

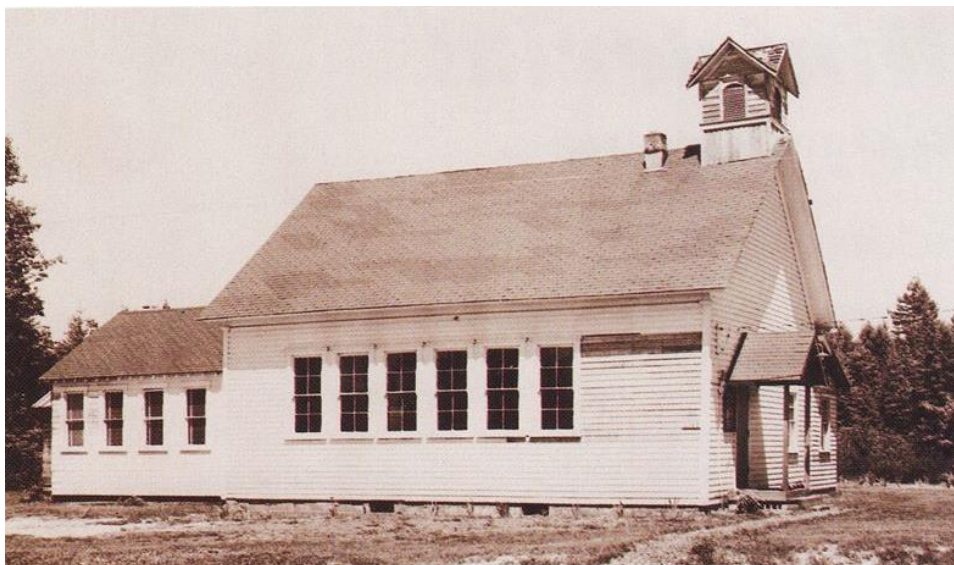
Lists and Charts of the Early Years of the Ministry of Herbert W Armstrong

Assembled by Craig M White
Version 2.0



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Jeans Schoolhouse. Where the first official meeting of the Radio Church of God met 31 October 1933.



Lists and Charts of the Early Years of the Ministry of Herbert W Armstrong

Authored by Craig Martin White.

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- *Pioneers or Senior Veterans of the Worldwide Church of God*
- *The Final Years of Herbert W Armstrong*

Comments

In the mid-1990s I decided to combine several series of articles by Herbert W Armstrong into three documents.

Two of these are *Seven Proofs of the True Church*, which appeared in the *Good News* 20 Nov; 4 Dec; 18 Dec 1978 which outlined the Church's major beliefs.

The other I titled *The History of the Worldwide Church of God* was to do with the early history of the Worldwide Church of God (WCG). This assemblage included "Foundation, History, Authority and Doctrine of the Worldwide Church of God", *Plain Truth*, Feb 1978; "Now it must be revealed. How the Worldwide Church of God began", *Good News*, May 1979; plus the five chapter series "The History of the Beginning and Growth of the Worldwide Church of God" which appeared serially in the *Good News*, April, May, June-July, Aug, Sept 1980.

Both of these are available on the *Friends of the Sabbath* website.

These articles included titbits of information not included in *The Autobiography of Herbert W Armstrong* or further clarifications and as such, they are referred to below.

There is much about the work of the old Worldwide Church of God that has been misrepresented. So, in the future, I aim add to this a historiographical biography of the old Worldwide Church of God and Herbert W Armstrong (HWA).

There appears to be 3 phases that WCG historiography has passed through:

1. Misinformation and attacks.
2. Better informed and more intelligent provision of counter arguments.
3. Success in undermining the WCG and a wary eye by the victors on the new groups that grew out of the ashes.

Currently I possess scores of articles and papers about the old Worldwide Church of God and if I hope I can find the time to analyse them as the next step in producing the historiography.

In the meantime, enjoy the list, tables and charts which provides an easy means to gain an overview of the early years of Mr Armstrong and the beginnings of the Worldwide Church of God.

Table: The Beginnings Until Ordination

From the below, we find that the Eugene Church (the WCG's 'mother' congregation) was formally organised in Oct 1933, but first met in August 1933. The public campaigns began in July. The trial broadcasts were in Oct 1933, the *Plain Truth* (PT) launched in Jan 1934 and the World Tomorrow broadcast (WT) in Feb 1934. HWA cooperated with the Church of God (Seventh Day) groups until 1942 but cooperated with John Kiesz until 1945. He was still on friendly terms with some in the Church of God (Seventh Day) until the early 1950s from what can be ascertained.

In the table below, I insert the beginnings of his ministry in Mr Armstrong's own words where necessary.

Year	Event
1926	Herbert W Armstrong is called and converted around September.
1927	<p>HWA baptised in May or June by a Baptist minister at the Hinson Memorial Baptist Church, Portland, Oregon. His brother, Dwight, is baptised at the same time. (<i>Autobiography of Herbert W Armstrong</i>, vol 1, p. 311 (1967 edition))</p> <p>He and Loma accept the observance of the Feast days that year and keep them on their own until 1933 (7 years) ("Looking back on early Feasts," <i>The Portfolio</i>, 21 September 1995)</p>
1928	<p>Richard David Armstrong born (13 Oct). HWA preaches his first ever sermon. HWA has eleven articles published in <i>The Bible Advocate</i>:</p> <ul style="list-style-type: none"> • "Can a Sabbath-keeper believe in evolution?" (front page article) (1 May, vol 62 no.18); • "Planting the evolutionary concept in your child's mind" (11 Sept, vol. 62, no 36); • "The Sabbath a perpetual covenant" (18 Sept, vol 62, No. 37); • "Does the Lord heal the sick today?" (9 Oct, vol 62, no 40); • "Have we tarried for the power to carry the Third Angel's Message?" (16 Oct, vol. 62, no 41); • "Does the Lord heal the sick today? Chapter 2" (23 Oct, vol 62, no 42); • "The "Pact of Paris." Will it End War?" (30 Oct, vol 62, no 43); • "The "Pact of Paris." Will it End War? (continued)" (6 Nov, vol 62, no 44); • "The "Pact of Paris." Will it End War? (continued)" (13 Nov, vol 62, no 45); • "The "Pact of Paris." Will it End War? (continued)" (20 Nov, vol 62, no 46); • "Ten rules that lead to health" (18 Dec, vol 62, no. 40). <p>1928, 2 Oct letter from HWA to Mr Dillard. Concerning articles he has written, "Two or three have been sent in for publication, three or four other manuscripts are loaned out." (p. 1). These articles are probably those refuting evolution that appeared in <i>The Bible Advocate</i>. He writes about his Quaker background; how he had talked with Unitarians, Christian Scientists.</p> <p>Dugger wrote to Armstrong agreeing that his manuscript on the 'lost' tribes of Israel was correct (28 July).</p>
1929	<p>In February HWA wrote to G A Hobbs re the Third Angels Message that "I was made to see clearly that I have been given a commission to get this warning message out with the loud shout <i>to the world.</i>"</p> <p>Dugger wrote to Armstrong: "I presume you think I am very neglectful of duty in not answering your letter before this, but it was a long while before your manuscript reached me on the Third Angel's Message.... I feel that we are entering into a new era for the message and that it is going to take on new life. In fact the time for the message is now here which I have long contended it would be when the events of the last few weeks came to pass." (Dugger to Armstrong, 26 February 1929, A photograph of this letter appears in Vol. 1 of the 1986 edition of the <i>Autobiography of Herbert W. Armstrong</i>)</p> <p>HWA wrote to Lt. Col. Mackendrick who was author of <i>The Destiny of Britain and America</i>: "I am writing you for two reasons: I am going to point out what I believe to be a slight error in your argument.... and I feel that a great message based on this Israel truth has been revealed to me which must be powerfully broadcasted [ie radio broadcasting] to the whole world without delay (HWA letter to Mackendrick, 4 March 1929)</p> <p>Dugger accepts British-Israel teaching: "I am returning from the Arkansas conference... and have just finished the manuscript on the Third Angel's Message and British Israel ... You have put much work on this and I am impressed to write you now while the matter is fresh on my mind ... I have seen no work</p>

Year	Event
	<p>near its equal in clearness and completeness. You surely are right, and while I cannot use it in the paper at the present you may be sure that your labor has surely not been in vain ... There is a purpose in your having gone into this matter so deeply ... and you will hear more from these truths and the light herein revealed later." (Dugger letter to Herbert W Armstrong, 28 July 1929, <i>The Autobiography of Herbert W. Armstrong</i>, 1967 ed, p.406)</p> <p>AN Dugger becomes General Conference President again (until 1931)</p>
1930	Garner Ted Armstrong born (9 February)

Table: From ordination until the separation of the Radio Church of God

Year	Event
1931	<p>HWA and Roy Taylor publishes the <i>Messenger of Truth</i> periodical (Vol. 1, no 1, Sept). Apparently only one further edition was ever published but HWA did not write for it.</p> <p>In June HWA ordained an elder by the Oregon Conference of the Church of God (Seventh Day)</p> <p>Dugger delivers farewell speech to the church and moves to Jerusalem (3 Oct). John Kiesz takes over as editor for the <i>Bible Advocate</i>. Kiesz observes the holy days, but I am not clear as to when this happened. When Dugger returned from Jerusalem, he found the church in turmoil. This is verified by The Church of God (seventh day) form letter <i>The Herbert W Armstrong Association with the Church of God (seventh day)</i></p> <p>AN Dugger no longer President</p>
1932	<p>"Andrew N. Dugger becomes spokesman for a move to restore "Bible organization" to the church. This organization would be composed of twelve men who would look after the spiritual affairs of the church, seven men to take charge of the financial business, and seventy men to go out two by two to give "the warning message of the hour." This volatile issue concerning the reorganization of church government would eventually lead to a church split in 1933." (From www.journal.org)</p> <p>HWA receives ordination certificate signed by OJ Runcorn and IE Curtis (2nd March): "I have in my old files my Ministerial License Certificate, which is reproduced in this autobiography, dated March 2, 1932, and signed by O. J. Runcorn as President, and Mrs. I. E. Curtis as Secretary. This was almost a year after I was ordained -- probably my second certificate." (<i>The Autobiography</i>, vol 1, (photograph of certificate opposite p. 504))</p> <p>The certificate states: "This official document is to certify that H.W. Armstrong is a recognized licensed minister, and apostle of the true primitive faith, that he has labored for Jesus, and among this people for the required period before being recognized in this capacity..."</p> <p><i>The Bulletin of the Churches of God in Oregon</i> commenced in April: "I have not mentioned it before, but in April, 1933, during the Salem [Oregon] meetings, I had started the issuing of a monthly Bulletin for members of the conference. It was mimeographed. At Salem, I had hired the Bulletin printed at the local mimeograph shop. At the Fisher home, after starting the Firbutte school meetings, I had borrowed a typewriter, and the Eugene mimeograph dealer permitted me to use one of his mimeographs without charge -- though I had to buy the stencils and paper. These costs were paid by the Conference treasury.</p>

