that the Church of God (Seventh Day), headquartered at Stanberry, Missouri, was the "Sardis era" of the Church, while Stanberry believed itself to be the "Laodicean era."

It is quite likely that Herbert W. Armstrong was familiar with the teachings of G.G. Rupert during the 1920's and 1930's when Armstrong was formulating his own beliefs. Certainly, Church of God (Seventh Day) leader Andrew N. Dugger, a close associate of Armstrong during the early years, was a student of Rupert. Dugger, while writing in his 1920's book *A History of the True Religion*, referred to the 1860's Church of God paper as the *Remnant of Israel* when the name of the paper was actually *Hope of Israel*. Dugger was such an avid reader of Rupert that he confused the name of the 1860's Church of God paper with Rupert's contemporary paper! If Armstrong himself was not acquainted with Rupert, he must certainly have learned of Rupert's teachings through his early association with Dugger.

In summary, the movements led by G.G. Rupert and Herbert W. Armstrong held remarkably parallel beliefs. "Holy Day" and "British Israel" teachings of the Church of God (Seventh Day) did not originate with Herbert W. Armstrong in the 1930s. Such ideas had been presented to (and rejected by the majority of) Church of God leaders in the early 1900's through G.G. Rupert and his *Remnant of Israel*. Indeed, there was only a "remnant" in the Church of God who held these minority views."

Further Reading:

- *History of the Seventh Day Church of God* by RC Nickels
- *Herbert W Armstrong. Man of God!* by CM White
- *Herman L Hoeh. A Salute to a Worldwide Church of God Pioneer* by CM White
- *Just what do you mean "Laodicean Church"?* by CM White
- *Collection of Notes on Church of God Groups* by CM White
- *Non-SDB Groups c1802 – 1850* by CM White
- *Pioneers of the Worldwide Church of God* by CM White

SDA Sources on Rupert

Below are some references to Rupert found from SDA sources.

Source: *Establishing the British Mission of the Seventh-day Adventist Church 1863-1887* <http://www.adventisthistory.org.uk/>

"The Church was especially anxious to open up South Africa, a "new missionary enterprise of great importance." They were anxious to evangelize the "more than a million English-speaking people settled there," and the large number of "Protestant Hollanders" who were also believers in the Bible. They had "no funds whatever" for this purpose, even though they had already appointed Boyd and Robinson and families, with colporteur help from Jacob Sturman as canvasser, and others to work with those of Dutch language.

In addition British Guiana [now Guyana in northern South America – Craig], with some Sabbath-keepers, was to have the missionary services of G. G. Rupert and a canvasser. From this country Rupert would also visit other English settlements in the West Indies. A laborer was also to be sent to British Honduras where others had embraced the Church beliefs. All these countries had been settled by English-speaking people.

However the situation became even more serious with the revelation that the International Tract and Missionary Society also was "wholly destitute of funds to prosecute its work in every part of the world." For several months the Society had found difficulty in supplying the tons of literature needed in the missionary work in many countries, because they had "been greatly crippled for want of funds." They were presently in great need of money to carry forward the work of "furnishing reading matter in places where for the want of men and means the living preacher at present cannot go, and where an interest has already been awakened." The Church was most certainly "on the verge of a great crisis," coming at a time when the greatest demands were for world-wide expansion." [I am still trying to find further information on any missionary work undertaken by him in other parts of South America – Craig]



Location of Guyana



Flag of British Guiana (1919 – 1954)



Current flag of Guyana

Source: *Adventist Encyclopedia*, 1976, pages 465-468 (see also *About Us. Florida History in Florida Conference of Seventh-day Adventists website.* www.floridaconference.com):

"Beginnings of the Work in the Florida area

One of the first recorded mentions of a Seventh-day Adventist convert states, "S.N. Haskell reported an 1873 convert (place unmentioned), 'a colored man who...then went to his people in Florida,' where he found many of them eager for his books and tracts and some willing to adopt the Sabbath" (*True Missionary*, 1:56, July, 1874). It is not known whether he won any permanent converts.

Beginning as early as 1876, news items from Florida appear in the *Review and Herald*. In that year, a letter from Jacksonville refers to "a little company here, who have accepted the seventh day." The next year, there is mention of six Seventh-day Adventists in St. Augustine and about the same number in Jacksonville. About the beginning of 1883, J.O. Corliss visited the few families of adherents scattered throughout the state, but the only evangelism reported was conducted by laymen. One of these was Charles P. Whitford from Vermont. He lived in Moultrie, a new settlement south of St. Augustine. In 1883 and 1884, he wrote of a few Seventh-day Adventist families there and of new converts in that county (St. Johns).

The first Adventist series of meetings in Florida, held early in 1885, was reported by **G.G. Rupert**, a minister sent by the General Conference. Preaching near Terra Ceia Bay, on the Gulf coast 40 miles south of Tampa, where about 20 Seventh-day Adventists from Michigan had settled, he added 10 converts and organized a church of 22 members. This oldest Seventh-day Adventist church in the state—and still the largest as late as 1895—was the forerunner of the present Palmetto church. Soon after leaving the Terra Ceia church, **Rupert** baptized six and organized a church at Sorrento, in mid-Florida. Here lived L.H. Crisler who had heard Seventh-day Adventist preaching in Iowa, but had not accepted the faith until moving to Florida, and who was to be, a few years later, the first Florida Conference president. Two churches organized by **Rupert** in 1886—at Orlando and Jacksonville—were later disbanded because of their members moving away, but were reorganized in 1890 and 1898, respectively.

These two disbanded churches exemplify one of several difficulties met in the early work in Florida—a fluctuating population. Evangelists preaching to winter residents might find their best hearers leaving for their northern homes in the spring. Or small, new churches could melt away almost overnight if their members were among that class of settlers who had arrived in Florida with much enthusiasm but little adaptability to the new climate or the unfamiliar requirements of soil and season, and who soon moved away to seek a better location or other employment. Because of the instability of the population in those early days, S.H. Lane, who was sent to Georgia and Florida in 1888, recommended to the General Conference a delay in the intended organization of a conference in Florida."

Source: *The Fruit of the Spiritual Gifts*, p. 86, by LH Christian:

"Aside from its doctrinal controversies and deep and solemn spiritual tone and revival, this twenty seventh session of the General Conference in Minneapolis stands out as our first great mission congress. S. N. Haskell was there to represent Great Britain. J. G. Matteson, the sturdy old pioneer of our work in Northern Europe, was the delegate from Sweden, Norway, and Denmark. L. R. Conradi, who had then been in Europe but a few years, came with a stirring

report from Russia and a copy of our first tract in the Russian language. **G. G. Rupert spoke for South America** and T. H. Gibbs for Central America. W. C. White, who had recently spent two years overseas, reported quite at length on foreign missions. At that time a General Conference was not the huge affair that it now is. The number of delegates totaled sixty-six at the opening of the session, besides twelve who appeared as members "by virtue of conference employment.

The first meeting of the session came at 9 AM, October 17. S. N. Haskell was chosen temporary chairman, and Uriah Smith, editor of the Review, secretary."

Source: *Transcription of Minutes of General Conference Committee, 1903 to 1905:*

INFORMAL MINORITY MEETING
GENERAL CONFERENCE COMMITTEE
February 11, 1903 in president's office ...

PRESENT:

Elder A. G. Daniells in the chair. G. I. Butler, G. A. Irwin, H. W. Cottrell, W. T. Knox, L. R. Conradi, W. H. Thurston, C. W. Flaiz, R. M. Kilgore, E. T. Russell, L. A. Hoopes, **G. G. Rupert**, W. A. Spicer. Prayer by W. T. Knox...

SOUTH WEST UNION CONFERENCE
THIRTY-SIXTH BIENNIAL TERM
FIRST MEETING
GENERAL CONFERENCE COMMITTEE
Oakland, California - April 12, 1903

PRESENT:

Elder A. G. Daniells in the chair. G. I. Butler, G. A. Irwin, H. W. Cottrell, W. T. Knox, L. R. Conradi, W. H. Thurston, C. W. Flaiz, R. M. Kilgore, E. T. Russell, L. A. Hoopes, G. G. Rupert, W. A. Spicer. Prayer by W. T. Knox.

Brethren of the South Western Union Conference met with the Committee, and PRESENTed a memorial, asking for a change in the South Western Union Conference presidency. **Elder G. G. Rupert**, the president, placed his resignation in the hands of the members of the South Western Union, and it was left for them to study the situation, and make request for a president as they might decide.

SECOND MEETING
GENERAL CONFERENCE COMMITTEE
Oakland, California - April 13, 1903

PRESENT:

Elder A. G. Daniells in the chair. G. A. Irwin, W. W. Prescott, H. W. Cottrell, W. T. Knox, L. R. Conradi, W. H. Thurston, L. A. Hoopes, R. M. Kilgore, **G. G.**

Rupert, W. A. Spicer. Prayer by R. M. Kilgore.

INFORMAL MEETING
SDA GENERAL CONFERENCE COMMITTEE
February 23, 1906, 8 A.M.

G. G. RUPERT:

In harmony with the advice of Elder G. A. Irwin, it was--

VOTED, To instruct the treasurer of the General Conference to open correspondence with Elders E. T. Russell and **G. G. Rupert** relative to presenting Brother Rupert with \$150 on expenses as soon as he leaves the Southwestern Union Conference.

RUPERT SETTLEMENT:

G. A. Irwin reported the settlement made with **G. G. Rupert**, by a special committee, for the time spent without salary after his resignation from the Southwestern Union in 1903.

VOTED, That we approve of the settlement arranged, appropriating \$200 for the final settlement of all claims.

Adjourned.

A. G. DANIELLS, Chairman.
W. A. SPICER, Secretary.

SEVENTH MEETING
GENERAL CONFERENCE COMMITTEE
Battle Creek, Michigan - April 23, 1903, 6:30 P.M.

PRESENT:

A. G. Daniells in the chair. G. I. Butler, W. W. Prescott, L. A. Hoopes, A. T. Jones, E. T. Russell, C. W. Flaiz, W. A. Spicer, L. R. Conradi, W. T. Knox, H. W. Cottrell. Also A. G. Haughey, I. H. Evans, N. P. Nelson, R. A. Underwood, W. J. Stone, E. R. Palmer, G. B. Thompson. Prayer was offered.

SOUTH WESTERN UNION CONFERENCE

Communications were read regarding the vacancy in the office of president of the South Western Union Conference, by the resignation of **G. G. Rupert**. The Union Conference rePRESENTatives in Oakland asked the General Conference Committee to recommend a man to fill the vacancy. A letter from the C. N. Woodward, in behalf of the Keene Academy Board and Texas Conference Committee suggested that the vice president, H. Shultz, might serve, without appointment of a president. The vice president, however would be obliged to spend much of his time in the German work in the Central Union Conference.

VOTED, That a committee of three be appointed to bring in a

recommendation in the matter of the South Western Union presidency.

TWENTY-FIRST MEETING
GENERAL CONFERENCE COMMITTEE
Battle Creek, Michigan - May 1, 1903, 3:00 P.M.

ELDER RUPERT

VOTED, That we recommend Elder Rupert to make Indiana his field of labor.

SIXTEENTH MEETING
GENERAL CONFERENCE COMMITTEE
8 A.M., June 4, 1905

G. G. RUPERT:

Elder G. G. Rupert having asked the General Conference Committee to investigate his experience and give counsel, it was--

VOTED, That we counsel in this matter as follows:--

1. That we advise **Elder Rupert** that we cannot go into an investigation, the matter being one simply of his administrative work in the Southwestern Union, and not any impeachment of character or integrity.
 2. That we advise that he engage in work outside the Southwestern Union Conference.
 3. That we advise him to endeavor to select some field, and assure him of our cooperation in any way possible.
 4. That we regard it essential that he shall leave off pushing his private book business so far as any public labor is concerned, if he hopes to work satisfactorily in regular conference work.
-

THIRTY-THIRD MEETING
GENERAL CONFERENCE COMMITTEE
September 24, 1905, 2 P.M.

G. G. RUPERT:

VOTED, That **G. G. Rupert's** letters be referred to the subcommittee on Southwestern Union Affairs.

THIRTY-SIXTH MEETING
GENERAL CONFERENCE COMMITTEE
September 26, 1905, 10 A.M.

G. G. RUPERT:

The committee on Southwestern Union affairs, to which was referred the

communications from **Elder Rupert**, made the following report, which was adopted:--

"Your committee to consider letters from Elder G. G. Rupert to the General Conference, bearing dates of July 9 and September 12, also the letter from Elder Rupert to Elder N. P. Nelson, bearing date of September 12, 1905, would respect- fully submit the following report:--

"WHEREAS, **Elder G. G. Rupert** has demanded of the Southwestern Union Conference a settlement in full for all his time from receiving his credentials from the Southwestern Union in 1904, to the present; and,--

"WHEREAS, We have no copy of the minutes of the proceedings of the South- western Union Conference in March, 1904, when a settlement with **Elder Rupert** was effected; therefore,--

"WE RECOMMEND, (1) That the secretary of the General Conference procure a certified copy of that portion of the minutes of the Southwestern Union Conference that contains the settlement with Elder Rupert, that the Committee may have a knowledge of the conditions of settlement.

