

Income? \$440 - 1945 (for whole pork - Benight - Pubg) = \$51,000 per yr!
+ family living

1608 W. 6th Ave., Eugene, Ore.
November 13th, 1935.

8.485

(\$33. per mo. - 1934 ?)
= \$396 per yr ?

Dear Brother Dugger:

Greetings in Jesus' name: Haven't written you, or heard from you, for some little time now, so I want to write you of developments in Oregon.

Roy Dailey returned some three weeks ago now, and I guess the lines are finally drawn at Jefferson. The Benights, I guess, will go with the other side. The truth is, I think, Bro. Benight began to realize soon after he made the peace overtures when you were here, that he was lining up in opposition to Roy Dailey, and I think he began to look for some excuse, or some loop-hole, to gracefully get back on the other side from that time. I may be wrong in this, but it is the way I am inclined to put things together. After that first organization meeting that night in the big tent, when EVERYBODY came in unanimously, and all old enmities and hard feelings were supposed to be buried, and we were all ONE again in Oregon, the Fislars, both of whom use tobacco I understand, Clifford Cole, who smokes, drinks, swears, loafes in pool halls (everybody says), and takes Passover on 15th, etc. together with the Jellisons, refused to come with us. The very next Sabbath ~~they~~ Mrs. Jellison had Sabbath school at her house. For several weeks Benights came with us. They still lined up with us after Eld. Knott came, and I believe I wrote you of the situation during the time he was here. But just a day or two before he left, he preached a sermon on the pork question saying we are free to eat anything we want, free to use tobacco, or liquor, in this dispensation. Regarding his stand on pork, the Benights left the meeting declaring, "That's exactly the way we believe." They then declared their mind was made up on that question, and they would eat pork, and supposed we would not consider them clean enough to associate with us.

no cells apparently
that read

A week or so later Roy was back, and of course they then attended with the Stanberry side to hear him. A week ago last Sabbath they had announced an all-day meeting at Jellison's. Bros. Kiesz and Severson were back from Kansas, and here just for the one Sabbath before going to California for the winter, so we decided to hold an all-day meeting at the school house, where we now meet there. Benights attended all day with Roy's crowd. Bro. Kiesz suggested near close of our afternoon meeting that the time had come now to fill a vacancy and appoint another local elder, since Benights had not attended all day. I expressed the belief that this would be hasty and undiplomatic, and would be interpreted as an act ousting the Benights, and suggested we had better first let him declare himself definitely, letting him leave, rather than putting him out. Nearly all agreed, including Bro. Kiesz, but Bro. Helms thought the action ought not be delayed further, so suggested we dealy it only till the next Sabbath, and that all the elders go immediately at close of the meeting to Bro. Benight's home, and ask him which side he was going to be on. This we did. He said he was going to act as elder and Sabbath-school teacher at the other place, and said he was not in harmony with our 40 points. Still he was willing, if possible to ride both horses and act as elder with us also, but we told him we did not think he could act as elder under both Stanberry and Salem, and explained that none of us could act as elder in our organization if out of harmony with the 40 essential doctrinal points. We made it plain we had no such feeling as that he was not fit to be with us, or was not clean enough, or any such feeling that would cast any reflection or reproach on him----that we did not judge him as to his being clean---but that we merely had these 40 points as a basis of agreement as to what we would speak and preach for the sake of harmony.

So last Sabbath, after having conferred with Kiesz, Severson, and Helms, I appointed Bro. Davidson elder to take the place of Bro. Benight, and will ordain him next Sabbath with fasting and prayer. We still have an average attendance of around 45, and I think all lines have been finally drawn and we are now 100% at Jeffe-

son. I would rather have 40 or 45 members there that are WITH US and loyal, than 145 with half or a third of them not with us, and a constant source of trouble, dissention, strife, and possible division. I think it better to just be divided and completely separated into different houses, for no house divided against itself can stand. I was sorry to lose Benights, Jellisons, etc., but they are not with us, and so I think it is best. Benights are very loyal to Roy Dailey, and I thought all along that when it came to a show-down, they would never be on any side opposed to him.