Year	Event
	<p>After we started the meetings west of Eugene, some people in that area had begun giving me small amounts of money occasionally, which I began to use for the expenses and mailing of this conference Bulletin." (<i>The Autobiography</i>, vol 1, ch. 30)</p>
1933	<p>"As soon as arrangements were completed for starting the new church at Salem, I hurried on down to the Fisher farm to start the new campaign west of Eugene. Mr. Oberg was starting his new meetings in Harrisburg on Sunday night, July 9. The Fishers and I decided to start the meetings at the Firbutte school the same night. I arrived at the Fisher farm, leaving my wife and children at our home in Salem, about July 5th or 6th.</p> <p>This was the small -- actually infinitesimal -- start of what was destined to grow to a major worldwide Gospel Work reaching multiple millions of people every week. But if small, it started with a burst of energy and inspiration. First, it started with intensive and earnest private prayer. To the rear of the Fisher farm home was a fair-sized hill. Running over this hilltop for exercise I discovered a rock about 14 inches high. It was in a secluded spot. It came to mind how Jesus had dismissed the multitudes, and gone up into a mountain "apart" to pray -- alone with God. I dropped to my knees before this rock, which seemed just the right height to kneel before, and began praying earnestly for the success of the meetings. It became sort of a daily pilgrimage, during my stay at Fishers', to this, which became my "prayer rock." I'm sure that I drank in much energy, spiritual strength and inspiration at that prayer rock." (<i>Autobiography</i>, vol 1, ch 29) [emphasis mine]</p> <p>"This ordination took place at, or very near, the Day of Pentecost, 1931" (<i>Autobiography of Herbert W. Armstrong</i>, 1986 edition, p. 428). HWA had preached before then, but "by this time my whole heart was in it" and he was able to do his first extended campaign (<i>Autobiography</i>, 1986 edition, pp. 426, 430).</p> <p>"The issue of reorganizing the church's structure comes to a head at the General Conference meeting held in Stanberry, Missouri [20 August]. The General Conference president is stepping down and a new president needs to be elected. The two leading candidates for president are Andrew N. Dugger and Burt F. Marrs. The balloting results in a tie vote which the presiding president has to break. The outcome of the election makes A.S. Christenson president. The division over church government continues however and leads to A. N. Dugger leaving the General Conference. He forms a "reorganized" Church of God (Church of God 7th Day) with U.S. headquarters in Salem, West Virginia and world headquarters in Jerusalem. Almost half of the brethren leave the General Conference as well and align themselves with this break-away group. The new church meets in November and chooses a group of twelve, seven and seventy men to lead the church.</p> <p>It was at the November reorganization meeting that Herbert W. Armstrong, who had also left the Stanberry-based Church of God and aligned himself with the newly split-off church, is chosen to be one of the seventy church elders that were to go forth two by two.</p> <p>In September, HWA is told by an unnamed person that the low powered (100 watts) local radio station, KORE in Eugene, Oregon, was having difficulty finding ministers to fill a 15-minute morning devotional program. HWA jumps at the chance of being on radio and is on the air for the first time on October 9th." (From www.journal.org)</p> <p>"At the biannual General Conference meeting of the Church at Stanberry, Missouri, which probably was held in August, 1933, Elder Andrew N. Dugger had lost his previous iron control of the church by one vote. Thereupon Mr. Dugger promptly bolted the Conference and organized a competing "Church of</p>

Year	Event
	<p>God" under what he termed "the Bible form of organization." (<i>The Autobiography of Herbert W Armstrong</i>, vol. 1, ch. 32).</p> <p>"the brethren who had operated as the Oregon Conference decided to join up with the Andrew N. Dugger offshoot headquartered at Salem, W.Va."</p> <p>"When the Oregon Conference disbanded and joined in with the Dugger offshoot, I did give serious consideration to it. I was never really convinced of Mr. Dugger's professed "Bible form of organization," and I decided never to join them. We now had our own new local church in Eugene ..." ("The History of the Beginning and Growth of the Worldwide Church of God", <i>Good News</i>, chapter 4, August 1980).</p> <p>"WE HAVE NOW covered the beginning, in August of 1933, of the present succession of THE CHURCH OF GOD, founded A.D. 31 by Jesus Christ. It was begun amid persecution, in the midst of the worst economic depression of our time, and with only 19 members, mostly new converts. In October, 1933, about Feast of Tabernacles time, opportunity had come to me to go on the air on Eugene's [Oregon] minimum-wattage Radio KORE, weekday mornings at 7:30 for 15-minute programs, free of cost." ("The History of the Beginning and Growth of the Worldwide Church of God," <i>Good News</i>, chapter 5, September 1980).</p> <p>HWA seems to see the split in the Church of God (Seventh Day) in August as commencement of the next era of the Church of God with the new congregation being officially organised 21 October.</p> <p>"In July 1933, Mr. Elmer Fisher, who lived six miles west of Eugene, asked me to preach a six-weeks' campaign of evangelism at the Firbutte one-room country school. This schoolhouse was in a sparsely settled community. Considering the small population, my efforts were blessed with unusual success. This campaign ended with several newly baptized converts. I had presented the truth about the annual Holy Days and Festivals to the Oregon Conference brethren, but they "laughed me to scorn" (Matt. 9:24). Now, for the first time, I had newly converted brethren who immediately accepted this truth. A small church of 19 members emerged as the parent church, later to become the Worldwide Church of God ... the present Worldwide Church of God came into being. This Church was born in August 1933." ("What Every Reader Needs to Know About the Foundation, History, Authority and Doctrine of the Worldwide Church of God" <i>Plain Truth</i>, February 1978).</p> <p>"Jesus Christ, living HEAD of God's Church, used me in raising up the present era of that Church - the parent Church starting with 19 members in August, 1933." ("Watering Down - Or Building Solidly Up?" <i>Worldwide News</i>, 11 June 1979). [emphasis mine]</p> <p>"The six-weeks meetings in the one-room Firbutte schoolhouse came to a close on Sunday night, Aug. 20, 1933. A total of more than 20 had come with us — but this apparently included the 10 members of the Fisher and Ellis families, members of the Church before the meetings started.</p> <p>The Oct. 1, 1933, Bulletin carries the report that "with the Fisher and Ellis families, more than 20 signified their desire to establish a new sabbath-keeping Church of God in this district."" ("How the Worldwide Church of God came into being", <i>Good News</i>, 6 Nov 1978). [emphasis mine]</p> <p>"I started meetings there [Firbutte School] on July the 1st 1933, and it ended on August the 12th with 19 members in the Church that is now "the Parent Church" of the Philadelphia era. The Church was not officially organized as a Church until October." (sermon by HWA, <i>50th Anniversary of the Eugene Church</i>, 24 Sept 1983).</p>

Year	Event
	<p>The first radio appearance by HWA was on 9 October 1933 (<i>The Autobiography of Herbert W Armstrong</i>, Vol. 1, p. 452, 1973 edition).</p> <p>"October 21, 1933 ... a new Church of God was organized ,with Mr. E.E. Fischer as deacon, and myself as Pastor." (<i>The Autobiography of Herbert W Armstrong</i>, vol. 1, p. 454, 1973 edition. This is mentioned also in the 1986 edition of the <i>Autobiography</i>, vol. 1, p. 533.). So, 21 October 1933 the Radio Church of God congregation was inaugurated and organised as a voluntary association. The Church was not officially incorporated until 1946 in California for the first time.</p> <p>"Back now, to October, in 1933. It was in that month that we formally organized the church at Jeans, as "The Church of God at Eugene, Oregon." Also in that month, I heard that the local radio station, KORE, with the smallest wattage of power allowed, 100 watts, had a weekday morning devotional service of 15 minutes open free to ministers in Eugene. I found most ministers did not want to get going at 7:45 mornings for the broadcast, and the time was seldom used." ("The History of the Beginning and Growth of the Worldwide Church of God", <i>Good News</i>, Chapter 4, September 1980). [emphasis mine]</p> <p>So, the Eugene congregation had been meeting prior to the Feast of Tabernacles, but now they made a decision to formally organise.</p> <p>"I continued to work with and fellowship with West Coast members of the Sardis era until 1942, when the rapidly growing work of the fledgling Philadelphia era required my full time. The present era was officially begun in October, 1933." (Recent History of the Philadelphia Era of the Worldwide Church of God by Herbert W. Armstrong, <i>Worldwide News</i>, June 24, 1985 (Special Edition)) [emphasis mine]</p> <p>"The time had come for the Philadelphia era to begin. It did begin a week later, with the ending of the Firbutte meetings, and establishment of a new local Church of God starting out with 19 members!" (<i>The Autobiography of Herbert W Armstrong</i>, 1973 edition, page 450; missing from page 528, 1986 edition)</p> <p>NB In Oct Dugger, Dodd and W. W. McMicken write a letter to the brethren asking for support for their form of church governance. They also appeal for revival of the Church with fasting and prayer. Here is an extract:</p> <p>"The end is very near at hand. Signs throughout the world show the Lord is soon coming. European diplomats are prophesying a world war involving all nations in 1934 which they say the League of Nations is powerless to avert. We know what this means. Conditions of the world, and also in the Holy Land, are set in order for Armageddon. Therefore the church must also be set in order, to meet the bridegroom. She must be a chaste virgin without spot or wrinkle. See II Corinthians 11:1,2. It is now time for his wife to make herself ready. Revelation 19:7,8. The New Testament organization must be arranged with no malice, hatred, or bitterness in any heart, free from debates, discord, and strife."</p> <p>The Salem West Virginia group was formally established 4 November 1933 and published a rival <i>Bible Advocate</i> magazine.</p>
1934	<p>7 January The Radio Church of God (later re-named <i>The World Tomorrow</i>) program commences broadcasting on KORE Portland by HWA.</p>

