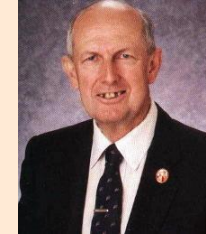




Greenberry G Rupert



Herbert W & Loma Armstrong



Herman L Hoeh

CHURCH OF GOD & SABBATARIAN TIMELINES

(since the late 1700s)



Frederick Wheeler



Rachel Oakes (Preston)



Gilbert Cranmer



John & Katherine Kiesz



Andrew & Effie Dugger

Version 13.4 December 2023
Assembled by Craig M White

This article and chart should be read in conjunction with:

- *The Autobiography of Herbert W Armstrong* (vols 1 & 2) by HW Armstrong
- *Radio Church of God and Herbert W Armstrong Historical Trail* by C White. Click [here](#) to access it
- *The Herbert W Armstrong & Radio Church of God Historical Trail and Photo Album* by C White. Click [here](#) to access it
- *The Independent Sabbatarian Groups (c1800-c1860)* by C White
- *Seventh Day Baptist Relationship to the Church of God* by C White
- *Historic Church of God Fundamentals of Belief. Tracking the Development of Core Doctrines* by C White
- *Worldwide Church of God Pioneer Timelines* by C White
- *Pioneers of the Worldwide Church of God* by C White
- *Early Writings of Herbert W Armstrong* by Richard C Nickels
- *Seven Restorations of the Work* by C White
- *Research Notes on the Eastern Churches* by C White
- *Sabbatarian Groups: A scattered and little flock* by C White
- *GG Rupert. Man of God* by C White
- *Herbert W Armstrong. Man of God* by C White
- *Herman L Hoeh. Salute to a WCG Pioneer* by C White
- *Amazing Temple Symbolism found in Revelation chapter 3!* by C White
- *Collection of Notes on Church of God Groups* by C White

The above are available for free download [here](#)

(<http://friendsofsabbath.org/CW%20Articles,%20Notes,%20Charts/Church%20of%20God%20history/CoGHistory.htm>)

History Research Projects

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Our purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

**“We owe it to our ancestors to preserve entire those rights [or Truths],
which they have delivered to our care: we owe it to our posterity, not to
suffer the dearest inheritance to be destroyed”**

(The letters of Junius (1769), No. 20)

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Articles in this series:

- Do Church Eras Exist?
- History of the Fair Chance Doctrine
- History of the Feast of Tabernacles in the Radio/Worldwide Church of God
- History of the Place of Safety Doctrine in the Church of God
- History of the *Plain Truth* magazine
- History of the *World Tomorrow* Broadcast
- History of Worldwide Church of God Ministerial Conferences
- History of Worldwide Church of God Foreign Works
- History of Worldwide Church of God Publications
- How the Israel Identity truth entered the Church of God
- Notes on the Third Resurrection Doctrine in the Church of God

Prologue

A scattered, little flock

The Church of God sabbatarian groups have always been a scattered into various remnants, a little flock. However, this century, due to the nature of organised nations and governments, and to enable it to do an end-time witness, it is essential for the Church of God to be united, although over the centuries there have always been various 'branches' and eras of the Church. Until, the WCG stood out and proclaimed a major Work. Yet it is now more important than ever to do a Work.

Consider: ever since the scattering of God's sabbatarian church (Acts 8:1), it has not been one composite organisation, but has consisted of many groups related to one another. Some of those groups have died out; some seem spiritually without life; but some are alive and well, doing a Work to bring many to salvation. Over the centuries the Church has been persecuted by powerful political and religious enemies – in many ways it became lost to view because it was so small and unrecognised. Or fell under the umbrella term for a number of heretical groups.

When we study sabbatarian history, the picture we get is that of an assembly of spirit-led, commandment-observant, people of God, who have been known under various titles and names. Over time, the Church's Work has revived periodically, then the Church has gone into apostasy or so watered-down the Truth, that God has allowed the Work to almost peter-out.

During the history of the Church, a number of administrations were extant, scattered over Europe and elsewhere, hanging on to the Truth. Many or most of them had little or no connection with one another. It appears that although a number of groups, consisting of the begotten children of God, existed side-by-side, often only one particular group undertook a major evangelistic effort (the Work) at any given time.

The Historical Links Between Adventists and Churches of God

Herbert Armstrong wrote about God's little Flock:

"TRUE Church Small — Scattered

Did the true Church of God, of which Jesus Christ is the living, directing Head, become perverted — did it merely apostatize into the system described above?

No! The gates of hell have never prevailed against the true Church of God, and never will! The true Church has never fallen! It has never ceased!

But the true Church of God is pictured in prophecy as the "*little flock*"! The New Testament describes this Church as continually persecuted, despised by the large popular churches because it is not OF this world or its politics, but has kept itself unspotted from the world! It has always kept the

Commandments of God and the faith of Jesus (Rev. 12:17). It has kept God's Festivals, not the pagan holidays. It has been empowered with the Spirit of God!

That Church *never* became the great popular church at Rome, as the Protestant world supposes! That Church has always existed, and it exists today!

Then where did it go? Where was it during the Middle Ages? Where is it today? ...

First, remember this Church was never large, never politically powerful, or a world-known organization of men. It is a spiritual organism, not a political organization. It is composed of all whose hearts and lives have been changed by the Spirit of God, whether visibly together, or individually scattered.

Under the lash of continual persecution and opposition from the organized forces of this world, it is difficult for such a people to remain united and organized together.

Daniel prophesied the true people of God would be scattered (Dan. 12:7). Ezekiel foretold it (Ezek. 34:5-12). Jeremiah, too (Jer. 23:1-2). Jesus foretold it (Matt. 26:31). The apostolic Church was soon scattered by persecution (Acts 8:1).

Ignored by Most Histories

You don't read much of *this* true Body of Christ in the secular histories of this world! No, the world little notes, nor long remembers, the activities of this "little flock," hated and despised by the world, driven to the wilderness by persecution, always opposed, usually scattered! But there are enough references to it in authentic histories to show that it has continued through every century to now!

The prophecies bring this Church into concrete focus in the 12th chapter of Revelation. There she is shown spiritually, in the glory and splendor of the Spirit of God, but visibly in the world as a persecuted Commandment keeping Church driven into the wilderness, for 1260 years, through the Middle Ages!" (*The Plain Truth about Easter*, pages 13-15)

Let us now leap frog a number of centuries to the mid-nineteenth century. Various sabbatarian groups were extant, known as Churches of Christ, Sabbatarian Adventists, Sabbath Adventists, Sabbatarian Baptists and so forth.

With the formation of the Seventh-day Adventist Church in the 1860s, some individuals and fellowships either never joined and remained outside of the SDA Church, withdrew in 1863 or later in 1866 (see Linden, *1844 and the Shut Door Problem*, pages 80-81; Bjorling, *The Churches of God, Seventh Day. A Bibliography*, pages 10-14). Of course the Seventh-day Baptists remained a separate, but related entity.

With the incorporation of the scattered non-SDA and non-SDB churches, the new group eventually became known as the Church of God (Adventist) which indicates links and relationships between the Church of God and the SDAs. Later, in 1923, the name was officially known as Church of God (Seventh Day) and has remained such to this day.

Membership and new elders to the Church of God were sometimes added from the Seventh-day Adventist Church. Some aligned with the Church of God such as elder Greenberry G Rupert, a friend of Ellen G White, whose writings apparently proved impressionable on Herbert W Armstrong, founder of the Worldwide Church of God (initially known as the Radio Church of God) – for God works in mysterious ways.

Rupert brought with him the belief that the annual sabbaths, in addition to the weekly sabbath, are important for Christians to understand and to observe – this understanding impacted upon sections of the Church of God, a few members were already observing these days. During his time with the Seventh-day Adventist Church in the late nineteenth century, he performed missionary work in parts of South America. Later, in the 1960s,

Worldwide Church of God ministers stumbled across many of these scattered remnants of Rupert's missionary work. They never associated with any other sabbatarian group, but continued to faithfully observe the sabbath and in many cases, the annual sabbaths.

The Churches of God today have a Seventh-day Adventist elder to thank for bringing the annual sabbaths into their theological framework. To this day, many Adventists privately observe these days. Rupert died in 1922, still a Church of God elder, leader of the Remnant of Israel group, having been aligned with part of the splits from the Church of God in 1905. It was in the following year (1923) that the unofficial name of the General Conference of the Church of God was formally changed to General Conference of the Church of God (Seventh Day). It split again in 1933 with re-amalgamation in 1950, although some did not rejoin the General Conference. More recently attempts to unify with the latter group failed in a vote, but now appears to be occurring by default with individual congregations joining the larger group.

In 1931 the Church of God in Poland was formed as a result of a split from the SDA Church. Coincidentally the Church of God in Portugal also started that year, as an SDA Church splinter group. The following year, in 1932, the Adventist Church of Promise was formed in Brazil which is now a member of the Church of God (Seventh Day) General Conference. Also in the 1930s an SDA minister in Australia, pastor AH Britten, established the Remnant Church of God (although it was not registered until 1939). A small group continuing that church may still be found extant in Perth, Western Australia to this day.

There can be no doubt about it: the Adventists and Churches of God are related and have a common history. By the way, not all of the Churches of God in East Europe which were underground during the oppressive years under Communist rule were offshoots of the Adventists. One particular group in the Ukraine came about due to a revelation in 1946 and others trace their history to groups dating back to the Middle Ages.

Further clues to our relationship may be found in commonalities in our literature: The WCG's booklet *The True History of the True Church* was drawn, in part, from Adventist publications such as *The Church in the Wilderness* and *Facts of Faith*. The booklet *Proof of the Bible* was based on the SDA's *Prophecy Speaks: Dissolving Doubts*. Even the booklet *Seven Laws of Healthful Living* seems likely to have a basis in the SDA's eight health principles.

Beside the Sabbath and it being a sign for Christians, other similarities include the belief in seven church eras, the identification of the Roman Catholic Church with the Mystery Babylonian religion, the historic Beast power has been the Roman Empire and its successor Holy Roman Empire, water baptism, concept of the end-time remnant church, places of protection for God's people during the Great Tribulation and so forth.

The Worldwide Church of God

In 1931 Herbert W Armstrong was ordained a minister of the Church of God (Seventh Day) and in 1933 he formed a congregation known as the Radio Church of God (renamed to Worldwide Church of God in 1968). After several years his credentials as a minister of the Church of God (Seventh Day) was withdrawn in 1938 although he still co-operated with them until 1945 and Radio Church of God members visited with the mother church until the early 1950s. After that time, virtually all communication between the two groups ceased.

In 1934 Mr Armstrong commenced publication of the *Plain Truth* magazine and commenced the *World Tomorrow* radio program which grew to become the largest radio program on earth by the late 1960s and when it was cancelled in the early 1990s, it was, by that time, the longest serving program in history.

By the time of his death in 1986, the WCG had 150,000 attendees; the *Plain Truth* magazine had a circulation of over 8 million in 5 languages and in full-colour; a *Good News* magazine in several languages and in full-colour with over 1 million published each issue); a Correspondence Course with hundreds of thousands of students; a theological college; a world famous performing arts centre; scores of free quality booklets and hard cover books; a radio and TV program on hundreds of stations across the globe. All literature was totally free without any cost or obligation. Yet after Armstrong's death, the Church was led into apostasy by Armstrong's successor, Tkach.

Finally, this paper seeks to identify the major highlights and stages for the history of the sabbatarian Church of God since the late 1700s, including some information on doctrinal development. **Should the reader have any information to add to this document, especially for the period 1810-1840, do not hesitate in contacting me.**

Further information and photographs available here:

- *Radio Church of God and Herbert W Armstrong Historical Trail* by C White. Click [here](#) to access it
- *The Herbert W Armstrong & Radio Church of God Historical Trail and Photo Album* by C White. Click [here](#) to access it

"Then if my people who are **called by my name** will humble themselves and pray and seek my face and turn from their wicked ways, I will hear from heaven and will forgive their sins **and restore** their land [or Church]." IIChronicles 7:14

Church of God Timelines Table

By CM White

NB: acronyms are used throughout this paper. To interpret them, refer to the **appendix Church of God Acronyms**.

	Date	Event	Source
1.	Pre-1801	<p>"It's true that it took a long-time for 'seventh-day baptist' to become an official name - but most sabbatarians were 'baptist' (originally a pejorative term) and preferred a congregational model - i.e. they resisted being organised (which was an issue for HWA to deal with). They often referred to themselves descriptively as 'sabbatarian baptist' or 'seventh-day baptist' but also simply as the 'church of God' or 'church of Christ' as was [also] common amongst Church of England clergy. They didn't have our sense of corporate identity!</p> <p>In seventeenth century England with the rise of literacy and the availability of printed Bibles many Englishmen began to read the Word of God for themselves. As the result many long-forgotten prophecies, history and teachings were re-discovered. Amongst these was the seventh-day sabbath. The topic was widely discussed from the King to the Parliament to the common man. Many, from a variety of what we would today call 'denominations', accepted the seventh-day Sabbath. In time this enthusiasm for the truth seems to have passed in England but from the flowers that bloomed there the seeds travelled to North America on the winds of persecution. The first known sabbatarian baptist church in America was founded in 1671 at Newport Rhode Island with the support of English sabbatarians."</p>	E-mail from researcher Leon Lyell dated 3 June 2008.
2.	1801-2	<p>American Sabbatarian groups organise conferences. Many begin to teach the trinity and immortal soul (though not formally adopted). Further conferences were held in subsequent years. In 1801 sabbatarians have 1130 members. The conference was known as Sabbatarian Baptists.</p> <p>There was a major General Conference in 1802 (this followed on from the annual General Meetings that had been organised since 1696. Although organised in 1802, it was not incorporated until 1927).</p>	<p>You can read about these conferences and the various names of the sabbatarian groups that came together in <i>Seventh Day Baptist Conference. It's Origin</i>. Some were called Sabbatarian Baptists, Church of Christ etc.</p> <p><i>The Sabbath and Seventh Day Baptists</i> by C Randolph, p. 27.</p>
3.	1814	Jacob Brinkerhoff born	
4.	1818	Many Sabbatarians officially recognise the name Seventh Day Baptists in lieu of Sabbatarian Baptists (they were not officially called that prior to 1818). Some	The Church of Christ and Sabbatarian Baptists was normally used.

	Date	Event	Source
		<p>congregations did not go along with this and remained independent. Attempting to find what happened to these congregations after the late 1820s is difficult, but from all accounts they would have been extant thereafter for some years.</p> <p>Prior to that time, the name Seventh Day Baptist was not recognised officially and the sabbatarian groups were known under various titles. Dr Hoeh notes: "God's people were commonly referred to as Sabbatarians in the 17th and 18th centuries and that is how we identified them – rather than by the now common denominational term Seventh Day Baptist."</p> <p>SDB Missionary Society formed this year.</p>	<p>See "The Plan Truth Responds" cited in the sources section at the rear.</p> <p><i>The Sabbath and Seventh Day Baptists</i> by C Randolph, p. 27.</p>
5.	1820	A conservative Protestant Christian Church (also known as the Christian Connexion or Christian Connection) switched to the Sabbath	"Some Great Connexions" by B Haloviak, p. 10
6.	1831	"Between 1831 and 1844 William Miller promotes the doctrine of a pre-millennial return of Jesus Christ. This is in contrast to the commonly held view in the 1800's that the Kingdom of God/Millennium would come gradually, with the return of Christ occurring at the end of 1,000 years. Those who believe in pre-millennialism would become known as "Millerites" or "Adventists." "	From www.journal.org
7.	1833	<p>Famous meteorite storm (13 Nov)</p> <p>Seventh Day Baptists publish their doctrines under the title Expose of Sentiments. It includes the trinity but was not binding on the congregations or members.</p>	
8.	1836	Miller publishes his famous <i>Evidence from Scripture and History of the Second Coming of Christ about the Year 1843</i> – which resulted in the Great Disappointment	
9.	1841	"The issue of the seventh-day Sabbath was brought up by a few Millerite Adventists, most notably by the Scot James Begg who urged Adventists in America to study the topic in 1841." Others also brought up the subject prior to Rachel Preston Oakes.	<p>"Developments in the Relationship between Seventh Day Baptists and Seventh-day Adventists" by Michael Campbell, pp. 2,3</p> <p>James A Begg was a SDB residing in Edinburgh</p>
10.	1842	"It is evident that there were Sabbath-keeping groups (independent) besides the Seventh Day Baptists, before and during the time of William Miller's preaching and prediction of the end of the world, in 1844. Elder Gilbert Cranmer of Michigan wrote in his memoirs that he received his first light on the Sabbath in 1843 from an article in the Midnight Cry, a Millerite publication, written by J. C. Day of Ashburhan, Massachusetts. S. C. Hancock of Forestville, Connecticut, also advocated the doctrine in the same year ... Many isolated groups had sprung up in various areas, it is said, before the 1844 disappointment, that is, seventh-day local groups, as well as isolated individuals. This may be readily ascertained from things that were written by Elder James White (and by others) about their various trips they made to groups which they tried to get into their fellowship. When the Whites	<p>John Kiesz in his <i>History of the Church of God History (Seventh day)</i>, p. 2</p> <p>Further details about the period 1840-1880 may be found in <i>The Journey. A History of the Church of God (Seventh Day)</i> by Robert Coulter.</p>

	Date	Event	Source
		<p>made their tours over the Eastern and Midwestern states in the early 1860's for the purpose of effecting cooperation and general organization, they found many congregations of Sabbath-keepers. Many of them became affiliated with the Seventh-day Adventists, while others began to fellowship and cooperate with those who later became known as the "Church of God." Some of the groups remained independent of all general organizations. Subsequent church history shows that although some of the independent Sabbatarian groups aligned themselves neither with the Seventh Day Baptists, nor with the Seventh-day Adventists, yet for logical reasons, as far as they were concerned, did actually desire cooperation and fellowship in order to more effectively propagate gospel truths as they saw them."</p> <p>In the previous year, Cranmer accepted Miller's advent teachings. Cranmer also taught the Third Angels Message which was to proclaim that the protestants should repent and accept the entire Law of God, including the Sabbath.</p>	
11.	1843-44	<p>SDB General Conference resolves that it was their duty to enlighten the Millerites/Sunday Adventists to the Sabbath in 1843 and again in 1844</p> <p>It is important to realise that a Seventh Day Baptist woman, Rachel Oakes in late 1843 or early 1844 challenged a Sunday Adventist Minister (a former Methodist Episcopal minister and associate of William Miller, but aligned with the Christian Brethren grouping) on the question of the Sabbath. After becoming convicted of observance of the seventh day in March 1844, he began to reach out to and meet with other Adventists on this day. (Regarding Rachel Oakes: Harris was her maiden name; Oakes was her first married name; and her second marriage was to a Preston.</p> <p>Wheeler was a former Methodist Episcopal minister and associate of Miller. He is the first Adventist sabbatarian minister on record (March 1844).</p> <p>Re Rachel Oakes: Harris was her maiden name; Oakes was her first married name; and her second marriage was to a Preston</p> <p>The above occurred in Washington, New Hampshire. It should be noted that SDBs (and possibly independent Sabbatarians that may have emerged from the SDBs in 1818) were extant alongside the emerging sabbatarian Adventists.</p>	<p>1843 General Conference of SDBs resolution: "it is our solemn duty to connect with all our efforts to enlighten them in reference to the Sabbath earnest prayer to God for his blessing." [emphasis mine]</p> <p><i>Historical Dictionary of the Seventh-day Adventists</i>, pp. 237-38</p>

	Date	Event	Source
		<p>"The Seventh-day Baptist Central Association," <i>The Sabbath Recorder</i>, 16 June 1859 noted:</p> <p>"That members (and we know not how many), have left us in consequences of their having adopted sentiments in connection with Adventism, not common to the Seventh-day Baptist Churches, we admit" (p. 2)</p> <p>Under the heading "Communications" we have this statement:</p> <p>"The senior of the editorial Committee is reported to have once said: "The defence of the Sabbath of Jehovah and its advocacy in these last days of the apostacy, is rolled upon us as a people, and if we are unfaithful to the cause, God will raise up some other people to who he will give that high and holy work." Or words to that effect. If these are prophetic words, they are surely fulfilling; for the despised Sabbath-keeping Adventists [this including Church of God people in those days] have made seven thousand converts to the Sabbath in a little less than ten years ...</p> <p>"Put what we are doing in contrast. Our people profess to have existed two hundred years, and scarcely number seven thousand now ...</p> <p>"Why this contrast? Oh, we have become a very respectable people. We are conducting ourselves very respectably, and this Adventism, soul-sleeping until Christ comes, and then having paradise – new heavens and new earth – on this old geologically rotten, crazy, volcanic, fire-bellied world, is such strange, unpopular doctrine, we shall lose this respectability we have acquired in society if we admit it among us." (p. 2) [emphasis mine]</p> <p>Given their rejection of these truths, it seems God could not use them to undertake a large work.</p>	
12.	1844	<p>"What is known as The Great Disappointment occurs. William Miller's prophecy that Christ's second coming would happen on March 21st fails. After this first failed prophecy, one of Miller's associates named Samuel S. Snow recalculates the date of the second advent of Christ to occur on October 22. After this second date fails, the only cohesive factor holding Adventism together had vanished."</p> <p>Thomas M Preble (a Freewill Baptist) becomes second Adventist Sabbatarian minister (Aug).</p>	<p>From www.journal.org</p> <p>For further information about Miller and the Millerite movement, see <i>The Midnight Cry</i> by Francis Nichol</p> <p>He may have learned of the Sabbath from Frederick Wheeler ("Developments in the Relationship between Seventh Day Baptists and Seventh-day Adventists" by Michael Campbell, p. 2)</p>