"(2) That we cannot give further advice until we receive said minutes."

FORTY-THIRD MEETING
GENERAL CONFERENCE COMMITTEE
October 16, 1905

G. G. RUPERT COMMITTEE:

VOTED, That A. G. Daniells, G. A. Irwin, I. H. Evans, and W. A. Spicer be a committee on the matter of Elder Rupert's claim against the Southwestern Union, to investigate and make recommendations.

FIFTY-FOURTH MEETING
GENERAL CONFERENCE COMMITTEE
December 12, 1905

G. G. RUPERT:

VOTED, Since receiving the final correspondence, to refer the matter to the president and vice-president, to be dealt with at the time of the Southwestern Union Conference.

Further Reading:

- *The Sabbath in Scripture and History* by K Strand
- *Truth Triumphant. The Church in the Wilderness* by BG Wilkinson
- *The Sabbath in History. Part II* by A Andrews
- *Foundations of the Seventh-day Adventist Message and Mission* by PG Damsteegt

Church of God Sources

Information about Rupert from Church of God sources are as follows:

Source: "Looking back on early Feasts", *The Portfolio*, by John B Heath:

"It is possible that observance of the Holy Days was first taught as Christian observance in modern times by G.G. Rupert ... As early as 1916, Mr. Rupert published material promoting the observance of the Feast, as well as the other Biblical festivals and Holy Days."

Source: "Frank Walker Tribute (1902-1997)", *The Sabbath Sentinel*, by Richard C Nickels:

"Born in 1902, Frank Walker began attending the Church of God in 1922, where he was a minister since 1924. His father was R.K. Walker, and he grew up in Bates, Oklahoma, where an SDA church disbanded. Three Seventh-day Adventist ministers (Eyler, Rich, and Talbert) rejected the teachings of Ellen G. White ... Frank Walker recalled seeing **G.G. Rupert** as a boy. His father, R.K. Walker, around 1914, talked of the book, *Yellow Peril*, which was internationally famous at the time. (One of its interesting points was the accurate prediction that America and Japan would eventually fight a war.) Rupert was at that time an independent, and had no direct connection with the Church of God.

Rupert spiritualized Israel, and applied the term, "Israel," to the Gentile people. Modern day Gentiles, Rupert believed were fulfilling prophecies about the biblical Israel. Walker disagreed with Rupert on this point, and instead held the belief that the "Lost Ten Tribes" were the actual Anglo-Saxon-Celtic peoples.

In the early 1970s, Walker visited Rupert's daughter, Mrs. I.C. Sultz, in Kinsley, Kansas. Sultz gave Walker a copy of Rupert's most famous book, *Yellow Peril*, and also *Inspired History of the Nations* ... **One of the lessons of Frank Walker's life is that enduring spiritual growth and development is enhanced and nurtured by networking with other believers.** Adventism, Ballenger, Unzicker, Rupert, Armstrong, *The Bible Sabbath Association*, and many other contacts did not make Walker confused or erratic. On the contrary, such interaction strengthened his personal convictions and deepened his faith.

Unfortunately, many Sabbath-keepers today are not aware of the spiritual network available to them. Because of this lack, they are unknowingly headed toward extinction."

Source: An AC paper on the *A History of the Church in Chile* (c1969) available at www.friendsofsabbath.org:

"The year 1896 is mentioned in the paper on Chile: "Line of Ordination -

Shegerse (minister from U.S. who visited Chile in 1896)" (page 8).

Source: *Pentecost Study Material* (1974), page 70:

"Our people in South America who have been keeping Pentecost since 1896 on Sunday have proved willing to change [to Monday]").

Source: E-mail from Mario Seiglie (dated 28 March 2006):

"having been in Chile for 21 years, I met quite a number of these other ministers and can vouch for the information contained here [in the Chile paper]."

Source: "Why Keep the Annual Holy Days?" by Ronald Dart, CGI, Tyler, Texas, 1982, p. 11:

"It may well be that the Holy Days fell into general neglect in the church in subsequent centuries. Although it is by no means certain that the observance died out, we have no way of knowing. We do know that in later years we have encountered isolated groups of Holy Day-keeping Christians in South America. We trace their origins back to obscure missionaries of the 19th century of whom we have no certain knowledge."

Source: E-mail from Linda H W (13 May 1996):

"Dear Craig,

The Sabbath-keeping churches in Argentina, Chile, and Uruguay were part of a group called Israelite Church of the New Covenant, most of whom believed that they were physical descendants of Israel. They were on their way to Jerusalem when they hooked up with WCG. Although I was not in the Spanish Work at that time, I am relatively sure that Bob Flores Sr. did not stumble on them. We were doing a lot of advertising at that time to get *La Pura Verdad* started and they responded to our efforts.

The group also kept the Holy Days. Interestingly, we know from history that a large group of Jews had settled in Peru during the 1500s but were driven out by the Inquisition. Many of them fled to other parts of South America and kept a tiny bit of their religious heritage throughout the centuries. (This also happened in Mexico, where a few isolated villages are said to be Jewish in origin.) But, of course, there is no way to determine if any of the people in the Israelite Church were actually Jewish. There was also an alternative theory that these Sabbath-keeping churches in S. A. were raised up by a former SDA around 1899 [*I think this was GG Rupert – one of my all time favourite pioneers or one of his assistants – Craig*]. In addition, COG 7th Day had a few congregations by the 60s, mostly in Peru and Ecuador. Some of their issues when they joined us was that they would all be accepted as full-fledged members and retain their own ministers. Dr. Dorothy agreed to their requests.

Bob Flores Sr., now deceased, was sent to minister to them during the late 60's and returned to the States during the 70s.

I spent a feast with these brethren in Argentina and then met others in Chile.

A few of the brethren were Russians living in the state of Colonia Valdense in Uruguay, which consisted of a large colony of Waldenses from Italy.

We also had a group in Piura, Peru who studied the Bible on their own and concluded that the Sabbath and Holy Days were to be kept. This was a group of poorly educated Indians living in a remote town in the Andes, who found out about WCG after they had accepted the Law.

The WCG church in Central America was mostly started by former COG 7th Day congregations. The ones who joined with WCG did not agree with 7th Day's Mexican Conference deciding not to keep the Holy Days, which had been observed from the first Mexican mission in the mid-30s up through the late 60s. WCG gained entire churches in El Salvador and Mexico as a result of this change."

Linda"

Source: E-mail from Linda H W (15 May 1996):

"From Ken Ryland, former editor of *La Pura Verdad*, who was in the Spanish Work when WCG came into contact with the Israelite Church of the New Covenant:

"We know that the people were evangelized by the Church of God 7th Day. We have a name of the evangelist, but with its Spanish pronunciation, it was impossible to trace back to a particular individual. The name was (according to the pronunciation of our Chilean friends) "Sheggercy." That's how they pronounced it. We never saw it written; we only heard the pronunciation.

The interesting thing to me was that the evangelization of S. A. took place in the early part of the century. There must have been a real zeal among the members of CG7 at that time. They covered everything from Mexico to the tip of S.A. The split with CG7 came over the Holy Days. All the groups in S.A. keep the Holy Days, and about half in Mexico still keep the Holy Days."

Ken was sent on baptizing tours in S.A. during the 70s, so he is a highly credible source of information.

BTW, I did not solicit his comments about these 7th Day groups keeping the Holy Days. It's just a well-known fact that the Holy Days have been a part of 7th Day's belief system for many, many years long before HWA came on the scene.

Regards,

Linda"

Source: E-mail from Ron Dart (26 July 1995):

"Good to hear from you again. It sounds like you have been busy in your research.

I am not aware of the Scottish Sabbatarians, but it was Robert Flores, I

believe, who encountered the Argentinian Sabbath and holyday keepers.

Ron”

Source: Sent by Craig W to the Roots-of-faith forum (13 May 1996):

“Thanks Ron,

I have been wondering about the South American Sabbatarians too. I think in one message to me about 9 months ago you mentioned that a certain Robert Flores was the one who, in the 1960s, stumbled across the Holy Day sabbatarians there.

Question: who brought the knowledge of the Holy Days to these people? What is their history. Some say that they have a North American source. Others that they came from Europe. Can anyone help?

Craig”

Source: Reply from Phillip (14 May 1996) on the Roots-of-faith forum [*Phillip = J P Arnold?*]:

“Yes, Robert Flores of the WWCG San Antonio church and Dr. Charles V. Dorothy discovered and developed a good relationship with the Israelite Church of the New Covenant in Chile in the late 1960's. Two or so of these Sabbath-keepers visited the Big Sandy Feast of T. about 1968-- I remember their longish beards and humble spirits. On numerous occasions I pressed Dr. Dorothy about the origins of this group (many of which wanted official fellowship with the "Philadelphia church", while others saw such a claim as rather arrogant of the WWCG). **The answer always identified a mysterious man--minister--from North America with a name that sounded like "Shagersay" who arrived in Valparasio, Chile in 1896 and proclaimed the Sabbath and the Feast days. He traveled throughout portions of Chile and then left. No more is known of him.** I looked and looked through SDA and COG7 publications of the period and later for any hint of such a figure or name. I found nothing. [*this may have been Rupert himself – Craig*]

In fact, I could not find any "feast-keepers" in North America in the 1800's. My earliest in the USA was George Rupert (see earlier posts) about 1915 in COG and SDA circles [*his name was Greenbury – Craig*]. Passover was hinted at by a few isolated individuals in the 19th c., but not the feasts in general to my knowledge. Can anyone show primary source evidence otherwise? Please post.

Mr. Lawson Briggs, the little-know, but absolutely brilliant, behind the scenes equal to Ambassador's best and brightest, led me to many original sources which we combed day and night looking for any feast-keepers in our search for specific churches and individuals who bridged the gap between the COG7 and the SDBaptists. Recall, that it was necessary to bridge this gap in order to link the "Philadelphia" era church to the true church of Millyard and Bell Lane in London (which sent Stephen Mumford to Rhode Island ca. 1664 to form the American extension of the "Sardis" era.). [*I have Lawson Brigg's thesis on 'What Became of the Church that Jesus Built?' and I must say it is one of the*

most readable works on Church of God history around – Craig].

But to get the linkage back to the one fixed point--Mumford--we had to find Sabbatarians who bridged the gap between the WWCG/COG7 and the SDB represented by Mumford. Believe it or not we found a couple or so ministers who had been part of the SDB and later the COG7: a Samuel Davisson or Davidson of Kansas, I believe (related to the Burrels of the Bible Sabbath Association and COG7), ca. 1850-1880, and the Bee family in western Virginia or West Virginia discussed at length in the SDBaptist two volumes on SDB History. Both these folk found their way independently into the Church of God7 circles and some had "true" doctrines on the soul and Passover, and food (I think) which they brought into the COG7. At the time, we thought that we had finally made the link which substantiated the belief that there were direct predecessors to the WWCG who had held the same biblical truths.

Final thoughts: See the *SDA Encyclopedia* for info on South American sabbatarian leader in Brazil who had large ranch and some wealth in 19th c. Dr. Charles Dorothy also spoke of other Sabbatarian Feast-keepers in Chile or Peru who practiced sacrificing animals--but were still messianic (Jesus). And he spoke of a Dr. Montiel and a Mr. Garcia in Mexico City or Monterey who kept three feasts, ca. 1968. Also, see Dugger and Dodd's *History*, near the end, where they list HWA (p.304) and other ministers who proclaimed the Sabbath in ca. 1933--some of whom were in Mexico, South America (William Berry p. 303), India, England. In fact, there is a E.S. Sheffield mentioned on p.296 (I wonder if he is the same Sheffield an earlier post said was a S. minister in England in early 1900's?)

Hope this helps fill in a few gaps and leads others to discover more facts. The Palatinate story needs to be thoroughly researched--it is definite and certain, but very little is known about this settlement of English in Germany.

Thanks,
Phillip"

Source: E-mail from Keith Hunt (17 May 1997):

"**Rupert** was a one time SDA minister who left [the SDAs]. He taught observance of the feasts of God. **A Number of SDA churches in South America followed his lead, and pulled out of the SDA organization.** In the 60's Dr. Dorothy and a few others came into contact with them. An article appeared in the *Good News* about them. They believed very close to the WCG teachings. The WCG was excited about these people. Dr. Dorothy was sent back to see if they would become part of the fold. They replied "thanks but no thanks." When I met Dr. Dorothy in the 80's I asked him, and the reply was what I have just told you."