Year	Event
	<p>"The following is a report of the meeting. At a meeting in the home of S. A. Oberg this morning the following motion was carried Moved by S. A. Oberg that the Church of God in the State of Or. Accept the Constitution of the organisation with headquarters at Salem West Virginia in its entire 40 points. Seconded by Brother Hobbs. Unanimously adopted or carried." (<i>G Hobbs letter to Herbert Armstrong</i>, 31 Jan 1934, p. 1). All of letter (3 pages) concerns this.</p> <p><i>Plain Truth</i> magazine commences publication in February. The lead story was "Is A World Dictator About to Appear?"</p> <p>"HWA is credentialed by the U.S. headquartered Salem, West Virginia Church of God. His ministerial certificate is signed by A. N. Dugger and C. O. Dodd" [this must have been his 4th certificate] (From www.journal.org This is confirmed by The Church of God Publishing House form letter on the subject of HWA)</p> <p>The senior ministers of the West Virginia Church met at St Joseph, Mo 26-28 Sept. On 27 Sept they "moved and carried that we grant credentials to H.W. Armstrong." (letter to David Hostetter, 16 January 1972)</p> <p><i>Plain Truth</i> magazine published (Feb). Publishes <i>Bulletin of the Churches of God</i> in Oregon. Mr & Mrs Armstrong joined by members of the Church in Eugene to observe the Feast of Tabernacles. 21 attend FOT</p>
1935	<p><i>A History of the True Religion</i> published by Dugger and Dodd "there was a blessed and success-ful campmeeting held at Jefferson, Oregon; and the fall campmeeting was held during the time of the Feast of Tabernacles at Galena, Kansas." (<i>History of the Church of God (Seventh Day)</i> by John Kiesz, p.88)</p>
1936	<p>Second edition of <i>A History of the True Religion</i> published.</p>
1937	<p>"Herbert W. Armstrong's ministerial credentials are revoked ... HWA differs with the Salem group in regard to his teaching on British-Israelism and his observance of the Holy Days." (From www.journal.org) Actually, the decision to revoke his ordination is this year but not carried through until 1938, 7 years since his ordination.</p> <p>According to The Church of God (seventh day) form letter <i>The Herbert W Armstrong Association with the Church of God (seventh day)</i>, this revocation occurred in 1938 over doctrinal issues.</p> <p>The Church of God at West Virginia held a business meeting at Detroit, Michigan 5-10 May. At 1pm, 7 May they discussed HWA's article on the Feast days. At 10am, 10 May it was decided to revoke his ministerial licence, but it was in 1938 he was asked to turn in his credentials. (letter to David Hostetter, 16 January 1972)</p> <p>"Between receiving his ministerial credentials in November 1933 and the spring of 1937, Mr. Armstrong began to advocate the observance of "the annual Hebrew festivals," Mr. Coulter said. Since the CG7 had never taught the need to observe the festivals, church leaders decided to convene a conference in Detroit, Mich., May 5-10, 1937, to discuss them. "They invited [Mr. Armstrong] to come to that meeting and explain his position on the observance of the annual Hebrew festivals."</p>

Year	Event
	<p>Mr. Armstrong didn't attend, but he did send a long article to be read at the conference to explain his position.</p> <p>Mr. Coulter's childhood pastor and mentor, the late Kenneth H. Freeman, was the man the ministerial body of the conference selected to read Mr. Armstrong's statement ...</p> <p>"The ministers at the conference discussed Mr. Armstrong's statement and decided to "ask Herbert Armstrong to cease and desist from teaching in the future the observance of the Hebrew festivals." However, Mr. Armstrong continued to teach that Christians should keep the feast days.</p> <p>"So the ministerial council [of the Church based in Salem, West Virginia] then revoked his credentials in the spring of 1938, and that ended his relationship with the Church of God (Seventh Day)." (Dixon Cartwright interview with Robert Coulter, <i>The Journal</i>, Sept-Dec, 2008.)</p> <p>HWA wrote in the <i>Autobiography</i>: "About the first week in July, another six weeks' campaign was started in Eugene. The attendance was good -- averaging 150 to 200 per night. As usual, there were a number of converts.</p> <p>August 20th to 29th, inclusive, a camp meeting was held in "Cabin City," on the highway just north of Eugene.</p> <p>This particular camp meeting was the last of our cooperation with the Salem, West Virginia branch of the Church." (<i>The Autobiography of Herbert W Armstrong</i>, vol 1, chapter 38). Though he did continue cooperating with other Church of God (Seventh Day) preachers such as John Kiesz.</p> <p>"In October, 1937, the Oregon churches severed relationship with the Salem, West Virginia organization, adopting the name, CHURCHES OF GOD IN OREGON, although all business activities were carried on under the name of "RADIO CHURCH OF GOD."" (<i>Detailed Statement of activities, history, and method of operation of Radio Church of God</i>, p. 2)</p> <p>HWA switches from Sivan 6 to Monday Pentecost this year.</p>
1938	<p>In 1938 the Church wrote to HWA to "... turn in his credentials for continuing to preach contrary to the church and resolution as passed in 1937 as to Feast Days, etc."</p> <p>As such, HWA's credentials were revoked by the Church some time that year.</p> <p>HWA breaks with the Church of God (Seventh Day) based at Salem, West Virginia and continues the Radio Church of God. He changes on when to observe Pentecost about this year (on a Monday in lieu of 6 Sivan) although it could have been 1937. Also comes out Binitarian around this time.</p> <p>Friendly relationships and cooperation continues with John Kiesz and others.</p> <p>HWA was mentioned in the <i>Sabbath School Missionary</i>, 28 Nov 1938, p. 7. The section is letters to the editor titled "Sunbeams" and was written by a youth. Apparently this periodical was published since the 1880s. This particular edition is attached. Although HWA's credentials were withdrawn by the CG7 group based in Stanberry Missouri in mid1938, HWA continued to pastor his congregations in Oregon.</p> <p>"FROM OREGON</p> <p>Dear Readers,</p> <p>I haven't written for so long, I thought I would write. It sure has been hot out here. Every-thing is so dry (Aug). We are irrigating today. It is pretty when they are irrigating. It sprinkles way out.</p> <p>Well tomorrow will be Sabbath. Bro. Armstrong is our minister. We go to Sabbath school every Sabbath. I am 11 years old and in the 6th grade. I might get to go to Jefferson school; they have a new school house</p> <p>We, heard Bro. Kauer and Bro. Murray. They showed pictures. Bro. Murray is a native of Trinidad Islands.</p>

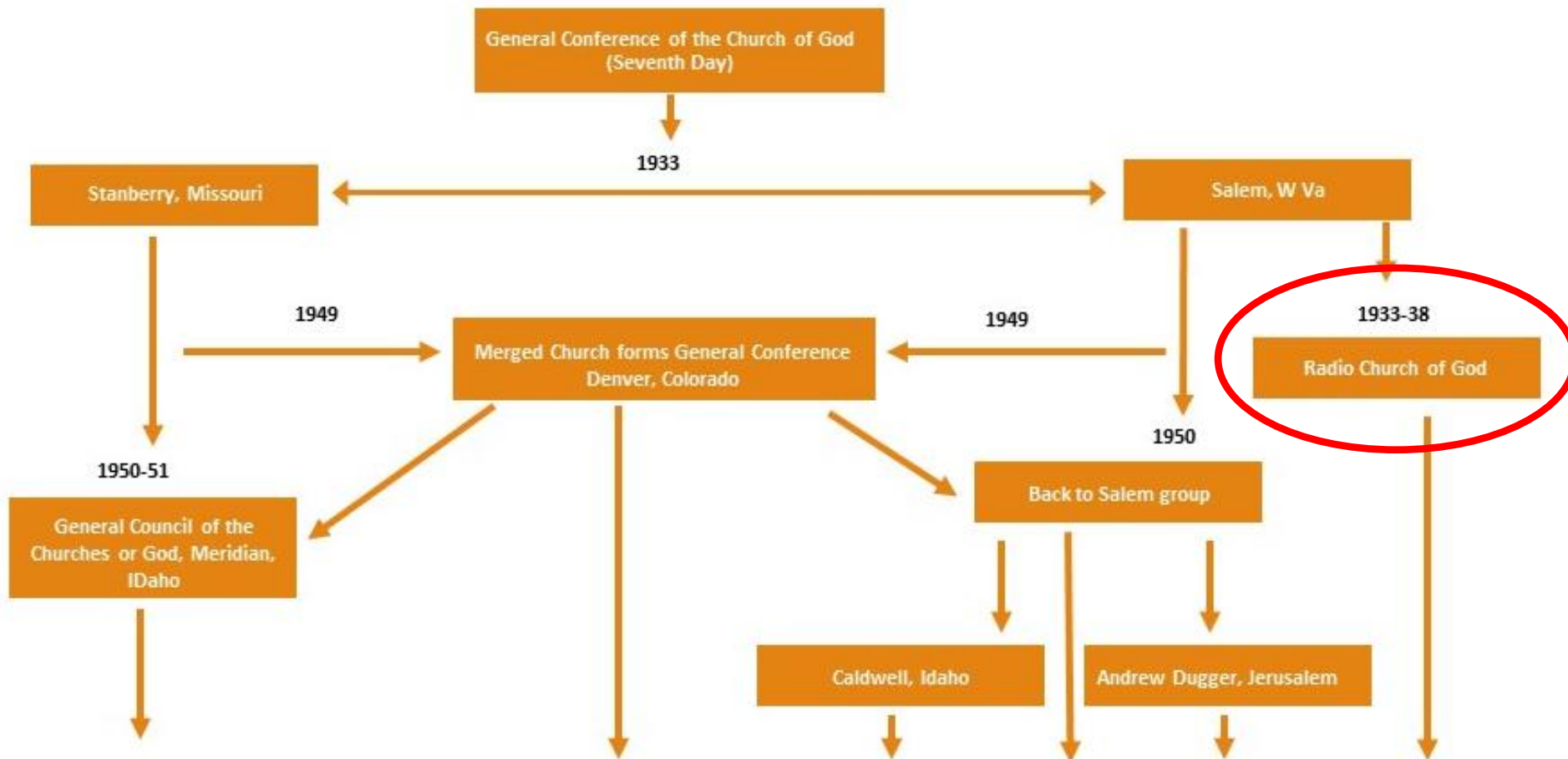
Year	Event
	<p>Bro. Dailey is our minister part of the time.</p> <p>We had an all day meeting in June. There was a nice crowd at Eugene at S. S.; in my class there are 14. There are 11 in the primary class.</p> <p>I will close with a puzzle: enim seye era reve wador eth dLro; rof He llash klucp my teef tou fo eht ten.</p> <p>LaVonne Henion”</p> <p>[emphasis mine]</p>

