

HWAPP# 2964 GDM

## RADIO CHURCH OF GOD

Conducted by

HERBERT W. ARMSTRONG

Box 111, Eugene

September 10, 1937

Dear Brother Dodd:

Your letter of the 6th just came. I was just going to write you anyway. Have been so very busy I have been unable to keep up with things, but now have a secretary in the office every day (Exc. Sabbath and Sunday), and am getting Claude Ellis, whom we ordained an elder some few months ago, more and more into the work helping me, so I hope soon to have a still larger work so organized that I can keep up with it.

First, I want to tell you briefly about the Camp Meeting here. I heard, thru a minister supposed to be "on the inside", that I was slated to go at this meeting here. The plans were to make the Holydays the issue of the Camp Meeting. However, we have a GOD to trust, Brother Dodd, and it is at such times we may learn, IF we will trust Him, that He CAN BE TRUSTED. All plans miscarried, and all schemes and political tactics came to naught, and God overruled. Some of us fasted and prayed, and we trusted God, and kept still. It was a time to STAND STILL, and SEE THE SALVATION OF THE LORD. It was HIS battle, not ours, and I kept much in prayer and let HIM fight it. The Feast days were not so much as even mentioned on the Camp grounds except that one minister broke his pledge of silence in a night sermon and began to assail the Holyday truth, but instantly Otto Haerber got Dugger and Alexander to leave the big tent for a hurried counsel, and as he saw them going out, the speaker instantly changed his subject. After the service a special elders' meeting was called, including all officers of Eugene Church, and this minister was very severely rebuked and due apologies made to us. Instead of them tying me up, Brother Dodd, THEY were tied up, and bound on their word of honor, before Camp Meeting started, not to mention the Feast Days publicly or privately on the Camp Grounds. Apparently another plan was hit on---that of tearing to pieces everything I preached in their sermons---but all the brethren, especially those from out-of-state who knew nothing of the controversy or their antagonism toward me, quickly sensed it, and turned against the "leaders" and the sentiment was very marked---against them and favorable to me. When they saw how things were going, they were stumped for a while. I did not answer back. I was careful never to say a word publicly or privately against any of them, directly or indirectly. I was careful not to let anyone, especially from out-of-state, know of any issue, or any differences whatever. I tried to preach the most spiritual and helpful sermons I could when I was permitted to speak. The "leaders" managed to control the speaking program, so I spoke only four times, and only twice at night, Dugger and Alexander carrying the heaviest assignments. However, on both Sundays I had a new 1938-model large 15-tube Zenith radio placed on the platform of the big tent, which brought in our radio program just perfectly. The local dealers gladly co-operated with me in this. Also, we are now going into electrical transcription, and in the middle of the week I took all the out-of-state brethren to the laboratories where the transcriptions are made, and had them hear another radio program off the transcription record thru the amplifier there. Our radio program made a tremendous impression on the visitors. I guess it was quite a bit better, and more impressive, than they expected.



The brethren began to remark that there was a decided lack of spirit in the sermons of the "leaders." They soon noticed who they were hitting at, and of course the reaction was naturally in my favor. About the middle of the week they changed tactics, and all became, (outwardly) very effusive, and friendly ~~inclusion~~ toward me when they came in contact with me on the grounds. I was not in a single elders' meeting, except the one that night when apologies were made to me and the Eugene church officers, until Sabbath afternoon, the day before Camp Meeting ended. You know I have been pastor at Jefferson and Oregon City Churches, as well as Eugene. At this elders' meeting they pulled off a neat political trick. Without the knowledge or consent of the congregations involved, they pushed thru a resolution making Alexander the permanent pastor at Jefferson, second largest church in Oregon, and Zoller pastor at Oregon City. I was silent in this meeting except to express the opinion that they should consult the congregations concerned as to whether they now wanted to get rid of their pastor and have these other men, saying I was perfectly willing to abide by the decision of the membership. This was quickly ignored, however, and the resolution pressed thru. When they learned of it a little later, two women of Jefferson Church, wives of officers, broke down and cried over it. I have just received a letter from Jefferson saying several did not attend last Sabbath. Several say they will not attend any more, and nearly all are dissatisfied. I had just gotten things where the brethren of the Stanberry Church there had disbanded their church and were coming over with us---some 25 or 30 of them. Now they say that is all off. WHY is it, Brother Dodd, that the "leaders" can only TEAR DOWN, and want to fight those whom the Lord is blessing, and oppose those who are really building up the organization? Well, I'm keeping hands off. It's the Lord's work, and His battle, and He will surely fight it HIS way. At Oregon City they say I have been their pastor about 9 years, and still am. The members there say they never have affiliated with Salem, W. Va., and refuse to recognize any such resolution passed by it. They will welcome Zoller in attendance, but not accept him as their pastor. Zoller, by the way, quickly recanted on the feast day issue when pressure was brought to bear by the "leaders." He did accept them, but now is "in line."