	Date	Event	Source
		<p>"By June 1844 ... the Sabbath Recorder noted "that considerable numbers of those who are looking for the speedy appearance of Christ have embraced the seventh day, and commenced observing it as the Sabbath.""</p> <p>Here is the actual quote from the <i>Sabbath Recorder</i>, "The Second Advent and the Sabbath":</p> <p>"We learn from several sections that considerable numbers of those who are looking for the speedy appearance of Christ, have embraced the seventh day, and commenced observing it as the Sabbath."</p>	<p>"Developments in the Relationship between Seventh Day Baptists and Seventh-day Adventists" by Michael Campbell, p. 2</p> <p><i>Sabbath Recorder</i>, 13 June 1844, p. 2</p>
13.	1845	<p>Elder Joseph Bates promotes the Sabbath to his peers.</p> <p>Preble publishes an article in Feb promoting the Sabbath (he accepted the Sabbath in 1844). Apparently, this was the first article to be published by an Adventist advocating the Sabbath and reprinted in tract form (March).</p> <p>These sabbatarian groups were variously known as Seventh-day people, Sabbath-keeping Adventist Believers, Sabbath-keeping Adventists, Seventh-day Brethren, Sabbath-keeping Remnant of Adventists, The Church of God.</p> <p>Cranmer in his Autobiography states that he became fully established in the Sabbath this year</p>	<p><i>Hope of Israel</i> (28 Feb). NB: This was the title of an early Adventist publication (in Portland, Maine) and not the same as the Church of God publication launched in 1863.</p> <p>Extract from Preble's article: " "Thus we see Daniel 7:25 fulfilled. The little horn changing times and laws. Therefore it appears to me that all who keep the first day for the Sabbath are the Pope's Sunday-keepers and God's Sabbath-breakers." A very strong statement indeed!"</p> <p>"Our Heritage Reveals Our Mission" by Victor Novak</p>
14.	1846	"Ellen G. Harmon marries James White in August. In the Fall the Whites begin to observe the Sabbath."	From www.journal.org
15.	1847	<p>Greenberry G Rupert born</p> <p>Preble turned against the Sabbath around mid-1847.</p>	
16.	1849	<p><i>The Present Truth</i> magazine is launched promoting the Sabbath</p> <p>William Miller dies</p>	
17.	1852	Gilbert Cranmer commences keeping the Sabbath according to the Adventists. But his Autobiography has it as 1845	<i>A History of the Church of God (Seventh Day)</i> by Robert Coulter, p. 53.
18.	1853	South Fork Seventh Day Baptist Church of Christ adopts 14 Abib as annual observation of Passover	Resolution recorded in church record dated 20 March

	Date	Event	Source
19.	1854	<i>The Messenger of Truth</i> commences publication	Vol 1 no 4 has an article discussing the Beast and RCC; is clearly anti-trinitarian and also discusses footwashing
20.	1858	<p>"The Whites deny Gilbert Cranmer a license to preach for the Adventists. Gilbert Cranmer shortly thereafter begins to preach independently and establishes several congregations in Michigan prior to 1860's. Gilbert Cranmer also organizes his congregations into a state conference in Michigan."</p> <p>In other words, Cranmer founded the sabbatarian group in Michigan which later became known as the Church of Christ and later as Church of God. In a sense he led the Church until his death in 1903.</p> <p>Sometime during this period, many sabbatarian folk believed in a future Holy Roman Empire as a fulfilment of prophecy: "In checking with what some of our brethren predicted after the 1844 time-setting disappointment, they stressed that the Holy Roman Empire would be revived shortly before our Lord's return."</p> <p>In a subsequent letter to myself, Kiesz wrote: "In reference to what some of our Brethren predicted after the great time-setting disappointment of 1844, they were looking for the fulfilment of the image of the Beast, the healing of the wounded Beast, the Mark of the Beast, his number of this name, and the great persecution. – <i>The Hope of Israel</i>, Vol. 1, No. 13, 1864 issue, predecessor of <i>The Bible Advocate</i>. Napoleon Bonaparte's vast Empire over which he reigned from 1804 to 1815, was the Beast that went into the bottomless pit (Revelation 17:8). – <i>The Hope of Israel</i>, Vol. III, No. 19, February 23, 1869"</p> <p>"A church in Davies County, in northwestern Missouri [initially known as Sabbatarian Adventist Church], that learned of the Marion, Iowa, group in 1866. The Missouri group was founded in 1858 by two men who were evangelists associated with James and Ellen White's still-unorganized Adventist Sabbath-keeping movement.</p> <p>However, when Mrs. White began having certain visions, the groups in northwestern Missouri became disillusioned with her, and about half of those brethren severed their association with the Whites. One of those leaders was a man named A.C. Long, and those Christians became the General Conference of the Church of God.</p> <p>Mr. Coulter said he finds interesting the differences in the organizational policies of the SDAs and the Churches of Gods at that time.</p> <p>The SDAs were organized by the Whites so their affiliation could own property.</p> <p>"But when our conference was organized it was a grassroots effort. It originated in Iowa</p>	<p>From www.journal.org. See also <i>A History of the Church of God (Seventh Day)</i> by Robert Coulter, p. 74. It was in January-February that Cranmer "began his work apart from the Whites" (ltr from R Coulter to N Earle, 4 Jan 2006).</p> <p>See also <i>The Gathering of Israel. A Historical Study of Early Writings</i> by J Neuffer, pages 74-76 for doctrinal conflicts among sabbatarians during the 1800s.</p> <p>Refer also to Cranmer's <i>Autobiography of Gilbert Cranmer 1814-1903</i></p> <p>"The way it looks from here" by John Kiesz.</p> <p>Letter written sometime in the 1980s or early 1990s</p> <p>Dixon Cartwright interview with Robert Coulter, <i>The Journal</i>, Sept-Dec, 2008.</p>

	Date	Event	Source
		and Missouri. We had state conferences. Each passed a resolution earlier in the year that they needed to organize a general conference."	
	1860	<p>"In the autumn Sabbath-keeping Adventists hold a conference in Battle Creek, Michigan to discuss legal organization. James and Ellen White help persuade those at the conference to adopt the name <i>Seventh-Day Adventist</i> for the new group. Disagreements however about the new church name, the rejection of the belief that Ellen G. White's visions were divinely inspired, and other issues would eventually lead to a church split."</p> <p>In other words, the SDAs were incorporated as an association that year.</p> <p>On 10 June, the sabbatarian Church of Jesus Christ of Marion, Iowa was formed by Merritt E Cornell. He had been observing the Sabbath since 1852. The groups associated with him included names such as Church of Jesus Christ and Church of the Firstborn.</p> <p>Gilbert Cranmer becomes first President of the Michigan Stated Conference of the Church of Christ, organised this year</p> <p>Official adoption of the name <i>Seventh-day Adventist</i> (1 October)</p> <p>In response to published invitations to attend a "General Conference," ministers from five states met at Battle Creek, Michigan, September 28 to October 1, 1860. James White, one of those who called the meeting, urged the formation of an organization that could legally own the publishing house. Finally an organization was proposed, but without a name both legally and organizationally it could accomplish nothing. Some were opposed to choosing a name feeling that by doing so Adventists would become just another denomination, or even worse, we would become "Babylon."</p> <p>When possible names were finally discussed, "Church of God" was favored by many, including initially even James White. Others thought that name sounded too presumptuous, not to mention that it was already being used by other churches. Eventually "Seventh-day Adventist" was proposed. Adoption of the name was moved by David Hewitt, Joseph Bates' first convert in Battle Creek in 1852. Once the name for the publishing house was chosen, it was quickly voted that the same name also be recommended to the churches generally. Thus, on October 1, 1860, the name that "carried the true features of our faith in front" was chosen. At the time, there were a</p>	<p>From www.journal.org</p> <p>"It must be noted that the terms seventh-day Adventists and Sabbatarian Adventist were used in a general way to identify members of a movement rather than a denomination prior to 1860" (<i>History of the Church of God Seventh Day</i> by Ken Durham)</p> <p>"The 150th anniversary of the name Seventh-day Adventist", <i>Ministry</i>, p. 58</p> <p>www.sda.org</p>

	Date	Event	Source
		total of about 2,500 Seventh-day Adventists in the northeastern United States and southeastern Canada. Today, that number has grown to well over 16,000,000 church members worldwide.	
21.	1863	<p>Seventh Day Adventists officially organised and incorporated (21 May)</p> <p><i>Hope of Israel</i> published by Church of God on 10 August (later the name was changed several times until the title <i>The Bible Advocate</i> was adopted in 1972) with 40 subscribers</p> <p>Enos Easton was Resident Editor while Gilbert Cranmer (active in the field ministry) and John Reed were Corresponding Editors. The <i>Hope of Israel</i> may have first been published in Cranmer's home. In any case it is recognised as the direct successor publication of the <i>Messenger of Truth</i>.</p>	<p>For a history of this publication, see the article on the <i>Bible Advocate</i> (details in the list of sources). Also the sesquicentennial issue of <i>The Bible Advocate</i>, July-Aug 2013. See also Richard Nickel's <i>History of the Seventh Day Church of God</i> (chapter 5)</p> <p>It was published at Hartford, Van Buren Co., Michigan (<i>History of the Church of God (Seventh Day)</i> by John Kiesz, p13). It included an article about Napoleon III's plans at universal empire and the Pope p. 16)</p>
22.	1864	<p>Merritt Dickinson, CG7 elder who pushed for British-Israelism to be introduced into the Church in the early 1900s, is born about this year</p> <p>General Conference of Commandment-keepers commencing 17 June announced</p> <p>An article in <i>The Hope of Israel</i> by ES Sheffield appeared stating that the Church's position was that the Beast and its image prophecies are yet future. Gilbert Cranmer wrote similarly 1865-66 as did Elder WH Littlejohn – the Papacy and Beast of Rev 17 were yet future.</p> <p>In the September issue of <i>The Hope of Israel</i> an article was published advocating a Wednesday crucifixion and Saturday resurrection.</p> <p>"E.S. Sheffield of Leicester, Wisconsin reported in Volume I, Number 13 (1864) that some of his Wisconsin brethren were once members of the Seventh Day Baptist church at Albion, Wisconsin. Sheffield apparently preached among some Seventh Day Baptists, convincing them of conditionalism and life eternal only through Christ. The Seventh Day Baptist church expelled Sheffield's converts on the ground of heresy for denying the natural immortality of the soul. Elder Sheffield further reported that some of the elders connected with the Review denounced him and his Wisconsin followers because, though professing to keep the Sabbath, they did not develop moral characters. However, the White Party failed to define just what their immortality consisted of."</p>	<p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 27</p> <p><i>The Hope of Israel</i>, vol 1, no 13 "On Our Position."</p> <p>"Christ's Resurrection on the 7th day," <i>The Hope of Israel</i>, vol 1, no 19, pp. 2-3, by Luther L Tiffany.</p> <p><i>History of the Seventh Day Church of God</i> (chapter 5) by Richard C Nickels</p>
23.	1865	The Church of God published an article on this subject in <i>The Hope of Israel</i> "Being Born Again" (no author given). The entire article discusses the new birth occurring in the	<i>The Hope of Israel</i> (1865, vol 2 no 10, pp. 1-2)

	Date	Event	Source
		<p>resurrection. This is the earliest sabbatarian source which I have been able to uncover on this particular doctrine.</p> <p>One name postulated for the non-SDA Church of God folk was 'Free Seventh-Day Adventists'</p>	<p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 40</p>
24.	1866	<p>Publication of <i>The Hope of Israel</i> moved to Marion, Iowa</p> <p>More members withdraw from SDAs to join the Church of God group</p> <p>Snook and Brinkerhoff publish a book about Ellen G White's visions</p> <p>"The earliest of the churches that would become known as Churches of God adopted the Church of God name in Iowa in 1866.</p> <p>"It changed its name from the Church of Jesus Christ," Mr. Coulter said. The Missouri brethren started out as the Sabbatarian Adventist Church but changed their name to Church of God in 1875."</p> <p>During this year there was a lot of fighting between SDA's, ex-SDA's and Church of God folk over Ellen G White's visions and the true identity of the two-horned beast.</p>	<p>Details for this book is in the Sources section</p> <p>For information on CoG7 doctrinal changes, see the appendix History of Doctrinal Change in the Church of God, 7th Day. And outline of history in the appendix 100 years of Church of God Seventh Day (CG7) History</p> <p>Dixon Cartwright interview with Robert Coulter, <i>The Journal</i>, Sept-Dec, 2008.</p> <p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 48</p>
25.	1867	<p>An article appeared in <i>The Hope of Israel</i> (23 April) advocating an annual Passover on 14 Abib: "an excellent article by Samuel Cronce, Mt. Carroll, Illinois, contending that the early church, to the time of Constantine, observed the Lord's Supper annually at the beginning of the 14th Abib, and that we should now show His death until He comes, by also observing it at the beginning of the 14th."</p> <p>Another article appeared in that year rejecting the Trinity. (23 August)</p> <p>The Church issued a "Constitution and By-Laws of the Christian Publishing Association" which published the <i>Hope of Israel</i> and numerous tracts.</p>	<p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 49</p> <p><i>Hope of Israel</i>, 2 July, pp.14-15</p>
26.	1868	<p>May issue of <i>Hope of Israel</i> discusses clean and unclean meats</p>	<p><i>History of the Church of God (Seventh Day)</i> by John Kiesz</p>
27.	1869	<p>"The Napoleon Empire in Prophecy. A reprint from Signs of the Times, in the Hope of Israel, Vol III, No. 19, dated February 23, 1869, stated that Napoleon Bonaparte's vast Empire over which he reigned from 1804 to 1815, was the Beast that went into the bottomless pit (Revelation 17:8)"</p>	<p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 54</p> <p>I have this article and it is by Alexander Keith, appearing on pp. 146-147 of the <i>Hope of Israel</i></p>

	Date	Event	Source
28.	1872	<p><i>Hope of Israel</i> changed to <i>Advent and Sabbath Advocate and Hope of Israel</i> in March by Jacob Brinkerhoff who held the editor/publisher position on several occasions until 1914. He made a major contribution to holding the fledgling little group together.</p> <p>Note the following in the statement of beliefs of the Seventh-day Adventists in 1872:</p> <p>“The new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye”. So, they used to understand the born again process culminated in the resurrection.</p> <p><i>The Hope</i> published an article by Samuel Davison advocating an annual observation of Passover.</p> <p>Dialogue with Seventh Day Baptists.</p>	<p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 56</p> <p>1872 SDA Statement of Beliefs</p> <p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p.56 and <i>The Journey</i> by Robert Coulter, pp. 182-3.</p> <p><i>The Bible Advocate</i>, July-Aug 2013, p. 6</p>
29.	1873	<p><i>Advent and Sabbath Advocate and Hope of Israel</i> suspended in October.</p> <p>The Church of God was continuing to debate Christology (adoptionism vs Arianism)</p>	<p><i>The Bible Advocate</i>, July-Aug 2013, p. 6</p>
30.	1874	<p>“Sabbatarian Adventist Conference organizes in Missouri; S. C. B. Williams, president”</p> <p><i>Advent and Sabbath Advocate and Hope of Israel</i> resumes publication in March. March that year the words <i>Hope of Israel</i> were left off the title.</p>	<p><i>Bible Advocate</i>, April-May 2008. See also <i>A History of the Church of God (Seventh Day)</i>, by Robert Coulter, p. 102.</p> <p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 56</p>
31.	1875	<p>“Congregations in Michigan were first organized under the name Church of Christ”</p> <p>“The Missouri brethren started out as the Sabbatarian Adventist Church but changed their name to Church of God in 1875.”</p> <p>“Objections having been made to the name, “Sabbatarian Adventist Church,” as adopted at our first conference, it was moved and carried that we select the scriptural name “Church of God,” and henceforth known in a church capacity by that name.”</p>	<p><i>Bible Advocate</i>, April-May 2008</p> <p>Dixon Cartwright interview with Robert Coulter, <i>The Journal</i>, Sept-Dec, 2008.</p> <p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 58</p>
32.	1881	<p>The death of James White</p> <p>“In the summer of 1881 Brother W.C. Long wrote a letter to the <i>Advocate</i>, in which he advocated the practice of tithing, which seems to have been a new teaching in the Church of God at about that time.”</p>	<p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p.58</p>

	Date	Event	Source
33.	1884	<p>The Church of God's first conference was held (5 Oct) from other conferences in Michigan, Nebraska, Missouri, Iowa. The Chairman, John Branch, announced "It was voted that we organize a General Conference." Among officers elected were A. C. Long, president and A. F. Dugger [Alexander], Sr., vice-president. The purpose for the church was stated thus in the constitution: "To unite the different state conferences; to take a general oversight of the wants of the cause, and supply the same; to secure unity of action and belief, so that we may be of one mind and one spirit." [NB: AC Long was President (until 1885) and AF Dugger was the first Vice-President of the Church of God].</p> <p>"The General Conference of the Church of God is organized. It is primarily composed from the State Conferences of Michigan, Iowa, Missouri and Nebraska. A. C. Long is elected president, with A. F. Dugger as vice-president. The Michigan Conference moves to take the name <i>Church of God</i>. By the end of this year every local group associated with the General Conference, that had not done so previously, accepted the name <i>Church of God</i>."</p> <p>"The switch to [the name of] Church of God started in Iowa, the Missouri churches adopted the new name in 1875, and the choice became unanimous in 1884."</p> <p>Brother Ellsworth promotes British-Israelism in the Church of God</p> <p>Brinkerhoff attacks British-Israelism at this time</p> <p>An article appeared in the <i>Advocate</i> by Brinkerhoff promoting annual Passover observance.</p>	<p>From www.journal.org</p> <p>See also <i>Bible Advocate</i>, April-May 2008 and <i>History of the Church of God (Seventh Day)</i> by Robert Coulter, p. 103.</p> <p><i>The Advent and Sabbath Advocate</i>, 9 December 1884</p> <p>Churches in Kansas were also involved with the merger (<i>Our History – Years of Change. Church of God (Seventh Day)</i>, p. 7)</p> <p><i>Bible Advocate</i>, April-May 2008</p> <p><i>The Journey</i>, p. 183</p>
34.	1885	<p>WC Long elected President of the CoG General Conference until 1905</p> <p>Date of Passover announced as 14 Abib</p>	<p><i>The Journey</i>, p. 183</p>
35.	1886	Andrew N Dugger born	
36.	1887	<p>"For the first time The General Conference of the Church of God has its annual meeting in Stanberry, Missouri. This city would be considered the headquarters of the Church of God for years to come."</p> <p>Alonzo T Jones had <i>Peopling of the Earth or Historical Notes on the Tenth Chapter of Genesis</i> published (298 pages)</p> <p>Jones spent a lot of his time as a minister working in Oregon – a few decades later Herbert W Armstrong likewise spent a lot of time in Oregon in the ministry</p>	<p>From www.journal.org</p> <p>"A History of Seventh-day Adventist Views on Biblical and Prophetic Inspiration (1844-2000)" by Alberton R. Timm, p. 489)</p>

	Date	Event	Source
37.	1888	Fifth General Conference held which proclaimed its first entire "Articles of Faith" This creed remained without any amendment until 1921. "After twenty-plus years under Christian Publishing Association in Marion, Iowa (H. E. Carver was a key leader there)" Equipment was purchased to publish <i>The Hope of Israel</i> <i>Advent and Sabbath Advocate</i> re-named the <i>Sabbath Advocate and Herald of the Advent</i>	<i>Bible Advocate</i> , April-May 2008 <i>The Bible Advocate</i> , July-Aug 2013, p. 19 "The Origins of the Church of God's Oldest Publication – <i>The Bible Advocate</i> ," <i>Reviews You Can Use</i> . Jan-Feb, pp. 15-20
38.	1892	HWA born (31 July) in Des Moines, Iowa.	
39.	1893	"William C. Long in April 1893, wrote in the <i>Advocate</i> : "We are begotten of God; we are born of the Spirit. These two events do not occur at the same time. We are begotten at conversion; we are born at the resurrection " .. this ... was defended by the church for many years."	R C Nickels in <i>Bible Doctrine</i> , page 11.13
40.	1895	"CoG7 expands into Oklahoma territory after land rush there"	<i>Bible Advocate</i> , April-May 2008
41.	1896	William Crowdy founds Church of God and Saints of Christ. Teaches Sabbath and Holy Days. "It was during this year that the German Brethren of the Church of God organized near Eureka, South Dakota, in the northern part of the state, not knowing anything of the General Conference of the Church of God, nor that there was a work going on in the southern part of the state ... it was until about 1923 (late) that the group learned of the Church of God with headquarters at Stanberry, Missouri." Alonzo T Jones had <i>Empires of the Bible</i> published late 1896 (410 pages)	<i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 67
42.	1898	"Michigan brethren lead a Church of God effort to establish a Sanitarium (hospital for recuperation or for the treatment of chronic diseases) in White Cloud, Michigan. By September, 1900, the hospital building was almost finished and sixty-six surgical operations had already been performed." The publishing efforts of the Church of God was officially named the Church of God Publishing House Alonzo T Jones had <i>Great Empires of Prophecy</i> published (696 pages)	From www.journal.org <i>The Bible Advocate</i> , July-Aug 2013, p. 19
43.	1899	Official incorporation of the General Conference of the Church of God (seventh day) in Gentry County, Missouri Clarence O Dodd born	