Chart: The Early Years of Herbert W Armstrong



Chart: Radio/Worldwide Church of God's Origin

NB: HWA was with the Church of God (Seventh Day) (Stanberry, MO – 1926/27-33) -> Church of God (Seventh Day) (Salem, WV – 1933/34-37/38) -> Churches of God in Oregon (1937/38-46) -> Radio Church of God (name change 1946) -> Worldwide Church of God (name change 1968).



Herbert Armstrong's Warnings about Open vs Closed Doors

Herbert Armstrong's statements in the letters below seem rather prophetic and are reminiscent of Rev 3:8. One wonders whether he was aware of this link at that time?

1936, 27 March - HWA std letter to radio listeners

"For the past several months my personal time has been mostly taken up in the evangelistic field. I have been preaching six nights a week = = = every night but Saturday night = = = from 60 to 90 miles from Eugene, just returning to Eugene to conduct the Radio Church of God Sunday mornings. I thought I would be able to get out an issue of the PLAIN TRUTH while carrying this heavy load, but it has been impossible. Consequently because of this lack of funds, there has been no PLAIN TRUTH since the July number last year...

"As you know, I have never begged for money over the air ... We have conducted this work on SHEER FAITH ...

"It has become an Oregon INSTITUTION. Its sphere of influence has increased until it enjoys one of the largest, if not the largest audience that tunes in on any program coming over KORE." (P. 1)
Such drive and commitment!

1936, 7 July - HWA to Dodd

"I believe thoroughly we are, as a church, far ahead of all other denominations, and the only one close enough to the real essential truth to be truly God's Church." (p. 1)

"I feel that the radio is destined to be the LOUD VOICE ... with which the Third Angel's Message is to go...

"I believe that when God's time is here, and He opens the way, that I can produce in the Plain Truth Magazine fully as attractive as the Adventists Sign of the Times, and even more interesting, and with real PUNCH, and INTEREST, and POWER ... I believe it will be preached over the air, and published by the printing press." (p. 2)

"I have fully believed, Bro. Dodd, that the Lord is going to make just such a broadcast as this possible. It cannot of course be financed in our Church. But God has ways of moving on men's minds and hearts, and in His own time, He will impress the proper ones to come forth with the means." (p. 2)

1936, 1 Nov - HWA to Dugger

"As I have written you, I have never had any co-operation from any Church of God minister in this state [Oregon]. I have had bitter opposition, often to the point of hatred. I have been misrepresented...

"... if I should be thrown out of the Salem organisation, frankly I have no idea what I would do ... other ministers, who have become jealous of me and the results the LORD has granted thru my labors, that has torn down, and caused divisions in this state." (p. 1)

1937? - HWA to the 12

In the first paragraph he asks them to read the submission "Solemnly and seriously before taking action on the subject of the Holydays of the Lord, which I understand is finally to be decided upon at this meeting." (p. 1)

In a sub-heading on page 1 he asks "**Shall the doors be closed to advancing light?**" He was referring to the holy days debate.

He explains that this new light is not contrary to the 40 points of doctrine, but in addition to them.

1937, 11 April - HWA to Dugger

"I know God has called me to His ministry ... I know He has fitted me specially for the radio work ..." (p. 1)

"Brother Dugger, SOMETHING HAS BEEN WRONG with the Church of God. It has not GONE FORWARD with the P O W E R it should. Why? There is a REASON! ...

"WHY have we been declaring the Third Angel's Message with such a pitifully weak whisper? ...

"The Church of God IS AT THE CROSSROADS!" (p. 3)

"... I sent you the manuscript of a complete book I had written on the ISRAEL question then entitled "The Third Angel's Message." I believe (and which book, re-written, is now being published, incidentally), and I repeatedly wrote you asking "AM I RIGHT on this question .. [you replied] saying I surely WAS RIGHT, and that you say a purpose in the Lord revealing this truth to me at this time. Yet nothing was ever done with this truth...

"This has become a Church stand, I believe, not merely your personal stand - - but I have become convinced from these several incidents that **you have taken the stand that we must CLOSE THE DOOR to advancing light and truth**, or to purging out any possible error in present teachings...

"But the Church has come to a CRISIS, and its fate will be decided in about five weeks ... **So I beg of you - - I plead with you, IN JESUS NAME, for the sake of the Church**, for the sake of the souls, for your own person sake, will you not now COME OUT BOLDLY WITH THE STAND THAT THE CHURCH WILL KEEP THE DOORS OPEN TO ADVANCING LIGHT AND TRUTH?"

He then goes on to say that they are holding to a policy **"of the CLOSED DOOR."** (p. 4)

1937, 5 Aug - HWA to someone in Fatner, Sask

"... I have sent a resolution recently to the Twelve and Seven, and also a list of about six things that need rectification among the leaders in the Church of God before I can again work confidently and whole-heartedly with them ... **I see God's blessings withdrawn more and more...**

"I am fighting to help get the church cleaned up." (p. 1)

Letters

Letter from Dugger to Armstrong February 1929

The General Conference of the "Church of God" (Seventh Day)

A.N Dugger, Field Manager
Stanberry, Mo
On Train To Meridian, Miss.

Feb 26, 1929.

Dear Brother Armstrong:

I presume you think I am very neglectful of duty in not answering your letter before this, but it was a long while before your manuscript reached me on the Third Angel's Message and only the first installment has come to my attention to this time. Likely the balance will be at the office when I arrive home next week. If so I will get at it just as soon as possible and write you again.

I have been very busy for the past three months especially and in fact for the past six months I have been speaking about every night. I just left Ala. yesterday where I spent nine days and spoke sixteen times which with my other work you see is heavy. I am only able to endure by the help of the Lord.

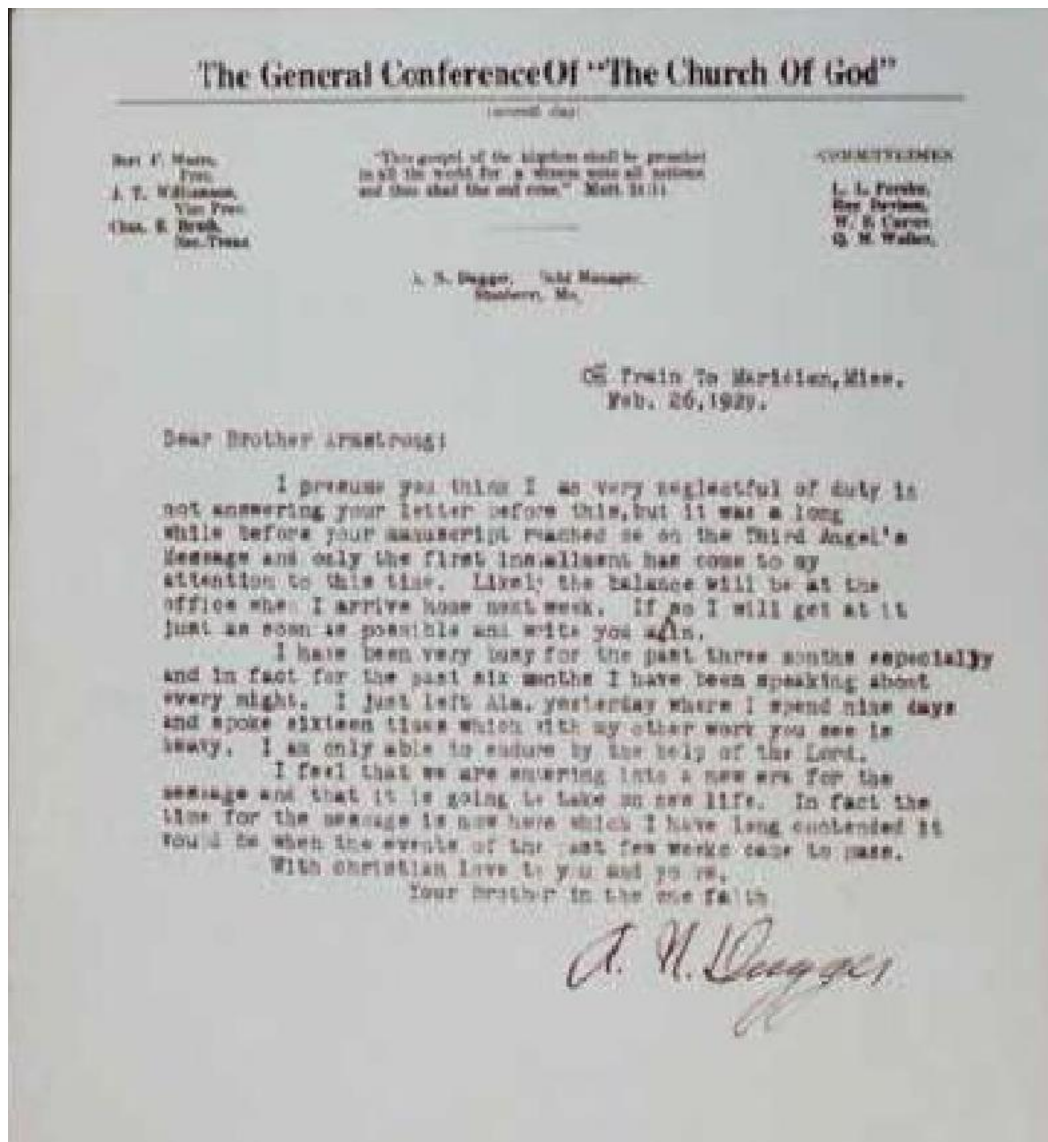
I feel that we are entering into a new era for the message and that it is going to take on new life. In fact the time for the message is now here which I have long contended it would be when the events of the last few weeks came to pass.

