

1 HWAPP# 2410 9004

RADIO CHURCH OF GOD

Conducted by

HERBERT W. ARMSTRONG

Box 111, Eugene

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Dear Brother Dodd:

Greetings in the name of Jesus. Just a few lines to let you know the situation from this end of the line.

Our summer evangelistic campaign, with the big gospel tent pitched here in Eugene, ended the Sunday night before Camp Meeting began. It was the most successful campaign we ever had in Oregon. We have a good-sized tent---40 x 60, a good square tent, and have it seated to accomodate over 400. Our attendance was excellant right along. The tent appeared practically filled every Sunday night, and several times week nights, and averaged about half filled week nights. And whereas heretofore in all campaigns our crowd dropped off at least a third or more when we spoke on such subjects as the state of the dead, the truth about hell fire, and the earth rather than heaven being our eternal home, and again where the audience always dropped to about one-third or less after the first sermon on the Sabbath question, in this campaign the crowd held right up, and in fact INCREASED during the final week when I preached on the Sabbath question, until that final week was the largest of all in average attendance. But best of all, we had a goodly number at the alter, and altogether about 30 accepted the truth. Of these, however, I have expected at least ten to drop off before they hardly get started, or before they become established. However, I think our final harvest will show at least 20 actual new members in the church. Very few of them have been taken in yet, but several more are ready to be received in now, and I think there will be at least 20 real actual members as a result of the campaign. That will give us a local membership of around 80, as we already have about 60 at Eugene Church.

Camp Meeting ended a week ago Sunday night. I was told---that is, information came to me, from those on the inner circle, or supposed to be, and supposed to know the inner counsels, that I was slated to go during this camp meeting. The issue was supposed to be the Feast Days. We appointed a Committee to be in charge of the Camp Meeting, and the Committee went to Alexander and Severson, and later to Haerber, and DEMANDED that the Feast Day issue not be mentioned on the Camp Grounds. At first they parried, but we finally got thru with it, thru Haerber, and had his word of honor that the issue would not be even mentioned on the grounds. We insisted on it being a spiritual feast, not a battle ground. All kept their word but one minister. He started preaching bitterly against the Feast Days one night, but immediately Haerber got the other leading ministers outside the tent for a conference, and as they hurried out of the big tent the speaker changed his subject. After the service there was an elders' meeting that night, and this speaker was very severely called down by Haerber, who had given his word of honor.

However, to make a long story short, and omit the details, the issue was not brought up further than this---the brethren as a whole

sensed at the outset that most of the ministers seemed to have it very bitterly in for some other minister, and by the second or third day they discovered, without anyone telling them, who it was, and the sentiment of the brethren was so outspokenly AGAINST this persecution, and favorable to the minister slated to go---including those from out of state---even those who had known nothing of it at all beforehand---that the plans laid before Camp Meeting failed utterly to materialize. I fasted and prayed. I kept still, said nothing in any way, refused to answer back in my sermons, was careful to say nothing privately or in any other way, preached the most spiritual and helpful sermons I knew how, and trusted the Lord. If He has called me to preach, then those who fight me are fighting HIM. The battle is not mine, but HIS, and I felt this was the time for me to stand still and see the salvation of the L rd, and let Him fight His own battle. Praise His name! He sure did fight it in His own way. The best of plans came to naught.

Of course there was a decided lack of spirit noticed by nearly all in a great deal of the preaching, and this together with the very noticable antagonism of certain so-called leaders against a fellow-minister did grieve many good spiritual brethren who had come as far as 1100 or 1200 miles for a spiritual infilling and to get closer to the L rd. Nevertheless, many came with hungry hearts and in a right spirit, and God has promised that all who are truly thirsting and hungering shall be fed, and before the week was over, they did feel rewarded for having come. Several of the so-called lesser ministers preached considerable during the day-time, and most of them brought good spiritual messages, and found a ready response in the congregation. My heart went out to those from northern Washington and Southern California who had come so far, and at first were being disappointed. But prayer does change things.

About the only piece of politics accomplished was during one elders' meeting I was deposed from acting as pastor at Jefferson and Oregon City, and by vote of perhaps a majority of the elders, most of whom did not really understand what was being done at all, and voted as the powers that be instructed---several not voting at all---Alexander was made regular pastor at Jefferson, and Zoller at Oregon City, ---all without the knowledge or consent of the congregations concerned. The only word from me in this meeting was the opinion that the congregations concerned should have a right to decide whether they wished to get rid of their present pastor and appoint a new one, but this was quickly side-tracked, and it was put to a vote. Here again, I saw where I could go to certain key ones and influence them quickly against this move by showing them what a piece of politics had been played,---but again I felt led of the L rd to let HIM handle the situation, so I prayed and KEPT SILENT, and did nothing. I have a letter today saying many at Jefferson will not attend any further there under the circumstances, and others are very much dissatisfied. Two or three---women---broke down and cried when they learned of it, on the camp grounds. I had just gotten things worked out to a place where most of the brethren at Jefferson allied with Stanberry were coming in with us. The Stanberry people have had a church at Jefferson as well as us, with 20 or 30 members. Now, the Stanberry people say, that is all off, unless I am to be the pastor. It is a shame, isn't it, that those who set themselves up as LEADERS can only TEAR DOWN, and persecute those who are BUILDING, and saving souls, and actually building up their own organization?