	Date	Event	Source
44.	1900	<p><i>Advent and Sabbath Advocate and Hope of Israel</i> paper has its name changed to <i>The Bible Advocate and Herald of the Coming Kingdom</i>. The paper would later simply be known as <i>The Bible Advocate</i>.</p> <p>“Rome in Prophecy by Elder W.H. Littlejohn. Complete power to be restored to the Papacy in the near future. The true church about to be subjected to another terrible persecution. Italy the sixth head of the prophetic beast of Revelation 17. (And here was inserted a cut of the Seven-headed and Ten-horned Beast). This shows that way back at the turn of the Century someone felt that the Catholic Church would get back into power.”</p> <p>Merritt Dickinson accepts British-Israelism</p> <p>By the beginning of the 20th century the Church of God was mainly Arian, though many still held to the Adoptionist position</p>	<p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p.70</p> <p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 70</p> <p>“Former CG7 president gives his understanding of history of Church of God and Mr. Armstrong”, <i>The Journal</i>, Sept-Dec, 2008, p. 25</p>
45.	1901	Alonzo T Jones had <i>Ecclesiastical Empire</i> published (874 pages)	
46.	1902	<p>Of great interest to Church of God historians is that a Church of God, Seventh-day pastor residing in Auckland, New Zealand in the early twentieth century, wrote a 16 page booklet on the subject with the title <i>Begotten Again, or Born Again, Which?</i> The entire booklet powerfully proclaims that the new birth occurs at the resurrection.</p> <p>Greenberry Rupert departs from the SDAs this year but does not join any other group. However he associates with the Church of God and wrote articles for the <i>The Bible Advocate</i>. He also publishes his first pamphlet as an independent Church of God minister</p>	<p>A copy of this article may be found at www.friendsofsabbath.org</p> <p><i>The Remnant of Israel</i>, Feb 1918, p. 4</p>
47.	1903	“Gilbert Cranmer dies at the White Cloud, Michigan, Sanitarium” [the Sanitarium belonged to the Church of God]	From www.journal.org
48.	1904	GG Rupert starts the Church of God (Independent) about this year.	
49.	1905	Splits occur in Church of God	<p>This has been documented by Richard C Nickels. Also, in the Jan-Feb 1987 edition of <i>The Harvest Field Messenger</i> it states that the various congregations that withdrew in 1905 “affiliated with another Sabbathkeeping denomination” (p. 27). In an e-mail dated 9 June 2020 Church of God (seventh day) historian Robert Coulter, wrote: The remnant of Gilbert Cranmer’s Michigan State Conference of 1860 has been dwindled down to two churches by 1905. One was at White Cloud and the other one was at Bangor, in western Michigan. After William Long’s forced resignation as editor of the Bible Advocate magazine in 1905, these churches lost interest in the General Conference at Stanberry, MO, and began a long term relationship with the Seventh</p>

	Date	Event	Source
		CoG7 suffers in dispute over <i>Bible Advocate</i> editor W. C. Long SW Mentzer succeeds WC Long as President (until 1921)	Day Baptist church at Battle Creek, Michigan. In 1917, these congregations meet as the Michigan State Conference and dissolved it and joined with the Seventh Baptist Church at Battle Creek. There were two congregations in Michigan that were never a part of the State Conference and retain their affiliation with the Church of God. They were the Grand Rapids and Freeland churches. <i>Bible Advocate</i> , April-May 2008
50.	1906	Church of God Unattached Congregations resulted from the split in 1905	According to the paper <i>Some History and Some Information Regarding the Church of God Adventist and Seventh Day</i> this was a group or unattached Churches of God which were “not identified ecclesiastically with the Church of God, and yet somewhat affiliated with it” (p. 15). They were a loose association of congregations, but, apparently, did not register a single, overall name for themselves
51.	1907	Discussion of the observation of the Days of Unleavened Bread Andrew N Dugger ordained a minister of CoG7	“Letter Department” (letter from Katie R Gilstrap), <i>The Bible Advocate</i> , 9 April 1907, p. 251
52.	1910	Death of Andrew F Dugger Herbert Armstrong is recruited at <i>Daily Capital</i>	
53.	1911	Elder A.T. Jones (former SDA) associates with the Church of God! He attending the camp meeting at Missouri: “one of the highlights was the presence of Elder A.T. Jones.” From my own notes: Alonzo T Jones authored two works on the subject of the origin of nations, <i>The Peopling of the Earth</i> and <i>The Empires of the Bible</i> (vol 1). He was obviously inspired by contemporary writers; in turn others were inspired by his writings. He was an associate of GG Rupert.	<i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 75
54.	1912	Merrit Dickinson and Andrew N Dugger discuss British-Israel. “Raymond Cole was one of the original Ambassador College students in 1947. He became an evangelist in Mr. Armstrong's church, leaving in 1974 to form his own group, the Church of God the Eternal. Mr. Cole's mother was the niece of Merritt Dickinson (born c. 1864), a prominent Church of God (Seventh Day) minister. It just so happens that Mr. Dickinson was a close neighbor of Ellen and James White in Michigan ... Apparently through self-study, Mr. Dickinson came to believe in Anglo-Israelism. In 1919 he published a series of articles in <i>The Bible Advocate</i> , later printed as a tract, that stated that England is Ephraim and the United States is Manasseh. In 1912 Mr. Dugger admitted to Mr.	Nickels in “Writer traces common roots of Church of God and SDAs”

	Date	Event	Source
		Dickinson that his Anglo-Israel ideas were true, but said he couldn't get anywhere preaching that doctrine." Seventh Day Baptists and the Church of God offshoot based in Michigan confer on how to cooperate, if at all	"A Visit to Bangor, Michigan", <i>The Sabbath Recorder</i> , 2 Dec 1912, p. 756
55.	1913	GG Rupert publishes articles in <i>The Bible Advocate</i> , advocating observance of the Feast Days.	Nickels, <i>A History of the Seventh Day Church of God</i> , p. 251
56.	1914	<i>The Bible Advocate</i> is edited by Andrew N Dugger commencing in 1914 until 1933 for 19 years. Jacob Brinkerhoff dies. Dugger also becomes Chairman and Treasurer of the General Conference. Pushes for doctrinal unity and for Arianism to supplant adoptionism AT Jones is mentioned again as an associate or member of the Church of God.	<i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 77
57.	1915	Rupert's <i>Yellow Peril</i> advertised in <i>The Bible Advocate</i> Ellen G White dies 16 July	
58.	1916	GW Sarber wrote an article in <i>The Bible Advocate</i> promoting the Feast Days	
59.	1917	Otis Cole baptised (Church of God, 7 th day) HWA marries Lois Dillon at age 25. Moves to Chicago The Church of God in Michigan joins the Seventh Day Baptists (this was the group that originally published the <i>Hope of Israel</i> periodical). AN Dugger gathered the remnants and revived the Michigan Church 13 March edition of the <i>Bible Advocate</i> publishes the official teachings of the Church, under the auspices of AN Dugger. It included Passover to be observed annually.	Refer to appendix on the Cole family
60.	1918	Christian Israelite Church in UK with 7 congregations observing Sabbath and Holy Days The House of God was established April 4, 1918 in Washington, DC, by Bishop R. A. R. Johnson. This group observes the sabbath and holy days. Beverly Lucile Armstrong born (9 May).	Article "Deaconess baptised in 1918, evicted by Sunday worshipers", 4 March WN 1985
61.	1919	Rupert holds a conference of Church of God sabbatarians from all over the USA. Proclaims that the Work will shortly be proclaimed throughout the world. 7 years later God raised up HWA: "the day is not far distant when the work will go in power to every child of God in the world and call the honest to the truth for this time ... God has been performing a great work. It now at last looks like the time is now here for the execution of the work ... So	

Church of God Timelines

	Date	Event	Source
		now is the time to teach a whole truth to the Remnant." HWA is called into the Truth 7 years later.	
62.	1920	Andrew N. Dugger, publishes the famous <i>The Bible Home Instructor</i> . Dorothy Jane Armstrong born (7 July).	<i>Our History – Years of Change. Church of God (Seventh Day)</i> , p. 10
63.	1921	The Church of the Little Children of Jesus Christ founded by Quincy Adams. Taught the Sabbath and Holy Days. The <i>Harvest Field Messenger</i> magazine launched by the Church of God (February) AN Dugger becomes President of the General Conference until 1927 and again 1929-31	http://en.wikipedia.org/wiki/Church_of_the_Little_Children_of_Jesus_Christ <i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 80
64.	1922	GG Rupert dies. “Prince of Ethiopia Visits. The Prince of Ethiopia, Wixzezaxard Challoughczilzise, accompanied by his secretary, Elder R.B. St. Clair, arrived at Stanberry, June 12 th , 1922, where he spoke to appreciative audiences for several nights. He was well-educated, and quite a musician ... In 1922 the country kept the Sabbath as a nation, and held man tenets of faith similar with the Church of God, While here, the Prince was presented with two Bible Home Instructors, which he apparently prized highly. From Stanberry he went to Marion on his way to Chicago where he expected to leave for his country.” Financial reform is implemented in the CoG7 by Dugger.	<i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 81
65.	1923	Alonzo T Jones, famous SDA researcher and contemporary of GG Rupert, dies (12 May) “Seventh-day” added to the church’s name, “General Conference of the Church of God” “Seventh Day Baptists and Church of God Confer. At this conference were delegates from the Seventh Day Baptist denomination. Committees were appointed by both groups for the purpose of working out plans or ways whereby the Church of God and Seventh Day Baptists could cooperate and possibly eventually unite.”	<i>Bible Advocate</i> , June 2008 <i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 82
66.	1924	AN Dugger, president of the General Conference apparently settles the Christology debate by publishing an article favouring Arianism. HWA moves his family to Eugene, Oregon.	<i>The Bible Advocate</i> , July-Aug 2013, p. 6 Catalog of Minutes. General Conference Report, pp. 1-2
67.	1925	HW Rupert, son of GG Rupert, dies “A partial list of affiliated churches published in a 1925 <i>Advocate</i> contained seventy-nine congregations in seventeen states.”	
68.	1926	Herbert W Armstrong is called and converted around September. Church of God tracts translated into Swedish.	<i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 83

	Date	Event	Source
69.	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.</p> <p>He and Loma accept the observance of the Feast days that year and keep them on their own until 1933 (7 years).</p> <p>The Church of God (Seventh Day) held a conference and published the following new bylaw due to the doctrinal issues within the church: "No member of the conference shall teach any doctrine in public which is not believed by the conference body, without clearly stating that such belief has not been endorsed by the Church of God, but that it is his own individual opinion."</p> <p>Seventh Day Baptist General Conference incorporated this year (although organised in 1802).</p> <p>Burt Marrs becomes Church of God General Conference President until 1929</p> <p>Joseph Tkach is born in Chicago (16 March)</p>	<p><i>Autobiography of Herbert W Armstrong</i>, vol 1, p. 311 (1967 edition)</p> <p>"Looking back on early Feasts," <i>The Portfolio</i>, 21 September 1995</p> <p><i>The Story of The Church of God (Seventh Day)</i>, by John Kiesz, p. 43</p> <p><i>The Sabbath and Seventh Day Baptists</i> by C Randolph, p. 27.</p>
70.	1928	<p>CO Dodd accepts observance of the holy days</p> <p>Richard David Armstrong born (13 Oct).</p> <p>HWA preaches his first ever sermon.</p> <p>HWA has several 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). 	

	Date	Event	Source
		<p><i>Bible Advocate</i> publishes an article by Eugene Callaway – “On what day was Christ crucified? Wednesday Crucifixion fulfils prophecy” (18 Dec, vol 62, no. 40)</p> <p>Herman L Hoeh born (3 Dec)</p> <p>Dugger wrote to Armstrong agreeing that his manuscript on the ‘lost’ tribes of Israel was correct (28 July).</p>	<p>Some background information to the introduction of the British-Israel doctrine into the Church of God by HWA may be found on pages 25-28, 34-36 of David Barrett’s book <i>The Fragmentation of a Sect</i>.</p>
71.	1929	<p>Rupert’s periodical, <i>Remnant of Israel</i>, ceases publication. The baton begins to move to HWA.</p> <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.”</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</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 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.”</p> <p>AN Dugger becomes General Conference President again (until 1931)</p>	<p>Dugger to Armstrong, 26 February 1929, A photograph of this letter appears in Vol. 1 of the 1986 ed. of the <i>Autobiography of Herbert W. Armstrong</i></p> <p>HWA letter to Mackendrick, 4 March 1929</p> <p>Dugger letter to Herbert W Armstrong, 28 July 1929, <i>The Autobiography of Herbert W. Armstrong</i>, 1967 ed, p. 406</p>

	Date	Event	Source
72.	1930	Garner Ted Armstrong born (9 February) Herbert W. Armstrong is exposed to Church of God (Seventh Day) through acquaintances. Armstrong and researches Saturday Sabbath and Evolutionary Theory (Nov)	
73.	1931	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 In June HWA ordained an elder by the Oregon Conference of the Church of God (Seventh Day). Wherever possible, the Church had state conferences which were affiliated with the head office (they were not fully autonomous). This was around Pentecost time 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. The newer liberals who had come in from protestant denominations wanted to have articles published and were prevented from doing so. Dugger was concerned about liberal elements watering down doctrine such as: permitting the eating of unclean meats; smoking; that seven last plagues listed in Rev. 16 were neither future nor literal; date for Passover observance. History repeats and repeats! Churches of God formed in Portugal and Poland – both offshoots from the SDAs. SDA's officially incorporate the trinity doctrine into their beliefs. "For Seventh-day Adventists, it took over 50 years for the doctrine of the Trinity to become normative." AN Dugger no longer President	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> Further information and photographs available here: <i>Radio Church of God and Herbert W Armstrong Historical Trail</i> by C White. Click here to access it <i>The Herbert W Armstrong & Radio Church of God Historical Trail and Photo Album</i> by C White. Click here to access it See "History of the Seventh-day Adventists views on the trinity" by M Burt.
74.	1932	"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." HWA receives ordination certificate signed by OJ Runcorn and IE Curtis (2 nd 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."	From www.journal.org <i>The Autobiography</i> , vol 1, (photograph of certificate opposite p. 504).

	Date	Event	Source
		<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>Advent Church of Promise organises in Brazil. Later joins Church of God, 7th day conference</p>	
75.	1933	<p>The <i>Bulletin of the Churches of God in Oregon</i> commenced in April:</p> <p>"I have not mentioned it before, but in April, 1933, during the Salem 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> <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."</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.</p> <p>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><i>The Autobiography</i>, vol 1, ch. 30</p> <p>From www.journal.org</p>

	Date	Event	Source
		<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."</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 God" under what he termed "the Bible form of organization."</p> <p>21 October the Radio Church of God congregation inaugurated. The Church was not officially incorporated until 1946.</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: "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. Herbert Armstrong joined with the Dugger group. In fact, most of the Oregon Conference of the Conference of the Church of God (seventh day) joined with Dugger, though some stayed with the parent group.</p> <p><i>Prophetic Herald</i> founded by Alexander Schiffner – he believed in BI and the Sabbath.</p>	<p><i>The Autobiography of Herbert W Armstrong</i>, vol. 1, ch. 32.</p> <p>Variety of sources.</p> <p>Dugger listed seven areas of doctrinal concern in the letter (<i>History of the Church of God (Seventh Day)</i> – The Sabbath, p. 6)</p> <p><i>Our History – Years of Change. Church of God (Seventh Day)</i>, p. 11</p>
76.	1934	7 January The Radio Church of God (later re-named <i>The World Tomorrow</i>) program commences broadcasting on KORE Portland by HWA.	

	Date	Event	Source
		<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]</p> <p><i>Plain Truth</i> magazine published (Feb). Publishes <i>Bulletin of the Churches of God</i> in Oregon</p> <p>NB: HWA originally believed that the Germans descended from Gomer (as do many or most conservative Protestants to this day). However, some time later, probably in the late 1940s or so, he came to accept the Assyrian origin of the Germans. This could have been due to Dr Hoeh's input.</p> <p>Mr & Mrs Armstrong joined by members of the Church in Eugene to observe the Feast of Tabernacles. 21 attend FOT</p> <p>"there was a wonderful campmeeting held in Salem during the time of the Feast of Pentecost, and another one at St. Joseph, Missouri in the fall of during the Feast of Tabernacles. Many new and independent Sabbath-keepers were added to the fold for the next several years, but troubles soon arose."</p>	<p>From www.journal.org This is confirmed by The Church of God Publishing House form letter on the subject of HWA. 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>See, for instance, his article on "What is going to happen?", <i>Plain Truth</i>, June - July, 1934, p. 6</p> <p>"Looking back on early Feasts," <i>The Portfolio</i>, 21 September 1995</p> <p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 88</p>
77.	1935	<p><i>A History of the True Religion</i> published by Dugger and Dodd</p> <p>Remnant Church of God founded in Perth, Western Australia around this time by pastor AH Britten. He was a former SDA pastor.</p> <p>"there was a blessed and success-ful campmeetng held at Jefferson, Oregon; and the fall campmeeting was held during the time of the Feast of Tabernacles at Galena, Kansas."</p>	<p><i>Collection of Information on Church of God Groups</i> by C White</p> <p><i>History of the Church of God (Seventh Day)</i> by John Kiesz, p. 88</p>
78.	1936	Second edition of <i>A History of the True Religion</i> published.	
79.	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."</p> <p>Actually, the decision to revoke his ordination is this year but not carried through until 1938, 7 years since his ordination.</p>	<p>From www.journal.org</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</p>

	Date	Event	Source
		<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.</p> <p>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.</p> <p>"They invited [Mr. Armstrong] to come to that meeting and explain his position on the observance of the annual Hebrew festivals."</p> <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."</p> <p>However, Mr. Armstrong continued to teach that Christians should keep the feast days.</p> <p>"So the ministerial council then revoked his credentials in the spring of 1938, and that ended his relationship with the Church of God (Seventh Day)."</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." Though he did continue with other CG7 preachers such as John Kiesz.</p> <p>HWA switches from Sivan 6 to Monday Pentecost this year</p>	<p>licence, but it was in 1938 he was asked to turn in his credentials. (letter to David Hostetter, 16 January 1972)</p> <p>"Former CG7 president gives his understanding of history of Church of God and Mr. Armstrong", <i>The Journal</i>, Sept-Dec, 2008, p. 25</p> <p><i>The Autobiography</i>, vol 1, chapter 38</p> <p>Richard Nickels wrote: "Why I Believe in a Monday Pentecost" (c2000): "The diary of Mrs. Lorinda (Stoneberg) Le Bleu, who was baptized in 1936 by Mr. Armstrong, shows that she kept a Monday Pentecost in the years 1937-1941, and following. Mr. Armstrong was ordained to the ministry in 1931, and began keeping the Holy Days in 1934. He originally</p>

	Date	Event	Source
			<p>kept Pentecost according to the majority of the Jews, i.e., Sivan 6-7. Sivan 6 can fall on a Sunday, Monday, Wednesday, or Friday. Sivan 6 was on a Sunday in the years 1934, 1937, 1938, and 1941. Armstrong published in advance a calendar for 1937, showing Pentecost corresponding to the Sivan 6 (Sunday) date. This may have been the very year he changed from a Sivan 6 Pentecost to a Monday Pentecost, because Mrs. Le Bleu's diary records a Pentecost meeting on Monday, May 17, 1937, at the Conn's house. She also records a Pentecost meeting on Monday, June 6, 1938, at the White's.</p> <p>The historical record is clear. Mr. Armstrong grew in understanding. As early as 1937, he was observing a Monday Pentecost."</p>
80.	1938	<p>HWA breaks with the Church. He changes on born again and 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>CO Dodd accepts and begins promulgating the 'sacred names' doctrine</p> <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 revoked by the Church some time that year.</p>	
81.	1939	<p>HWA writes the article "Did Christ Reorganize the Church?" and published in the <i>Good News</i> (Feb). Much has been made of this article. But see the appendix that discusses this issue.</p>	
82.	1940	<p><i>Our Coworkers Bulletin</i> published by HWA</p> <p>"Starting with the August 1940 edition of the Plain Truth, a new five-part article entitled "The United States in Prophecy" was published."</p> <p>Basil Wolverton called into the Truth some time this year.</p> <p>The Last Great Day portrays the Great White Throne Judgment and all those not called are yet to be given a chance at salvation was researched and accepted around this time</p> <p>HWA publishes an article in <i>The Good News Letter</i> (March) advocating the calculated Hebrew Calendar. This article is historically important as it was foundational to Church of God understanding of how to calculate the calendar.</p> <p>46 attend FOT.</p>	<p>"A Comparison and History of the various editions of <i>The United States and Britain in Prophecy</i>" by Nyal Bartch</p> <p>Vol. 2 of <i>The Autobiography</i>, ch. 41</p> <p>See the appendix HWA's article on the Passover and Calendar Calculation</p>