With christian love to you and yours.

Your brother in the one faith.
(signed Andrew N Dugger)

[emphasis mine]

Letter from Dugger to Armstrong February 1929 (original)



Letter from Dugger to Armstrong July 1929

The General Conference of the "Church of God" (Seventh Day)

A.N Dugger, Field Manager
Stanberry, Mo
On Train In Arkansas

About 11 P.M. July 28, 1929.

Dear Brother Armstrong:

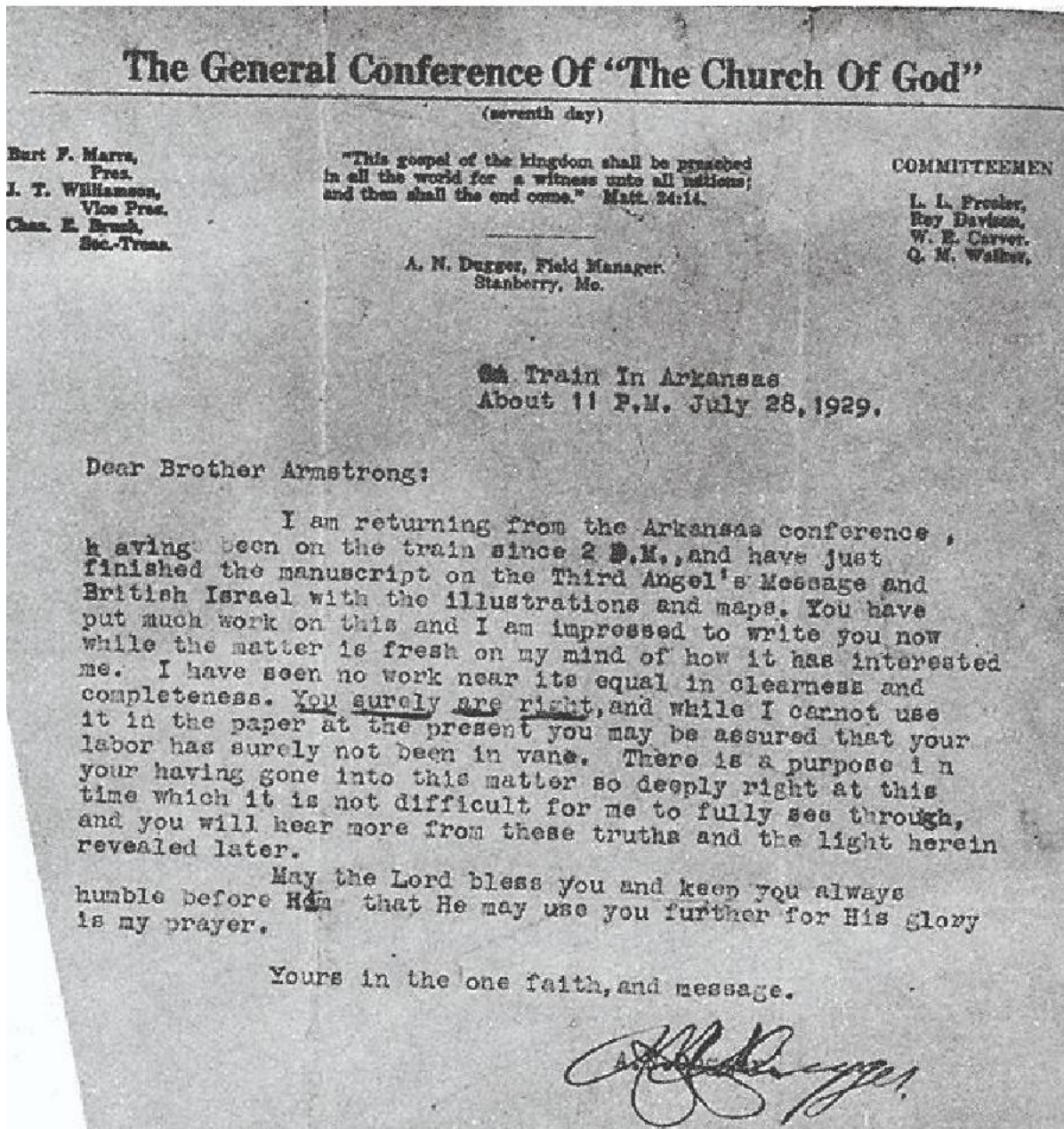
I am returning from the Arkansas conference, having been on the train since 2 P.M., and have just finished the manuscript on the Third Angel's Message and British Israel with the illustrations and maps. You have put much work on this and I am impressed to write you now while the matter is fresh on my mind of how it has interested me. I have seen no work near its equal in clearness and completeness. **You surely are right**, and while I cannot use it in the paper at the **present you may be assured that your labor has surely not been in vane. There is a purpose in your having gone into this matter so deeply right at this time which it is not difficult for me to fully see through, and you will hear more from these truths and the light herein revealed later.**

May the Lord bless you and keep you always humble before Him that He may use you further for His glory is my prayer.

Yours in the one faith and message,
(signed Andrew N Dugger)

[emphasis mine]

Letter from Dugger to Armstrong July 1929 (original)



Letters Regarding the Holy Days

The wish to promote the Holy Days and also the 'lost' tribes of Israel (see the *article How the Israel Identity truth entered the Church of God*), eventually led to the revocation of Herbert Armstrong's ministerial credentials in 1937 and the term of the credentials either expired in 1938 or was withdrawn therein.

Richard Nickels records in his *Origin And History Of The Sacred Name Movement*:

"Clarence O. Dodd states that he began to keep the Passover in 1928, and immediately began keeping the other Feast Days of the year ...

Vera Henion, who with her husband Dave Henion moved to Oregon in October of 1934 ... learned much of her beliefs concerning the Holy days from Dodd's tracts and articles ...

She wrote questions to Dodd, and recalls that Armstrong's knowledge of the Holy days was increased through her, as she gave him Dodd's material and they studied them together ...

(She) believes it was the latter part of 1935 that she started keeping the Holy Days, along with 40-60 others, including the Helms, McGills, Davises and Armstrongs."

When the Church of God 7th Day, based in Salem, West Virginia, split from the main church based in Stanberry, Missouri, in 1933, Clarence Dodd was appointed its secretary-treasurer,

"M.L. Ogren, son of C.W. Ogren, reports that he was with the Salem group. He started keeping the Feast Days in 1934, at age 20. He reports that Salem generally kept them from 1934 to 1937, but later dropped the practice ... Ogren came to believe in the Feast Days through C.O. Dodd and his own self-study." ('History of the Seventh Day Church of God by Richard Nickels')

Clarence Dodd resigned his position and established The Faith magazine and the Faith Bible and Tract Society in 1937, in order to spread understanding of Church of God doctrine and especially the annual holy days. In an edition in 1938 he included a clipping about the use of Hebrew names for God and Jesus, which prompted a stream of comments and questions, and his magazine became the main forum for the discussion of sacred names.

Below are key letters on the matter:

1936, 27 Oct - Dugger to HWA.

Regarding opposition to the holy days by ministers.

1937, 8 April - Dugger to HWA.

"I just received the Bible Advocate this morning and I note a report there from your work at Eugene, and I also notice a statement about the paper D. O. Dodd. is issuing, and also an article on the Feast Days." (p. 1). Is he saying here that HWA promoted the feast days in the magazine?

1937? - HWA to the 12.

In the first paragraph he asks them to read the submission "Solemnly and seriously before taking action on the subject of the Holydays of the Lord, which I understand is finally to be decided upon at this meeting." (p. 1)

In a sub-heading on page 1 he asks "Shall the doors be closed to advancing light?" He was referring to the holy days debate.

He explains that this new light is not contrary to the 40 points of doctrine, but in addition to them.

1937, 21 March - Dugger to a group, probably the 12.

He is upset with Dodd promoting the holy days in his "The Faith" periodical.

1937, 3 May - HWA to Dodd.

"Enclosed is a copy of the manuscript on the HOLYDAYS. This is my only copy as I have sent the other two copies to Detroit to submit to the "12."" (p. 1)

1937, 4 May - HWA to Freeman.

"... but we in Oregon are SOLID in favor of the holydays, and there is not a man in the organization who can change this here. The brethren of both Eugene and Jefferson churches, the two largest ones, will remain firm and withdraw all tithes AND offering support from Salem instantly if they try to forbid us to keep these annual Sabbaths." (p. 1)

1937, 28 May - HWA to Dodd.

He mentions that Freeman and Kiesz together "with Eld Barnes, defended my position, or manuscript, on the holydays in the discussion ... Brother Kiesz is keeping one copy of my manuscripts for the present for further study." (p. 1)

1937, 6 July - HWA to Dodd

"Just today received back the manuscript on the Holydays ...

Well, Brother Dodd, I am more that heartsick over the way matters are shaping in the church at large ... we must remain in and do all we can to save the Church and purge it of these evils ...

"I have never gone contrary to the 40 points [of doctrine]." (p. 1)

1937, 2 Nov - HWA to Alexander

"WHAT resolution? If resolutions are being presented concerning me, should I not be notified before they re voted upon? I now ask for a copy of the resolution, the name of the one who presented it, the name of those who voted upon it and the names of those who voted for it, as well as against it. I want the details...