Now I understand Dugger did devote quite a little time during Camp Meeting to making private visits in the homes of brethren here, and in these visits he did all in his power to turn them against the feast days. But I think he turned no one. He ran up against something. One place where he called, they told him point blank that if his game was to put me out, all Oregon would go out with me, and he would not have any church left here. This man then told Dugger that if he wanted my credentials, he could get them from me in ten minutes. Dugger said he did not want them.

I heard, supposedly from one sitting on "the inside," that they still had one trump card up their sleeves to spring on the final Sunday. They were to put thru a plan whereby all money for the radio work must first pass thru their hands, thus giving them control of it, so they could stop it unless I came to terms. Whether they had such a plan I never found out for sure, except my information came from a reliable source. However, we were called to Portland suddenly immediately after the radio broadcast Sunday morning, where my mother had been operated on for appendicitis and was in critical condition in a hospital. So if they had such plans, they never materialized. Dugger remained around Oregon a week after Camp meeting ended, altho they tried to keep this secret. However, I'm sure he accomplished nothing.



In exchange for their pledge not to bring up the Feast Days at Camp meeting, we offered Alexander the opportunity to occupy my pulpit in Eugene Church the first Sabbath after Camp Meeting, with all our members present, to attack the Feast Days. He did this last Sabbath, devoting two solid hours in an effort to overthrow them. So far as I can learn, every Eugene member still stands as firm as ever-- in fact, more so, for now they have heard the other side thoroughly. A few from Harrisburg were down, and of these about three, I think, who had at least partially accepted the feast days, probably were turned against them. One lad about 18 said after the sermon he never would keep another feast day after that sermon. But these people never were really established in this truth, and had not heard me preach much on it. At Jefferson, I understand one man, a deacon, has swung "into line" and will do whatever the organization officially approves on the question, but I think all the others there still stand 100% firm for the feast days. They were unanimously keeping them. One elder there has been keeping the holydays for years. I'm sure they will never swing him, nor the other deacon, nor many of the younger married people there. They may possibly win over the other local elder, but do not think they have yet, and perhaps they will not be able to. Some of the out-of-state brethren came to me during camp meeting and said they wanted to hear the TRUTH about the feast days. They knew there was an issue over it, and wanted to hear out side. I explained I could not speak about it during Camp Meeting, but would send them something on it, if they requested it, later.

Brother Dodd, we need not fear what men can do unto us, so long as THE LORD is our helper. Men cannot stamp out a truth of God, when God's time has come for it to go. The result is, things stand about where they were in Oregon. I stand exactly where I did. I am still unmuzzled. I have repeatedly REFUSED to agree to be silent on this or any other question, or to preach as I am told by men. The leaders know well exactly where I stand. I am still one of their credentialled ministers. John Kiesz accuses them of showing respect of persons, putting you out for your belief in the holydays, and leaving me in when I believe in them as strongly as you. So far they have not made this right, by either restoring you or putting me out. In order not to show respect of persons, it does look like they must do one or the other. They sent me a statement to sign, agreeing to BE SILENT on all points I do not see eye-to-eye with the leaders on, saying, "It is up to you, Brother Armstrong." I refused to sign, and replied, "It is not up to me, IT IS UP TO YOU." To be consistent, they should either put me out or restore you, it seems to me, unless there are factors I do not know. However, I have remained voluntarily silent on the holyday issue, feeling this is pleasing to the Lord for the present, since they have made a bone of contention and strife out of it. But I am not silent in our local churches. Nor have I agreed to be or remain silent. I do want to see peace and harmony and love in our midst, and intend to do everything in my power to preserve it. I have NOT at any time given them just cause to put me out, nor do I intend to. I always did, and will, co-operate with them for harmony and unity as far as they will let me, but am free to walk in the light as God gives the light, and to preach as HE directs. I want to please my Lord and act as He would have me.

Now I want to ask you about a few men. I have heard rumors that Rob Barnes, and Freeman have swung into line in order to protect their money allowance, and are now doing just as Dugger tells them.



Is this true? Has Freeman fully accepted the Feast Days, since thoroughly studying my manuscript? Where does Barnes stand at the present on it? I know where Kiesz stands. He's not quite as established as you and I, but I think he will continue to keep them. I expect soon to have a mimeographed article on the Feast Days for those who especially request it, but not necessarily to scatter broadcast. I want to work CONSTRUCTIVELY, for peace ~~and~~ as well as truth, and in love, and not do anything in a fighting way, or in a way that will stir up the old stink pot and cause bitterness and strife. When it is ready, will send you a copy, and others who really want to know the ~~truth~~ truth and are not prejudiced, may have one.

Glad to know your subscription list is growing. The truth will be accepted by all God's own people in due time. We must have patience. We must work in love, with wisdom, and charity for all.