They claim that THEY are the Dever church. I told Benight that both sides could put up arguments on that---that the real truth was, the Dever church was REORGANIZED, with 100% of its members in the reorganization, and that THEY had now pulled off into their own organization, and that in fact WE were the Dever church, ---BUT, we did not want any cause for argument or strife to take place, and so we would change the name of our church to The Church of God at JEFFERSON, which was done last Sabbath. We are glad to let them have the Dever name, for the church is not at or near Dever, but is nearest Jefferson.

I am expecting to be on the air in Portland, over hook-up with KORE at Eugene, in another two or three weeks. Have about half enough to finance it pledged, and think I can get the rest. This will add 50,000 people ~~xxxxxx~~ ~~xxxx~~ to our audience each time, making at least 60,000 hearing the message each Sunday morning. Was in Salem last week to arrange meetings in West Salem, but there seems a more urgent call 12 miles north of Salem, so I may go there first, for a brief 3 weeks' campaign, then West Salem, then Springfield, just west of Eugene for an extended campaign of perhaps two or three months, before the big Portland campaign next summer.

Regarding Irvin Stuart. I have had several talks with him, and am convinced that Irvin is never going to line up with us. I do not believe you have been fully

informed regarding the situation there, and so I want to state it to you here fully, freely, and frankly, believing this is best for the works' sake, for Irvin, and for us.

Personally, Irvin is a splendid young man whom I would like to have with us, and would especially like to have him work with me. But I'm afraid it is impossible for the following reasons: Irvin is situated like this---he has a group of 30 or more people meeting at his home every Sabbath. They are all of the modern "pentecostal" type---radically so, most of them. They are not a Church of God in any sense. They hold only partially to our doctrines. Irvin himself is not thoroughly conversant with our doctrines, altho he thinks he is. But they are interested only in working up physical feelings, emotions, "jerkings," twistings, dancing and shouting in meeting, laying on the floor and kicking up their feet, frothing at the mouth, jibbering, and demonstrating. Irvin's preaching has gone more and more into an effort to whip up physical feelings and emotions, and to work up this kind of demonstration. His mother owns the home where he lives, and so he has no rent and no water or light bills to pay. Those pentecostal people are not tithe payers, but one of them there runs a dairy, and brings him the milk and butter for his family. This or some other family brings him his wood so he has no fuel bill. Other things are also given to them, including vegetables, so he has very little to buy. Irvin told me these things last time he was in Eugene, about a month ago. ~~XXX~~ He now has a few ex Adventists with him, "seeking the baptism." They have recently been cast out of the S.D.A. church. They, of course, are faithful tithe payers, and he gets all their tithe. I am sure he also gets all or nearly all the tithe from the pentecostally-inclined people among us over the state, such as Ellises who attend Eugene church, the Wyches, Helen Beck of Portland, etc. Some of our other people send him part of their tithes, knowing he holds liscence and credentials and supposing he is 100% with us. He told me he receives \$50 to \$55 per month cash tithes, in addition to all these other things. That is \$10 more than I have been receiving, out of which I have radio bill, publishing bill for The Plain Truth, and many other expenses to pay, and I now

have to pay office rent, in addition to house rent, water and light bill, etc. So you can see Irvin is very comfortably situated at present. Now his people would not hear of organizing as a Church of God, joining with our organization. They do not believe in ANY organization---that is the real leaders, including Mrs. Maw, whom I understand to be their real leader. IF Irvin came 100% with us, he would have to leave all that behind, and I am sure he would never do it. In other words, he is so entangled in this web of circumstances that I do not believe it possible for him to get out into the field in the work in our organization.