Source: J Ogwyn, *God's Church Throughout the Ages:*

"In about 1904 a remarkable man, G. G. Rupert, entered the ministry of the Church of God. **Mr. Rupert had previously been in the ministry of the Seventh-Day Adventist Church and had raised up congregations for them in South America.** After several years of growing doctrinal disagreement, he left the Adventists in 1902. Among other things, Mr. Rupert

had come to understand that both the Sabbath *and* the annual Holy Days were binding upon the New Testament Church.

In 1913 Jacob Brinkerhoff published a series of articles by G. G. Rupert in *The Bible Advocate* discussing the subject of the law of God and arguing that the Holy Days of Leviticus 23 were binding upon the New Testament Church. Though the Church in the United States paid little heed to this teaching, many of the South American congregations Mr. Rupert had established not only followed his example in leaving the fellowship of the Adventists, but also accepted God's Holy Days.

Because of disagreement between Mr. Dugger and Mr. Rupert over some issues of doctrine, and particularly over the issue of church organization and government, Mr. Rupert continued as an "independent" Church of God minister, publishing his own magazine, *The Remnant of Israel*, until his death in 1922."

Source: Letter received from John Kiesz, 4 February 1985:

"I was thankful to hear from you once more, after having sent you ... photocopies of Rawlinson's "Origin of Nations."

Yes, I know quite a little about Herbert Armstrong's history. For ten years, 1935 to 1945 we were closely associated ... If any of the Remnants of G.G. Rupert's Church of God people merged with the Radio Church of God, I am not aware of it. I don't believe that happened. I should have known it because I was close with Herbert from 1935 to 1945. Some time back ... G.G. Rupert associated with the Church of God, at Stanberry, Missouri, and some of his writings were published in the Bible Advocate, I believe. Armstrong may have known of Rupert. Yes, I have been acquainted with the two Walkers (Kenneth C and Frank) for many years."

Source: Letter received from John Kiesz, 28 January 1993:

"I think Rupert's movement finally died out. We met at least one of those families in Kansas back some time in the early 1930s."

Source: Letter from William Walker, Remnant of Israel, 16 Sept 1995:

"As for what the "G"s stand for in Rupert's name, I must admit that I don't know; nor do I know what the initials I.C stand for in Sultz's name (he was Rupert's successor, and I took over as Director of the R.O.I. in 1969 after Sultz)."

Source: Letter from William Walker, Remnant of Israel, 22 December 1982:

"As for any old, or former members of Rupert's church, to my knowledge, Elder Sultz and his wife (who was Rupert's daughter) were the last ones, and they passed away 2 years after I became Director of the Remnant of Israel in 1968 ... Richard Nickels is the most knowledgeable person I know concerning G.G Rupert ... however, he had (at that time) no knowledge of the fact that Rupert believed Israel to be White [*ie to be the NW Europeans it seems – Craig*], until I brought it to his attention!"

Source: Letter from William Walker, Remnant of Israel, 27 August 1981:

“As for Elder Rupert’s “Independent Church of God Seventh Day” it gradually disappeared after his death! Some of the members drifted into other branches of the Church of God Seventh Day, plus Herbert Armstrong’s Worldwide Church of God.”

Source: Letter from William Walker, Remnant of Israel, 14 July 1983:

“I was glad to hear that you received your copy of the “Yellow Peril” ... As you are no doubt aware by now, there is a host of information in this book, for the intelligent Bible student to consider ... In reference to Rupert’s “Bible Atlas” I have no idea where you could possibly locate one.”

Source: Letter from Frank Walker, God’s Watchman and The Hope of Israel, 9 September 1981:

“My friend, Elder Carl Palmer sent me a copy of two letters you wrote him and suggested that I might be able to help you locate some of G.G Rupert’s books, etc ... When I was a boy 10-12 years old, I saw Elder G.G Rupert at a camp meeting and conference in Oklahoma. Lee Eylor and Jess Rich had started “The Gathering Call” after being cast out of the S.D.A. Church. Two years in succession they held a summer Camp Meeting in eastern Okla. and my Father and Mother attended. Ex-S.D.A. Ministers came from east and west. G.G. Rupert was there, A.F. Ballender and A.T. Jones, etc ... I did not see Elder Rupert after that.”

Source: *History of the Remnant of Israel* by William Walker:

“Originally a Methodist, Rupert served as a Seventh Day Adventist Minister for 30 years. A member of the Southwest Union Conference, he served as a President of the Oklahoma Seventh Day Adventist Conference until 1902, when he broke away from the Adventists. From 1902-1904, Rupert was not connected with any denomination ...

The original “Remnant of Israel” articles are preserved in the New York Library ... The meaning of the Fall Holy Days was clearly expressed by John S. Stanford in the September 1919 issue of the “Remnant” paper.”

Further Reading:

- *God’s Church Through the Ages* by J Ogwyn
- *History of the Remnant of Israel* by William Walker
- *A True History of the True Religion* by AN Dugger and CO Dodd
- *A History of the Sabbath and Sunday* by J Kiesz
- *The Story of the Church of God (Seventh Day)* by R Coulter
- *Herbert W Armstrong. Man of God!* by CM White

Non-Sabbatarian Sources

Source: New York University's "Archivist of the Yellow Peril" Exhibit
<http://boas.wordpress.com/2006/08/19/nyus-archivist-of-the-yellow-peril-exhibit/>

"G.G. Rupert, *The Yellow Peril or the Orient vs. the Occidental as Viewed by Modern Statesmen and Ancient Prophets*, 1911

G.G. Rupert was an influential independent minister of the Church of God (7th Day) who established many congregations across South America. Rupert traces clues in the Bible to identity with "the Kings of the East" (Revelation 16:12 as China, India, Japan and Korea. This yellow peril would attempt to overtake the modern incarnations of Israel (Britain and the United States). Jesus Christ, he predicted, would return to keep them at bay."

Source: *How Anglo-Israelism Entered the Churches of God. A history of the doctrine from the 1800s to 1995* by Ralph Orr:

"As previously noted, by 1914 Anglo-Israelism had penetrated the Church of God in the person of Merritt Dickinson. In Oklahoma, another Sabbathkeeper who embraced the doctrine was **G.G. Rupert. He had been a Seventh-day Adventist missionary to South America and a regional conference leader in the United States.** After leaving the Seventh-day Adventists, Rupert associated himself with the Church of God (Seventh Day).

Though an Anglo-Israelite, Rupert's version of Anglo-Israelism was unique. He rejected the racial descent theory [*actually he didn't – he simply had a different 'bent' to this doctrine for a while – Craig*] and replaced it with one of spiritual descent. Spiritual Judah, he said, was the Greek Orthodox Church. Spiritual Israel he identified as the Roman Catholic Church. The Protestant churches he labeled Ephraim. Since America was a Protestant stronghold, the United States was Ephraim. Because Hosea was written to Ephraim, Rupert believed Hosea was written for America. (Never mind the contextual evidence that places Hosea's intended readers in the eighth-century B.C.)

The Bible Advocate Publishes Anglo-Israelite Articles

In 1915 G.G. Rupert convinced A.N. Dugger to allow him to advertise his most famous book, *The Yellow Peril*, within the pages of *The Bible Advocate*. Though Rupert advertised in *The Bible Advocate*, he worked independently of it. Readers of Rupert's paper, *The Remnant of Israel*, formed a nucleus of followers.

After his death in the early 1920s, Rupert's wife continued the work. Though the paper ceased publication in 1929, a small remnant of Rupert's disciples remains.³¹ No evidence exists that proves Rupert to be the source for either Merritt Dickinson's or Herbert Armstrong's Anglo-Israelism. Rupert's Anglo-Israelism was not their Anglo-Israelism."

Source: History of Harden County, www.heritagepursuit.com/:

“*Seventh-Day Advent Church* was organized, May 18, 1879, by **Elder G. G. Rupert**, consisting of the following members: I. W. Martin, Sarah Martin, Ida Martin, J. J. Myers and wife, Cordelia Woodruff, Elizabeth Heightsman, Betsey Boegle, Rachel Shone, A. T. Williams, Calvin Packer and wife, A. S. Stradley and wife Elsie, Jennie Stradley and Agues Stradley. They have held services in Woodruff’s Hall since their organization. Ministers who have served the society since its formation are Elders G. G. Rupert, R. A. Underwood, D. M. Canright, H. A. St. John, and O. F. Guilford, their present pastor. Present membership, twenty-two. Several who were formerly members have moved away, thus leaving the present membership much smaller than formerly.”

Further Reading:

- *Seven Restorations of the Work* by CM White
- *The Seven Eras of Ancient Israel – Type of the Eras of the True Church?* by CM White

Concluding Remarks

It is important to honour and acknowledge the writings and influence of Rupert. For we are told in the Scriptures that

“Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; **outdo one another in showing honor.**

Never flag in zeal, be aglow with the Spirit, serve the Lord.” (Rom 12:9-11)

“Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect **to whom respect is due, honor to whom honor is due.**

Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.” (Rom 13:7-8)

Far too often the above Scriptures are not fulfilled. Instead jealousy and the spirit of competition abounds. This is done via various methods such as slandering members, appropriating their accomplishments, ignoring their achievements, slotting friends and relatives into positions regardless of their spiritual gifts or natural ability. This behaviour is a source of abrasiveness and division and setting up the Church for apostasy.

Is there a True Church Organization? by GG Rupert:

"...How are we to determine who are the true Elijah? John was the man who fulfilled it in his day, for Christ said he did. But it is to be more fully fulfilled in our day all will admit ...

When you find a teacher who takes the whole Bible, leaving nothing to be abolished, one who has God's form of organization and church government.

In short one who teaches Moses and the prophets in full as they taught and practiced, such a one will come much nearer filling the prophecy among present existing denominations, **for it must be started by some individual and developed by some one individual, for that is God's way of doing. Next, that individual must have a sound doctrine in all their teaching and proclaim the whole council of God, regardless of any.**

Now look out for such a work; if it is not to be found, then Elijah has not yet come.

The Jews did not know it when it was before their eyes. So it may be now."

In any event, it is amazing how prophetic the writings of Rupert were. We saw in the quote above what he foresaw about the Elijah to come. Later we witnessed his insights into a future apostasy within the Philadelphia Era. Now note what he predicted about the end-time work:

At Pasadena, GG Rupert stated to a gathering of Sabbatarians from all over the USA in the spring of 1919:

"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 ... God has been performing a great work. **It now at last looks like the time is now here for the execution of the work** ... So now is the time to teach a whole truth to the Remnant."

How prophetic that statement was! It seems that God Almighty instilled within Rupert particular insights – in many ways he was a predecessor of Herbert W Armstrong.

Indeed, just **SEVEN** years later, God raised up Herbert W Armstrong to undertake the very Work that Rupert had predicted. They never met, for Rupert had died three years after making this prediction and Armstrong had no knowledge of the Church of God until 1926.

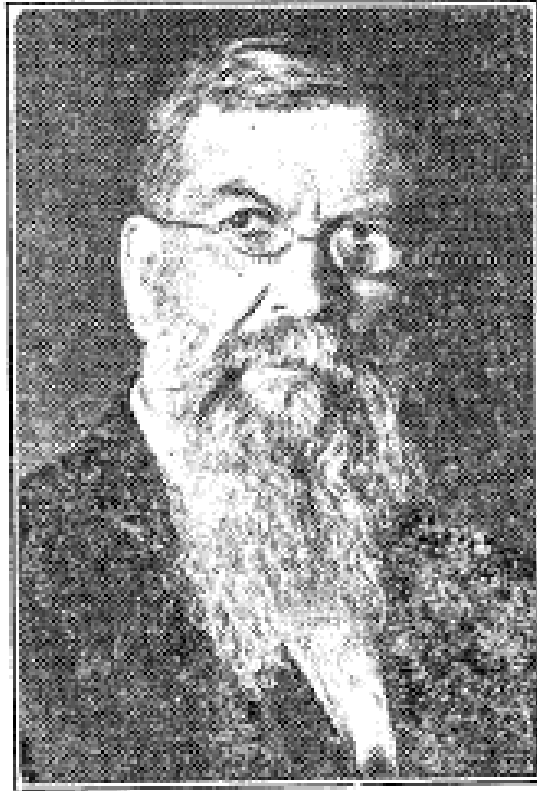
Rupert was very well known in his day and had a lot of understanding. But he did not understand everything - his eyes were not opened to all of the truths that HWA studied and wrote on. As the scriptures tell us – “knowledge shall increase” (Dan 12:10) and one can trace this gradual increase from the mid-1800s until the 1930s. It was when HWA came on the scene that there was a great acceleration in Biblical knowledge for God blessed him mightily.