	Date	Event	Source
83.	1941	<p>The Radio Church of God opens first office (address was Box 111, Eugene, Oregon) (14 May)</p> <p>“About this time God impressed on our mind His real meaning of the prophecies in Ezekiel 33:1-19, and 3:17-21. The true significance of the entire Book of Ezekiel had been revealed for some time. But now, suddenly it took on <i>immediate</i>, and <i>specific</i> and <i>personal</i> significance.</p> <p>“I had seen that Ezekiel was a prophet with a message for the future. He himself was in the captivity of the House of Judah ... But he was not sent a prophet with a message to these people at all ...</p> <p>“Ezekiel was made a prophet to [the House of Israel] ... His message was a warning of invasion and total destruction of the nation’s cities. That invasion was for the future. That prophecy came more than 120 years after Israel already had been invaded and conquered ...”</p> <p>Basil Wolverton baptised in the Radio Church of God</p>	<p>Quoted from the January 1962 <i>Plain Truth</i> in installment 41 of <i>The Autobiography of Herbert W. Armstrong</i> - he writes under the sub-heading “New Consciousness of Mission” (pp. 12-13) which developed about May 1941.</p>
84.	1942	<p>First reference we are aware of to the place of safety appears in <i>The Plain Truth</i>, March April</p> <p>“In September of 1942 the first edition of "The United States in Prophecy" in booklet form went to the presses (because of unavoidable delays the first print run didn't get finished until November). The initial planned run was 5,000 copies, but the requests were so high, it had to be upped to 15,000.”</p> <p>The Radio Church of God’s first ever nationwide broadcast – Radio WHO, Des Moines, Iowa.</p> <p>“They [radio managers] began to suggest dropping off the music. I have mentioned before that when the program started, the first Sunday in 1934, it was not called The World Tomorrow, but Radio Church of God. It was, actually, the format of a typical church service condensed into a half hour ...</p> <p>The time had come to drop the church service type program altogether. Since the original broadcast name, Radio Church of God, did not invite a listening from nonchurchgoers whom we wished primarily to reach, and since in the world’s language the message of the true gospel -- the kingdom of God -- is about tomorrow’s world, I adopted the broadcast name The World Tomorrow! And so, mid-April, 1942, The World Tomorrow went on the air in Hollywood.”</p>	<p>Article by Leroy Neff</p> <p>“A Comparison and History of the various editions of <i>The United States and Britain in Prophecy</i>” by Nyal Bartch</p> <p>NB: the radio program was called Radio Church of God until changing to The World Tomorrow in 1942 (<i>Autobiography</i>, vol 2, ch. 42)</p>

	Date	Event	Source
		Seventh Day Baptists critique Dugger and Dodd's book <i>A History of the True Church</i> .	"A History of the True Church": A Book Review, <i>The Sabbath Recorder</i> , by Corliss F Randolph, 28 December 1942, pp. 446-447.
85.	1943	HWA published <i>The Good News Letter</i> Basil Wolverton ordained an elder or deacon of the Radio Church of God	
86.	1944	In March 25,000 copies of the "United States in Prophecy" issued for circulation Herman L Hoeh hears World Tomorrow broadcast for first time (from WOAI, St. Antonio, Texas)	"A Comparison and History of the various editions of <i>The United States and Britain in Prophecy</i> " by Nyal Bartch Hoeh talks about this in his sermon "930116 Growth of the Work HLH Pas Im"
87.	1945	HWA and John Kiesz part ways Cole family observe Feast of Tabernacles for the first time. 40 in total attend FOT. HWA attends UNO Charter (San Francisco Conference held at the Opera House) representing the Plain Truth, as a an accredited member of the press. (25 April) These credentials were issued by the U.S. State Department. Fourth edition of <i>The United States and Britain in Prophecy</i> published. Feast of Tabernacles kept at Belknap Springs, Oregon until 1951	Refer to the appendix on Herbert W Armstrong and John Kiesz Refer to appendix on the Cole family "Looking back on early Feasts," <i>The Portfolio</i> , 21 September 1995
88.	1946	Bible Sabbath Association founded (correspondence and discussions had been on the go since 1943) Radio Church of God head office moved to Pasadena and incorporated in California (3 March). Basil Wolverton one of the six (including Mr & Mrs Armstrong) who were involved with reincorporating the Church: "ARTICLES OF INCORPORATION OF RADIO CHURCH OF GOD KNOW ALL MEN BY THERE PRESENTS: That we, HERBERT W. ARMSTRONG, BASIL WOLVERTON, DAVID T. HENION, JAMES A. GOTT, ESTHER M. OLSON, and LOMA D. ARMSTRONG, have voluntarily associated ourselves together for the purpose of incorporating a hitherto unincorporated voluntary association in Eugene, Lane County, Oregon, known as "Radio Church of God", under Title III, Article I of the General Nonprofit Corporation Law of the State of California, And we hereby certify: ARTICLE I The name of this corporation shall be: RADIO CHURCH OF GOD" The Articles were signed 3 March and filed 13 March	

	Date	Event	Source
89.	1947	Ambassador College opens its doors (8 Oct) Herman L Hoeh joins AC as does Raymond Cole HWA mentions that he is writing the <i>Good News Letter</i> (the only surviving copies are from 1943)	Refer to the appendix listing the early AC students <i>Co-Worker Letter</i> , 3 Sept 1947
90.	1948	Raymond F McNair joins AC Kenneth Herrmann joins AC “Spring Vale Academy, a Church of God high school in Owosso, Michigan, opens with twelve students. S. J. Kauer is the school's first principle.” HWA accepts Assyrian origin of Germany around this time as far as I know	From www.journal.org
91.	1949	Roderick C Meredith joins AC as does Jack Elliott <i>Ambassador College Bulletin</i> 1948/49 published (precursor of <i>The Envoy</i>) “This division [in 1933] introduced sixteen years of stagnation in the Church. It would not be repaired until the merger of 1949 and relocation of central offices to Denver, Colorado, in 1950.” RCG’s first million dollar budget announced during FOT First edition of the BSA’s <i>Sabbath Sentinel</i> magazine published	<i>Bible Advocate</i> , June 2008
92.	1950	90 attend FOT Dugger exits Church of God (Seventh Day) group located at Salem, Wva and with a few other ministers commences the “Back to Salem” group.	“Possibly doctrinal Issues led to Dugger's exit to Israel. In July, 1950 the Salem Apostolic Council met at Salem and voted the headquarters to be transferred from Jerusalem to Salem. Possibly this was the last straw that broke Dugger with the Back to Salem movement.” (Ch. 13, <i>History of the Seventh Day Church of God</i> (vol 1) by RC Nickels
93.	1951	Herbert Armstrong was still the only pastor at this time!	"At that time, April, 1951, I was still the only ordained minister in this Church of God. At that time, we had just THREE local congregations. The parent church at Eugene, Oregon, was then reduced to some 30 in regular attendance, and, without a pastor to feed the flock, was falling into division and apostasy. The church in Portland, without an ordained minister, had shrunk to some 18 members, a union of two churches — Vancouver, Washington, and Portland, Oregon. And there was then a small but fast-growing church meeting here in Pasadena in the college library — possibly some 60 or 70 attending." (Herbert W Armstrong, "And Now, Again - An New Good News," <i>Good News</i> , February 1963, p. 4)

	Date	Event	Source
		<p>HL Hoeh and Betty Bates first students to graduate from AC with a BA degree. Hoeh also first elder to be ordained by HWA as far as we know.</p> <p>C Paul Meredith joins AC about 1951 as do Burk McNair, Leroy Neff, C Wayne Cole, Norman Smith</p> <p><i>Good News</i> magazine published (April).</p> <p><i>The Envoy</i> first published.</p> <p>HWA observed the new moons – not as sabbaths – but as monthly memorials. We don't know when these ceased but could have happened any time in the late 1940s/early 1950s</p> <p>Over 150 attend FOT</p> <p>AN Dugger visits LA to give a public presentation in early 1950s. HWA encourages the members to attend</p> <p>Joseph Tkach jnr born 23 December in Chicago</p>	<p>Sermon given by HL Hoeh in 1993: "930000 Church of God 7TH Day & RCG Separation"</p>
94.	1952	<p>"The first five Evangelists ever ordained in the Work Mr Armstrong conducted were all ordained together on the Sabbath of December 20, 1952 ... I was there and vividly remember what happened.</p> <p>First, Mr Armstrong ordained Herman Hoeh. Then, Mr (not Dr yet) Hoeh joined him in laying hands on Raymond Cole. Then, they in turn laid hands on Richard David Armstrong, then all together on my uncle Dr C. Paul Meredith and, finally, on me. I was ordained last and least—as was fitting—since I was the newest person coming to the Truth at that point and the youngest physically as well.</p> <p>Then, six or seven weeks later, Mr Armstrong ordained Marion McNair and Raymond McNair as Evangelists. He delayed in ordaining them because they had not yet finished their required credits to graduate ..."</p> <p>Days of Unleavened Bread observed for 7 days as a festival with services each day commenced (until 1968)</p> <p>Gerald Waterhouse joins AC as does Dean Blackwell</p> <p>Hoeh receives MA degree from Ambassador College</p> <p>Over 450 observe FOT at Siegler Springs</p> <p>Andrew Dugger visits Nigeria and has influences all over the world</p> <p>Hoeh preaches at the Salem WVa branch of the Church of God (seventh day) at Scrael Hill, Jefferson, Oregon</p> <p>"First AC full-size college catalog announced:</p>	<p>Roderick C. Meredith (2 Aug 2007 email to GRN).</p> <p><i>Co-Worker Letter</i>, 17 April 1952 refers</p> <p>"Looking back on early Feasts," <i>The Portfolio</i>, 21 Sept 1995</p> <p>You can read about the many groups that arose due to his Work in chapter 13 of <i>History of the Seventh Day Church of God</i> by RC Nickels</p> <p>Hoeh sermon <i>History of the Work 1927-35, pt.2</i> (around 40:40 onward)</p>

	Date	Event	Source
		<p>The cover is very attractive, done in our newly-adopted college colors royal purple and white. These colors have been chosen because of their scriptural significance. Royal purple symbolizes ROYALTY. We are a royal priesthood Ambassadors for CHRIST, the Royal KING OF KINGS of all the earth in The WORLD TOMORROW. The only true Gospel is the Gospel of The KINGDOM OF GOD, and it is the supreme Royal Kingdom. The royal purple portrays that Kingdom, which we preach, and Christ our Saviour, whom we preach. White symbolizes purity the righteousness of saints--the Righteousness which is of God and from God, thru His indwelling Holy Spirit fulfilling His Royal Law in our lives. These colors are most beautiful, and the more so when we realize what they mean! Our college seal, which appears on the cover, is designed around our Royal Coat of Arms, with its triple lions, symbolizing Christ, the Lion of the Tribe of Judah and Ruler, God the Father as Supreme Ruler and Creator, and ourselves as the young lions of Israel, Spirit-begotten sons of God and of Christ, and future rulers, under Christ, of the world. This unusual symbolic Coat of Arms was also used by Edward I of England, of whom I happen to be a direct descendent."</p> <p>Dugger undertakes evangelising tour of Nigeria</p>	<p><i>Co Worker Letter</i>, 23 Jan 1952</p>
95.	1953	<p>Marion Joel McNair and Raymond Franklin McNair ordained after their mid-term graduation from AC. This brings to a total of 7 evangelists: Herman Hoeh, Rod Meredith, Dick Armstrong, Raymond Cole, Raymond McNair.</p> <p>Spokesman's Club commences (10 Feb)</p> <p>Lyn Torrance joins AC</p> <p>World Tomorrow aired on Radio Luxembourg, the most powerful station on earth – first broadcast to Europe (7 Jan)</p> <p>British office opened</p> <p><i>Good News</i> publishes "God's Sacred Calendar" by Kenneth Herrmann (March)</p> <p>750 attend FOT at Big Sandy (kept here until 1956) and approx. 1,000 in total</p> <p>Hoeh marries Isabell Kunkel (October)</p> <p>Andrew Dugger and family relocate to Jerusalem and commences <i>Mount Zion Reporter</i> periodical</p> <p>Dugger starts observing the holy days</p>	<p>22 Jan <i>Good News</i> magazine</p> <p>"Looking back on early Feasts," <i>The Portfolio</i>, 21 September 1995</p> <p><i>A. N. Dugger and The Church of God 7th Day</i> by M K Makokha, p. 14</p>
96.	1954	<p>Eugene, Oregon church splits over whether to observe Pentecost on a Monday or Sunday. "Herbert Armstrong sent Raymond Cole to solve the problem in Eugene and he asked Herman Hoeh to do research on it."</p>	<p>E-mails from Alton Billingsley, 20 March 2012; Fred Coulter, 20 March 2012; and Ken Boise 20 March 2012</p>

	Date	Event	Source
		<i>C Paul Meredith appointed director for the Ambassador College Bible Correspondence Course.</i>	
97.	1955	On 22 January the following were ordained: Annie M Mann (deaconess); Edward E Eckert (deacon); Burk McNair, George A Meeker (preaching elders). Dean C Blackwell (raised to pastor rank); Garner Ted Armstrong, Wayne C Cole and Norman Smith (ordained as pastors). CO Dodd dies Leon Walker joins AC as does Dibar Apartian GTA ordained an elder. World Tomorrow television program commences 1,507 attend FOT.	
98.	1956	<i>Ministerial Report</i> published. Eventually known as <i>Ministerial Letter</i> (1957-70); <i>Ministerial Bulletin</i> (1970-73); <i>The Bulletin</i> (1973-77); the <i>Pastor's Report</i> (1977-1979); the <i>Pastor-General's Report</i> (1979-1990s) World Tomorrow booms into Australia 14 April. 8 stations in total. Hulett C Merritt mansion at AC is purchased and renamed the Ambassador Hall HWA meets Stanley Rader some time this year who then is recruited to improve the RCG's accounting system	Letter from Tom Hanson, 25 Nov 1991
99.	1957	Over 2,800 attend FOT. <i>Good News</i> publishes an updated article by Kenneth Herrmann "Which is the Calendar Christ Used" (Feb) and another "Prove God's Calendar Correct" (Oct) <i>Plain Truth</i> publishes Herman Hoeh's article on Genesis 10 "The Truth about the Race Question" (July) GTA ordained (19 January) and takes over HWA's broadcasting responsibilities that year 4 more stations added in Australia Joseph Tkach is ordained a minister (1 March)	
100.	1958	Richard Armstrong dies in car crash (30 July). Gerald Waterhouse becomes minister in charge of Australia "The Bible Story" by Basil Wolvertton commences serially in the <i>Plain Truth</i> (Nov). The series is later published in 6 volumes. 3 further radio stations added in Australia	

	Date	Event	Source
		4,000 attend FOT	
101.	1959	Office established in Australia 24 Dec (7 th floor MLC building, Sydney) 14 November first services held – by HQ personnel 24 Nov the address PO Box 345 North Sydney acquired 5,500 attend FOT	
102.	1960	First Radio Church of God meeting held in Australia 23 Jan at 45 Coolaroo Rd, Lane Cove (Waterhouse's home) First official Church service held at 30 Martin Place, North Sydney with 19 adults and 11 children in attendance 30 Jan Bricket Wood campus opens, 14 October 7,996 observe FOT worldwide. 104 in Australia at the Builder's Institute HWA starts making plans to build Ambassador Auditorium HWA visited Australia in Oct	"More Growth in the Church of God," <i>Good News</i> , March 1960, p. 1. "About 1960 it was in my ' heart to build an auditorium for God - IF <i>it</i> was GOD'S WILL. I never did ask God to let me build it. But I asked Him to show me whether <i>He wanted it</i> , and if He did to provide the money to complete it - not merely start it. We began making plans for it in 1960. God did not give me His answer until January 1972. I had to be PATIENT and wait on God. But it took most of that twelve years to complete the plans." "Personal From Herbert W Armstrong," <i>Good News</i> , Aug, 1976, p. 19.
103.	1961	Almost 10,000 attend FOT. The issue of whether Pentecost falls on Monday or Sunday raised again this year by an AC faculty member in a 93 page paper (I think this was Ernest Martin) but it was not accepted by HWA as it did not have all the proof required to make the change. Canadian Office established by Dennis Prather in 1961. Richard Pinelli took over in June FOT held in Blackheath with 171 in attendance. German edition of the <i>Plain Truth</i> published in August.	E-mail from Robert Boraker dated 19 March 2012. This paper by Martin is also mentioned in <i>Bulletin</i> 1974 (Vol 02 No 1) 12 Feb, p. 6
104.	1962	Dean Wilson took over Canadian Office in June 1962 In December 1962 the first four Malaysian members of WCG were baptized by the regional director from Australia Hoeh receives Th.D from Ambassador College	http://www.wcg-klang.net/history.html

	Date	Event	Source
105.	1963	Lion and Lamb seal adopted by WCG. Herman L Hoeh's <i>Compendium of World History</i> published and made part of AC curriculum. By 1973 Hoeh withdrew it due to his rejecting most of its contents <i>Plain Truth</i> published in French (June). Stanley Rader graduates as valedictorian of his 1963 law school class at the University of Southern California Law School	May <i>Good News</i> magazine
106.	1964	Big Sandy Ambassador College campus opens Opposition to vaccines was dropped around this time	
107.	1965	In January The World Tomorrow begins broadcasting from Radio London, an offshore station (<i>Coworker Letter</i> , 18 January 1965) Benjamin Rea dies. 31,462 attend FOT The Church of God Publishing House was changed to Bible Advocate Press	The <i>Bible Advocate</i> , July-Aug 2013, p. 19
108.	1966	The World Tomorrow is broadcast from several offshore stations "In the 1950s, at the Feast of Tabernacles (where the whole church would assemble at Big Sandy, Texas for it was the only feast sight), before the sermon on one of the non-Sabbath days, he would hold an "annual meeting" of the church. I believe this began no later than 1947. After the auditor gave his financial report, Mr. Armstrong gave his comments and would ask the congregation to approve the report etc. by a voice yea or nay. This was as the Radio Church of God, I do not know if he practiced this under the unincorporated association years. This practice continued at Squaw Valley I think into 1965 or 1966 when I attended the FOT there but the practice was discontinued as feast sites multiplied."	E-mail from Michael Germano, 10 April 2019
109.	1967	Over 40,000 attend FOT Loma Armstrong dies (15 April) The US & Britain in Prophecy greatly expanded. <i>Plain Truth</i> circulation reaches 1 million. The <i>Ezekiel Message</i> component of the Great Commission toned down around this year. <i>The United States and British Commonwealth</i> published as a full book. Broadcasting of the World Tomorrow from Amman, Jordan, led to HWA to meet with King Hussein which was the first meeting with a head of state.	<i>Coworker Letter</i> , 31 July, 1967

	Date	Event	Source
110.	1968	<p>Mr Armstrong dedicates the Academic Center to his wife Loma. Many Los Angeles County and Pasadena officials attend (27 March).</p> <p>Radio Church of God changes name to Worldwide Church of God (1 June). This name change was filed with the Californian State Government 18 June.</p> <p>Administrative changes begin to be made to 'loosen up' from 1968-74: aspects of administration and governance eg dress (inc wearing more colourful clothing to church services); medicines; excess ministerial control (ie ministers are elders and pastors are not priests); no longer discouraging investing in the stock exchange or discouraging members being doctors, lawyers or actors; opposition to vaccinations dropped; excess disciplining of children by some; ministers are not Priests and Levites and are not to go into member's homes inspecting them for tidiness or cleanliness; or give advice on areas outside of their expertise etc, etc. In addition, Ushers (inc Deacons) no longer to wear arm bands (which were worn at large churches and large FOT sites in the 1960s to be able to identify them, control traffic etc) – apparently some took the symbol of wearing them too far. Some taught that God created evil human nature and this must be crushed in kids. Or that we should despise ourselves (rather than the old nature). In addition, there was a thinking that the Church was a sort of little Israel, separate from the world was dropped. It went too far, imposing ideas that made the Way too restrictive such as not having friends outside of the Church. Thereafter the Church taught balance on this and other teachings. C Paul Meredith dies.</p> <p><i>Plain Truth</i> published in Dutch and Spanish.</p> <p>HWA was sent an invitation to meet with King Leopold III of Belgium in February. Subsequently they became personal friends.</p> <p>Later, in September. A door opened up for HWA to meet with Israeli officials.</p>	<p>Other sources have it as 5 January</p> <p>Some information appeared in the Ministerial Letter 24 April, 1969; Ministerial Bulletins of 18 April 1972; 12 Nov 1970; 15 Dec 1970 etc</p> <p>Re human nature, HWA produced a booklet <i>Human Nature – did God create it?</i> based on his reversing this doctrine (see for example old Ambassador College Correspondence Course, lesson 59, pp. 1, 9.</p> <p>"... The wife of our office manager at Bonn, West Germany, happened to show a copy of the 1966 Ambassador College year book—"The ENVOY"—to an industrialist friend in Brussels. He was much impressed by the book, and the high character of Ambassador students, reflected in their photographs and action shots. This industrialist happened to be a personal friend of King Leopold of Belgium. He asked if he might show the ENVOY to the King. The King was quite impressed, and said he would like to meet the founder and Chancellor of this unique high-character educational institution" (<i>Co-Worker Letter</i>, 28 May, 1971)</p> <p>A luncheon was held in a private dining room in the Knesset—the government's capitol building. Present at the luncheon were five high-ranking officials of both the university and the government. And also,</p>