I presume this refers to the holydays of the Lord." (p. 1)

He then brings up issues with other ministers and asks: "ARE YOU SHOWING RESPECT OF PERSONS?" (p. 1)

On page 2 he states that "True, I preached it both at Eugene and Jefferson churches two and three years ago, BEFORE this was made an issue in the church ... as a result both Eugene and Jefferson churches were keeping the holydays of the Lord."

"Before I accepted my lot as one of the seventy, I had the assurances from members of the Twelve that ministers were to be left FREE in their belief OUTSIDE of the 40 points. I accepted my credentials with that understanding. I HAVE BROKEN NO AGREEMENT!" (p. 2) (ie 1934/35)

Miscellaneous – Extracts from Letters and Papers

1929, 13 March - HWA ltr to Mr Dailey

"I deliberately risked my personal standing and favor with the Church of God in order to make an effort to do, in the only way I knew how to do, what I regard as absolutely necessary if the Church of God is to rise to the tremendous demands of the present hour...

"I have become convinced that the Church of God is lacking, both in ability to present the Message in a manner that is convincing to all open-minded people, and in personal or rather, collective, power ... that SOMETHING IS WRONG!

The Church of God is not delivering this message with a LOUD SHOUT!" (p. 1)

(NB Presumably this refers to the Third Angel's Message).

1929, 8 May - HWA ltr to Dugger

"Last Summer while Bro. Stith was here in Oregon, I began to notice among Church of God people at Dever and under-current of feeling against me because I was originally baptized by a first-day preacher, and would not be baptized again by Bro. Stith. Every possible pressure was brought to bear upon me to make me "dissatisfied with my former baptism," as it was put, and to be baptized all over again. I am afraid a misunderstanding arose because the circumstances were not known, and I kept quiet, said nothing, and did not make them known." (p. 1)

NB I have yet to see evidence that he was re-baptised. If he was, would that not have appeared in letters, the *Autobiography* or sermons?)

1935, 24 March - HWA to the Runcorns.

"I have been told that the work we are doing here, centering in Eugene, is now the biggest and most effective work being carried on anywhere in the church."

1937, 24 May - HWA to Dugger

"My stand has always been that DOCTRINE is not a right test of fellowship (beyond basic fundamentals), and that we must love and fellowship those who may disagree with us on some of these other points just as much as with those who agree. You surely have my pledge that I shall abide with that." (p. 1)

1947, 11 Feb -= HWA ltr to Basil Wolverton

"I think they may come nearer living up to what they know and believe is right than we who have been granted a little more true light." (p. 2)

"Another five years, Basil, and we won't worry about the Duggers, Neffs, and their ilk. Neither will we worry about not having trained ministers to pastor our little flocks. Out of this, I'm confident, will come some young ministers of ability, of good personality, trained and thoroughly prepared. Of course, even things as wonderful as this seems to me, will be criticised by some. Some will be made bitter over it. That's the price of accomplishment." (p. 8)

"We've both seen, and touched the stone LIAFAIL, in the coronation chair at Westminster Abbey, over which all kings are crowned, and said to be Jacob's pillar-stone." (p. 11)

This concerns Pacific Press which was publishing *The Plain Truth*.

Mentions Ernie Fisher on page 6.

1956 or 1957 - Detailed Statement of activities, history, and method of operation of Radio Church of God

"In 1935 the Board of the Eugene Church purchased the present property of that Church. Meanwhile the national Church (Stanberry, Mo.) had split, about half its membership now affiliated with a new national headquarters at Salem, West Virginia. Most of our Oregon members affiliated with the Salem, W. Virginia branch. At the annual camp meeting of the Oregon Conference in the summer of 1935 a group of members near Jefferson, Oregon, were organized, under leadership and ministry of Herbert W. Armstrong, and with authorization of the Board and national leaders from Salem, West Virginia, into a local Church. During these years, and prior to August, 1937, under the ministry of Mr. Armstrong, churches had been raised up in Cottage Grove, and Portland, Oregon, and Vancouver, Washington. In October, 1937, the Oregon churches severed relationship with the Salem, West Virginia organization, adopting the name, CHURCHES OF GOD IN OREGON, although all business activities were carried on under the name of "RADIO CHURCH OF GOD."

A Church also had been established in Goble, Oregon, and one at Eldreage, 12 miles north of Salem, and, in 1942, one in Everett, Washington, and one in Los Angeles. Having expanded beyond the bounds of Oregon, **the name CHURCHES OF GOD IN OREGON seemed no longer appropriate.**" (p. 2)

"We preferred to incorporate simply as "The CHURCH OF GOD," but were advised this was impossible due to the fact there were already many other religious bodies incorporated under that name ... since many of our members had come to consider that the Church they were a member of was "THE RADIO CHURCH OF GOD," it was decided to incorporate the Church under that name." (pp. 2-3) [ie in 1946]

"... in 1948, one of the purposes for which THE RADIO CHURCH OF GOD was formed was stated as: "to raise up churches." At that time we had reduced to the three churches at Eugene, and Portland, Oregon, and Pasadena, California. Previously we had other churches as listed above..." (p. 3)

"Although the Church had only one fully ordained minister, beside two non-preaching elders, on November 22, 1948, when the Commissioner of Internal Revenue notified the Church of approval of our non-profit tax exempt status, with three established churches, THE RADIO CHURCH OF GOD, as of now has in its full-time service 14 fully ordained ministers, and 13 established churches." (p. 4)

"A ten-day ministerial conference is held each year during the latter half of January, when all ministers are called in to Pasadena headquarters ..." (p. 4)

Written for registration purposes. Mentions the Advent Movement under Miller and *The Advent Review and Sabbath Herald* (p. 1). [emphasis mine]

(NB The Board referred to on page 2 was unincorporated until March 1946).

List: Doctrines Mr Armstrong learned from the Church of God (Seventh Day)

The list below is what I can garner from Mr Armstrong's statements and beliefs:

- Annihilation of the wicked
- Basic Christian living
- Church eras
- Clean & unclean meats
- Divorce & Remarriage
- Gospel of the Kingdom of God
- Healing
- Holy spirit is a force, not a personage
- Law of God and Ten Commandments
- Laying on of hands
- Man does not have an immortal soul
- Millennium on earth
- New birth culminates in the resurrection (during the 1920s and 1930s the Church of God generally taught this)
- Passover on 14 Abib
- Seven resurrections of the Roman Empire
- The Christian reward is not heaven
- Tithing
- Water baptism
- Wed Crucifixion-Sat Resurrection

NB: the Church of God (Seventh Day) does not necessarily hold to all of the above today. Or they may have made amendments to them.

In 1978-80 Mr Armstrong wrote a series on the history and growth of the early WCG, which I collected and combined into a single file in the 1990s (available at www.friendsofsabbath.org) because it contained a number of tidbits not in his *Autobiography*. Amongst these tidbits are these 2 quotes proving his reliance on certain materials that helped form his doctrinal base:

"In this study I obtained every book I could find that upheld Sunday observance and condemned Saturday Sabbath-keeping. But I also obtained a Seventh-day Adventist book explaining their doctrines, **and also a book called Bible Home Instructor (or something like that) published by the Church of God, Stanberry, Missouri.** It was one of their members, neighbor to my parents' home in Salem, Oregon, who had convinced my wife she ought to keep the Sabbath, Friday sunset to Saturday sunset." (Herbert W. Armstrong, "What Every Reader Needs to Know About the Foundation, History, Authority and Doctrine of the Worldwide Church of God" *Plain Truth*, February 1978, p. 41) [emphasis mine]

"The Runcorns - our "spiritual parents" - were members of the Church of God, Seventh Day, with headquarters at Stanberry, Mo. **I had studied completely their Bible Home Instructor**, and I began submitting some of my articles for publication in their church weekly, The Bible Advocate. My articles began to appear, beginning on

the front cover.” (Herbert W. Armstrong, “The History of the Beginning and Growth of the Worldwide Church of God,” *Good News*, May 1980, pp. 2-3) [emphasis mine]

But he and the team under him (Hoeh, McNair, Neff, Meredith, Herrmann etc) expanded and clarified the above doctrines greatly. In addition to poring through the works of others and various groups - taking the truth and leaving aside the errors. Mr Armstrong was a sifter and through him, God restored so much to the Church of God - truths that were scattered among other groups and organisations were collected, calibrated, and added to our body of knowledge.

Herbert W Armstrong and Andrew N Dugger

Mr Armstrong wrote the following concerning Mr Dugger in his *Autobiography of Herbert W Armstrong*, Vol 1. (1973):

"I sensed immediately there was a feeling of division among them. Elder A. N. Dugger was the real leader of the church at Stanberry. He was editor of the church's weekly paper sent to members. He either was, or had been, president of their General Conference. I learned that they were organized as a General Conference, with elections of officers held bi-annually. Most of the Oregon members lived in the Willamette Valley in the vicinity of Jefferson. Most of them were in attendance at this business meeting.

About half of them were opposed to Elder Dugger. They wanted to organize a State Conference. Some of the other states had state conferences. The purpose of this Oregon State Conference was to hold the tithes and church funds contributed by Oregon members in Oregon.

But actually, it was born of opposition to and dissatisfaction with the Stanberry membership and state conference. The other half were just as verbal in their loyalty and support of Elder Dugger and the Stanberry regime.

The dispute over Stanberry politics and Elder Dugger's personal fitness and integrity waxed more and more heated. One tall man who weighed considerably over 200, and was a leader, spoke of "dirty politics" and called Elder Dugger a "ward-heeler." An equally vociferous man on the other side of the dispute rose to defend the honor of Mr. Dugger. Words flamed hotter and hotter.

Each side was sincere and in roused earnest. Under the tense pressure tempers were flaring. I became afraid it was going to be settled (or unsettled) by fists.