However, one should, with humility, not ignore the accomplishments of men that went before him, giving honour to whom honour is due (Rom 12:10). Read some of what Dugger wrote for instance. These men were pioneers that forged the basic building blocks (based, of course, on the Bible) that HWA was able to build upon with much more information and truths.

So, Rupert clearly sewed seeds for Herbert W Armstrong and the Work that transpired. How incredible! How amazing and wonderful are the ways of God. For His ways are indeed mysterious!

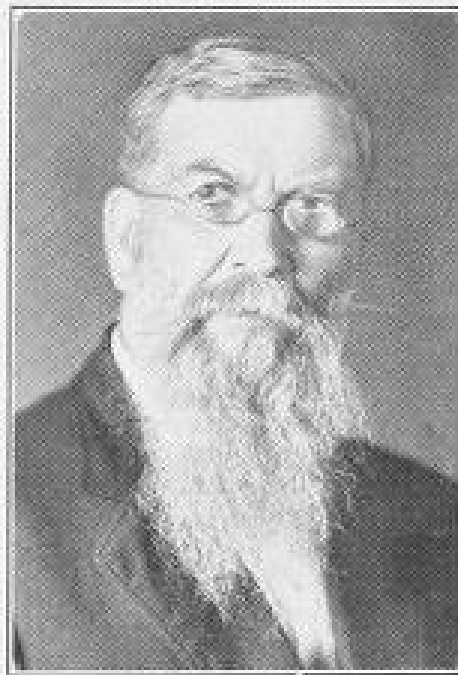
Further Reading:

- *The Remnant of Israel* by RC Nickels
- *Amazing Temple Symbolism found in Revelation Chapter 3* by CM White
- *Just what do you mean – Ezekiel's Message?* by CM White



Yours Truly, G. G. RUPERT

Greenbury G Rupert 1848-1922 (scanned from a book of his)



A clearer image of GG Rupert

Appendix: Research by Richard C. Nickels

THE REMNANT OF ISRAEL

An Analysis of G.G. Rupert and His Independent Church of God (Seventh Day) Movement, 1915-1929

August 15, 1972; Revised, 1993



Richard & Shirley Nickels

Important Ideas

“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” Only the sacrifices and oblations have ceased, as stated in **Daniel 9:27** (G.G. Rupert, 1915).

“There is . . . a true church. . . . Its appointed seasons of worship are all appointed. The ministry with all other gifts needed in its government and service is all provided for. The mind that guides this organization and service is divine. . . . It is called the ‘Church of God.’ . . . Man cannot add one single member to the church. God does that” (G. G. Rupert, 1919).

“Does the thing follow that because man organized a church and called it the CHURCH OF GOD, that it is the church of God? Not at all” (G.G. Rupert, 1921).

“Sunday . . . Easter, Christmas, Good Friday, Ash Wednesday, and various days . . . are all of heathen origin and belong to Babylon, the mother of harlots. The majority of teachers know this, but for various reasons they will still try to keep the people in ignorance and support the old system of Babylon” (G.G. Rupert, 1921).

Summary

G. G. Rupert, for many years a Seventh-Day Adventist minister, became an independent Church of God (Seventh Day) leader from 1915 to 1922. His work continued past his death until at least 1929. His teachings about prophetic Israel and observance of the Holy Days were remarkably similar to the

teachings of Herbert W. Armstrong from 1931 to 1986. Rupert had a strong influence on the development of the twentieth Century Church of God (Seventh Day).

G.G. Rupert's *Remnant of Israel*

Is there a true organization?" This was the title of the lead article of *The Remnant of Israel* of April, 1919.

"To the above we certainly say yes," the article began. "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 . . . All man has ever had to do with it was to accept it as it was made by the Lord himself. This church is perfectly organized even to detail governing the actions of all its members. Its appointed seasons of worship are all appointed. The ministry with all other gifts needed in its government and service is all provided for. 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 God.' . . . Man cannot add one single member to the church. God does that." And as for its ministers, the article concluded, God chooses them.²

History and Purpose of *Remnant of Israel*

The *Remnant of Israel* began in April of 1915. It was published by the Union Publishing Company, first at Britton, Oklahoma, later at nearby Oklahoma City. The managing editor and founder was G.G. Rupert.

Its purpose was clearly stated in the original issue: "There is no paper in print which meets the present demands of God's word, to now give the people the whole truth"

The paper's purpose was to teach "many doctrines of the Bible heretofore entirely neglected, or if taught at all, . . . taught unscripturally" Some of these neglected doctrines were: (1) the *identity of the true Israel* of the Bible, (2) *prophecies of the yellow races* (including Russia) to overrun and devastate America, (3) that the *law of Moses was NOT nailed to the cross*, which others were falsely teaching, and (4) that ancient *Bible prophecies* referring to such peoples as Ephraim, Judah, and Assyria have never been fulfilled and will be fulfilled in the twentieth century.³

Life of G.G. Rupert

Born in Ohio on May 12, 1847, G.G. Rupert lived to the age of 74 and died on July 17, 1922. [according to *Rootsweb* he was born in 1848 – *Craig*] Originally a Methodist, Rupert served as a Seventh-Day Adventist minister for thirty years, including several years as a missionary in South America. He was president of the Oklahoma Seventh-Day Adventist Conference (covering five states, including Oklahoma) at the time he left the Adventists. He must have left them at or before 1902, because he stated in 1905 that from 1902 to 1904, he had been connected with no denomination.

G.G. Rupert preached all over the United States. Nearly blind for 28 years, he miraculously regained sight of one eye ten years before his death. His wife died in 1921.⁴ His only son, H.W. Rupert, was born in 1871 and died in 1925.⁵

Seventh-Day Adventist leader Ellen G. White died in 1915, the same year the *Remnant* began. Rupert had known her personally for nearly forty years and for many years believed in her visions. When he later compared them with the Bible, Rupert rejected Seventh-Day Adventism. Still he eulogized her as a

Remnant of Israel (April 1919). Unless otherwise noted, all citations are from the *Remnant*.

I (April 1915), 4.

V (July-August 1922), 1.

VII (July 1925), 1.

“sincere, honest servant of God,” whose life was commendable to all Christians.⁶ What finally led to the open break with the Adventists was Rupert’s publishing books contrary to the Seventh-Day Adventist teaching. He had friction with the Adventists for three to five years before he left them.⁷

Disagreement between Rupert and Seventh-Day Adventists was reported in the *Remnant* of November 1915. Adventist Elder J.H. Morrison at College View, Nebraska, wrote a booklet titled “A Straight Talk to Old Brethren,” which denounced the teachings of Elders Jones and Rupert. Rupert retorted, “I hold that William Miller and all Seventh-Day Adventists were led in false and unscriptural teaching on prophecy.”⁸

Rupert’s most famous book was *The Yellow Peril*, a 530-page work on prophecy, which sold for \$2.25 in 1911. (It is available from Giving & Sharing.) The third edition is dated 1918. The book was advertised in the *Bible Advocate* (published by the Church of God, Seventh Day) of May 27, 1913, and the ad was possibly the earliest mention of Rupert in that source. *Yellow Peril* was also advertised in the *Bible Advocate* of November 9, 1915.

In scattered issues of the *Advocate*, which are still available, there are several articles written by Rupert. For the issues of May 27 and June 3, 1913, he wrote a series on “The Book of the Law.” The issues of June 10 and 17, and July 8 and 15 of the same year all contain articles by Rupert, showing that the laws of God are not “done away.” On page 506 of the *Bible Advocate* of June 17, 1913, is Rupert’s unique chart on the “Laws of God,” later reproduced in his own *Remnant of Israel* of February 1916.⁹

Observer of the Holy Days

On Rupert’s “Laws of God” chart are the Ten Commandments, statutes, dietary laws, the Holy Days. Passover, Feast of Unleavened Bread, Firstfruits (Pentecost), Trumpets, Atonement, and Feast of Tabernacles, along with Jubilee or the fiftieth year. Rupert not only held to the name “Church of God” but also taught observance of the Sabbath and all the Bible’s laws and Holy Days.

An Independent

G.G. Rupert was one of the independent Church of God (Seventh Day) leaders, who for reasons of doctrine, refused to go along with the Stanberry headquarters. In the early 1900s the Church of God was split between the “regulars” and the “independents.” G.G. Rupert was one of the leading figures among the independents. Along with the *Bible Advocate*, Rupert made mention of five other papers, all having some truth, all teaching the Ten Commandments, including the observance of the Sabbath (and all, possibly, published by Church of God independents):

- *The Evangel of Hope* Joplin, Missouri
- *The Gathering Call* Riverside, California
- *The Shining Light* Almira, New York
- *The Mispah Enid*, Oklahoma
- *Religious Liberty* Washington, D.C.

The reason for so many papers, Rupert says, was desire for religious liberty, which the older organizations had not granted.¹⁰

Rupert’s articles in the *Advocate* are by no means surprising. At that time, the *Advocate* carried articles by people of many divergent views and regularly stated that the views expressed therein were not

I (August 1915), page 3.

II (July 1917), 4.

I (November 1915), 5.

Bible Advocate, XLVII (June 17, 1913), 506; *Remnant*. I (February 1916), 2.

II (June 1917), 8.

necessarily representative of the doctrines or teachings of the General Conference of the Church of God. But Rupert was not an “ordinary” writer. His articles in the *Advocate* on the Holy Days are amazing. A.N. Dugger, the editor, allowed these articles to be printed, if indeed he had the power of control. Stanberry never accepted the Holy Days, but was given a convincing presentation of them in 1913 by G.G. Rupert.

Rupert advertised the Bible Advocate at least twice, in the *Remnant* issues of May and November 1915. But apparently his disagreement with Stanberry grew stronger because later he ceased advertising the *Advocate* and instead wrote against Stanberry’s form of church organization.

Independent View of Church Organization

Remnant supporters “do not believe the Bible teaches the present system [Stanberry Church of God] of church organization. We hold 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. Their faith is whatever the Bible teaches.”¹¹ The independents believed that “the Church of God of the Bible was, is, and always will be, only nondenominational. Its organization is spiritual and divine, not human.”¹²

I.C. Sultz, Remnant editor, explained why he had refused to join the Church of God Conference: It was an organization of men, and therefore of necessity had to have a creed, which fixed limits as to the meaning of certain points in the Bible. “Development” — understanding new Bible truths — was impossible because “the organization never changes its positions on any subject.”¹³ Stanberry was inflexible, and refused to accept new truth, especially that regarding God’s law and Holy Days and the identity of modern Israel. These were the reasons Sultz gave for being a member of the independent Remnant group.

In reply to an *Advocate* article of February 1, 1921, which denounced those who opposed organization as spreading the divisive work of Satan, Rupert stated that Christ is the only head of His Church. He asked, “does the thing follow that because man organized a church and called it the CHURCH OF GOD, that it is the church of God? Not at all”

Dugger’s organization was called “the Church of God,” but the name did not make it so. Its organization was not the Bible organization. “It is a fraud and imitation.” Rupert was against the electing of church officers and the appointing of ministers who had of themselves chosen the ministry. Rupert admitted that he did not know what was the proper method of organization, but hoped he would soon learn.¹⁴

Doctrine and Teachings

The convincing truth that Rupert taught was astounding. *Remnant of Israel* articles, preserved in the New York Public Library, are fascinating to read; they are simple and clear and are studded with numerous relevant Bible texts. Here are some of Rupert’s teachings, as recorded in the *Remnant*:

Church Name

“There is but one true church of God;” all other churches were said to be in Babylon.¹⁵ In addition to the name “Church of God,” the title “church of the Firstborn” (**Hebrews 12:23**) was emphasized.¹⁶

III (September 1919), 4.

IV (April 1921), 8.

IV (May 1921), 1.

Ibid., 10-12.

II (May 1917), 4-5.

VI (August 1923), 3-4.

Bible the Authority

The Remnant stood for “the teaching of the whole Bible in one harmonious unbroken line from the first verse in Genesis to the last verse in Revelation.”¹⁷

Mortality

Rupert and his followers rejected the doctrine of the immortality of the soul. They taught that man is mortal¹⁸ and that the time of probation (deciding for eternal life or death) was almost over.¹⁹

Laws of God

Remnant articles boldly declared that the laws of God in the Old Testament had not been abolished: “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”²⁰ Only the sacrifices and oblations have ceased, as stated in **Daniel 9:27**.²¹

Pagan Holidays

Other articles denounced holidays observed by most professing Christians. “Sunday . . . Easter, Christmas, Good Friday, Ash Wednesday, and various days . . . are all of heathen origin and belong to Babylon, the mother of harlots. The majority of teachers know this, but for various reasons they will still try to keep the people in ignorance and support the old system of Babylon.” Even worse are true Sabbath-keepers who say the law of Moses is abolished, contrary to **Malachi 4:4, 22**.