	Date	Event	Source
		<p>By this year there were 16 evangelists: David Antion, Dibar Apartion, Garner Ted Armstrong, Dean Blackwell, Raymond Cole, Wayne Cole, Ronald Dart, David Jon Hill, Herman Hoeh, Charles Hunting, Leslie McCollough, Raymond McNair, Roderick Meredith, Albert Portune, Norman Smith, Gerald Waterhouse</p> <p>Observance of Days of Unleavened Bread as a 7 day festival with church services each day dropped.</p>	<p>with me, were Dr. Hoeh, Mr. Charles F. Hunting, one of Ambassador's Vice Presidents in charge of finances for Britain, Europe and the Middle East, and Mr. Stanley R. Rader, our chief counsel (<i>Co-Worker Letter</i>, 28 May, 1971)</p>
111.	1969	<p><i>Tomorrow's World</i> magazine first published (June)</p> <p>10 Vice Presidents: Garner Ted, Charles F Hunting, Leslie L. McCullough, Herman L Hoeh, Roderick C. Meredith, Raymond F. McNair, Norman A. Smith, C. Wayne Cole, Ronald L. Dart and Albert J. Portune</p> <p>Further details:</p> <p>Garner Ted was Vice Chairman, Board of Trustees, Executive Vice President, Executive Editor of Publications</p> <p>Board of Trustees-Pasadena---David John Hill, Dibar K Apartian, Herman L. Hoeh, Albert J Portune, Herbert W. Armstrong, Garner Ted Armstrong, Roderick C Meredith</p> <p>Board of Trustees-Bricket Wood: Ernest L. Martin, Raymond F McNair, Charles F Hunting, Donald A. Gunn, Bernard Wood, Alfred A. Brooks, Howard Silcox, Basil Matthews</p> <p>Finance and Planning – Albert J Portune, Secretary-Treasure, Board of Trustees and Vice President for Financial Affairs and Planning.</p> <p>Stanley R. Rader—General Counsel, Attorney at Law and Certified Public Accountant – begins to work for WCG full-time</p> <p>Frank Brown, Executive Assistant to the Vice President for Financial Affairs and Planning</p> <p>Gene M Michel—Office Manager and Director of Student Loan Fund</p> <p>William M. McNeely, Chief Accountant</p>	<p><i>Envoy</i>, 1969, pp. 31-32</p>
112.	1970	<p>71,697 attend FOT.</p> <p>Andrew Dugger is represented by elder Shoemaker who forms a Church of God in Kenya (31 July), baptises 284 and ordains 16 elders.</p>	

	Date	Event	Source
113.	1971	<p>HWA commissions a study into the 'sacred names' issue due to its penetration into the Church. The ensuing study confirms the Church's traditional belief.</p> <p>In 1971 the first local Feast of Tabernacles was held for three days in Kuala Lumpur with 57 people in attendance.</p> <p>Duggers church in Kenya is registered as the Jerusalem Seventh day Church of God</p> <p><i>True History of the True Church</i> booklet withdrawn from circulation due to inaccuracies and gaps.</p>	<p>http://www.wcg-klang.net/history.html</p> <p>http://mtzioncog.org/index.php/pages/brief-history</p> <p>"Booklet out of print. The booklet entitled <i>A True History of the True Church</i> is no longer available and will not be for some time because it is being revised. For the time being, please do not recommend this booklet to anyone in your area. A copy of the revised booklet will be sent to you when it is completed." (<i>Ministerial Bulletin</i>, 29 Dec 1971, p. 156)</p>
114.	1972	<p><i>US & Britain in Prophecy</i> revised edition published.</p> <p><i>Tomorrow's World</i> magazine ceases publication.</p> <p>Construction commences on AC Auditorium 14 January</p> <p><i>Bible Advocate and Herald of the Coming Kingdom</i> renamed <i>Bible Advocate</i></p> <p>GTA granted leave of absence (early 1972)</p> <p>Rod Meredith no longer director of ministry (late 1972)</p> <p>Over the next couple year Dr Hoeh withdrew his <i>Compendium of World History</i> (most of vol. 1 was eschewed and some of vol. 2)</p>	<p><i>Bible Advocate</i>, July-Aug 2013, p. 19</p> <p><i>Coworker Letter</i>, 25 April 1972</p>
115.	1973	<p>According to Raymond F McNair's Ministerial Conference notes dated 18 January, Herbert W Armstrong confirmed that: "The Levitical priesthood analogy should not be overdone. We are ministers under the Melchizedek priesthood." The idea that ministers were sort of Levitical priests was dropped in the late 1960s</p> <p><i>Worldwide News</i> commences publication 1 April</p> <p><i>Compendium</i> is no long part of AC's curriculum due to major errors</p> <p>Policy announced to not enforce land sabbaths (14 Nov). I believe similar statements were made on other agricultural/environmental laws, mixed fabrics and other laws around or prior to this time. Similarly, circumcision and not being cremated etc were also de-emphasised</p> <p>HWA's personal appearances with world leaders commence</p> <p>Almost 97,000 attend FOT</p> <p>Church of God Seventh Era and Church of God Shreveport break away from WCG</p>	<p>WN Editor in Chief was Herbert W. Armstrong; Editor Garner Ted Armstrong; Managing Editor John Robinson</p> <p>"Land Sabbath and its Application in the Twentieth Century" policy statement</p>

	Date	Event	Source
		Joseph Tkach, Jr. receives a Bachelor of Arts degree in Theology from AC	
116.	1974	<p>A number of ministers exit WCG (March)</p> <p>HWA changes Pentecost from Monday to Sunday after studying the subject in late 1973/early 1974 (Raymond F McNair brings greater information on this to HWA than that brought in 1961 by Ernest Martin). (officially changed 14 February)</p> <p>HWA authorised a doctrinal taskforce (not a committee that can make the changes). But one to research and to advise</p> <p>D&R changed (officially changed 6 May). Other smaller changes made eg makeup; medicines (inc members admitting to sin causing their illnesses); land Sabbath; third tithe for the poor (and not from the poor or to make you poor or if there are high government taxes to provide welfare); okay to honour birthday milestones (but not full celebrations); no longer should members avoid or minimise friends outside the church or joining clubs; visiting program to check up on members ceased or minimised; and tithe to be paid on net, not gross etc.</p> <p>AC Auditorium opened and dedicated to 'The Great God' by HWA on 7 April</p> <p>Bricket Wood campus closes</p> <p>Church of God, the Eternal formed by Raymond C Cole after concerns about doctrinal changes.</p> <p>HWA conducts his first overseas campaign in Manila (27 February)</p> <p>East Coast rebellion occurs with Baltimore Church of God; Jenison Church of God and Foundation for Biblical Research (Ernest Martin); Associated Churches of God (Ken Westby) etc break off from WCG</p>	<p>Pentecost change comments (RF McNair) <i>Bulletin</i> 1974 (Vol 02 No 12) 23 Sep 23, pp. 504-505</p> <p>D&R change Q&As - <i>Bulletin</i> 1974 (Vol 02 No 12) 23 Sep, pp. 496-498</p> <p>Healing change - <i>Bulletin</i> 1974 (Vol 02 No 12) 23 Sep, pp. 494-495</p> <p>Birthday change-<i>Bulletin</i> 1974 (Vol 02 No 05) 21 Jun 21, pp. 196-198</p> <p>Makeup change - HWA - <i>Bulletin</i> 1974 (Vol 02 No 13) 23 Oct, pp. 522-526</p>
117.	1975	<p>Andrew Dugger dies (2 Nov). Succeeded by Gordon Fauth (Israel), Elder Heuer (USA) and Elder Baker (USA)</p> <p>Bryce Clark joins CGE</p> <p>Ambassador International Cultural Foundation (AICF) established</p> <p>Des Griffin establishes Emissary Publications</p> <p>Universal Church of God founded by Ray Lampley</p> <p>Al Carrozzo commences Liberty Foundation</p> <p>Stan Rader is baptised</p>	
118.	1976	HWA visits South Africa for first time (28 May)	

	Date	Event	Source
		<p>Visits again – on 11 November – he falls off a stage and sprains his ankle in Port Elizabeth, South Africa. It was from then he started to think about the state of the church, emerging problems and how it needed to be put back on track. He commented that at the venue he gave “one of the strongest sermons of my life (no punches pulled).”</p> <p>Church of God, Sonome established by Paul Royer after splitting from CGE</p> <p>Announcement for a heritage centre/museum for the WCG. Unfortunately it never proceeded</p> <p>Joseph Tkach jnr ordained a minister</p>	<p>“A Personal letter from Herbert W. Armstrong telling of his visit to Southern Africa,” <i>The Plain Truth</i>, Feb 1977, pp. 21-26.</p>
119.	1977	<p>In early 1977 HWA starts talking about problems he perceives in the Church. Apparently it was Robert Fahey who brought these to his attention while he (HWA) was temporarily disabled in Port Elizabeth, South Africa.</p> <p>HWA marries Ramona Martin in April, moves to Tucson, Arizona</p> <p>Big Sandy campus closes in May.</p> <p><i>Human Potential</i> begins circulation. Later it is renamed <i>Quest</i></p> <p>HWA clinically ‘dies’ of a heart attack but is revived (16 August). Starts thinking about the stated of the church again.</p>	
120.	1978	<p>HWA takes over full control of WCG (May-July)</p> <p>GTA leaves WCG (28 June) and incorporates Church of God, International</p> <p>AC scaled back to a Bible college.</p> <p><i>US & Britain</i> booklet revised and published serially in the <i>Plain Truth</i> and was then published as a hard cover book</p> <p>Basil Wolverson dies</p> <p>Richard Nickels forms Giving & Sharing. He was active with publishing efforts for several years prior to that.</p> <p><i>Worldwide News</i> replaced by a tabloid version of <i>The Good News</i>. <i>WN</i> temporarily ceases 22 May</p>	<p>www.giveshare.org</p>
121.	1979	<p>Attempt to take over WCG by State of California (3 January) by Attorney General George Deukmejian. California Attorney General George Deukmejian brings civil charges against the church, placing the Church into an investigative financial receivership for one year</p> <p>Stanley Rader appears on <i>60 Minutes</i>; abruptly ends interview after a tape is shown of HW Armstrong alleging that Rader was attempting to take over the Church, money being the implied motive (15 April)</p>	

	Date	Event	Source
		Fred Coulter and others form Biblical Church of God <i>Worldwide News</i> recommences 1 January Churches of God, UK (COGUK) began, in affiliation with CGI Joseph W. Tkach and Stanley Rader raised to rank of evangelist (27 Sept)	
122.	1980	A number of top men in CGI exit as they could not convince GTA to change or water-down certain major teachings <i>US & Britain</i> booklet revised and reprinted as a full-size book. Stanley Rader publishes <i>Against the Gates of Hell</i> . In September the California legislature passes the Petris Bill that restricts investigations of religious groups by the State Attorney General (took effect June 1981). During the 1980s the Church of God, 7 th Day continued to debate Christology. Effie Dugger dies (3 March) The Petris Bill passes, which restricts investigations by the state attorney general of religious groups. Also passed is SB1632, a bill that protects the non-profit status of church organizations that lobby politically (Sept)	Rader's work is described as "the seminal work on church/state relations in the 20 th century." (<i>LA Times</i> , 4 July 2002) <i>The Bible Advocate</i> , July-Aug 2013, p. 6 <i>A. N. Dugger and The Church of God 7th Day</i> by M K Makokha, p. 15
123.	1981	HWA forms Council of Elders. Stan Rader exposed and removed, resigning all positions in WCG. Joseph Tkach is ordained an evangelist and appointed to the Council of Elders (March). Petris Bill takes effect (June) In August Big Sandy campus reopens First ministerial refresher programme commences (Sept) <i>Quest</i> magazine ceases publication (Sept). Church of God (seventh day) debates Christology. Binitarian, Arian, Adoptionism?	See "Advisory Council Of Elders Formed", <i>Pastor General's Report</i> , 13 March 1981, p.1 and <i>CoWorker Letter</i> , 19 March, 1981. <i>Ministerial Forum</i> March and <i>Ministerial Forum</i> Sept.
124.	1982	Fred Coulter forms Christian Biblical Church of God. <i>Plain Truth</i> is published in Italian. HWA files for divorce from Ramona Martin Armstrong and the two separate. Jerusalem Seventh day Church of God in Kenya splits. Some adopt the Feast Days	
125.	1983	HWA lists 18 restored truths in "Mission of the Philadelphia Era" in a Sabbath sermon.	
126.	1984	Garner Ted Armstrong publishes his book <i>Europe and America in Prophecy</i> . <i>Plain Truth</i> published in Norwegian.	

	Date	Event	Source
127.	1985	<p>Court settlement of HWA's divorce with Ramona Martin.</p> <p><i>Plain Truth</i> published in 7 languages (8 million circulation)</p> <p>Big Sandy campus closed.</p> <p><i>Mystery of the Ages</i> book completed (14 May)</p> <p>HWA publishes the lengthy article "Recent History of the Philadelphia Era of the Worldwide Church of God," in the <i>Worldwide News</i> (24 June) predicting his death and warning against heresy and predators.</p> <p><i>The Mystery of the Ages</i> is launched at AC at the Fundamentals of Theology Class</p> <p>Last public sermon by HWA on Feast of Trumpets (16 Sept)</p> <p>150,000 attend FOT.</p> <p><i>Mystery of the Ages</i> formally published (16 October) after 7 revisions. It grew out of <i>Seven Proofs of the True Church</i> and <i>A Voice Cries Out</i> series in the <i>Plain Truth</i>.</p> <p>In late 1985 HWA surmises whom to choose to be his successor. Apparently these include: David Hulme; Leon Walker; Aaron Dean; Joseph Tkach and perhaps Leroy Neff. It is claimed that there were two others, but I am not sure who they were. Herman L Hoeh was not considered and did not want the job. Roderick Meredith was also not considered.</p>	
128.	1986	<p>HWA appoints Joseph Tkach as successor (7 January) as Pastor-General but not Apostle (HWA stipulated he was not an Apostle which upset Tkach greatly)</p> <p>HWA dies (16 Jan) and buried (19 Jan or 7 Adar). Hoeh presides over funeral</p> <p>Joseph Tkach snr takes over church and leads it into apostasy</p> <p>Ambassador College campus in Big Sandy, Texas opens again/stays open by order of Joseph W. Tkach</p> <p>Greenberry G Rupert predicted this apostasy:</p> <p>"Verse 9 shows there is a great apostacy during the history of the Philadelphia church. Yet there are some few in that age that have kept his word ... How truly all this history is fulfilled before the eyes of those who can see, having eyes anointed to discern truth ... Now is the time to not be ashamed of his truth and proclaim it."</p> <p>WCG membership peaks at around 127,000 (additional people attended the FOT); PT circulation reaches 8.075 million; GN 754,000; WT one of most watched religious program in the USA; annual income of over \$200 million</p>	<p><i>The Fragmentation of a Sect</i> by David Barrett (p. 157)</p> <p><i>The Seven Churches</i> (pp. 19-20) published around 1910</p>

	Date	Event	Source
129.	1987	Vote to unify Church of God (seventh-day) with the Meridian, Idaho Church of God approved at the convention held in Denver. However the voted failed in the Meridian Church of God. Many Meridian churches join Church of God (seventh-day) regardless. WCG begins slow but methodical doctrinal changes.	
130.	1989	PCG founded (Dec) by Gerald Flurry and John Amos	
131.	1990	Pasadena campus closes and consolidates with Big Sandy campus Tkach forms a doctrinal committee (Doctrinal Manual Group) and gets Council of Elders members to sign over doctrinal changes for him to authorise in lieu of the Council, contrary to his promises to HWA.	
132.	1992	Church of the Great God founded (Jan) Global Church of God founded (Dec) by Roderick C Meredith Beverly Gott, daughter of HWA died	<i>The Journal</i> , 17 June 2010, p. 15
133.	1994	“International Ministerial Congress meeting in Corpus Christi, TX, endorses full deity of Jesus Christ” – Church of God (seventh-day). Apparently this was 7 December. It was, however, being taught prior to that decision. Thus it officially became Binitarian, though tolerating Arian and Adoptionist view AC accredited by Southern Association of Colleges and Schools and is later re-named Ambassador University <i>World Tomorrow</i> ceases broadcasting On Christmas Eve Tkach proclaims the WCG to be New Covenant and effectively abolishes the Law including tithing. 40 weeks later he dies a horrible and painful death of bone cancer.	<i>Bible Advocate</i> , Oct-Nov 2008; <i>The Bible Advocate</i> , July-Aug 2013, p. 6 Minutes of the International Ministerial Conference, 5-10 December, 1994. Refer also to <i>Timeline of CG7’s Beliefs about Jesus</i> by J Griffin and <i>Doctrinal Interpretations and Resolutions</i> . ACT Seminars. Positions of the Church (pp. 1-15)
134.	1995	UCG founded (name chose 2 May) in a conference held 30 April – 2 May. David Hulme elected first Chairman. Other members of the interim Board were: Bob Dick, Jim Franks, Roy Holladay, Doug Horchak, Victor Kubik, Dennis Luker, Burk McNair, and Ray Wooten Tkach is diagnosed with cancer (May) but denies he has the disease for some weeks despite leaks. Did God strike him down for his lies, underhandedness and apostasy? Tkach nominates his son as successor Tkach dies 23 Sept and his succeeded by his son who continues his father’s illegal apostasy Ambassador Auditorium concert series cancelled. Whaid Rose elected President of CoG7	NB: Bob Dick “acknowledged the work of the United Church of God of Alabama, the United Church of God of California and the Worldwide Church of God Texas. "We have blended proposals from each" of these groups, he said, to create the new structure of the United Church of God. Mr. Dick made the remarks as he announced a proposed transitional plan for governance and finance for the UCG, although at that point in the conference the UCG did not yet have a name.” (“150 elders convene in Indianapolis, organize the United Church of God”, <i>In Transition, News of the Churches of God</i> , 5 May 1995, by John Robinson).

	Date	Event	Source
		<p><i>Friends of Sabbath</i> founded by John Merritt and sponsors a 3 day seminar in May at Dana Point Resort, Orange County featuring the famous Dr Sam Bacchiocchi. It is known as <i>Jubilee 95</i>. There was a follow-up conference 23-25 December in San Antonio</p> <p>Christian Educational Ministries (CEM) formed by Ron Dart (Nov)</p>	<p>NB: By March 1995, several groups had formed out of the WCG and each of these (and probably others), folded into the new UCG:</p> <ul style="list-style-type: none"> • Phoenix Church of God - Zimmerman, Forester • Sacramento Church of God - Wayne Dunlap • United Church of God, California • United Church of God, Inc, Alabama - Ray Wooten • Worldwide Church of God, Texas- Steve Crow and son
135.	1996	<p>First ever sabbatarian conference held in Australia (Sydney) – <i>Friends of the Sabbath</i></p> <p>International Bible Learning Center established by John Merritt and Don Ward</p> <p><i>Plain Truth</i> magazine ceases and Plain Truth Ministries established semi-independently of WCG</p> <p>Groups that emerge out of UCG that year are: Lon Lacey forms New Mexico Regional Church of God; United Church of God, Birmingham (Ray Wooten); Orlando Church of God (Rob Elliott)</p> <p>“Nearly twenty Hispanic congregations, with key leaders, exit the Church [CoG7] over political concerns.”</p> <p>Several ministers and lay members met in Tulsa and formed the Churches of God Information Centre (later known as COGM) (April)</p> <p>AC Board of Regents votes to permanently close AC (Dec)</p> <p>WCG joins National Association of Evangelicals</p> <p>Barnabas Ministries started by Alan Ruth</p>	<p><i>Bible Advocate</i>, Oct-Nov 2008</p>
136.	1997	<p>GTA removed from Church of God, International</p> <p>COGM’s <i>New Horizons</i> magazine V.1 No.1 issued (January)</p> <p>Big Sandy campus closes in May – Ambassador University is closed down permanently.</p> <p>Tkach, jnr publishes <i>Transformed by Truth</i></p> <p>WCG becomes a member of the National Association of Evangelicals</p> <p>Ambassador University closes permanently and WCG establishes the Ambassador Center at Azusa Pacific University</p>	<p>See the appendix A History of Ambassador University. Also http://en.wikipedia.org/wiki/Ambassador_College</p>

	Date	Event	Source
		<p>At the Conference in Wagoner, OK, the Churches of God Outreach Ministries (CGOM) was formally launched. COGUK associated with this group (June).</p> <p>Sidney Hegvold died on 25 September 1997</p> <p>Ron Weinland forms The Church of God, Preparing for the Kingdom of God</p>	
137.	1998	<p>Les McCullough elected UCG President</p> <p>GTA founds Intercontinental Church of God</p> <p>Roderick Meredith founds Living Church of God, incorporating in Charlotte, North Carolina (Dec) and also launches <i>Tomorrow's World</i> television program.</p> <p>GCG continues after split</p> <p>David Hulme founds Church of God, an international community</p>	
138.	1999	David Pack splits from GCG forming the Restored Church of God	
139.	2001	<p>Raymond Cole dies</p> <p>PCG founds Imperial College</p> <p>Church of the Eternal God founded (5 July, in San Diego, California)</p> <p>LCG launches <i>Tomorrow's World</i> magazine</p>	
140.	2002	<p>Roy Holladay elected UCG President</p> <p>Stanley Rader dies (July)</p> <p>Gerald Waterhouse dies (4 Sept)</p>	
141.	2003	<p>Dean Blackwell and Garner Ted Armstrong (15 Sept) die</p> <p>WCG agrees to sell PCG copyrighted old HWA and WCG materials for \$5M</p>	
142.	2004	<p>Herman L Hoeh (21 Nov) and Lynn Torrance die (25 Sept)</p> <p>Carl McNair dies (14 April)</p>	
143.	2005	<p>Clyde Kilough elected UCG President</p> <p>PCG's Imperial Colleged changes name to Herbert W Armstrong College</p>	