Yet, Brother Dodd, WE MUST NOT BECOME BITTER. We must keep out all resentment, malice, or any wrong spirit. We must LOVE these men who are misuising God's people, and PRAY FOR THEM. Two sisters, during Camp Meeting, one an out-of-state member, and another one of our new converts who came in during my campaign here this summer, had dreams, or visions, during camp meeting in which it was shown them so plainly and vividly it frightened and startled them, that the Lord was going to completely overthrow Dugger. Now neither of these women knew a THING about the real situation. I had never breathed one word of it to them, or said a word against Dugger in any way. (Tho some are spreading it around that I have been peddling slander against Dugger and trying to poison everyone's mind against him. This is absolutely untrue. He has two or three times sent letters to the membership out here, and even some not members, designed to discredit me and also the Feast Days, and some have come to me with this and I have had to explain this in a few cases, but that is all.) These two sisters had such a burden for Dugger after these dreams, or revelations, that they could hardly get rest from it. One day shortly after noon I went home, and found a very, very earnest prayer meeting in session. Brethren from Washington and Southern California had come to my house to pray, and were pouring out their hearts in intercession for Dugger, Alexander and Severson, that God would have mercy and bring them to their senses and cause them to repent Before it became necessary to ~~punish them~~ mete out to them the punishment they are bringing on themselves. They pleaded with the Lord to soften and break up the hearts of these men, and show them they were in a wrong spirit. And no rumors or tales of any kind had come to the ears of these brethren--- nothing had been said against Dugger, or to the effect that they were persecuting me---it was all just what they heard and saw with their own eyes at Camp Meeting.

I heard there were plans to get complete control of my radio work, so all finances would go ~~thru~~ their hands, and thus they could control or stop it---but if this was their plan, the Lord never let it materialize. Dugger stayed on a week after Camp Meeting, letting most of the brethren think he had returned east. Every effort was made, privately, in homes, to turn the brethren away from the feast days. Dugger, I understand, made quite a number of these private visits to homes while he was here. But it came to naught. In exchange for their remaining silent on the holydays during Camp Meeting, I offered Alexander my pulpit FOLLOWING camp Meeting to preach against the holydays to our own members. This he did last Sabbath. He preached against them two solid hours. But he did not turn a single one. Instead, he convinced them more than ever. They were quick to notice where he twisted Scripture---how he read that part of the 28th of Numbers showing sacrifices, etc. on the holydays, but OMITTED those passages showing sacrifices on the weekly Sabbath. Several from Harrisburg were down who had been rather favorable to the feast days, but not well grounded in this truth, and I imagine he upset most of them. I know one, a young man about 18, said he would never keep another feast day after hearing that sermon. However, Eugene Church still stands united for the feast days. At Jefferson I am sure all but one still stands firm, and this one will go wherever the organization goes. Alexander may upset one or two more there, but that will be all.

I say this because I have just received a letter from Michigan saying it is being spread around that we have all rejected the truth of the holydays out here, and lined up 100% with Dugger against them. Now THIS IS NOT TRUE. If such an impression is spread, I hope you will

correct it in the Faith,---but leave me, personally, out of it. You could state, however, that you understand that the elders in Oregon stand just where they did. I have voluntarily remained silent on the question outside the local churches where I am pastor, and where we were all keeping these days BEFORE it was made a big stink-pot of a national controversy. I am still doing that. But I have absolutely never promised to remain silent. I have refused to sign a muzzle agreeing to remain silent. I made no promises whatever during camp meeting. I am free to change my mind at any moment the Holy Spirit leads me to believe it would be pleasing IN GOD'S SIGHT. I am merely trying to follow HIM, as He leads, and to do what I believe He would have me do. My attitude remains unchanged. I had a private Bible study with Alexander on the question---rather he had one with me---but he had not one Scripture. Instead, he twisted and wrested Scripture. He tried to prove there were meat and drink offerings and sacrifices BEFORE they came to Sinai, on the Feast days. And his argument on this was so funny I think I'll take space to relate it to you. He showed where these are FEAST days---and where they left Egypt to hold a FEAST unto the Lord. He said, "Now, Brother Armstrong, what did they EAT at a feast? What do you eat today, if you invite people to your house for a big feast?" Instantly I caught his argument, so I replied, "Oh, yes, I see now. Why I have the same thing at a feast you have. Let's see, now, if you have a feast, you kill an animal, or have the butcher do it for you, and you have meat, and drink, and other food, don't you, Brother A?" He said, certainly. So I admitted, then, that in order to have a feast they must have killed animals, and they ate meat, and drank. "Certainly," he replied, "So, you see, there HAD to be meat and drink, and sacrifices on the feast days before they reached Sinai." "Yes, I replied, "just like you have today, is that right?" He agreed. Then I asked him if the meat and drink offerings and sacrifices were not abolished at the Cross, and he said of course they were. "Well, then," I said, "WHY DO YOU STILL PRACTISE THIS SAME KIND OF MEAT AND DRINK OFFERING AND SACRIFICE, yourself, that you say they had before Sinai?" And he changed the subject very quickly!! That is just a sample. He also thought Moses' writings had gotten all jumbled up thru copying down thru the ages, as to time-order, and that actually some of Numbers 28 or Lev. 23 belonged BEFORE Exodus 12 and 13. Then in his two hour discourse last Sabbath, defending his position on Col. 2:16, he said there was not a single mistranslation or mistake in the King James version! Consistency, thou art a jewel! And now they say I am just stubborn, and will not accept the truth after they have come to me with it!