Holy Days Observed

Rupert taught that the laws of God in the Old Testament, including the Holy Days, were still in effect. Paul “scrupulously . . . observed the Jewish feasts” as stated in **Acts 18:21**. The New Testament does not replace the old.²³ With such beliefs, G.G. Rupert and his followers probably kept every one of the Holy Days. Following are lists of festivals and dates observed, as recorded in the Remnant of Israel:

1920 ²⁴	1926 ²⁵	1929 ²⁶
Passover		
4 April 30		
[April 2]*[Mar. 29]		
Pentecost		
May 26	June 18	
[May 24]	[May 24]	

II (May 1917), 4-5.
I (April 1915), 5, article by C.M Hayhurst.
I (April 1915), 5-6, article by Marie Gunnerson.
I (June 1915), 7.
IV (April 1921), 8.
I (August 1915), 1-3.
I (June 1915), 6-7.
IV (October-November 1920), 3-4.
VIII (September 1926), 5.
X (September 1929), 1-2.

Trumpets		
Sept. 18	Oct. 6	Oct. 2
[Sept. 13]	[Sept. 9]	[Oct. 5]
Atonement		
Sept. 28	Oct. 15	Oct. 11
[Sept. 22]	[Sept. 18]	[Oct. 14]
Tabernacles		
Oct. 3-10	Oct. 19	Oct. 16-23
[Sept. 27-Oct. 4]	[Sept. 23-30]	[Oct. 19-26]

* Dates in brackets are those calculated by Ambassador College, Pasadena, California, through the courtesy of John Kossey.

There was some controversy over the keeping of Passover. The *Remnant* of June 1919 states that Passover should be taken at the beginning of the 14th of the first Jewish month, Nisan.²⁷ In the 1928-29 papers, some supported the 14th; others, the 15th.²⁸ Mrs. W. Moore wrote that Jesus kept the Passover and that Christians are also to keep it on the evening of the 14th.²⁹

Pentecost was reportedly calculated from the weekly Sabbath during the Days of Unleavened Bread.³⁰ But the dates in the *Remnant* were on various days of the week, indicating that at one time Rupert held to a Sivan 6 Pentecost calculation. The *Remnant* of September 21, 1921, however, states that Pentecost was always on a Sunday. Rupert apparently did not use the Hebrew calendar. He explained some of his calendar views in *The Theocracy of Israel*, pages 290-291.

Meaning of Feast Days

The meaning of the fall Holy Days was clearly expressed by John S. Stanford in the *Remnant of Israel* of September 1929. The following paragraphs summarize his views:

The "Memorial of Blowing of Trumpets," is a command for us to observe a "Memorial-Day Sabbath," as commanded in **Leviticus 23:24-26**. The physical blowing of trumpets has ceased, but we are to continue keeping this memorial. God is a faithful notifier, as **Amos 3:7** testifies. He will give notice of Christ's Second Appearing, and this Holy Day reminds us to look up these notifications in His Word.³¹

"Atonement" means "At-One-Ment" or "at one mind." We are born with a carnal mind. We are to have our minds renewed, as **Romans 12:2** states, by taking on the mind of Christ, **Philippians 2:5**. Christ's death was the first step in the Atonement. The second step, our part, is to accept His sacrifice as the Atonement for our sins. And the third step is to keep up a life of obedience, which we can only do with Christ's help, not by ourselves. This new life of obeying God and overcoming temptations is a continuous process until "final salvation." We are reconciled by Christ's death, but saved by His life, as **Romans 5:10** declares. It is impossible to earn salvation by our own works, only by Christ's life in us will we be saved. Atonement is a memorial, "by keeping which we may remember what He has done for us." To afflict the soul (life) means to fast (go without food and water). Since Christ was afflicted for us, we afflict ourselves on this day in recognition of what He did for us.³² Atonement is the antitype of a

III (June 1919), 1.

X (March 1928); X (November 1928), 5; X (January, 1929), 5-6.

Ibid.

IV (September 1921), 1.

X (September 1929), 1-2.

Ibid., 2-4.

future event at the close of probation.

The “Feast of Ingathering” is a type of the resurrection of the just after the close of probation. The Feast of Tabernacles, another name for this feast, is a type of the future time when the remnant will again dwell in tabernacles for forty years. The Feast of the Jubilee is a type of the new earth. “These feasts all from the Passover forward are consecutive in their order, leaving the ones mentioned still future.”³³ That is, the Holy Days reveal the plan of God in dealing with mankind.

One Remnant group in Battle Creek, Michigan, in 1926 was keeping all the Feast Days. Those members cited were Adolph Schenk and F.L. Van Sloten.³⁴ Although observation of the “new moons” is not included in Rupert’s chart of the Laws of God, a “new moon” (first day of the month on the Jewish calendar) on the Wednesday before Thanksgiving, 1927 [or 1926?] is mentioned in connection with this same group in Battle Creek.³⁵

Sabbath Teaching

The Sabbath was taught and observed by the Remnant people. But unlike Seventh-Day Adventists, and especially Seventh Day Baptists, Rupert and his followers did not discuss the Sabbath incessantly. In their view, discussing overmuch the Sabbath-Sunday controversy was useless. The best way to handle the Sabbath question was to “show the people there was no change when Christ was here in any way in the whole law written in ‘The Book of the Law’ . . . They will soon give up the case.”³⁶

Books and Tracts

G.G. Rupert published his first book in 1902. The following list of his books and articles has been gleaned from issues of the Remnant.³⁷ Many of these books and articles are available as reprints. Write us for details.

- *The Yellow Peril* (530 pages)
- *The Inspired History of the Nations* (3 volumes, 750 pages)
- *Time, Tradition and Truth*
- *The Bible Atlas*
- *The Inspired Biblical Ecclesiastical and Secular History of the World* (6 volumes, 2500 pages)
- “The Two Covenants, the Old and the New, Between God and Man” (65 pages)
- “The Four Great Cycles” (36 pages)
- “Peace or War”
- “The Call of the Ministry and Their Support”
- “The Two Women of the 12th and 17th Chapters of Revelation”
- “The Story of the Jew and the Remnant of Judah”
- “Consecutive Events in Their Order Following the Close of Probation”
- “The Book of the Law Found Again”
- “The Gift of Tongues Examined”
- “A Positive Appeal and Challenge to Seventh-Day Adventists and Others To Cease Teaching Error”
- “Is There a True Church Organization?”

Articles written by others include:

II (May 1917), 4-5.

IX (December 1927), 7.

Ibid.

II (April-May 1916), 4.

I (April 1915), 4,8; IV (June 1921); VI (May 1923), 2.

- “The Bible Church of God” (40 pages by Lloyd Shanklin)
- “Coming Events Cast Their Shadows” (by Adolph Schenk)

Seven Church Eras

Rupert’s ideas on true church history were similar to those of the Stanberry Church of God. The Stanberry group thought that *they* were the Laodicean era, while Seventh-Day Adventists held that *Adventists* were Laodiceans.³⁸ Rupert believed the “ten days” of “tribulation” (**Revelation 2:10**) were the ten years of persecution by Diocletian, 302-312 A.D., during the Smyrna era. Thyatira, he stated, lasted from 538-1798 [1260 years, exactly as Stanberry calculates it]. In the Yellow Peril, Rupert stated that the Sardis era lasted from 1798-1833, while the Philadelphia era lasted only from 1833-1844. Rupert admitted his dates were not clear breaks, for it is “clear to our mind that more than one of the last churches live co-temporary and at the same time.” This is a key truth, he stated, and shows that the church in the last days needs to be alert and ready for the return of the Messiah. And of his own group, “Like all other of the churches it is the works that determine our standing before God.”³⁹ Elsewhere, Rupert hinted that the Stanberry Church of God was the dead Sardis era of the true church.

Other Rupert Beliefs

The following are additional beliefs held by Rupert and his associates:⁴⁰

Tithing is commanded.⁴¹ Christmas is pagan and should not be observed by Christians.⁴² Divine healing should be entreated by laying on of hands and prayer or handkerchief, as practiced by Rupert associate Lloyd Shanklin.⁴³ Speaking in tongues is in languages that can be understood.

Rupert was against Christians participating in warfare. “I prefer to lose my life than ‘killing someone’ under a fit of enthusiasm or imaginary loyalty” he declared. He would kill no one unless directly commanded by God.⁴⁴

John S. Stanford, a Remnant editor, wrote that it is wrong for a Christian to vote.⁴⁵

Despite letters published in the Remnant seeking to enlighten him (for example, Dr. T.E. Reed), Rupert persisted in believing that Christ was crucified on Friday and rose on Sunday. He maintained that the “heart of the earth” was not the grave.⁴⁶ Rupert’s belief was identical with the Adventist point of view, but his belief was at variance with the Church of God teaching of a Wednesday crucifixion and Saturday resurrection.

On the top of every issue of the Remnant was a flag symbol labeled “The Ensign of Israel” with 12 stars, and stripes with words of scarlet, yellow, blue, and purple (since the printing was in black and white). This symbol represented the “Sign of the Son of Man,” which Rupert believed to be the rainbow.⁴⁷

The Prophetic “Yellow Peril”

Bible Advocate, LXII (August 11, 1908), 387.

IV (January 1920), 1-3, 5-7.

I (June 1915), 1

I (October 1915), 1.

VIII (November 1926), 6-7.

X (September 1928), 3.

II (May 1917), 7.

X (September 1928), 5-7.

III (September 1919), 5-6.

II (October 1917), 8.

This writer has read only a small portion of Rupert's voluminous works on prophecy. As cited before, Rupert believed the yellow races (including Russia) would eventually invade and devastate America. In October, 1917 he predicted that the Japanese would eventually menace the United States.⁴⁸ Britain was said to be Tyus.⁴⁹ The King of the North (Turkey) would join the King of the South (England) against Russia.⁵⁰ Ephraim was said to be Protestantism.⁵¹

G.G. Rupert's prophecies of a "Yellow Peril" (title of his famous book) were somewhat prophetic in predicting the coming menace of Japan even while the Japanese were United States allies during World War I. From a modern global perspective, it is easy to see how Japan could indeed lead the hordes of the East in an assault against the West.

Widespread Ministry

The scattered issues of the *Remnant* which are still available do not give a complete picture of Rupert's work.

Rupert lived for eight years at Choctaw, Oklahoma, where he raised up a church of twenty members. He also lived for a time at Liberal, Kansas where he raised up another church of over twenty.⁵² At Hartland, Kansas, he raised up a church, baptized six and ordained Elder I.C. Sultz in 1916. Sultz had become a convert of Rupert's about twenty-five years before.⁵³ Although Rupert met much opposition to his teachings at Omega, Oklahoma, he baptized five at Britton; he also worked at Dale and McCloud, Oklahoma in 1916-17.

In February of 1917, Rupert held debates in Oklahoma City with a Russelite minister, C.P. Whitaker. Three to five hundred people attended the debates, which mainly concerned the laws of God.⁵⁴

In the summer of 1918, Rupert visited Sultz at the latter's home in Maybell, Colorado. Afterwards Rupert spoke at Denver; Lincoln, Nebraska; Dodge Center, Minnesota; Battle Creek, Michigan; and Cleveland, Ohio.⁵⁵ At College View, Nebraska, he held meetings at the home of B. Dresselhaus. At Battle Creek, home of the Adventists, he held lectures for ten days at the home of Brother Hummel before twenty-five listeners.⁵⁶ On this trip Rupert also visited Vanwert, Ohio, where he and his wife had begun observing the Sabbath. Rupert had been baptized nearby in 1876 in his hometown of Mendon, Ohio.⁵⁷

Pasadena Conference

In the spring of 1919, Rupert met other Sabbath-keepers from all over the United States at a meeting in Pasadena, California. He stayed at the home of Sister Drury and was assisted in the meetings by Elder Leland.⁵⁸ The Pasadena meetings continued for twenty-seven days.

At Pasadena, the following seemingly prophetic statement was made:

"The day is not far distant when the work will go in power to every child of God in the world and call the

Ibid., 5-6.

V (May 1922), 2.

Yellow Peril, cited in *Remnant*, I (April 1915), 6.

I (June 1915), 4.

I (March 1916), 4.

II (March 1917), 4-5.

Ibid.

III (September 1918), 4.

III (October 1918), 4.

III (November 1918), 4-5.