	Date	Event	Source
		Musician Jim Ross dies 17 Nov. His website is www.cgmusic.com	
144.	2006	Kenneth Herrmann dies (23 March) Richard Nickels dies (4 June)	
145.	2007	Living University founded (16 Feb)	
146.	2008	Raymond F McNair dies (11 Oct)	
147.	2008	Famous Seventh-day Adventist scholar, Samuele Bacchiocchi dies, age 70 (20 December). He greatly assisted ministers of the Church of God, concerned at WCG's heresies. He was also a major participant in the 'Friends of the Sabbath' conferences	
148.	2009	WCG officially changes its name to Grace Communion International (16 April)	http://www.wcg.org/events/new09/april2009letter.htm
149.	2010	Avon Maxine Neff, wife of Leroy Neff, dies 23 April (born 19 Feb 1924)	<i>The Journal</i> , 17 June 2010, p. 15
150.	2010	Dorothy Armstrong Mattson dies 10 May (daughter of HWA) Denis Luker elected UCG President Art Gilmore dies 25 September. He was the announcer for the World Tomorrow broadcast, telecast and other audio-visual productions Stan Botha, senior minister in South Africa dies 8 October Dibar Apartian dies 8 December Church of God, a Worldwide Association (CoGWA) incorporated (23 December)	<i>The Journal</i> , 17 June 2010, p. 15
151.	2011	Jack Elliott dies (24 July). Dean of Students from early 1950s. Wrote a booklet about Masonry. In 1953 he organised the Ambassador Club (a speech training club) for AC. On 17 August, 2011 the members of the COGWA Ministerial Board of Directors (MBOD) were selected. They were: Jim B. Franks, Douglas Robert Horchak, Clyde L. Kilough, Joel Christopher Meeker, Richard Robert Pinelli, Richard Conerly Thompson, Leon Walker. The MBOD selected Jim Franks as president on 30 August, 2011. In a meeting of the MBOD on 6 December, 2011, a decision was made to approve the Dallas/Ft. Worth Metroplex as the location for CoGWA's headquarters.	http://www.thejournal.org/issues/issue145/life-events.html <i>The Autobiography</i> , Vol 2, ch. 60
152.	2012	6 February, 2012 a lease was signed for the CoGWA's office, located at 1301 Central Expressway South, Allen, TX. Raymond F McNair's 1963 MA thesis published as a book (authorised by his widow, Eve McNair) (April). Bob Thiel exits LCG to form the Continuing Church of God (Dec)	
153.	2013	Sesquicentennial issue of the <i>Bible Advocate</i> published in July	http://baonline.org/Issues/Archives/BA-2013-4_July-August-Eng.pdf

	Date	Event	Source
154.	2013	In December a number of ministers of the CoGaic exited and formed an alliance and a website <i>The Father's Call</i> . These ministers included Peter Nathan, Brian Orchard, Steve Elliott, Bob Rodja, Marshall Stiver, Cliff Veal. The critical issues are based around the British-Israel teaching having been dropped by CoGaic and Church governance. 3 later joined LCG, 1 UCG.	http://www.thefatherscall.org/2013conf.html
155.	2014	Nine CoGaic ministers hold a Church of God Ministerial Conference 31 Dec-2 Jan. Several form a new group, 1 re-joined UCG and several others joined LCG	
156.	2014	On 28 January Leroy Neff, a WCG pioneer, died.	
157.	2014	Shirely Armstrong (wife of GTA) dies 17 October.	
158.	2014	John Halford died 23 October	
159.	2015	Robert E Fahey died 28 September (1 st day of Feast of Tabernacles). He was an AC graduate 1965; Evangelist; HWA's Executive Assistant; member of the Council of Elders and Regional Director for South Africa, Australia, Canada.	
160.	2016	Ronald Dart died 23 January. He served as an evangelist in the Worldwide Church of God until 1978; served in the Church of God, International until 1995. In 1995 he founded the Christian Educational Ministries.	
161.	2016	Don Hunter who did HWA's early recordings from his studio in the basement of his home in Eugene, died 10 April	His gravesite information here https://www.findagrave.com/memorial/202240768/donald-l-hunter
162.	2016	Lowell Blackwell died 26 May	
163.	2016	Eve Fahey, wife of Robert Fahey died 12 September.	
164.	2016	Ken Westby of died 8 December. He was part of the Associated Churches of God breakaway founded in 1974, later becoming known as the Association for Christian Development. Much later he became a Unitarian.	
165.	2017	Roderick C Meredith (born 1930) dies 18 May.	http://www.lcg.org/memorial_rmeredith.shtml
166.	2017	On 16 August, 2017 Joseph Tkach,jnr announced his retirement: "During the conference, I announced that on January 1, 2019 I will be retiring—stepping aside as President of Grace Communion International. On that date, GCI Vice President Greg Williams will become GCI President. After retiring from GCI employment I will continue serving as Chairman of GCI's Board of Directors and Russell Duke will continue serving as Vice Chairman. These changes in our leadership, recently approved by our Board of Directors, will be accompanied by the move in April 2018 of our Home Office from Glendora, CA, to	https://update.gci.org/category/president/

	Date	Event	Source
		Charlotte, NC. We're thankful to God for the way he has provided our next generation of denominational leadership, both in our Home Office and in our other GCI offices around the globe."	
167.	2017	William F Dankenbring of Triumph Prophetic Ministries dies 28 August. Despite rumours, he was never disfellowshipped by HWA. It was Tkach that disfellowshipped him for stating that 'the jury was out' on which way Tkach would go. He did have a couple of minor differences to HWA at that time which HWA mentioned in the PGR. However, after he was disfellowshipped for no real reason, he absorbed a lot of false doctrines. Marion McNair dies Burk McNair dies (5 Dec) (born 31 Dec, 1931) Ian Boyne dies (18 Dec)	HWA wrote about him but never disfellowshipped him at all: Refer to "Questions and Answers," <i>Pastor-General's Report</i> , 23 April 1982, vol 4 no 17 (pp. 1-2) for details
168.	2018	Carlton Smith dies (January). He was an AC graduate in 1956 Clint Zimmerman dies (7 Nov). He graduated in 1960.	
169.	2019	Les McCullough dies (11 March)	
170.	2020	Ellis La Ravia dies (24 February) Benjamin Chapman dies (11 Nov)	
171.	2021	Al Portune dies (10 Feb) (evangelist) Osamu Gotoh dies (c19 Jan) (Chairman of Dept of Asian Studies, AC) Norman Smith dies (26 April) (evangelist) John Daneri Schroeder dies (17 Oct) (Director of AC Chorale for many years)	
172.	2022	Vic Kubik's service as President of UCG ends after 3 terms or 9 years (May). Rick Shabi succeeds him Roy Shulz dies (12 June) (researcher) Calvin Burrell dies (29 June) C Wayne Cole dies (18 January 1930-4 September 2022) (former evangelist) Robert Boraker dies (14 June 1935-29 Oct 2022)	"Elder Burrell served Christ and our Church in just about every role possible, including General Conference President, Bible Advocate Editor, Director of Missions Ministries, and so many more" (Loren Stacy, President CG7)."
173.	2023	Arthur Suckling died (5 Jan). He graduated from Bricket Wood and later taught at Big Sandy and Pasadena campuses. Gene Hogberg dies (10 March)	

Appendix

100 Years of Church of God Seventh Day (CG7) History

The Bible Advocate, December 1999

Dec. 1899 - General Conference (G.C.) incorporated in Missouri.

1900 Magazine changes name to *Bible Advocate and Herald of the Coming Kingdom*.

1903 Michigan pioneer Gilbert Cranmer dies.

1906 Andrew N. Dugger begins ministry.

1914 Jacob Brinkerhoff retires; A. N. Dugger becomes Advocate editor.

1900-22 Church expands from the Midwest to West Coast, deep South, East, and High Plains; over 1,000 members added in 1921.

1923 The name Church of God (Seventh Day) is adopted.

1925 *Bible Advocate* ceases to be open forum for debatable Issues.

1927 G.C. resolution calls for doctrinal conformity among membership.

1931 A. N. Dugger visits Jerusalem, proposes it for Church headquarters.

1932 Returning from Jerusalem, Elder Dugger moves to restore “Bible organization,” i.e., use of 12, 7, and 70 within the Church.

1933 Meeting in Stanberry, MO, the G.C. divides over Elder Dugger’s candidacy for president; a segment of members institutes “Bible organization” in Salem, WV.

1942 An attempt to reunite the Salem and Stanberry churches fails.

1947 Spring Vale Academy begins near Owosso, MI, operated by the Michigan State Conference. Salem and Stanberry appoint committees to study unity.

1948 Leadership of Salem and Stanberry meet at Fairview, OK. Later, both conferences hold national camp meeting at Stanberry.

1947-49 Publishing house and chapel constructed in Stanberry.

1949 Joint session of Salem and Stanberry meets to reunite the Church.

1950 G.C. “merger” offices move to Denver, CO, housed in the church basement.

1951 Midwest Theological Seminary starts at Stanberry.

1952 Nigerian church is organized by Charles Adams.

1953 G.C. offices move to Cook Street in Denver. EMGAM (Every Member Gain a Member), a program to double church attendance in two years, “Christian Worker Course,” and the “Searchlight Bible Course” are introduced by Home Missions. “Faith for Our Time” broadcasts (K. H. Freeman, speaker) begin on three radio stations, covering much of U.S.

- 1954** *WAND (Women's Association News Digest)* is published.
- 1958** Laymen's Research Committee brings turbulence to the Church.
- 1959** Free literature distribution begun for tracts. "AIM" becomes the youth magazine, replacing "Christian Herald and Gospel Call." Spring Vale announces plans for a new dorm.
- 1961** Thirty-three acres north of Denver are purchased for \$27,000. Searchlight Bible Course enrollment is up to 1,739 students. Youth Camp is sponsored by the Oregon State Conference.
- 1963** Bible Advocate celebrates 100th anniversary.
- 1964** E. A. Straub and Hugh Butrick travel to review the Church in foreign fields.
- 1965-1966** National Faithful Youth Challengers tour visits many churches.
- 1967** Robert Coulter and Ray Straub travel to evaluate the work in Central America. Worship in Song hymnals are published by the Bible Advocate Press. Youth camps are held in California, Oregon, Michigan, Oklahoma, and Missouri.
- 1968** First International Ministerial Council held in Monterrey, Mexico.
- 1969** "The Messenger" is sent free of charge to members. Spring Vale Academy opens new classroom/gymnasium.
- 1970** National Youth Leadership Retreat near Boulder, CO.
- 1970** Executive board plans to build new G.C. offices and publishing plant near Denver. *Bible Advocate* moves to subscription-free basis. *Footprints* replaces *S. S. Missionary* for children.
- 1971** Handbook is published by Sabbath School Department, with three-year curriculum for junior high youth. Wesley Walker and Robert Coulter tour the Caribbean church. E. A. Straub tours the work in Europe.
- 1972** G.C. offices and BAP move into new building near Denver. New men's dormitory is completed at Midwest Bible College, Stanberry.
- 1973** Reorganization of departments under United Missions Board. VISTOC (Volunteers in Service to Our Church) program is introduced by Youth Agency. Home Missions develops cassette tape ministry. BAP mailing list is computerized.
- 1974** Ministerial Council adopts new statements on marriage and divorce.
- 1975** Trinidad Padilla is selected as speaker for "Faith for Our Time" and Ray Straub as director of new Ministerial Training Center. Women's Association develops Seekers program for children 9-12.
- 1976-77** Ministerial Training Center begins operation in Denver, with closure of Midwest Bible College in Stanberry.
- 1978** Building for Ministerial Training Center library and classroom is destroyed by fire while being situated at the G.C. site; new modular building replaces it. First International Ministerial Congress is held in Ciudad Juarez, Mexico.
- 1979** First senior adult retreat conducted by Phoenix, AZ, church.
- 1980** G.C. adopts goal to double membership in a decade. Media Outreach Agency generates seminars and notebooks for church growth.
- 1982** Job descriptions adopted for G.C. president and secretary/treasurer. Media Outreach Agency prepares doctrinal cassette series.

- 1983** Committee representing the G.C. and the General Council, Meridian, 10, prepares bylaws to serve as a basis for unification. Coordinating Committee serves between the Hispanic membership and G.C.
- 1987** G.C. adopts Unity Amendments with Meridian, but General Council defeats them, ending unification efforts. New bylaws rename the executive board as board of directors, and allow for laymen to serve.
- 1989** One-day conference on leadership is held previous to biennial G.C. Convention. Report from a Financial Study Committee, outlining three different models of financial flow, is referred for study and recommendation to the 1991 convention.
- 1991** G.C. approves Financial Option Plan providing freedom for churches to fund local ministries while maintaining accountability to district and G.C. The board of directors establishes a Hispanic Affairs Agency in Denver.
- 1994** North American Ministerial Council in Colorado Springs, CO, adopts a major revision of doctrinal beliefs booklet, reducing the statements from 37 to 27.
- 1995** G.C. separates the assignment of president from that of board chairman. Board of directors adopts plan for Annual Conference Training Seminars (ACTS).
- 1996** World Missions project takes place in Ukraine. Ministerial Council amends doctrine on Christ. The board employs a director of administration for oversight of G.C. offices, allowing the president to attend more field activities. A score of Hispanic congregations depart the G.C. to form a North American Conference in McAllen, TX.
- 1997** Spring Vale Academy celebrates 50th year.
- 1998** New G.C. ministry for young adults, known as SWORD (Sharing the Word; Offering a Real Difference) begins.
- 1999** First ever national leadership retreat draws 200 leaders to Glorieta, NM.

General Conference Presidents

A. C. Long 1884-1885
W. C. Long 1885-1905
S. W. Mentzer 1905-1921
A. N. Dugger 1921-1927, 1929-1931
Burt Marrs 1927-1929, 1943-1949
William Alexander 1931-1933
A. S. Christenson 1933-1937
Roy Davison 1937-1941
Carl Carver 1941-1943

A. E. Lidell 1949-1953

E. A. Straub 1953-59

K. H. Freeman 1959-1963

Robert Coulter 1963-1987

Calvin Burrell 1987-1997

Whaid Rose 1997-2015

Loren Stacey 2015 - current

Appendix

History of Doctrinal Change in the Church of God, 7th Day

(e-mail sent to me from a CoG7 member in 2002)

“Here are some changes in our Church teaching:

1860s: advocated pacifism, rather than participation in the Civil War

1870s: adopted the observance of an annual Lord's Supper service

1880s: adopted the name Church of God adopted "Articles of Faith"

1917: revised and enlarged its "Articles of Faith"

1920s: advocated the practice of tithing for the support of its gospel ministry added Seventh Day after Church of God to distinguish it from other denominations

1930s: began teaching that members should not eat unclean meats, nor use tobacco and alcoholic beverages [NB: prior that it was taught but not, apparently, required]

1949: adopted a new and more comprehensive statement of faith; What the Church of God Believes and Why

1950s: affirmed that a convert is born again at conversion

[**1974** updated the “Articles of Faith”]

1980s affirmed that grace is the only means of salvation and that good works must follow, but have no merit in obtaining salvation

1994: adopted a more concise statement of doctrines entitled Doctrinal Beliefs of the Church of God (Seventh Day) [*officially adopted binitarianism*]

1998: affirmed the deity of the Lord Jesus Christ

2002: expressed its continuing support for the observance of the seventh-day Sabbath as a memorial of Creation and a celebration of our redemption in harmony with God's moral law and the gospel

These are some changes made since the 1860s. Hope this helps some. The above information is from the Bible Studies for Adults, Second Quarter 2003, Core Values of the Church. Published by the Bible Advocate Press, General Conference of the Church of God (Seventh Day), Denver, Colo.

God Bless. (name)”

[NB: there were also changes regarding D&R. Apparently in 2002 there was a change in emphasis on cremation]

Appendix

Milestones in the Life of Herbert W. Armstrong

The Good News, May 1986, pages 26-27

July 31, 1892 - Herbert W. Armstrong is born in Des Moines, Iowa, the eldest son of Horace and Eva Armstrong. Summer, 1908 - An employer's encouragement stimulates ambition and the will to succeed in 16-year-old Herbert W. Armstrong. July 31, 1917- Mr. Armstrong and Lorna Dillon are married in Chicago, Ill.

August, 1917 - In a dream during their first week of marriage, Lorna Armstrong sees an angel descend from heaven, put his arms around the Armstrongs and announce that Jesus Christ will return in this generation, saying that Christ has work for them to do.

Fall, 1920 - A flash depression wipes out Mr. Armstrong's advertising business.

Fall, 1926 - Mr. Armstrong is challenged into a diligent study of the Bible.

May or June, 1927-Mr. Armstrong is baptized.

August, 1927 - Mrs. Armstrong recovers from a combination of quinsy, blood poisoning, a dog bite and several other ailments, proving God's promise to heal is sure.

Summer, 1928 - Mr. Armstrong gives his first sermon, in a vacant country store building south of Salem, Ore.

June, 1931- Mr. Armstrong is ordained to the ministry of Jesus Christ.

July, 1933 - Mr. Armstrong gives a series of lectures in Eugene, Ore., that leads to the formation of God's worldwide Work.

Oct. 1, 1933 - *The Bulletin* reports 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 [Eugene, Ore]."

Oct. 9, 1933 - Mr. Armstrong preaches on KORE, a 100-watt radio station in Eugene.

Jan. 7, 1934 - *The World Tomorrow* radio program goes on the air.

February, 1934 - *The Plain Truth* begins publication.

February, 1939 - *The Good News* is published as a mimeographed bulletin.

Oct. 8, 1947 - Ambassador College in Pasadena begins with eight faculty members and four students.

January, 1953 - *The World Tomorrow* program, broadcast from Radio Luxembourg, reaches Europe.

Oct. 25, 1953- *The World Tomorrow* goes on the transcontinental ABC network in the United States.

Sept. 17, 1954 - As a result of Mr. Armstrong's evangelistic campaigns in Britain, the first British member of the Church in this era is baptized.

July, 1955 - *The World Tomorrow* appears on television.

April 14, 1956 - Eight radio stations begin broadcasting *The World Tomorrow* in Australia once a week.

June, 1956 - The first regular church service is held in London, England, with 16 people in attendance.

Jan. 30, 1960 - The first regular church service is held in Sydney, Australia, with 30 people in attendance

Oct. 16, 1960 – Ambassador College opens its Bricket Wood, England, campus.

August, 1961 - *The Plain Truth* appears in German.

June 18, 1962 - The first regular Church service is held in Canada.

June, 1963 - *The Plain Truth* appears in French

Sept. 8, 1964 – Ambassador College in Big Sandy opens.

February, 1965 - The first *Plain Truth* with a full-color cover is published.

April 15, 1967 - Mrs. Armstrong dies, three months before she and Mr. Armstrong would have celebrated their 50th wedding anniversary.

June 7, 1967 - *The World Tomorrow* is first aired from Jerusalem.

1968 - Mr. Armstrong meets Belgium's King Leopold III, who is instrumental in arranging many of Mr. Armstrong's meetings with heads of state.

February, 1968 - *The Plain Truth* appears in Spanish.

September, 1968 - *The Plain Truth* appears in Dutch.

October, 1971 - Invited by Romanian President Nicolae Ceausescu, Mr. Armstrong travels for the first time to a communist country

Jan. 14, 1972 - Mr. Armstrong breaks ground to begin construction of the Ambassador Auditorium.

March 15, 1972 - Mr. Armstrong meets with 10 of the most powerful men in Japan's government, including a 40-minute meeting with Prime Minister Eisaku Sato.

September, 1972 – Philippine President Ferdinand Marcos declares martial law. Though other media are closed down, *The Plain Truth* and the *World Tomorrow* program are favorably known and are allowed to continue in all phases.

June 19, 1973 - Mr. Armstrong meets with Ethiopian Emperor Haile Selassie.

May 6, 1974 - Mr. Armstrong officiates at the dedication of the Ambassador Auditorium.

May 17 to 19, 1974 - Mr. Armstrong conducts a campaign in Manila, Philippines, with 24,000 in attendance. It is his first overseas personal appearance campaign.

June 23, 1974 - Mr. Armstrong meets Jordan's King Hussein.

Jan. 21, 1975 - Mr. Armstrong addresses 400 guests in Bombay representing the government of India.

March 18, 1975 - Mr. Armstrong starts the Ambassador International Cultural Foundation to conduct cultural, humanitarian, charitable and educational activities of the Church.

April 27, 1975 - Mr. Armstrong speaks to 4,000 delegates attending a Lion's Club convention in Bombay, India.

Nov. 21-22, 1975 – In Kingston, Jamaica, Mr. Armstrong lectures on the incredible human potential.

February 17, 1976 - Mr. Armstrong meets with Sir Milo B. Butler, Governor General of the Bahamas.

May 29, 1976 - Mr. Armstrong speaks for the first time to the brethren in South Africa at a combined Sabbath meeting for all races.

August, 1977 - After a grueling overseas trip and an extended period of writing, Mr. Armstrong suffers congestive heart failure at his home in Tucson, Ariz. God intervenes to bring Mr. Armstrong back from death.

May 18, 1978 - Mr. Armstrong announces his decision to return to regular broadcasting on *The World Tomorrow*.

Jan. 3, 1979 – Representatives of the attorney general of California attempt to take control of the Worldwide Church of God.

January 22 to 24, 1979 - Nearly 5,000 Southern California Church brethren pack the Hall of Administration and college grounds to prevent a court appointed receiver from entering Church facilities.

December, 1979 - Mr. Armstrong becomes the first church leader from the world of Christianity to officially visit and speak with top leaders inside the People's Republic of China.

Dec. 17, 1979 – Jerusalem Mayor Teddy Kollek arranges a special inauguration of Liberty Bell Park to honor Mr. Armstrong's role in making the facility possible.