Well, I guess that covers that. I see Brother Spires is actively taking subscriptions for The Faith among Eugene brethren, and all he comes in contact with. Any time you want to quote anyone here in regard to the local situation, write him. He is outspoken, and not a bit afraid to speak. He is an officer in the Church here. You have his name and address.

Just as soon as possible I propose to mimeograph a condensed article, condensed from the one you read, on the Feast Days. I have been snowed under with work, but now have a secretary full time in the office, and Claude Ellis, whom we made an elder some time ago, is developing rapidly as a young minister, so I am getting more help

now, and thus getting the office and general routine really organized, so more work will be turned out without killing myself off physically. I have been trying to carry about three men's jobs. Our work here stands squarely on its own feet---or rather on the Lord's---and men cannot overthrow it, as long as God blesses it. I am persuaded He will bless it as long as we keep humble, keep in a right spirit, walk in the light as He gives the light, and serve Him faithfully. And as long as the Lord prospers our work neither Dugger, nor the whole organization, nor all the organizations on earth, can overthrow our work. I have written Dugger three times re: making Claude Ellis a credentialled minister, but he refuses even to reply. Well, we are pushing him on ahead as fast as he qualifies anyway. He will never make a great evangelist, perhaps, but he is a real spiritual young man whose heart is right, very earnest, a man who has learned to TRUST the Lord, and has had a real spiritual experience. He is talented in music, and takes charge of all music in our work here.

We started last Sunday on a larger Portland station. We have to make the trip from Eugene to Portland every Sunday, broadcasting from here at 10: A.M., leaving at 10:30 immediately after the broadcast over the Oregon Net-Work from here, and driving thru 123 miles with four singers and pianist, to Portland, for an afternoon broadcast there at 4. This will give us a regular audience of around 150,000 to 200,000 as soon as we have time to develop an audience on the Portland station. Radio men here now recognize our program as the outstanding religious broadcast on the Coast. We have improved our program until I think it is about as good, as a radio production, as the Coast-to-Coast net-work programs over NBC and CBS. Radio men tell us it is. We are now going into electrical transcription, and have one complete 30-minute program transcribed. I want to send one of these on to you, and in this way you can actually HEAR our broadcast exactly as it is, if you can find a place there to amplify it for you. Any phonograph with the electrical amplifying, equipped for playing the slow-speed as well as regular speed, could play the record for you, or the best way would be to have a radio studio give you an audition on it after they go off the air, or just before they come on. They could run it just as they do all electrical transcriptions going out on the air, only it would not go out except in their own loudspeaker in their studio. Or, better yet, perhaps you could arrange so we could buy time on some station back there, and broadcast two or three programs, and let EVERY-ONE hear it. Let me know what rates are, and whether a good time could be secured. These programs are 30 minutes---or exactly $29\frac{1}{2}$, allowing the usual 15 seconds on each end for local station announcements. We are timing all programs to the very second, now. I think our music is now the best in any religious program on the air---at least on the Coast. I do not know what you have back there. The station we are on in Portland has just signed up with Mutual Net Work, and we are trying to arrange to get on Mutual coast to coast. Our local radio owner is trying to arrange this for us, on such a basis it will finance its own way.

Did I tell you, a big tabernacle in Portland has been offered me, on very unusual terms? It is a permanent edifice, costing \$15,000 for building alone, seating 800, in the very heart of Portland on a busy thru boulevard at a very important intersection. The building is being offered as a gift, but we must buy the ground on terms like rent. They wanted a down payment. I made a proposition WITHOUT any down payment, and they have tentatively accepted. If so, we will have one of the finest church buildings in Portland to start a campaign in about November 1st. I believe we can fill it, and raise up a great work there.