III (June 1919), 4-5.

honest to the truth for this time God has been performing a great work. It now at last looks like the time was now here for the execution of the work So now is the time to teach a whole truth to the Remnant."⁵⁹

Rupert held seventy consecutive meetings while in California, nineteen of which were at a black Free Seventh-Day Adventist church in Los Angeles. The Adventists there became a part of Rupert's movement and secured Elder J. Watson of Washington, D.C., as their pastor.⁶⁰

Rupert's Associates

Some of those associated with Rupert were: Elder Adolph Schenk of Battle Creek, a contributing editor after December 1921, who was mentioned previously as an observer of all the Holy Days; Elder I.C. Sultz of Maybell, Colorado, who was ordained by Rupert in 1916, and became a contributing editor beginning in December of 1917; Sister C.P. Drury of Pasadena; Elder Black of Michigan; Elder A.P. Ballenger, whom Rupert had known since the 1880's, and who had preached at the Los Angeles meeting but died soon afterwards (1921); and Elder Alonzo T. Jones, who preached with Rupert at College View and Lincoln, Nebraska, in 1914, and died in 1923.⁶¹

From the start of the *Remnant*, C.M. Hayhurst was an early contributing editor with Rupert. However, Hayhurst's name is unaccountably absent from the March 1917 and subsequent issues. The *Remnant* had failed to issue from June of 1916 until February of 1917, but the paper was revived by a group of nine persons, each pledging twelve dollars to renew publication.

John S. Stanford was a later contributing editor, who wrote a series of articles on the Holy Days in 1929. He was probably the one who continued the work after Rupert's death in 1922.

The most prominent associate of Rupert was Evangelist Lloyd Shanklin of Cedar Rapids. Shanklin emphasized divine healing at his protracted revival "gospel tent" meetings. He held a successful campaign at El Dorado Springs, Missouri, in 1923, where he bought a forty-by-sixty-foot tent for \$350. It appears that in 1923 Shanklin abandoned his opposition to the Stanberry organization, and united with them.⁶² The Stanberry Church of God paid for the seats for the tent services. It is reported that he healed 5,000 in Kansas City, 100 in Moberly, Missouri, and 3,000 in Topeka. His meetings were "interdenominational" and probably rife with showmanship. At Oklahoma City in December 1927, his tent burned to the ground at a loss of \$3,000.

Remnants of the Remnant Party

G.G. Rupert died on July 17, 1922. His daughter, Lucille Rupert Smith, took over as managing editor of the paper. From that time, the *Remnant* was frequently filled with old reprint articles. The last issue in the New York Public Library is dated November 1929.

After Rupert's death, Stanford apparently took real leadership of the movement, along with Sultz. What happened to the paper after November 1929 is not known. There is no indication that either of the two men affiliated with the Stanberry group. Neither Stanford nor Sultz are mentioned in the *Advocate* of that time. Shanklin, however, left the independent group and joined with Stanberry because he felt the work could be better done through the Stanberry Church of God.

Others of the independent Church of God united with Stanberry. Yet independent ideas which had been

III (July 1919), 4.

III (April 1919), 8.

IV (August, 1920); IV (October-November 1920), 8; I (March 1916), 4; V (November 1921), 4; V (July-August 1922), 2.

X (September 1928), 3; IV (April 1921), 8; VI (January 1923), 4; VI (March 1923), 4; VII (October 1925), 4; IX (December 1927), 6.

sown in the early 1900's remained for some time, and, due to the inflexibility of Stanberry, resulted in internal dissension over doctrine that led to the split of 1933.

A church in Knox, Indiana, known as the "Church of the Firstborn," united with Stanberry in 1924 under the leadership of Elders C.E. Groshans and George W. Sarber. The church had been founded by Elder Willis Logan and had organized in 1889. Its members reportedly kept the annual day of Pentecost, and may have kept other Feast Days.⁶³ This group may have been a remnant of Rupert's influence.

Sultz's "United States in Prophecy"⁶⁴

I.C. Sultz, who married Rupert's daughter, lived into the late 1960's. His book, *The Tragic Story of Gentile Israel*, is (according to Elder Frank Walker, a "British Israelite" believer connected with the Seventh Day Church of God of Meridian, Idaho) a condensation of *The Yellow Peril* (written by G.G. Rupert in 1901 in Liberal, Kansas). In modern terms, "Yellow Peril" refers to the "Russian Menace."

In his book, Sultz states that the book of Hosea deals exclusively with "Gentile Israel" which he defines as having three divisions: Judah (Greek Catholic); Israel (Roman Catholic); and Ephraim (Protestantism). Since the United States is the home of Protestantism, Sultz concludes that the United States is Ephraim in prophecy. (This idea has been adopted by some members of the Seventh Day Church of God.) Thus, the "Gentile" United States will fulfill prophecies referring to Ephraim.

Sultz quoted **Isaiah 7:8**, "In sixty-five years, Ephraim will be broken that he be not a people," and stated that this prophecy began to be fulfilled in 1918, and would end with Ephraim's destruction in 1983. World War III would start in 1980 and last for three years. The World Council of Churches would unite Catholics and Protestants and then the Russians would crush them in a great battle finally culminating at Armageddon. The ten kings would be headed by a German Communist and would devour Roman Catholicism (also denoted as Moab).

Sultz's basing his conclusions upon assumed analogies and identifying nations in prophecy with little or no proof is, unfortunately, a common trait among Bible teachers. The utter failures of such prophetic interpretations should teach us to be careful. We should wait until the Eternal makes prophecy known rather than spreading our own personal conclusions.

I.C. Sultz remained for years an independent Sabbath-keeper. The message in **Jeremiah 31:6-7**, of the "watchman on mount Ephraim" was a warning message to the United States, as the modern "Ephraim," Sultz believed, and "has been presented to the world as I understand for a number of years by Mr. [Herbert W.] Armstrong." Yet Sultz inferred that Armstrong himself might be part of the Babylon that he warned would be destroyed.

In 1969, Sultz died. Two years earlier, in 1967, Sultz had appointed William J. Walker of Opportunity, Washington as director of *The Remnant of Israel*. Assistant Director, and chief financial supporter, was Earl Russell of Spirit Lake, Iowa. W.J. Walker, like Rupert, was a former Seventh-Day Adventist. His views, expressed in his book, *Remnant Message to Modern Israel*, are much more virulently racial than Rupert's. Walker's Israel Identity beliefs hold that it is impossible for Jews and Negroes to accept Christ. I do not believe that Walker was very familiar with Rupert, nor do Walker's ideas have much resemblance to Rupert's teachings.

Parallels Between G.G. Rupert and H.W. Armstrong

Bible Advocate, LVII (1923), 77; *Harvest Field Messenger*, IV (June 20, 1924), 2.
I.C. Sulz, *The Tragic Story of Gentile Israel* (Kinsley, Kansas: 1966).

Remnant of Israel teachings were in many ways strikingly similar to those advanced some twenty years later by Herbert W. Armstrong, an ordained minister of the Church of God in Oregon who later broke with the Seventh Day Church of God to form his own Worldwide Church of God. Armstrong's beliefs were as much at variance with Church of God (Seventh Day) teachings as the beliefs of G.G. Rupert.

Here are some similarities between the teachings of the *Remnant of Israel* and the *Plain Truth* (magazine founded by Herbert W. Armstrong in 1934):

(1) Both Rupert and Armstrong believed, taught, and practiced observance of all the Feast Days of the Bible, while the Church of God (Seventh Day) observed only the Passover (Lord's Supper).

(2) Both were at variance with Stanberry over the issue of the true Israel of the Bible, and both taught that many prophecies referring to Ephraim, Judah and Assyria were yet to be fulfilled. The United States in prophecy was a focal point of both men's prophetic teachings.

The Church of God (Seventh Day) has, since the days of the Adventist movement, taught that the Jews constitute all of Israel, and that they must return to Palestine before Christ returns. The church views the return of the Jews to their national homeland since 1914 as the fulfilling of prophecies of a "Second Exodus" of Israel, while Armstrong and Rupert maintained that these prophecies have not been fulfilled because all Israelites are NOT Jews.

(3) Both Armstrong and Rupert were against election of church officers and self-appointed ministers. Meanwhile, Stanberry continued to practice church elections.

(4) Pasadena, California figured prominently in the work of both Rupert and Armstrong.

(5) Rupert and Armstrong both held that the Church of God (Seventh Day), headquartered at Stanberry, Missouri, was the "Sardis era" of the Church, while Stanberry believed itself to be the "Laodicean era."

It is quite likely that Herbert W. Armstrong was familiar with the teachings of G.G. Rupert during the 1920's and 1930's when Armstrong was formulating his own beliefs. Certainly, Church of God (Seventh Day) leader Andrew N. Dugger, a close associate of Armstrong during the early years, was a student of Rupert. Dugger, while writing in his 1920's book *A History of the True Religion*, referred to the 1860's Church of God paper as the *Remnant of Israel* when the name of the paper was actually *Hope of Israel*. Dugger was such an avid reader of Rupert that he confused the name of the 1860's Church of God paper with Rupert's contemporary paper! If Armstrong himself was not acquainted with Rupert, he must certainly have learned of Rupert's teachings through his early association with Dugger.

In summary, the movements led by G.G. Rupert and Herbert W. Armstrong held remarkably parallel beliefs. "Holy Day" and "British Israel" teachings of the Church of God (Seventh Day) did not originate with Herbert W. Armstrong in the 1930s. Such ideas had been presented to (and rejected by the majority of) Church of God leaders in the early 1900's through G.G. Rupert and his *Remnant of Israel*. Indeed, there was only a "remnant" in the Church of God who held these minority views.

Differences Between Armstrong and Rupert

It should be noted that there are differences between Armstrong and Rupert. About 1950, Armstrong abandoned his belief in local autonomy and established a strong, centralized church government, with himself as the head. Rupert never varied from his independent view of church government and never established a permanent church organization as Armstrong did.

Rupert's prophetic beliefs were very different from those of Armstrong. Armstrong believed Anglo-Saxon America and the British Commonwealth were *racially* descended from Israel, while Rupert believed they

were "Gentile Israel," Gentiles who would fulfill prophecies, such as Hosea's, which relate to Israel. For Rupert, the big threat to modern Israel was the *Orient*, that is, the Japanese, Chinese and Russians. For Armstrong, it was a *United Europe* led by the *Germans*.

Rupert never lived into the age of radio and television. His media were mainly books and articles. He was a far more prolific and scholarly writer than Armstrong, who generally wrote short religious articles.

Mrs. Otis Cole (mother of Raymond Cole and a member of Herbert Armstrong's church from the early 1930's) says that the Coles did not know of G.G. Rupert until the late 1940s, after they had moved to Oregon from Fairview, Oklahoma. Her statement is surprising and indicates that Rupert's audience did not include many in the Church of God, Seventh Day.

Lessons From Rupert

It has been claimed that copies of Rupert's paper, *Remnant of Israel*, were found in later years in Herbert Armstrong's basement in Pasadena, California. This assertion does not prove that Armstrong acquired many of his beliefs from Rupert. Even if Armstrong had done so, this fact would not validate or invalidate these doctrines. It is regrettable that some who are against the truth of God use a supposed Rupert-Armstrong doctrinal tie to "prove" the doctrines are erroneous. Actually, discovering someone prior to Armstrong who held similar views lends credence to the doctrines. There is nothing new under the sun.

When the veil of history is totally lifted by the Almighty, we will probably all be surprised to learn exactly how the Eternal preserved His truth through scattered individuals throughout the ages, many of whom were unaware of the existence of others. When Elijah thought he was the only one serving God, the Eternal informed him that there were 7,000 men who had not bowed the knee to Baal. Even today there must be a "Remnant of Israel" who follow the Almighty and compose His "little flock," **I Kings 19:18, Romans 11:4-5.Ω**

Note: I issued this e-mail on Monday, June 05, 2006 8:30 AM to various people:

Subject: FW: Richard Nickels passes away

Well, this came as quite a shock. I never thought it would happen so quickly - I really hoped he could continue living for several more months at least. Another major player in the Church of God passes from the scenes.

It must have been in 1976 (or perhaps early 1977) that I first heard of Richard and struck up a relationship with him **based on his researches and my own intense interest in GG Rupert - one of my all time favourite CoG leaders.**

In fact, I count 116 e-mails in just one e-mail folder from him since 1 January 2005 alone!

In all my time knowing Richard, I noticed that he didn't try and be something he wasn't - he just was himself. People who try and be something they are not are transparent to all and fool few. He did not plagiarise, downloading & rewriting other's works or presenting other's ideas as his own. He did his own research and produced incredible books.

He founded the Giving & Sharing service; was President of the Bible Sabbath Association; produced the Giving & Sharing Newsletter containing tremendous Bible Studies; he started the positive Church of God News and wrote many books and scores of articles ...

This is a sad day for me personally - he will be sorely missed by many Church of God brethren ...