Sept. 25 to Oct. 2, 1980 – For the first time, brethren at all Feast of Tabernacles sites in North America and Britain view the same services, including messages from Mr. Armstrong, by microwave and satellite transmission. God moves Mr. Armstrong to start the *Youth* magazine for young people.

Oct. 14, 1980 - Attorney General George Deukmejian announces the dismissal of the State of California's suit against the Church.

Nov. 15, 1980 - Mr. Armstrong appoints a special Sabbath of thanksgiving worldwide in celebration of the State of California's dismissal of its suit against the Church.

January, 1982 - *The Good News* appears in French, German, Spanish and Dutch.

Jan. 1, 1982 - The *World Tomorrow* television program appears with French subtitles.

July, 1982 - Mr. Armstrong meets Britain's Prime Minister Margaret Thatcher and Prince Charles. *The Plain Truth* appears in Italian.

Oct. 14, 1982 - In his Hall of Administration office, Mr. Armstrong has a "warm and friendly meeting" with the 18th Supreme Patriarch of the Buddhist religion of Thailand, Ariawongsagatayana.

November, 1982 - Mr. Armstrong visits Kenya to meet President Daniel Arap Moi and conduct a *Plain Truth* lecture.

Nov. 19, 1982 - Mr. Armstrong meets Spain's King Juan Carlos 1.

July 10 to 13, 1983 - Otto von Habsburg, a member of the European Parliament and a proponent of European unification, visits the Pasadena Ambassador College campus.

Aug. 17, 1983 - The Church receives its 50 millionth letter.

September, 1983 - During the Feast of Tabernacles, Mr. Armstrong visits the Feast site in Eugene, Ore., where the Philadelphia era of the Church was raised up, to mark the 50th anniversary of the Philadelphia era.

November, 1983 - Mr. Armstrong visits southern Asia and the Far East, meeting officials and conducting business in China, Nepal, Bangladesh, Sri Lanka, Thailand and Japan.

Jan. 1, 1984 - The *World Tomorrow* television program appears with Italian subtitles.

February, 1984 - *The Plain Truth* appears in Norwegian.

Nov. 6, 1984 - Mr. Armstrong meets Deng Xiaoping, top leader of the People's Republic of China.

Feb. 13, 1985 - The Pasadena Chamber of Commerce gives Mr. Armstrong its Civic Achievement Award. Chamber President Cy Graph remarks, "In his own quiet way Mr. Armstrong has done more to promote positive relations between countries than has the State Department."

March 19 to 26, 1985 – Queen Sirikit of Thailand visits Ambassador College in Pasadena.

May, 1985 - Mr. Armstrong makes a 24-day trip to England, Belgium, Czechoslovakia, West Germany, France, Syria, Jordan and Israel.

May 29, 1985 - Mr. Armstrong videotapes a segment with the Young Ambassadors for the 1986 Festival film.

June 23 to July 5, 1985 - Mr. Armstrong participates in the 40th anniversary of the signing of the United Nations charter in San Francisco, Calif.; he attended the original conference. He takes part in the 20th anniversary celebration of the Des Moines, Iowa, congregation.

July 29, 1985 - Mr. Armstrong's last book, *Mystery of the Ages*, goes to press. Mr. Armstrong began writing it in January, 1985, and worked hundreds of hours on it, calling it "one of the most important books of our day." The volume, nearly 400 pages long, was originally intended as a textbook for the second-year Bible class at Ambassador College. Some 96,721 readers request the book in just 10 days after Mr. Armstrong offers it to 480,000 *Good News* subscribers. One reader

states: "It seems to capsule the purpose being worked out here below in the most meaningful and profound way. It is the most amazing book I have ever read." By the end of December, 1985, 740,000 copies of *Mystery of the Ages* are requested, the largest response in such a short period for any of Mr. Armstrong's books.

August, 1985 - Mr. Armstrong tapes his final two *World Tomorrow* broadcasts. He becomes ill.

Aug. 4, 1985 - The *World Tomorrow* television program appears with Norwegian subtitles.

Aug. 19, 1985 - Mr. Armstrong tapes a message for the 1985 Feast of Tabernacles.

Sept. 30, 1985 - Mr. Armstrong suffers a setback in his illness and is unable to speak live to Feast of Tabernacles audiences. He directs that videotapes of his 1984 first Holy Day and Last Great Day messages be transmitted instead.

Nov. 18, 1985 - Mr. Armstrong addresses a regional directors conference in Pasadena by a telephone hookup from his home, reporting that in spite of his illness, "I'm keeping in daily touch with the work constantly and doing what I can."

December, 1985 - Five all time response records to the Church's message are set: highest weekend telephone response (26,020); average calls per week for a single year (14,100); one million calls received in a year; six million letters received in a year; more than 150,000 pieces of mail received in a single weekend (Dec. 7-8).

Jan. to, 1986 - Mr. Armstrong appoints Joseph W. Tkach, director of Church Administration, to the office of deputy pastor general, to succeed him as pastor general should God choose to take his life.

Jan. 16, 1986 - Mr. Armstrong, at 93, dies at 5:59 a.m. at his home in Pasadena, while resting in the favorite chair of his late wife, Loma.

Jan. 18, 1986 - Mr. Tkach announces his decision to rename Mr. Armstrong's Pasadena home, formerly called the Campus Social Center, as the Herbert W. Armstrong Memorial Hall.

Jan. 19, 1986 - Mr. Armstrong is buried in Mountain View Cemetery in Altadena, Calif., next to his wife, Loma, his son Richard and his mother, Eva.

Jan. 26, 1986 - A memorial tribute to Mr. Armstrong, broadcast on the *World Tomorrow* program, draws more than 100,000 responses when Mr. Armstrong's book *Mystery of the Ages* is offered.

Appendix

The Cole Family

(e-mail from Wayne Cole 31 May 2008)

Hi Craig,

xxxxx forwarded your message to me regarding my Dad's association with both the CoG7 and also the Radio Church of God/Worldwide Church of God. I will try to answer your inquiry to your satisfaction.

My father was baptised in 1917 and was part of the CoG7thday from that time forward. He attended church in and near Fairview, OK until the family moved to Oregon in 1936. Then, he and the family attended with The Church of God in and around Jefferson, Oregon. In the late 1930s and into the mid 1940s the Church of God met in different school houses and had no regular pastor. At this time different ministers preached when available. Among those who preached at these services was Herbert W. Armstrong, Roy Daily, Rob Barnes and others.

In the early 1940s my father was ordained a "local elder" in the Church of God at Scravel Hill, near Jefferson, Oregon. (The church had built a building by this time). My Dad did not preach. I never heard him give a sermon. But, he did conduct lessons, Bible Studies and was more or less in charge of the Church Services. He always introduced the minister -- if one was visiting for the sermon. My father was also a member of the Board of Trustees for the Oregon Conference of The Church of God 7th Day during the early and mid 1940s.

In 1945 my parents attended the Feast of Tabernacles in Belknap Springs, OR with the Herbert Armstrong group. This was their first attendance at the F. of Tab. From then on they slowly began to observe all the Holy Days. This evolved over a period of several years but they believed the Holy Days were to be observed. In 1947 my brother Raymond Cole attended Ambassador College during its first year. He was one of the pioneer students. Even though my parents continued to attend services with the Church of God 7th Day at Scravel Hill, they were slowly transferring their allegiance to the work of HWA. I then attended AC in 1950 and my folks were becoming even more entrenched in the work of HWA. By 1954, my dad and mom totally ceased their participation with CoG7 and attended full time with the Radio Church of God. My Dad was never an "Elder" in the Radio Church of God, as HWA did not feel the ordination from COG7 should transfer. He was however, a deacon in the Radio Church of God.

I believe the report you may have heard that my grandfather observed the Feast Days as early as 1917 is in error. Both my paternal and maternal grandparents were Sabbath keepers and both accepted the "British Israel" teachings in the early 1900s, though I do not know the actual history. I believe the 1917 reference may have been that my dad was baptised at the age of 18 in 1917. On the maternal side of my family, one of my mother's uncles was a Sabbath keeping minister

in the early 1900s. His name was Merritt Dickenson. I do not think he was ever aligned with COG7 but worked as an independent, itinerant minister in western Oklahoma.

I hope this is reasonably clear and answers some of your questions. If there are others I will try to supply some info.

Take care.

Wayne Cole

=====

NB: Herman L Hoeh in a sermon on church history delivered on 14 March 1953 at Pasadena, California, stated:

- The holy days were kept by some in the Church of God with headquarters in Stanberry, Missouri and had some understanding of them
- Mentioned that Wayne Cole's uncle on his mother's side held to the 'British-Israel' doctrine

You can listen to the sermon [here](#). The information declared above commences around 16:30 minutes.

Appendix

A comment on HWA's 1939 article

By CM White

Much has been made of the 1939 article by HWA ("Did Christ Reorganize the Church?" published in the *Good News* (Feb)) with this or that claim concerning it. Most notably, some see in this article an excuse to revert to local congregationalism. Yet the thrust of the article did not dwell on that aspect but on excessive control. In fact, with the omission of a few lines here and there, the article would be current today.

The article was written in reaction to the structures being set up in other Churches and he noted the errors he perceived within those structures – the backdrop to the article should be considered prior to one wishing to revert to localism or changing modern structure.

Now, there can be no doubt that HWA made some basic changes to Church governance. This was due to the Church adopting a corporate structure some years after this article was written – it thereby managed to perform a great Work. Local congregationalist structures do not produce major fruits nor a united, combined, efficient means to reach a huge audience.

Historically, when God raises up a commandment-based Work (eg Moses, Hezekiah, Ezra) under the helm of a strong leader who put the assembly and its teachings 'back on the track', a centralised administration naturally arises with this effort. The purifying of the doctrine is an outcome. Today we would term this a 'corporate structure.' Localism and congregationalism do not form part of the model. The only time that localism is of use is when the Church is scattered due to persecution and must survive locally.

Therefore those that wish to return to a 1930s structure must consider that such a structure would not have led to a great Work. In addition, HWA was still learning in those days. For instance in the 1930s he believed in 6 Sivan for Pentecost; did not know the identity of Germany; believed that one is born again now, not in the resurrection; did not understand the truth about the 'spirit in man'; or major aspects of God's Plan and such like. Should we revert to old 1930s teachings or reject newer understandings simply because he held to other positions in the 1930s? That just does not make sense.

So it depends what one wants: localism that does not attain to much; or a corporate structure to undertake a great Work. I might add that I still find it so amazing that people can make such a fuss about this article.

Appendix

HWA's article on the Passover and Calendar Calculation

Good News Letter 1940 (March)

HOW TO FIGURE PASSOVER

PASSOVER IS ON THE 14TH OF THE FIRST MONTH, ABIB (Nisan).

The PROBLEM is to figure WHEN is 1st day of month Abib.

Because the Catholics and Protestants figure "Easter" a month earlier than the Hebrew calendar sets Passover this year, and because Brother Dodd has published the date March 22 as Passover, while both Stanberry and Salem organizations have published the date as April 21st, many of the brethren are in doubt, and want the FACTS.

Briefly, after very exhaustive study, and counsel with brethren who have also made through study of the question for years, the facts are these:

1) The Bible YEAR is SOLAR, while the Bible MONTH is LUNAR.

2) PROOF the Bible month is LUNAR; that is, each month begins with a new moon: By studying Numbers 28 and 29, we learn offerings were held DAILY (vs. 3-4), WEEKLY on every Sabbath (vs. 9), MONTHLY on the 1st day of each month (vs. 11), and YEARLY on the annual holydays (vs. 16 and on thru chapter 29). Compare with I Chr. 23:31; II Chr. 2:4; 8:13; 31:3; etc., where the same sacrifices and meat and drink offerings are mentioned, and in each case the MONTHLY offerings are on the NEW MOON. Since Nu. 28:11 says this is in the "beginnings of your months," or the first day of each month, we have Bible proof the 1st day of each month is calculated by the New Moon.

3) The Bible YEAR is SOLAR. This is proved by the festivals and the holydays. A month is between 29 and 30 days. A 12-month year, or a lunar year, is approximately 354 days, whereas a solar year is a little more than 365 days. Thus a lunar year is about 11 days less than a solar year. If the Bible year were lunar, always 12 months, Passover would come about 11 days earlier each year. Thus, in about nine years it would come in the MIDWINTER; in another 9 in the FALL, and a few years later Passover would come in the SUMMER. In 34 years it and all the holydays would make the round of all four seasons. But Passover ALWAYS comes in the SPRING, at time of the early grain harvest. On the morrow after the Sabbath during Feast of Unleavened Bread, the priest waved the wave-sheaf, and none of the early Spring grain could be used until this was done. (Lev. 23). Pentecost ALWAYS came in the summer, Tabernacles ALWAYS in the Fall at time of, or right after, Fall harvest. (Lev. 23:29) These were SET feasts, set for DEFINITE SEASONS of the year (Ex. 23:14-17; 34:18, 22-23; Deut. 16:9, 13, 16; Lev. 23:4; Nu. 28:2; Ex. 13:10).

4) These facts prove there had to be an intercalary, or 13th, month ADDED to the year SEVEN TIMES in each 19 years. God has set the sun, the earth, and the moon in motion so that once every 19 years the sun and moon come into conjunction. That is, once in 19 years there will be a new moon on March 21st, for example. There are SEVEN more new moons in each 19-year solar-lunar cycle than there are solar months, (12 to the year). Thus God's great time cycle, written in the heavens, is based upon SEVEN -- God's complete number, signifying Sabbath -- added to TWELVE, the number of Tribes of Israel, number of Jesus' original apostles, etc.! Since this is true, the ONLY POSSIBLE METHOD by which months can begin on new moons, and yet the solar year can be retained, is to add a 13th month every two or three years, 7 times in 19 years. Nowhere do the Scriptures specifically mention an intercalary month, yet these facts of astronomy and these Bible facts PROVE it was used.

5) Now, our problem is, WHEN, and HOW OFTEN, DID God ordain these intercalary months should be added?

Research reveals two basic points on this question, 1st, GOD DID NOT RECORD IT IN THE BIBLE, which gives us absolutely NOTHING more to go on that I have stated above. 2nd, History is vague on the subject, shedding little light that can be accerted and trusted. Yet we know God gave HIS PEOPLE a FIXED RULE for calculating TIME PERIODS, and for figuring WHEN to hold the Festivals of Jehovah. Otherwise, the prophecies, so full of definite time-periods, can never be understood. Otherwise God's people could not obey Him!

We learn in the Bible the men of old did have understanding of the times. They knew how to figure time. "Of the children of Issachar, were men that HAD UNDERSTANDING OF THE TIMES, to know what Israel ought to do." (I Chron. 12:32). See Esth. 1:13.

In Dan 7:25, the "little horn," or papacy, was to "think to change TIMES" as well as laws. Notice, only to THINK to change them -- to deceive the world in general, but not God's people. Thus with the LAW and the Sabbath. The world is deceived. But have WE lost "TIME" in respect to the Sabbath? No! This Scripture, then, indicates TIME HAS NOT BEEN LOST! The true sacred calendar is no more lost than the weekly Sabbath. Then WHO HAS PRESERVED THIS TIME, this sacred CALENDAR? To whom did God give it? To whom were "the oracles of God COMMITTED?" To ISRAEL AND JUDAH, of course! Israel LOST the Sabbath, LOST time, LOST even her national name and identity. But JUDAH NEVER DID. Judah has kept TIME in respect to the weekly SABBATH. The Jews rejected Christ. They apostatized in doctrine, BUT THEY WERE STRICT, STICKLERS FOR THE LETTER. Would such a people have lost their CALENDAR? If so, TIME IS LOST! There is no other source thru whom God could have committed AND PRESERVED His calendar. He did COMMIT it to them. Therefore it must be thru them He has preserved it! They had the calendar correct at the time of Christ. They figured Passover, all the feasts, as He did. In 70 A.D. the Jews were scattered into every nation. The present "Jewish calendar" had come down intact without change since 100 A.D. -- that much is proved by history. Could they have changed it, and all changed it the same way, while scattered all over the world, and that within a thirty-year period between 70 and 100 A.D.? IF THE PRESENT JEWISH CALENDAR EVER WAS CHANGED FROM THE WAY COMMITTED IT TO THEM, IT HAD TO BE DURING THOSE THIRTY YEARS. The Jews in one part of the world, without knowing what the Jews in the other parts of the world were doing, all had to get it changed in exactly the same way! That, of course, was utterly IMPOSSIBLE!

Further PROOF comes thru the continuous observance of Passover by one Jewish sect, going by the name of "Samaritans."

In the "Encyclopedia Britannica", 14th edition, Vol. 17, page 357, we read:

"The Samaritans have throughout their history observed the Passover with all its Pentateuchal ceremonial and still observe it down to the present day. THEY SACRIFICE THE PASCHAL LAMB, which is probably the oldest religious rite that HAS BEEN CONTINUOUSLY KEPT UP." Here are the ONLY people who have kept Passover, continuously, thru all generations without a break, exactly as God gave it to them under the old Testament form. They have NEVER made any change in their doctrines regarding Passover, or the manner of observing it. Could THEY have lost the calendar -- the way of figuring WHEN to take it -- as God committed it to them? Hardly! Yet they use today the same calendar all the Jews use -- the sacred original Hebrew calendar!

Interesting, too, is the fact they observe Passover on the eve, or night part of the 14th, not on the 15th. They kill the lamb between sunset and dark at the very beginning of the 14th. They observe the FEAST the night of the 15th. Also, they have continued to figure Pentecost from the morrow after the WEEKLY SABBATH during the days of unleavened bread, the true Bible way -- instead of from the first annual Sabbath.

In conclusion, unless God has preserved His sacred calendar thru the Jew, then WE DO NOT KNOW how to figure Passover or ANY of the holydays this year. For there is NO AUTHORITY for any other day.

There is NO BIBLE AUTHORITY WHATSOEVER for figuring the 1st day of the 1st month from the new moon NEAREST the Spring equinox!

As soon as I learned of Brother Dodd's published dates for the festivals this year, I sent him a telegram asking for his authority for his dates. His reply is that he bases his method of figuring on certain statements of profane history found in encyclopedias. He replies "in some Bible dictionary, or Encyclopedia, or Jewish encyclopedia, I read something like this: 'The ancient reckoning of Passover was from the actual sight of the New Moon nearest the Vernal Equinox'"

But, we ask (tho Brother Dodd is quoting from memory, and was unable to find the clipping or reference, or state WHERE he had read this), how did the man who wrote the article in the encyclopedia KNOW this was the ancient method of reckoning? Did He offer proof? The Jews, continuing the observance of all the seven annual festivals EVERY YEAR continuously, tho scattered all over the world, say it was figured anciently as they figure it today, by the Jewish calendar. What more dependable record has come down from Moses' time?

Bro. Dodd also cited Josephus, Jewish historian, to indicate that Passover could never be earlier than March 20th, or later than April 19th. Yet in Hastings Bible Dictionary, I find this same Josephus quoted as saying the Vernal equinox (March 21), always occurred in Nisan, which means the year always began with the New Moon PRIOR to March 21st. They quote one more author to this same effect, (Muss-Arnolt, p. 77). Thus one writer says Josephus (Ant. I, X.5) to figure the new moon PRIOR to March 21st, another uses the same Josephus to prove we ought to take the new moon NEAREST the same date, or about half the time the new moon FOLLOWING March 21st, while in the Britannica I find statements supposed to be historic that it ALWAYS began with the first new moon AFTER March 21st.

Surely we can see that profane history only contradicts itself, is inaccurate, cannot be depended upon, and HAS NO AUTHORITY WHATSOEVER. There is no Bible authority for any of it.

God did not commit His oracles, or the preservation of His TIMES to profane history, or to the Roman Catholics, but to the Israelites. And they have been

preserved BY THE JEWS.

The Catholics are the ones who have thought to CHANGE the Times. They say the paschal new moon this year is the one BEFORE March 21st, and figure Easter accordingly. The Jews say it is the one AFTER March 21st.

After thorough study of the Bible, of the Hebrew calendar, of history, and every angle, -- after going into the matter with all the Eugene brethren, and other brethren who have made a special study of this question, we have unanimously agreed that the Hebrew calendar has been preserved correct by the Jews.

The New moon occurs, IN JERUSALEM, (World Almanac), at exactly 10:18 P.M., the night of April 7th, which is the eve of April 8th. However, God had the new moon observed by the naked eye and by this method the first day of the 1st month begins the following sunset, April 8th. Thus Passover comes AFTER SUNSET APRIL 21st and the HOLY CONVOCATION after sunset April 22nd, which is Abib 15th. The second holyday begins sunset April 28th, with holy convocation held during the day-time, April 29. Pentecost this year is JUNE 17th, sunset, until sunset June 18th, instead of June 12th as erroneously figured on our calendar printed three years ago.

* * * * *

SACRED CALENDAR FOR 1940

PASSOVER, after sunset, April 21st

UNLEAVENED BREAD, April 21 to 29th

First Sabbath, meeting after sunset April 22nd,

Second Sabbath, daytime April 29th

PENTECOST, daytime meeting, June 18th

TRUMPETS SABBATH, October 3rd

ATONEMENT (fast), October 12th

TABERNACLES, sunset Oct. 16th to sunset Oct. 24th

* * * * *

-- HERBERT W. ARMSTRONG

Appendix

Herbert W Armstrong and John Kiesz

I refer to an article I read some time ago by John Kiesz on HWA ("John Kiesz furnishes information on Herbert W Armstrong") which I believe contained inaccuracies. The reader may recall that HWA mentioned Kiesz several times in old articles.