At that instant I rose, and in a loud but calm voice asked if I might say a word. Since I was a guest, they didn't refuse." (pp. 352-53)

"I have never been quite able to figure out why so many, through the years, who have denounced me and claimed to be spiritually superior themselves, have come to me for prayer when they needed someone close enough to God that a prayer would be answered.

This happened repeatedly in association with the ministers of the "Sardis" Church. Even when their dominating leader, A. N. Dugger, was present along with three or four other ministers, and we were asked to anoint some sick person for healing, Mr. Dugger or the others would invariably call on me to do the anointing and lead in prayer. Yet they did all in their power, by fair means and foul (usually the latter) to persecute and discredit me, and to stamp out the broadcasting work." (p. 465)

"At the biannual General Conference meeting of the "Sardis" church at Stanberry, Missouri, which probably was held in August, 1933, Elder Andrew N. Dugger had lost his previous iron control of the church by one vote. Thereupon Mr. Dugger promptly bolted the Conference and organized a competing "Church of God" under what he termed "the Bible form of organization."

He managed to induce half or more of the ministers in the church to join him in this new "Organization," on the argument that they were now re-establishing the Bible form of organization.

Among those joining with him were Elder C. O. Dodd of Salem, West Virginia, an Elder McMicken, Elder Alexander of Kansas, Elder Severson, and Otto Haeber of Hawthorne, California whom I knew as a good friend. Mr. Haeber had not, I believe, up to this time been ordained as an elder but was an influential member. Mr. Dugger had been accused of dictatorship, bossism, and even crookedness. I had not as yet met him, and did not judge.

Nevertheless his new form of organization tended to divert criticism. He claimed the original Twelve Apostles were intended to form the top governing permanent Board of the Church as Christ organized

it. He called this Board "the Twelve." Mr. Alexander, Mr. Haeber, and Mr. McMicken, I believe, were put on the "Board of the Twelve" (although there never were twelve). But Mr. Dugger kept his own name off of that supposedly governing Board, thus avoiding the accusation that he was "running things" as the head." (p. 469)

"Next, taking the "seventy" which Jesus appointed for a onetime special mission (Luke 10), Mr. Dugger, with Mr. Dodd and Mr. McMicken, set up "The Board of the Seventy" leading ministers. On this Board they appointed as many names as they could. There never were seventy, however. On this Board they had placed my name, and also those of Elders Oberg and Ray of Oregon. Elder Severson was, I believe, also on that "Board."

Finally, noting that the early apostles had appointed seven deacons to take care of the "business" of waiting on tables and serving proselyte widows (Acts 6: 1-4), Mr. Dugger devised a Board of Seven to handle the business of the Church, making himself Chairman of that Board. The difference was that the early Apostles' seven deacons merely relieved the Apostles from the physical "business" of waiting on tables, serving food, and otherwise serving physical needs of widows; while Mr. Dugger's "Board of Seven" handled all Church income and finances! Therefore it actually carried all the real power to govern. Mr. Dugger had control over the salaries of "the Twelve." The word "business" appears in the King James translation. But both the RSV and Moffatt translations have "duty."

Persecution Continues

This "Bible form of Organization" appealed to most of our brethren in the Willamette Valley of Oregon. There were still two factions in the valley — one of them still loyal to "Stanberry" as it was called, the other — which had incorporated as the Oregon Conference — being somewhat enamored of the new "Organization."

Mr. Dugger claimed "World Headquarters" as Jerusalem, Palestine, with United States Headquarters at Salem, West Virginia. Thus this became known as the "Salem church."

In those days one Biblical subject I was completely befogged on was the matter of church organization and government. I knew the "Stanberry" pattern of a General Conference was not scriptural. I knew that voting by human preference was unscriptural.

I saw plainly that Christ chose His Apostles — that they and the evangelists, in turn, chose and ordained elders in local churches. Consequently in the church now meeting at Jeans school house, since I was the evangelist God used in raising up this church, I chose and appointed Mr. Elmer E. Fisher as deacon, remaining as Pastor myself." (p. 470)

"But just what truly was the Biblical form of organization I did not at that time see clearly. I was really confused on the question. I had grave misgivings about Mr. Dugger's professed "Bible form" of organization. I talked it over with Mr. and Mrs. Fisher, Mr. Claude Ellis, and others of our Church at Jeans. Mr. Fisher was not "sold" on it, either. He advised going slow." (p. 471)

"But it was two or three years after conversion before I realized I was called to preach. I have just come across a carbon copy of a letter that I had written, dated July 11, 1928 — even before our first son was born — to Mr. A. N. Dugger, at that time principal leader of the Church of God, at Stanberry, Missouri. It shows that at that time a little more than a year after my conversion, I did apparently realize that God was calling me for some definite mission, for which I was being prepared. I did not know what it was to be. I realized I was not yet ready. And I supposed, at that time, that it would be in the field of writing, not speaking. I feel that many who are reading this life history may find a few excerpts from that letter interesting.

Elder Dugger had invited me to join their church. I have explained previously that I never did join it.”
(p. 478)

NB: Further information on Mr Armstrong’s views on Mr Dugger can be found in “The History of the Beginning and Growth of the Worldwide Church of God,” *Good News*, May and August 1980.

Credentialing and Ministerial Licences

Credentialing Issues

The following are extracts from letters to and from Mr Armstrong regarding he being credentialed and certified as a minister.

1934, 10 June - Dodd to HWA.

The board of 12 “did not feel justified in granting you credentials as long as you could not accept the articles of faith wholeheartedly.” (p. 1). (NB The context is the timing of baptism for people using tobacco; and if pork is a spiritual or only physical sin).

1934, 17 June - Dugger to HWA

“Have you made application yet for your credentials, and if not why not do so and cast your lot fully with the re-organized movement? ...

Dear Brother, pray much over this most important matter that your influence may be continued with the real Church of God ... We need you ...” (p. 1)

1934, 17 Nov - Otto Haeber to HWA.

“Inasmuch as your credentials are mailed to you from Jerusalem ... you have been voted credentials.” (p. 1) (NB mentioned as a good friend of HWA in *The Autobiography*, ch 32)

1937, 2 Nov - HWA to Alexander.

“WHAT resolution? If resolutions are being presented concerning me, should I not be notified before they’re voted upon? I now ask for a copy of the resolution, the name of the one who presented it, the name of those who voted upon it and the names of those who voted for it, as well as against it. I want the details...

I presume this refers to the holydays of the Lord.” (p. 1) (referred to in *The Autobiography*, ch 32)

He then brings up issues with other ministers and asks: “ARE YOU SHOWING RESPECT OF PERSONS?” (p. 1)

On page 2 he states that “True, I preached it both at Eugene and Jefferson churches two and three years ago, BEFORE this was made an issue in the church ... as a result both Eugene and Jefferson churches were keeping the holydays of the Lord.”

“Before I accepted my lot as one of the seventy, I had the assurances from members of the Twelve that ministers were to be left FREE in their belief OUTSIDE of the 40 points. I accepted my credentials with that understanding. I HAVE BROKEN NO AGREEMENT!” (p.2) (ie 1934/35)

Ministerial Licence Certificate 1932 (2nd)

Source: *Autobiography*, Vol. 1 (1986 edition), between pp. 504-05. Certificate issued by the Church of God (Seventh Day) (Stanberry, MO).

**Ministerial License
Certificate.**

**ISSUED BY THE STATE CONFERENCE OF
THE CHURCH OF GOD.**

Acts 20: 28, 1 Cor. 1: 2, 2 Cor. 1: 1, Gal. 1: 13,
1 Thess. 2: 14, 1 Tim. 3: 5, 15.


This official document is to certify that Herbert W. Armstrong is a recognized licensed minister, and apostle of the true primitive faith, that he has labored for Jesus, and among this people for the required period before being recognized in this capacity. He is a man of high christian character, able to defend the true doctrines set forth by Christ and the apostles, qualified and commissioned to preach the gospel, and administer the ordinance of baptism.

Issued on this 21 day of March, the year 1932.
Good for one year from date.

Signed O. J. Runyon Pres.
Address Salem, Ore.

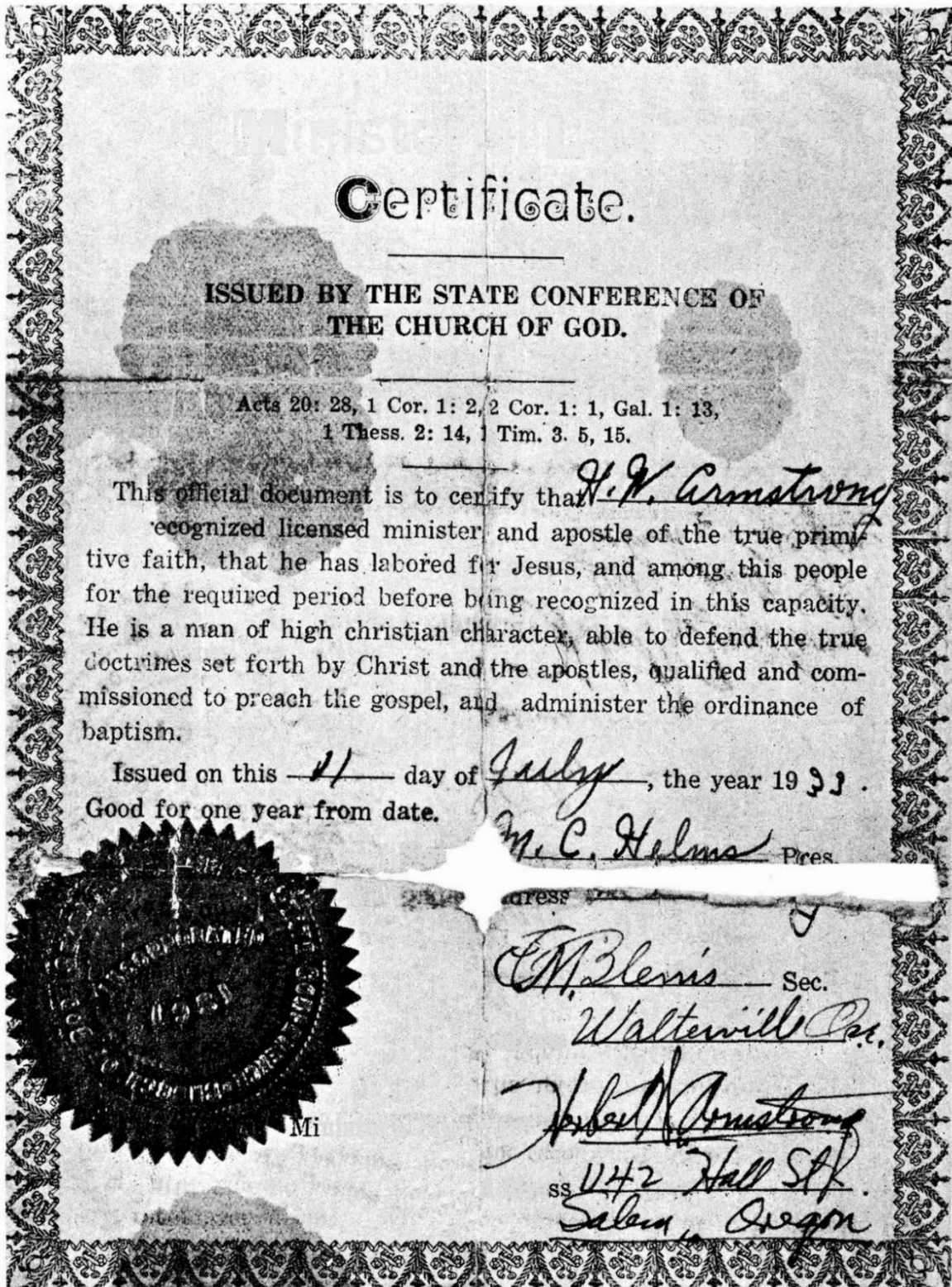
Wm. E. Curtis Sec.
Address Albany, Ore.