Now Irvin tells me that when you were here, and it was told you that he had "his baptism", that you said he was just the man we need in this state, to preach that doctrine of the baptism with the Holy Ghost to our people here. He uses that as his reason for not giving up his license and credentials. Yet he said to me, last week, when I was in Salem talking with him, "But you know it would do no good for me to come down to your church at Eugene and preach this, when you oppose it and do not believe in it yourself." At another time, or the preceding all-day meeting held at Eugene about five months ago, he did not come and wrote a letter to some of the tongues-inclined people that he might as well try to talk to a stone wall as to our people, we were so dried up and dead spiritually, so he refused to come.

Now that is the matter I am sure you have not been properly informed about. In the first place, I am sure you understand perfectly that I thoroughly BELIEVE in receiving the BAPTISM WITH THE HOLY SPIRIT. If I did not know I had received it, I would not be in the ministry. But I do not believe in the same thing in regard to this that Irvin does, and am sure you do not or the Church of God as a whole. To ~~him~~ me it means power for SERVICE. To his people it means power to MAKE NOISE and DEMONSTRATE and work up physical, sensual FEELING, in meeting. To me it means UNDERSTANDING of the Scriptures, the divine supernatural LOVE OF GOD shed abroad in

our hearts by the Holy Spirit, and that it is THIS love, and this alone, which can fulfil the LAW OF GOD, and WRITE the law of God IN OUR HEARTS. To me it means LOVE, PATIENCE, FAITH, UNDERSTANDING, JOY, PEACE---the FRUIT of the Spirit, and the GIFTS of the Spirit---in the case of a minister, power to PREACH, to TEACH, to reach thru to men's hearts and bring them to real repentance and to Jesus Christ, power to heal the sick, etc. In other words, not the ORNAMENTS to decorate and embellish the SELF, and give thrills and FEELINGS, and to demonstrate and show off in church and to make unseemly noises, commotion, create confusion, etc., but the TOOLS of God, placed in our hands to DO THE WORK of God, both in the evangelistic field, and also in edifying our own brethren, and leading them into a deeper spiritual experience.

These other people SAY they believe the Holy Spirit is for the thing I have said I believe in, but if I, for instance receive some degree of power from God for these things, yet do not shout and jibber and create confusion and show off and demonstrate IN CHURCH, they say I do not have the Holy Spirit. In fact and in practise these people DENY that the Holy Spirit, or the "baptism" is anything but this kind of showing off and exalting the SELF.

I want to explain two or three incidents in which these very people who attend Bro. Stuart's meetings were concerned. A few years ago one of our ministers went to Salem and opened a meeting. They came, as they always do. This minister made the mistake, as he afterward confessed, of encouraging them. At first they kept still, and sat respectfully giving attention. After a few nights, some unsaved outsiders attending were plainly coming under conviction. The Holy Spirit was striving with them, convicting them of sin. They were about ready to come to the altar, and then these tongues people began to "cut loose." They did such unseemly and ridiculous things that these convicted people were disgusted, went away, and never came back, and their souls were LOST, at least for the time. Then this elder went out and visited from house to house and worked up interest until another new bunch of interested outsiders were coming. The tongues people again

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quieted down until these people became interested and some under conviction, when again they broke out in wild and absurd and disorderly confusion, and again the people were disgusted and went away. The meeting was a total failure. DO YOU BELIEVE PEOPLE BAPTISED BY THE HOLY SPIRIT ACT THIS WAY? I don't!

When Eld. Oberg and I were holding meetings in Salem, the same thing happened. They came the first night, and inside of two or three nights they had taken over our meeting and it was a meeting of pentecostal people only. They did not like my preaching, for it contained correction out of the scriptures, and sound doctrine, and they wanted only emotion, so Oberg did nearly all the preaching. Practically no one else but these people came. They drove away everybody else. A lumber merchant, perhaps the best-to-do business man in that end of town, attended the first night I preached, said he was much interested at the close of the service, and was coming again. He did, but these people got to cutting up by that time, and he was so disgusted he never came again.