- Craig

Appendix: Literature by Rupert

In the Appendix on *Research by Richard C Nickels* you will find a list of books by Rupert. I reprint the list below with additional notes for clarification:

- *The Yellow Peril* (530 pages) [Note: The title included the following: ‘Or, The Orient vs. the Occident as viewed by modern statesmen and ancient prophets.’ It seems that an updated version may have been titled *The Bolshevic and the Yellow Peril*. It was part 4 of *The Inspired History of the Nations* – Craig]
- *The Inspired History of the Nations* (3 volumes, 750 pages) [Note: This was later expanded into 6 volumes.]*
- *Time, Tradition and Truth* [Note: The title included the following: ‘concerning the end of the world.’ This is part 5 of *The Inspired History of the Nations*]
- *The Bible Atlas*
- *The Inspired Biblical Ecclesiastical and Secular History of the World* (6 volumes/parts, 2500 pages) [Note: this is another title for the 6 volume set (originally 3 volumes/parts) titled *The Inspired History of the Nations. Past and Future* – Craig]
- “The Two Covenants, the Old and the New, Between God and Man” (65 pages)
- “The Four Great Cycles” (36 pages) [Note: the title included the words *God’s Timekeepers. A charge against a Sunday keeping professedly Protestant ministry* – Craig]
- “Peace or War”
- “The Call of the Ministry and Their Support”
- “The Two Women of the 12th and 17th Chapters of Revelation”
- “The Story of the Jew and the Remnant of Judah”
- “Consecutive Events in Their Order Following the Close of Probation”
- “The Book of the Law Found Again” [Note: the title included the words “*the key that openeth and no man shutteth*” – Craig]
- “The Gift of Tongues Examined”
- “A Positive Appeal and Challenge to Seventh-Day Adventists and Others To Cease Teaching Error”
- “Is There a True Church Organization?”

*NB The 6 part series *The Inspired History of the Nations* consisted of:

Part I - *The Theocracy of Israel* (420 pages)

Part II - *The Gathering of Nations to Armageddon* (430 pages)

Part III - *The Real Jew and the Gathering of Israel into their own Land* (400 pages)

Part IV – *The Yellow Peril* (540 pages)

Part V – *Time, Tradition and Truth* (about 310 pages)

Part VI – *The Statutes of God* (400 pages)

Other books by Rupert which are not listed by Nickels (although he probably had many of them) include:

- *Bible Doctrine is the Former and Latter Rain: God's principles in the natural laws and the conversion and development, Christian character the same*
- *Circumcision. The Lesson taught then, to be taught now*
- *Is the Literal Jew to be Gathered to Palestine? Is the Literal Jew Entitled to any preference above other people?*
- *Mortality of Man*
- *Peace or War*
- *The Age of the World. A complete diagram given*
- *The Glory of God and the Sign of the Son of Man*
- *The Seven Churches*
- *The Seven thousand years and the seven lamps on the golden candle sticks*
- *The Sign of the Son of Man, What it Is*
- *The Two Atonements*
- *Three Woe Trumpets and the close of probation (this may have been an updated or previous version of Consecutive Events in Their Order Following the Close of Probation)*











Below are the titles in my possession:


- *Baal Worship and the Beast of Seven Heads of Revelation 17th Chapter* (8 pages)
- *Bible Doctrine is the Former and Latter Rain* (15 pages)
- *Consecutive Events at the time of and following the close of Probation* (32 pages)
- *Four Great Cycles. God's Timekeepers. A charge against a Sunday keeping professedly Protestant ministry* (32 pages)
- *Is there a True Church Organization?* (32 pages)
- *The Seven Churches* (24 pages)
- *The Gathering of the Nations to Armageddon.* (3rd edition; 422 pages) (part 2 of *The Inspired History of the Nations*)
- *The Yellow Peril* (3rd edition; 518 pages) (part 4 of *The Inspired History of the Nations*)
- *Time, Tradition and Truth* (3rd edition; 187 pages)
- *Two Sons of Zebedee and their Religion* (20 pages)


Copies of the booklets in my possession plus other valuable information are available for free download from <http://www.friendsofsabbath.org/ABC.htm>


Appendix: Library Holdings


(The following extracted from www.worldcatlibraries.org)


-
- The theocracy of Israel**
by Greenberry G Rupert
Type: English :  Book :  Microform
Publisher: Oklahoma City, O.T. : Union, ©1902.
-
2. **The inspired history of the nations**
by Greenberry G Rupert
Type: English :  Book :  Microform
Publisher: Oklahoma City, O.T. : Union Pub. Co., ©1902-©1903.
-
3. **The Book of the law found again; the key that openeth and no man shutteth,**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, Okla., Union Pub. Co. [©1916-c18]
-
4. **The gathering of Israel into their own land. A companion of The gathering of the nations to Armageddon.**
by Greenberry G Rupert
Type: English :  Book
Publisher: Keene, Tex., Southerwestern Union Record, 1902.
-
5. **The Bolshevic and the Yellow Peril**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, OK : Union Pub. Co., [192-?]
-
6. **The yellow peril; or, The Orient vs. the Occident as viewed by modern statesmen and ancient prophets,**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, Okla., Union Pub. Co. [©1911]
-
7. **The gathering of the nations to Armageddon**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, Okla. : Union Pub. Co., 1903.
-
8. **Bible doctrine is the former and latter rain : God's principles in the natural laws and the conversion and development, Christian character the same**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, OK : Union Pub. Co., [19--]
-


9. **Time, tradition & truth concerning the end of the world**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, Okla. : Union Pub. Co., ©1914.


10. **The two covenants between God and man**
by Greenberry G Rupert
Type: English :  Book
Publisher: Choctaw, Okla. : Union Pub. Co., 1907.


11. **The gathering of the nations to Armageddon**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, Okla. : Union Pub. Co., 1903.


12. **The Seven thousand years and the seven lamps on the golden candle sticks**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, OK : Union Pub. Co., [19--]


13. **Consecutive events at the time of and following the close of probation**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, OK : Union Pub. Co., [192-?]

14. **Three woe trumpets and the close of probation**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, OK : Union Pub. Co., [19--]


15. **Baal worship and the beast of seven heads of Revelation 17th chapter**
by Greenberry G Rupert
Type: English :  Book
Publisher: [Britton, OK] : [Union Pub. Co.], [192-?]

16. **Is there a true church organization ?**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, OK : Union Pub. Co., [192-?]


17. **The two sons of Zebedee and their religion**
by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, OK : Union Pub. Co., [192-?]

18. **The yellow peril; or, The Orient vs. the Occident as viewed by modern statesmen and ancient prophets,**
by Greenberry G Rupert
Type: English :  Book
Publisher: Choctaw, Okla., Union Pub. Co. [©1911]


19. **A positive appeal and challenge to Seventh Day Adventists : and all others in error to correct wrong teaching**

by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, OK : Union Pub. Co., [192-?]


20. **The story of the real Jew : and, The gathering of Israel into their own land**

by Greenberry G Rupert
Type: English :  Book
Publisher: Britton, Okla. : Union Pub. Co., 1917.


21. **The inspired history of the nations, past and future; being a thorough gleaning of the Scriptures relating to the past and future history of the world, and the relation the Lord's people sustain to the nations of earth, by G.G. Rupert.**

by Greenberry G Rupert
Type: English :  Book
Publisher: Oklahoma City, O.T., Union Pub. Co. [1902]

22. **The four great cycles, God's timekeepers. A charge against a Sunday keeping, professedly Protestant ministry; an appeal to the people to declare their liberty to think and know as individuals what is truth on God's eternal law and His Sabbath day,**

by Greenberry G Rupert
Type: English :  Book
Publisher: Briton, Okla., Union Pub. Co. [1914]

23. **The story of the real Jew and the gathering of Israel**

by G G Rupert
Type: English :  Book
Publisher: Briton, Okla., Union Pub. Co. [192-?]

Other information may be found at the New York Public Library:

<http://catnyp.nypl.org/search/aRupert%2C+Greenberry+G.%2C+b.+1848./arupert+greenberry+g+b+1848/-2%2C-1%2C0%2CB/exact&FF=arupert+greenberry+g+b+1848&1%2C9%2C>

The Seventh-day Adventist Andrew's University holds many of Rupert's works. You can search for them at <http://jewel.andrews.edu/search/>

Appendix: Information from Rootsweb

Pedigree:

/George Pugsley Rupert b: 2 APR 1788 d: 11 NOV 1877
/George Wilson Rupert b: 1815 d: 1895
| \Margaret Mary Coile b: ABT 1785 d: ABT 1825
Greenberry G Rupert b: 12 MAY 1848
| /Phineas Mendenhall b: 20 FEB 1742 d: 1826 =>
| /Caleb Mendenhall b: DEC 1769 d: 2 JUN 1846
| | \Tamar Kirk b: 2 AUG 1738 d: 1779 =>
| \Charity Mendenhall b: 31 OCT 1806 d: JUN 1879
| | /William Gardner b: 9 NOV 1743 d: 1820 =>
| | \Susanna Gardner b: 27 JAN 1771 d: APR 1841
| | | \Susanna Gardner d: 22 FEB 1790

Descendancy:

1 **Greenberry G Rupert** b: 12 MAY 1848
+ Lovina Hyre b: 7 JUL 1845 d: JUN 1895
2 Harry Wilson Rupert b: 7 DEC 1871
2 Eva Josephine Rupert b: 27 SEP 1875 d: 2 NOV 1909
+ Ezra P. Pennington b: 28 AUG 1881 d: AFT 1947
3 Infant Pennington b: 1 NOV 1909 d: 1 NOV 1909
2 Laretta Rupert b: 7 JAN 1880 d: 1 DEC 1968
+ Ezra P. Pennington b: 28 AUG 1881 d: AFT 1947
2 Lucille Rupert
2 Ruth Rupert
+ Tolerance Luther b: 1864

- ID: I72795
- Name: Greenberry G Rupert**
- Sex: M
- Birth: 12 MAY 1848 in Mendon, Mercer Co., OH

Father: George Wilson Rupert b: 1815 in Fayette Co., OH
Mother: Charity Mendenhall b: 31 OCT 1806 in Miami Co., OH

Marriage 1 Lovina Hyre b: 7 JUL 1845 in Montgomery Co., OH

- Married: 12 JUN 1871 in Dayton, Montgomery Co., OH

Children

1. Harry Wilson Rupert b: 7 DEC 1871 in Lima, Allen Co., OH
2. Eva Josephine Rupert b: 27 SEP 1875 in OH
3. Laretta Rupert b: 7 JAN 1880 in OH

4. Lucille Rupert
5. Ruth Rupert

Marriage 2 Tolerance Luther b: 1864 in IN

- *Married:* JUN 1897 in Topeka, Shawnee Co., KS

Rupert's relatives:

- 1 Caleb Mendenhall b: DEC 1769 d: 2 JUN 1846
 - + Susanna Gardner b: 27 JAN 1771 d: APR 1841
- 2 Miriam Mendenhall b: 6 OCT 1792 d: 25 OCT 1873
 - + David Mote b: 8 DEC 1792 d: 23 SEP 1863
 - 3 Luke Smith Mote b: 21 AUG 1812
 - 3 Zeno Mote b: 5 MAY 1814
 - 3 Marcus Mote b: 19 JUN 1817
 - 3 Linus Mote b: 6 OCT 1819
 - 3 Enos Mote b: 17 OCT 1827
- 2 Griffith Mendenhall b: 4 OCT 1793 d: 13 FEB 1878
 - + Elizabeth Airy b: 15 MAY 1794 d: ABT 15 MAR 1884
 - 3 Bentley John Mendenhall b: 2 MAR 1821
 - 3 Reese J Mendenhall b: 13 DEC 1823 d: 4 JUL 1894
 - + Lydia A White b: 7 NOV 1827 d: 2 NOV 1890
 - 3 William Gardner Mendenhall b: 19 AUG 1825
 - 3 Caleb Sherman Mendenhall b: 8 MAY 1830
 - 3 John Airy Mendenhall b: 21 OCT 1833 d: 10 FEB 1878
 - + Julia Stubbs b: AFT 1830
 - 3 Lindley Hoag Mendenhall b: 25 SEP 1835
 - 3 Martha Ann Mendenhall b: 17 JUN 1839
 - + Elizabeth Dillon b: 25 FEB 1794 d: 15 MAR 1889
- 2 William Mendenhall b: 1 AUG 1795 d: 11 FEB 1845
 - + Elizabeth Warner b: 22 SEP 1802
 - 3 Warner Mendenhall b: 26 NOV 1821
 - 3 Isaac Woodrow Mendenhall b: 5 NOV 1822
 - 3 Miriam M Mendenhall b: 10 AUG 1824 d: 26 JUL 1905
 - + William Seth Cadwaller b: 2 FEB 1825
 - 3 Abijah Mendenhall b: 18 JUL 1826 d: ABT 1826
 - 3 Hiram Warner Mendenhall b: 5 MAR 1828
 - 3 William Wesley Mendenhall b: 8 OCT 1829
 - 3 Caleb Harvey Mendenhall b: 10 MAR 1832
 - 3 Thomas Elwood Mendenhall b: 6 APR 1834
 - 3 Taylor Woodrow Mendenhall b: 1 MAY 1836
 - 3 Rhoda Ann Mendenhall b: 1 MAR 1838 d: 17 FEB 1870
 - + William Wright Anderson b: 4 JUN 1821
 - 3 Simeon Warner Mendenhall b: 6 AUG 1839 d: 3 OCT 1907
 - + Ann Elizabeth Burgess b: 25 NOV 1846 d: 13 AUG 1873
 - 3 Lydia M Mendenhall b: 15 MAR 1841 d: 10 JAN 1918
 - + Jonathan Carey Phelps b: 18 DEC 1833 d: 16 JUN 1911
 - 3 Mary Melissa Mendenhall b: 3 OCT 1842 d: 3 JUL 1921
 - + John Milton Phelps b: 10 JUN 1841
 - 3 Elihu Thorne Mendenhall b: 25 JAN 1844
- 2 Caleb Mendenhall b: 29 MAY 1797 d: DEC 1849