Minister's Signature Herbert W. Armstrong
Address _____



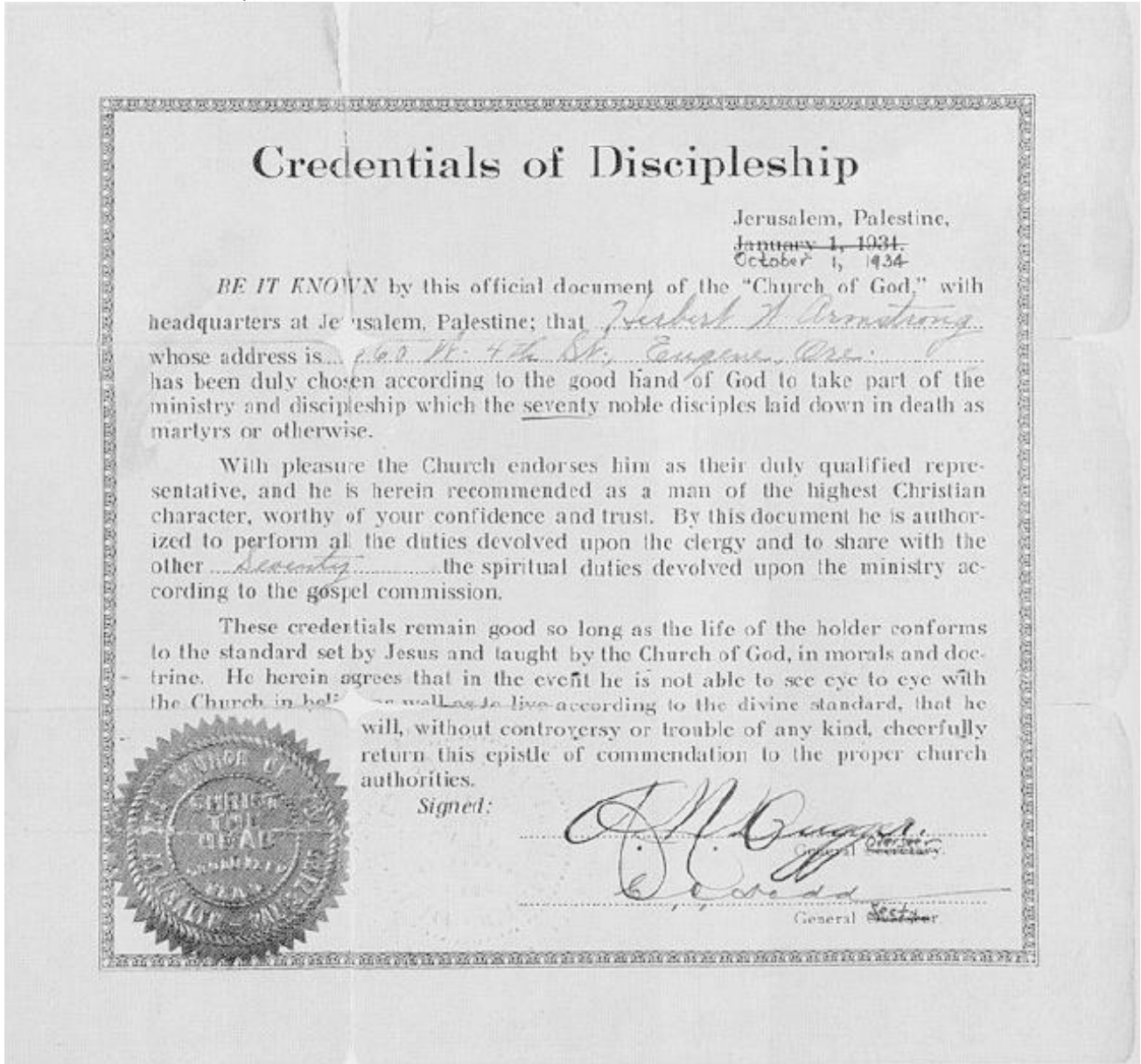
Ministerial Licence Certificate 1933 (3rd)

Source: *The Inside Story of the World Tomorrow Broadcast*, p. 53. Certificate issued by the Church of God (Seventh Day) (Stanberry, MO).

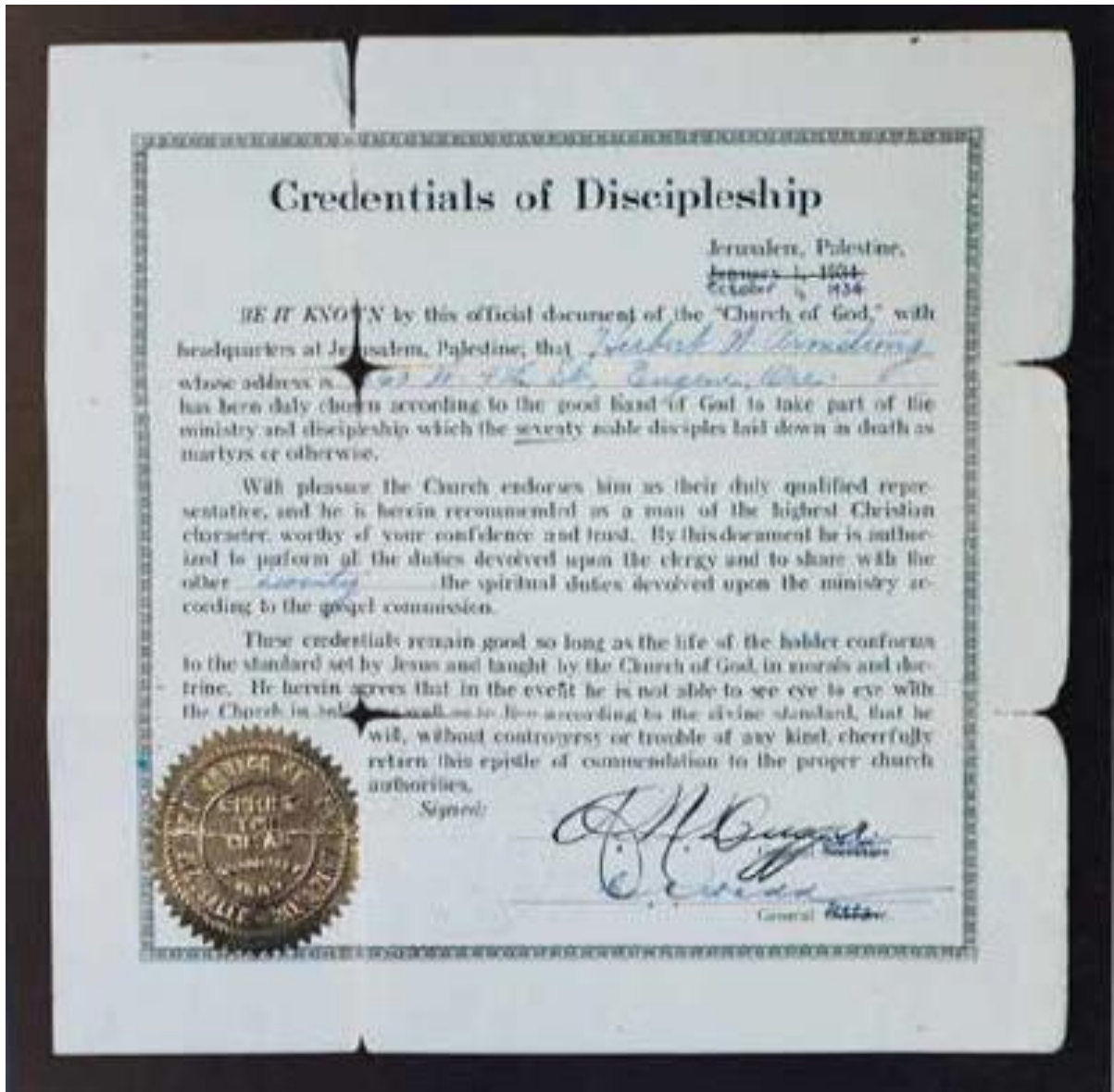


Credentials of Discipleship 1934 (4th)

Source: *Autobiography*, Vol. 1 (1986 edition), between pp. 504-05. Certificate issued by the Church of God (Seventh Day) (Salem, W Va).



Credentials of Discipleship (colour) 1934 (4th)



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