You remember Mrs. Maw's demonstration that Tuesday night at Camp meeting. I found out later that several local Jefferson people who were INTERESTED and would have kept attending our meetings at the tent went away so disgusted they refused to come again, and her demonstrating that night gave our meeting a bad reputation there among many. Now I cannot believe the HOLY Spirit acts that way. Those Salem people always come a round and, if given any possible entering wedge, will take over the meeting and turn it into disorder and confusion. God is not the author of confusion, and what they do is CONTRARY to the commands of the Bible. They are, in every respect, the type of pentecostal people described in the last issue of the Bible Advocate on the Tongues question, which the article denounced as NOT of God. Now I am sure, Bro. Dugger, that you did not want THAT kind of unscriptural thing taught to our people in this state, and that when you understand, you will not wish to have any minister trying to introduce it here. The brethren of this state, with the exception

of about three families, have seen SO MUCH of it, and are SO DISGUSTED with it, and SO OPPOSED to it, that they will not tolerate it in our midst. I have frankly and boldly told some of those Salem pentecostal people that I will not tolerate any more of their wild demonstrating in any of my meetings. I have told them if they want to attend, in an orderly and scriptural manner, I am glad to have them, but that I shall not permit any unscriptural demonstrating. They reply that they will not quench the "Spirit," and they cannot prevent what the "Spirit" does, and so I had to tell one of them that if he could not prevent unscriptural antics forbidden by the Scriptures, and plainly therefore NOT of the HOLY Spirit, but some other spirit, that God would give me full power over that evil spirit, and that IT WOULD BE QUENCHED. Our brethren from one end of this state to the other are solidly back of me in this.

Now under the ~~XXXXXXXXXXXX~~ circumstances, I told Irvin I felt he ought to just send in his liscence and credentials, but now he seems to prefer to hang on to them. I do not know what he wants with them, except it gives him liscence to perform marriage ceremonies, and as long as he has them he feels he may draw some tithes from our people. I do not, however, think the tithes part of it matters much, from our standpoint at least, because I do not believe more than one family has been sending him tithes, except those who are for that Salem (Ore.) brand of tongues and confusion, and they would send their tithes to him anyway, even tho he sends in his credentials. But I do not feel Irvin is in harmony with us, or with us, or ever will be. I did have hope, when you were here, he could be won over. But I did not know, then, his financial set-up, and I feel now he would never leave it, and if we try to have him work with us while he is mixed up with and under influence and bound by that group of people, it only means MORE DIVISION in Oregon, and it is not best.

Now I know things in Oregon have been misrepresented to you back there. I know others have misrepresented me. And so in order that you may know that I am not misrepresenting, but plainly explaining the full truth, I may have several of the leading

brethren of the state read this letter before mailing it, and ask them to express to you whether this is the true situation, as they know it, too, from years of experience with those people.

IF Irvin could tear loose from them, and come into the Church of God doctrines, and become a true Church of God minister, he would be a good man, and I would rather have him work with me than any man I know almost. But I am now satisfied this is impossible.

I do not know just what can be done, if he feels like hanging on to his credentials. Perhaps it can do no harm to let him keep them. Or, if you feel he should turn them in, since what he claims you told him at Camp meeting is his main excuse for holding them, perhaps you could diplomatically handle it by first writing him a good personal letter, just asking him if he now feels he can line up with the Church of God, and retain his credentials, or whether he feels he cannot, and then let a subsequent letter handle the rest of it.

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I now have a car. Three brethren of the Eugene church took the initiative in raising money to get me one, and so I have a '29 model Graham, in splendid condition, except for tires, bought for cash, and no payments. We are very grateful to God for the way He^y has blessed the work, and blessed us in the work. Besides buying the big tent, and the tent equipment, we have bought and organized the Eugene church this year, organized the church at Jefferson, many have been converted and brought into the truth, and the brethren of the state were much strengthened by the camp meeting. We have never had such results in Oregon in so short a time before, and we have much to praise our dear heavenly Father for. Let us look to Him for wisdom and guidance in the matter mentioned above. I trust the Lord is still blessing you in the work.

Your brother in Christ Jesus

Robert Armstrong