- + Nancy Ann Thomas b: 20 FEB 1794
- 3 Lewis Mendenhall b: AFT 1818
- 2 Susannah Mendenhall b: 5 MAR 1799 d: OCT 1865
- + Daniel Anthony b: BEF 1800
- 3 Harriet H Anthony b: 14 MAR 1821 d: 9 OCT 1881
- + Samuel Teague Coate b: ABT 1820
- + Wilson Isaac Weisner b: ABT 1802
- 3 Cynthia Weisner b: 11 NOV 1834
- 3 Rhoda Weisner b: 26 JUL 1837
- 3 Rhoda Melissa Weisner b: ABT 1841
- 2 Grace Mendenhall b: 31 JAN 1801 d: 30 AUG 1888
- + John Thomas b: 5 JUL 1796 d: 27 DEC 1884
- 3 Miriam Thomas b: 3 NOV 1821
- 3 Elias Thomas b: 19 DEC 1828
- 3 Huldah Thomas b: ABT 1843
- 2 Tamar Mendenhall b: 9 SEP 1802 d: 3 OCT 1896
- + Isaac Thomas b: 25 FEB 1804
- 2 Gardner Mendenhall b: 16 SEP 1804 d: 18 MAR 1878
- + Phebe Macy b: 22 SEP 1806 d: SEP 1864
- 3 Aldus Mendenhall b: 29 APR 1828
- 3 Anna Mendenhall b: 19 SEP 1830
- 3 Linus Mendenhall b: 26 DEC 1832
- 3 Enos Mendenhall b: 22 JAN 1835
- 3 Kirk Mendenhall b: 5 DEC 1836
- 3 William Dulin Mendenhall b: 3 MAY 1839
- 3 Susan Mendenhall b: 12 JUL 1841 d: 6 JAN 1924
- + Isaac Hutchin Dix b: 12 SEP 1836 d: 21 MAR 1910
- 3 Mary Jay Mendenhall b: 10 APR 1844
- 3 Rhoda Dulin Mendenhall b: 11 JAN 1847
- + Elizabeth Macy Thayer b: 29 MAY 1832 d: 24 DEC 1905
- 3 Alice Thayer Mendenhall b: 8 DEC 1864 d: 28 APR 1954
- + Burrill A Pickering b: 17 NOV 1857 d: 2 MAY 1903
- 3 Cora Elizabeth Mendenhall b: 24 OCT 1866
- 3 Adella Gardner Mendenhall b: 11 NOV 1868
- 3 Davis Thayer Mendenhall b: 25 FEB 1872
- 3 Everett Foote Mendenhall b: 10 MAR 1875 d: 7 JUL 1945
- 2 Charity Mendenhall b: 31 OCT 1806 d: JUN 1879
- + James Watts b: ABT 1788 d: ABT 1842
- 3 Sidney Watts b: 5 FEB 1831
- 3 William Wesley Watts b: 3 NOV 1835
- 3 James Marcus Watts b: ABT 1837
- 3 Richard A Watts b: 29 JAN 1838
- 3 Rhoda A Watts b: 1 JUN 1841
- + George Wilson Rupert b: ABT 1815
- 3 Monalcus Asbury Rupert b: ABT 1844
- 3 Greenberry G Rupert b: 12 MAY 1848
- 2 Rhoda Mendenhall b: 15 AUG 1808 d: 7 MAY 1873
- + William Dulin b: BEF 1811
- + Peter Main b: BEF 1811
- 2 Kirk Mendenhall b: 7 NOV 1811 d: OCT 1839
- + Amanda Woodward b: AFT 1806
- 3 Emily Adelaide Mendenhall b: MAY 1836 d: 23 FEB 1908
- + Lewis D Stubbs b: 14 JUL 1833

3 Kirk Winfield Scott Mendenhall b: 1 APR 1839

Ahnentafel (Ancestor Table):

Ahnentafel, Generation No. 1

1. **Greenberry G Rupert** was born 12 MAY 1848. He was the son of 2. **George Wilson Rupert** and 3. **Charity Mendenhall**.
-

Ahnentafel, Generation No. 2

2. **George Wilson Rupert** was born ABT 1815.
3. **Charity Mendenhall** was born 31 OCT 1806 in Miami CO., OH (prob.), and died JUN 1879 in Vanwert, OH (prob.). She was the daughter of 6. **Caleb Mendenhall** and 7. **Susanna Gardner**.

Children of Charity Mendenhall and George Wilson Rupert are:

- i. Monalcius Asbury Rupert was born ABT 1844.
 - 1. ii. Greenberry G Rupert was born 12 MAY 1848.
-

Ahnentafel, Generation No. 3

6. **Caleb Mendenhall** was born DEC 1769 in Deep River, Guilford Co., IN, and died 2 JUN 1846 in Richmond, Wayne Co., IN.
7. **Susanna Gardner** was born 27 JAN 1771, and died APR 1841 in Philipsburg, OH. She was the daughter of 14. **William Gardner** and 15. **Susanna Gardner**.

Children of Susanna Gardner and Caleb Mendenhall are:

- i. Miriam Mendenhall was born 6 OCT 1792 in of Deep River MM, Guilford Co., NC, and died 25 OCT 1873 in West Milton, Miami Co., OH (prob.). She married David Mote 14 NOV 1811 in West Milton, Miami Co., OH \ (prob.). He was born 8 DEC 1792 in Columbia Co., GA \ (prob.), and died 23 SEP 1863.
 - ii. Griffith Mendenhall was born 4 OCT 1793 in NC (of Deep River MM, Guilford Co.), and died 13 FEB 1878 in Richmond, Wayne Co., IN (prob.). He married Elizabeth Airy 31 MAY 1820 in Whitewater MH, Richmond, Wayne Co., IN. She was born 15 MAY 1794 in PA, and died ABT 15 MAR 1884 in of Wayne, Wayne Co., IN. He married Elizabeth Dillon ABT NOV 1851. She was born 25 FEB 1794 in Westfield, Surry Co., NC \ (prob.), and died 15 MAR 1889 in Richmond, Wayne Co., IN \ (prob.).
 - iii. William Mendenhall was born 1 AUG 1795 in Deep River, Guilford Co., NC, and died 11 FEB 1845 in Crawfordsville, Montgomery Co., IN. He married Elizabeth Warner 8 FEB 1821 in Clarke Co., OH \ (prob.). She was born 22 SEP 1802.
 - iv. Caleb Mendenhall was born 29 MAY 1797 in Deep River MM, Guilford Co., NC, and died DEC 1849 in Richmond, Wayne Co., IN \ (prob.). He married Nancy Ann Thomas 19 SEP 1818 in Montgomery Co., OH \ (prob.). She was born 20 FEB 1794 in Newberry District, SC \ (prob.).
 - v. Susannah Mendenhall was born 5 MAR 1799 in Deep River MM, Guilford Co., NC, and died OCT 1865 in Marshall Co., IA (prob.). She married Daniel Anthony 28 OCT 1820 in
-

- Miami Co., OH \ (prob.). He was born BEF 1800. She married Wilson Isaac Weisner ABT 1835 in Montgomery Co., OH \ (prob.). He was born ABT 1802 in SC \ (prob.).
- vi. Grace Mendenhall was born 31 JAN 1801 in Deep River MM, Guilford Co., NC, and died 30 AUG 1888 in Hamilton Co., IN (prob.). She married John Thomas 21 DEC 1820 in Miami Co., OH \ (prob.). He was born 5 JUL 1796 in Guilford Co., NC \ (prob.), and died 27 DEC 1884 in Hamilton Co., IN \ (prob.).
- vii. Tamar Mendenhall was born 9 SEP 1802 in Miami CO., OH (prob.), and died 3 OCT 1896 in West Branch, Miami Co., OH (prob.). She married Isaac Thomas 25 OCT 1827 in West Branch, Miami Co., OH \ (prob. 9 ch). He was born 25 FEB 1804.
- viii. Gardner Mendenhall was born 16 SEP 1804 in West Milton, Miami Co., OH (of Whitewater MM), and died 18 MAR 1878 in Richmond, Wayne Co., IN (or 1875). He married Phebe Macy 28 SEP 1825 in Miami Co., OH \ (prob.), daughter of Thomas Macy and Anna Sweet. She was born 22 SEP 1806 in Jonesboro, TN, and died SEP 1864 in Richmond, IN. He married Elizabeth Macy Thayer 3 DEC 1863 in Miami Co., OH \ (2nd mar for Gardner), daughter of Davis W Thayer and Elizabeth Macy. She was born 29 MAY 1832 in OH \ (prob.), and died 24 DEC 1905 in West Milton, Miami Co., OH \ (prob., of Whitewater MM).
3. ix. Charity Mendenhall was born 31 OCT 1806 in Miami CO., OH (prob.), and died JUN 1879 in Vanwert, OH (prob.). She married James Watts 7 JAN 1828. He was born ABT 1788 in MD \ (prob.), and died ABT 1842 in Mercer Co., OH \ (prob.). She married George Wilson Rupert 19 FEB 1844 in Mercer Co., OH \ (prob.). He was born ABT 1815.
- x. Rhoda Mendenhall was born 15 AUG 1808 in Miami CO., OH (prob.), and died 7 MAY 1873. She married William Dulin 13 MAR 1830 in Miami Co., OH \ (prob.). He was born BEF 1811. She married Peter Main 23 AUG 1851. He was born BEF 1811.
- xi. Kirk Mendenhall was born 7 NOV 1811 in Miami CO., OH (prob.), and died OCT 1839 in Portland, Jay Co., IN (prob.). He married Amanda Woodward 7 AUG 1834. She was born AFT 1806 in Lebanon, Warren Co., OH \ (prob.).

The following information was found as a result of an internet search:

<http://72.14.253.104/search?q=cache:licva2kqS3IJ:worldconnect.rootsweb.com/cgi-bin/igm.cgi%3Fop%3DREG%26db%3Dmaris%26id%3DI66624+%22greenberry+g+rupert%22&hl=en&gl=au&ct=clnk&cd=6>

“13. Ezra P. Pennington (Elizabeth A. Armitage2, John Armitage1) was born 28 AUG 1881 in Carroll Co., MO, and died AFT 1947 in Oklahoma City, Oklahoma Co., OK ?. He was buried in Rose Hill Cem., Oklahoma City, OK. He married Ruth _____. She was born in OK, and died in Oklahoma City, Oklahoma Co., OK ?. She was buried in Rose Hill Cem., Oklahoma City, OK. He married Eva Josephine Rupert in Oklahoma City, Oklahoma Co., OK ?, **daughter of Greenberry G Rupert** and Lovina Hyre. She was born 27 SEP 1875 in OH, and died 2 NOV 1909 in Oklahoma City, Oklahoma Co., OK. He married Lauretta Rupert ABT 1910 in Oklahoma City, Oklahoma Co., OK ?, **daughter of Greenberry G Rupert** and Lovina Hyre. She was born 7 JAN 1880 in OH, and died 1 DEC 1968 in Oklahoma City, Oklahoma Co., OK.”

Appendix: Information from Ancestry.com

A relative who works for Ancestry advises the following:

“I took a quick look through Ancestry and came up with a few Census records that seemed to match the information you gave. In the 1920 Census he is listed with his wife Nellie living in Oklahoma age 72 (although there is a transcription error in the Index you can clearly see that his name is Greenbury on the original record). The other Census was 1910 where a GG Rupert is listed as widowed age 62 born Ohio 1848 and living in Oklahoma at the time. The third Census was the 1850 Census where a Greenbury Rupert is listed with his parents George W (abbreviated Geo) and his mother Charity. He is two years old at the time and living in Mercer Co Ohio where he is supposed to have been born. He turns up again 10 years later in the 1860 Census living with same parents but in Piqua, Miami, Ohio

I couldn't find a birth record for him in my searches, not any in Mercer Co Ohio at least. It is hard to say for sure, but it could be that his mother had a home birth (which happened a lot in those days) and the birth just wasn't recorded in any official register. The town of Mendon in Mercer Co Ohio is described as a village.”

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