Our summer evangelistic campaign was the most successful ever held in Oregon. Several at the altar, and at the close we had about 30 who had accepted the truth. However, all of these will not stick and become established, and I think it will result in about 20 actual new members in the local church. We already have 60 members, so this will probably give us about 80. I think that will make us the largest congregation in the country in our organization, will it not? Our radio work is now taking a new lease on life, and we have just started, last Sunday, on a larger Portland station, giving us a greatly increased audience. However, we cannot get thru by wire on the net-work, so after our net-work broadcast from Eugene at 10 Sunday mornings, going out over Eugene and Salem stations, we have to drive thru 123 miles to Portland for the afternoon broadcast there at 4: P.M. I take the quartette, and pianist along, but we are making transcription records, and when the weather gets bad, and after we are established on that station, I shall probably use electrical transcription for the music, having our own singers make the ~~music especially for each~~ records specially for each broadcast. I can now get this done in Eugene cheaper than I can transport the singers up there and back, and then I can go by train.

I already have an electrical transcription of one complete 30 minute program, and we plan to make two more next week. I want to send one or more of these to you, for I am especially anxious to have you hear our program. Radio men here now pronounce it the best religious broadcast on the Coast, if not in the country. I do not know what they have in the east. But we have improved our program until I feel it is now worthy of a coast-to-coast net-work, and in due time I feel the Lord will open the way and make this vast accomplishment possible. Local radio owners are already endeavoring to work out a proposition to put us on the Mutual net-work. The station we are now on in Portland is on Mutual, altho this net-work is not yet actually open and operating on the Coast. Such a broadcast would cost between \$10,000 and \$30,000 per broadcast, each week, but our local radio owner believes it will pay its own way by contributions from listeners, if they will only work out a proposition giving us a little head-start, and without obligating us unless the money comes in. Our radio work is now self-sustaining, and I do not ask for money over the air, either. Will you let me know what we could buy time for on some station there, for two or three 30-minute programs? If we get a sufficient response, we could continue it, perhaps, by electrical transcription. If you could buy time for us on some small station for



\$2.50 to \$5 per time (30 minutes) I will buy that time for two or three broadcasts, and then you can hear our program as it comes off the air. If not, then you can hear our program anyway from the records, provided you can get some radio station, during hours when they are off the air, to give you a private audition of it. Or, I think any of the newer-type phonographs, electrically amplified like a radio, and usually having radio and phonograph combined, and equipped for running the large records---I believe they are 18-inch, and at the slow speed, about  $1/3$  ordinary speed,---could run this off for you, so that you and a small group of those interested might hear it. I would like to have you hear just what we have.

I may start a big city-wide campaign in a big tabernacle in Portland about November. Did I tell you before?---a big permanent tabernacle has been offered to me in a very unusual manner. Another radio evangelist, who was on the same station we now are on, leased the ground with a five-year option to buy it, and then built a \$15,000 building seating 800 people on it. He established a big work there, based on his radio program. He used the radio to draw the crowds to his tabernacle, and kept it well filled. He outgrew it and last Fall built him a bigger place. He did not own the ground, so when he left his \$15,000 building reverted to the owner of the ground. Now the owner is STUCK with it. It is on one of the main thru artery ~~and~~ boulevards, at a busy intersection, in the very heart of Portland. The very finest location in the city. It is really business property. The owner cannot sell it to any church organization, as all who are large enough to use it already have their own buildings, and others are too small to handle it. The place remains idle and vacant, and taxes are piling up over \$400 a year. They have offered to GIVE me the \$15,000 building as a present, if I will buy the ground on easy terms, at the same price this other evangelist agreed to in his option. They wanted a fair down payment. I made them a counter proposition, without any down payment whatever, but on terms the same as he paid as rent for the ground only, and on such basis as will give us 18 months at this low rent to raise up a church, at which time we either make a fair-sized larger payment and have the place deeded to us, or else lose what we have paid as rent. They have tentatively accepted my proposition. I do not know how it will work out. The building is only  $5\frac{1}{2}$  years old, has the best acoustics in Portland, and is one of the best-known places in Portland, due to this other evangelist's five-year program there. I am not sure yet the Lord wants us to undertake such a program at this time. If so, He will cause them to let us have it on these terms we can handle, and if not He will close it. I believe, if He does give it to us, we can attract the crowds, and raise up a good work there. But I want to get the Plain Truth, my evangelistic magazine, which I formerly mimeographed, going again this Fall in printed form, and it may be that this and the radio work is enough for the present. We can branch out from Portland by network, as fast as funds received permit, and a very great work may be accomplished by radio and magazine alone, without the grind of a six-nights a week preaching program thrown in. I am not sure I could physically stand up under the whole load. The Lord knows whether he wants me to undertake it, and I have committed it all to Him.

By the way, please tell me about the church at Salem. How many members? How do they stand on the Feast days? How many are with you? Do you meet still with the church there? Must close now and get busy on Sunday's radio programs.

Your brother in Him,

*Herbert Armstrong*