In the article referred to above, John Kiesz mentions that HWA was still on the Salem W Va Church of God board in 1940:

"In the month of July, 1940, ministerial credentials were issued to me—John Kiesz—signed by the following Board Members: **1. Herbert W. Armstrong**, **2. Jeremiah M. Day**, **3. Claud V. Ellis**, 4. John Davison, 5. D. T. Henion, 6. **O. J. Runcorn**, 7. F. W. Beard." [emphasis mine]

But that was 2 years after HWA handed his own credentials in (mid 1938) and 3 years after being asked to (1937) by the Church of God group based at Salem, W Va so it cannot be the case that this was the Salem board.

Either he is confused or misleading the reader. For this could have been a small, loose 'committee' that HWA set up to help run affairs for the Eugene congregations and scattered flock that he had established (this could not have been a legally incorporated Eugene church board as the Radio Church of God was not incorporated until 1946 in California for the first time).

Though HWA was part of the Salem Church grouping, he raised up the Eugene congregation and operated the *Plain Truth* and *World Tomorrow* completely independently of that group.

As far as can be made out, the above list are elders on this Eugene 'committee' (Ellis and Day are mentioned as elders in the *Autobiography*). Interestingly Runcorn (whose wife introduced the Sabbath to Mrs Armstrong) signed HWA's ministerial certificate (*Autobiography* ch 23):

"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." (ch 23)

We should realise that HWA, like most of the CG7 in those days thought locally or congregationally with a semi-democratic flavour as it seems that many congregations had boards or committees back then.

Appendix

Herbert W Armstrong Papers Collection

By CM White

The HWAP is held by Grace Communion International. The archives were boxed up in Los Angeles around February 2018 to transport to GCI's new head office in North Carolina around March 2018.

The GCI address is 3120 Whitehall Park Drive, Charlotte, NC 28273 should you wish to contact them about the Collection. Presumably GCI would have a full listing of these papers.

Whatever information that has been found, is extracted from GCI sources and is available online [here](#). Also available is a collection of papers, letters, photographs etc from various sources which may well form part of the HWAP. You can find them [here](#).

(or go to <http://www.friendsofsabbath.org/ABC/HWAP/HWAP.html>)

Appendix

Early Members of the Radio/Worldwide Church of God

(based on information provided by George Dellinger, 2009)

Gene C Carter from southern Illinois was converted through the broadcast. In 1944 he went to Eugene and was baptized. He did several jobs and functions there and Mr. Armstrong felt he was the young man he'd been looking for to become his right hand man.

Gene (whom I knew personally) was at the first church service in Pasadena. Present were Mr. and Mrs. Armstrong, Mr. and Mrs. Eckert, and Gene. For whatever reason (I never heard him say) he left the area and went to St. Louis, Missouri, where he conducted a radio broadcast and sent out literature. He was active in the St. Louis—Illinois area for years, although he was never ordained *[as an elder]*. He died, probably in the late 1980's totally faithful to the end. His memoirs would have been of great value, but, as with David Jon Hill, death intervened. He was a great guy and, despite some things that happened, Was loyal to the Church and the truth right till the end.

Myrtle Horn was born in 1917. Challenged by her sister who had been listening to Mr. Armstrong on the radio, Mrs. Horn tried to prove them both wrong. Of course she couldn't, so she was baptized in 1953. She served at both the Pasadena and Bricket Wood campuses in a variety of capacities and became a deaconess in 1960. She died in 2008 after some twenty years of faithful service, having retired in 1974.

Annie Mann who preferred to be called that rather than Mrs. Mann, was born in Canada in 1887. She met Mr. Armstrong in 1941 and was baptized in 1942. She accompanied the Armstrong's to Pasadena in 1947 and was ordained the first deaconess in the Philadelphia era in 1955. She filled a number of jobs at the Pasadena campus and died in 1979.

Bill Homberger was a peanut and watermelon farmer in Texas who sold his property and gave the money to Mr. Armstrong for the college. Like Mrs. Mann, he occupied an apartment on the campus and served in a wide variety of ways. At one time his pickup truck was the only vehicle the college had. I do not know the year of his death.

Eddie and Irene Eckert, baptized in 1947. He later became a deacon.

Dr. and Mrs (Mabel) Lisman, baptized in 1948. He was an optometrist (first name was Hal). They paid the down payment for the Armstrong's house in Pasadena. The Lisman home was used as a girl's dormitory until 1961.

Dr. Ralph E. Merrill was a medical doctor (Dr. Meredith was a veterinarian) who served as the college doctor for years.

Others were:

- Mr & Mrs Gil Goethells
- Arch & Chloe Schippert
- Coles
- Conn
- Fisher
- Helms
- Henion
- McGill
- Smith

In Mr. Herrmann's memoirs you'll find many of the early names listed as attending on the campus around 1950.

Appendix

GTA lists the first ministers

(“How God Calls HIS Ministers,” *Good News*, Sept. 1957)

“The one whom God has placed in the office of APOSTLE AND GENERAL PASTOR: Herbert W. Armstrong;

“EVANGELISTS: Garner Ted Armstrong, Richard D. Armstrong, Raymond C. Cole, Herman L. Hoeh, Raymond F. McNair, Dr. C. Paul Meredith, Roderick C. Meredith, Norman A. Smith;

“PASTORS: Dean C. Blackwell, C. Wayne Cole;

“PREACHING ELDERS: James L. Friddle, Jr., David Jon Hill, H. Burk McNair, George A. Meeker, Jr., R. Carlton Smith, Kenneth R. Swisher, Gerald D. Waterhouse;

“LOCAL ELDERS: Richard Prince, Jr., Basil Wolverton;

“DEACONS: Alton B. Billingsley, Widd Boyce, Gene Carter, Otis Cole, Eddie Eckert, Buck Hammer, Roy Hammer, Dave Henion, F. William Homberger, A. R. Jantzen, James F. Kunz, Malcom Martin, H. A. Olsen, A. N. Roesler, Otis Rowell, I. E. Starkey, Dwight Webster;

“Deaconesses: Mrs. Roy Hammer, Mrs. Annie Mann.”

Extensive lists of ministers may be found online [here](#)

Appendix

List of the first ministers – year ordained

Herbert Armstrong	1931
Herman L. Hoeh	1951
Raymond Cole	1952
Richard D. Armstrong	1952
Roderick C. Meredith	1952
Dr. C. Paul Meredith	1953 or 1952
Raymond F. McNair	1953
Marion McNair	1953?
Norman A. Smith	1954
Herbert Burk McNair	1954 or 1955
George A. Meeker, Jr.	1954 or 1955
Dean C. Blackwell	1954 or 1955
C. Wayne Cole	1954 or 1954
Jimmy L. Friddle, Jr.	1955 or 1956
David Jon Hill	1955 or 57
Garner Ted Armstrong	1956 or 57
Gerald D. Waterhouse	1956 or 57
Norman A Smith	1957
Alton B Billingsley	1957
Richard Prince	1957
Carlton Smith	1957
Kenneth Swisher	1957

Appendix

Radio Church of God congregations by 1958

Eugene	1930s
Portland	1930s
Pasadena	1947
San Diego	1952?
Fresno	1951?
Tacoma	1952?
Milwaukee	?
Chicago	?
St. Louis	?
Corpus Christi	?
San Antonio	1953?
Houston	1953?
Dallas	1956?
Gladewater	?
Minden (La)	?
Lyons (Co)	1956?
Pueblo	1956?
Garden City	1956?
London	1956?

Appendix

List of Booklets Published by 1954

The following booklets were published by 1954:

- Does God HEAL today? 1952
- The Key to the Book of REVELATION 1952
- HAS Time BEEN LOST? 1952
- Which Day is the SABBATH of the New Testament? 1952
- What is Faith? 1952 The PLAIN TRUTH about CHRISTMAS! 1952
- What kind of FAITH is required for Salvation? 1952
- How often should we partake of the LORD'S SUPPER? 1952
- The RESURRECTION was NOT on Sunday! 1952
- LAZARUS and the RICH MAN 1953
- All About WATER BAPTISM 1954

Appendix

History of Publications, Feasts, Conferences etc

All of the articles listed below are available [here](http://www.friendsofsabbath.org/CW%20Articles,%20Notes,%20Charts/Church%20of%20God%20history/CoGHistory.htm)

(<http://www.friendsofsabbath.org/CW%20Articles,%20Notes,%20Charts/Church%20of%20God%20history/CoGHistory.htm>)

History of the *Plain Truth*

“Surely nothing could have started smaller. Born in adversity in the very depths of the Depression, this Work of God was destined to grow to worldwide power. But I did not realize its destiny then. There were no illusions of grandeur. It was not through any planning of mine that the little three-point campaign then being launched was to expand into its present global scope and influence.” (*The Autobiography*, Vol 1, Ch 31)

Read the rest of chapter 31 about the modest beginnings of *The Plain Truth* and also the article “Plain Truth. 40 Years and still ahead of its time,” *Plain Truth*, January 1975, pages 25-29.

History of the *World Tomorrow* Broadcast

In *The Wonderful World Tomorrow: Herbert W. Armstrong’s Vision of Life After the Apocalypse*, Scott Lupo noted:

“In 1985, the year before Armstrong’s death, Arbitron ratings listed the *World Tomorrow* as the number one religious program in the United States in markets reached, while Armstrong’s periodical, *The Plain Truth*, neared eight million newsstand and subscription copies each month. Church membership peaked at 120,000.” (p. 2)

In a footnote he adds:

“The Arbitron ranking of the *World Tomorrow* as the number one religious program in the United States in terms of markets reached appeared in the August 19, 1985 issue of the *Worldwide News*, a newspaper sent to members of the Worldwide Church of God. In May 1985, when the Arbitron report was released, the *World Tomorrow* was aired on 290 United States stations in 196 markets, reaching 98.8% of the population.” (p. 2)

History of Worldwide Church of God Publications

This short article lists the various old Radio/Worldwide Church of God publications, their commencement dates and change of names.

History of Foreign Works

Mr Armstrong's *Autobiography* is principally about the Work in the United States. The information below are links to information on the Works in other countries and continents at the Friends of the Sabbath website (www.friendsofsabbath.org) obtained from various Worldwide Church of God sources. Just click on the links below to go to the relevant information at that site. Or go to

<http://www.friendsofsabbath.org/CW%20Articles,%20Notes,%20Charts/Church%20of%20God%20history/CoGHistory.htm>

Africa

- [South Africa](#)
- [Rest of Africa](#)

Asia

Australasia

- [Australia](#)
- [New Zealand](#)

Canada

Europe

South & Central America

History of the Feast of Tabernacles

The history of the beginning and growth of the observance of the Feast in the Radio/Worldwide Church of God.

History of Worldwide Church of God Ministerial Conferences

In an article written to the members about the 1960 conference, Roderick Meredith stated:

“The annual ministerial conferences give God's ministers an opportunity to discuss and go through various points of scripture and to come to new understanding on various topics each year. This year, Mr. Armstrong led the conference in a discussion on various points of prophecy and on the subjects of divine healing, vows and Sabbath-keeping” “Recent Ministerial Conference *a Big Success*,” *Good News*, March 1960, p. 1).

This indicates that there had been ministerial conferences which were previously held in the 1950s. Trying to find information on these and other conferences with the exception of 1957 is difficult and are probably contained within the *Worldwide News* as well as the various ministerial periodicals (viz. *Ministerial Report* 1956-1957; *Ministerial Letter* 1957-1970; *Ministerial Bulletin* 1970-1973; *The Bulletin* 1973 to 21 October, 1977; *Pastor's Report* 7 November, 1977 to 2 August, 1979; *Pastor General's Report* 6 August, 1979 to 1990s).

Below I present the highlights for those conferences I have information. Articles from old Church of God publications may be found [here](#).

Appendix

A History of Ambassador University

Source: www.thejournal.org/in-transition/v3issue1/history-memories-ambassador-university.html

Ambassador University full of history, memories

By Mac Overton

Ambassador College, later Ambassador University, was built on land originally donated to the Radio (later Worldwide) Church of God by the **Buck Hammer** family, who lived about two miles east of Big Sandy. The Hammers made the donation in 1951.

At the time of the WCG Big Sandy congregation's 50th anniversary in 1993, the campus boasted 2,500 acres.

Ambassador College, Big Sandy, opened in the fall of 1964 on the property that had been donated by the Hammers, joining the original campus in Pasadena, Calif., which opened in 1947, and a sister campus in Bricket Wood, England, which opened in 1960 and closed in 1974.

105 pioneers

A pioneering group of 40 Pasadena transfer students and 65 freshmen arrived on the rough-hewn campus to take residence in the small cabins, called "booths" because they had been originally built for the Feast of Tabernacles, also called the Feast of Booths in the Bible. The two- and four-person residences, which were used until the current (1996-97 school year) were called Booth City.

Leroy Neff was named acting deputy chancellor (the title of the on-site administrator for the school's first several years) to open the first school year until Leslie McCullough was named deputy chancellor in the spring.

Over the next 25 years both the Big Sandy congregation and the college grew rapidly, fueled by the national, and then international, expansion of the work of the Radio/Worldwide Church of God.

The Big Sandy campus would serve as the location for several departments of the WCG's far-reaching ministry.

The campus would undergo vast changes, as shown in this year-by-year account:

- In 1965 construction on the college dormitories and the WCG's mailing department began, and the campus produced its first seven graduates. This was also the last year that the Feast of Tabernacles was kept in the college field house until 1992. The field house was originally built in 1958 and expanded in 1959 to accommodate Feastgoers, who outgrew it after 1965.

Under the big top

- In 1966 Lake Loma, named after Herbert W. Armstrong's first wife, was doubled in size, and 12,000 Feastgoers met under a gigantic circus-type tent for the Feast.
- In 1967 a new water plant was constructed to service the campus, Booth City was renovated, a major landscaping project in the valley below the Roy Hammer Library was nearing completion, a transportation building was going up, and the home-economics department was added. Paved walkways were constructed around campus, the field house's entrance was redesigned, and a new waterfront facility was added at Lake Loma.

In 1968, 59 Ambassador College seniors received diplomas. Work was completed on a 96,000-square-foot metal building to be used as a convention center to accommodate up to 16,000 Feastgoers and an accompanying Feast administration building. During this time Spanish editions of *The Plain Truth* and *Tomorrow's World* magazines were printed in Big Sandy.

- By 1970 the festival office, which in those days handled transfers and housing for the Feast of Tabernacles, moved to the Big Sandy campus.

News of Worldwide

- In April 1973 the WCG's internationally circulated newspaper, *The Worldwide News*, began in Big Sandy, using many students as employees. It stayed in Big Sandy four years until it was moved to Pasadena after the closing of the Texas campus.
- In 1974 the U.S. government granted Ambassador College in Big Sandy the right to accept foreign students. The move came in conjunction with the WCG's decision to close Ambassador College in England.
- In 1976, as the college decided to try for accreditation from the Southern Association of Colleges and Schools (SACS), the field house was remodeled. (This early effort at accreditation came to an untimely end in 1977 when Mr. Armstrong closed the campus.)
- In 1977, after 111 students received degrees, the Big Sandy campus of Ambassador College closed. At the time of its closure, the college had expanded to include farm and stables, a golf course, a remodeled physical-education area complete with coated-surface track, tennis courts and racquetball courts, a science-lecture hall, the conversion of the former Imperial School complex into a humanities complex, an airstrip and a faculty housing area known as Faculty Row.

Although the college in Texas closed as part of the "consolidation" with the original campus in Pasadena, the church continued to use the Texas facilities as a base for local and regional church activities, including ministerial and youth conferences. Sports tournaments were also centered in Big Sandy, which served as the site for the 1978 national basketball finals for teenage church teams.

College for sale

- The property was put up for sale in the late 1970s.
- In 1981 the Big Sandy campus reopened as a two-year, or junior, college. **Leon Walker** was named deputy chancellor, **Donald Ward** served as academic dean, and **Ronald Kelly** was dean of students.

- In 1984, to augment the system in Pasadena, Wide Area Telephone Service (WATS) lines were installed on the campus to help process literature requests from WCG advertising.
- In 1985 Mr. Armstrong announced plans to close the Big Sandy campus again and sell the property.
- After Mr. Armstrong died in January 1986, the new WCG pastor general, Joseph W. Tkach Sr., rescinded that decision and kept the campus open.
- In 1987 Mr. Tkach appointed Dr. Ward vice chancellor, over both Ambassador campuses.
- On Dec. 14, 1989, just a week after ground was broken on Ambassador College's Big Sandy campus for a new three-story administration building, Mr. Tkach, who was also the college chancellor and chairman of its board of regents, made the startling announcement at a student assembly in the Ambassador Auditorium in Pasadena that the Pasadena and Big Sandy campuses would combine into a single liberal-arts institution in Big Sandy.

New women's dormitories were constructed, as were a fine-arts hall and Jackson Hall, which contains faculty offices and classrooms.

Finally accredited

- Ambassador received candidacy status for accreditation from SACS in 1992 and gained accreditation in 1994. In June of that year, simultaneous with accreditation, Mr. Tkach changed the name to Ambassador University.

In 1995, as doctrinal changes swept the WCG, the church's income declined, resulting in a cut in its subsidy of AU. (See related article in this issue.)

Student enrollment, which had hovered at the 1,100-1,200 mark for several years, declined to about 650 with the 1996-97 school year.

The campus, in addition to employee terminations and budget cuts, gave away most of the booths. A university spokesman said that the booths went to anyone who would move them off the grounds.

The university also leased out its golf course to a private club.

NB: According to <http://www.ambassador.edu/>

Ambassador University, founded as Ambassador College in 1947, was a privately supported Christian university in the liberal arts tradition, incorporated in the State of Texas.

The University first began operations at Pasadena, California, as Ambassador College, a unit of the Worldwide Church of God. A second campus opened in 1960 at Bricket Wood, St. Albans, Hertfordshire in the United Kingdom. Four years later a third campus commenced operations in Big Sandy, Texas. As graduates began outnumbering employment opportunities within the Worldwide Church of God, the campuses consolidated in Pasadena: Bricket Wood in 1974, and Big Sandy in 1977.

In August 1981, to meet increasing enrollment demands, the Big Sandy campus reopened.

In the fall of 1990, Ambassador College, at Pasadena and Big Sandy, consolidated operations in Texas. In 1994 the college became Ambassador University and was granted full accredited status by the Southern Association of Colleges and Schools.

Ambassador concluded its mission to liberal arts education in August of 1997, having awarded 9,362 degrees, closing its doors as a fully accredited institution.

For 14,732 young men and women, over 50 years, Ambassador has been instrumental in the preparation of lives of service to Jesus Christ and His church. Its students and faculty continue to be “Ambassadors for Christ.”

Appendix

A History of Ambassador Auditorium

By Paul Brown

Chronology

- 1960 Early plans for "a House for God" are laid.
City wanted to drive the 110 freeway through where the auditorium now stands to connect it with the 210
- 1972 Ground breaking.
- 1974 Carlo Maria Guilini and the Vienna Symphony Orchestra Inaugural Concerts
- 1974 Dedication by Herbert Armstrong
- 1975 Arthur Rubinstein "Last Recital for Israel" BMG Classics January
- 1977 Bing Crosby 50 Years in show business March 3,
- 1978 Pavarotti
- 1980 Benny Goodman October 8
- 1981 George Shearing: Live at the Ambassador Auditorium
- 1982 Opera A La Carte, Pirates of Penzance May 1
- 1982 Berlin Philharmonic October 27, 28
- 1982 Vladimir Horowitz, February 28
- 1992 Yo Yo Ma
- 1994 Auditorium concert series goes dark
- 2004 Purchased by Harvest Rock Church used for Services and Concerts once again

Staff

1974-87 Ellis LaRavia Ambassador Auditorium Director, 1974-87 Roman Borek Ambassador Auditorium House Manager Kevin Gardner Stage Manager, John Prohs Technical Supervisor, John Hughes House Electrician, Tom Maydeck Sound; Trale Sotebier House Nurse, Timothy Morgan Public Safety Supervisor, Wayne Abraham, Raymond Epperson & Charles Singleton Staff Co-ordinators; Ed Stonick Ticket Office; Willie Edwards, Tina Dennis & Rose, Custodial; Kerry McNair, Diane Bailey, Matthew Morgan, Mike Rasmussen.

Student Staff

(HU) Head Usher (TS) Tickets Supervisor (P) Parking (R) Refreshments (BR) Bar Reception Coordinator

1979-80 Randy Redell (HU) Choo Sian Ong (TS)

1980-81 David Mosby (HU) John Andrews (TS) James Hirstay & Craig Minke (P) Gary Childers (R) Nathan Naquin (BR)

1981 John Andrews (HU) Bruce Dague (TS)

1982 Phillip Hopwood (HU)

1982 Paul Brown (HU)

1984 Gary Campbell (HU)

Voluntary Staff

(Particularly for Sabbath Duty)

Janet Young

Appendix

List of Early Ambassador College Graduates

The Journal: News of the Churches of God, Issue No. 195, 31 May, 2017

By the end of its 50 years of operation, Ambassador College (in 1994 accredited and renamed Ambassador University) had enrolled 14,732 students on three campuses: in Pasadena, Calif., Bricket Wood, England, and Big Sandy, Texas.

Following is a list of some early AC graduates. A version of this list appeared May 22, 1978, in The Worldwide News (WN), originally published by the Worldwide Church of God from 1973 to 1978.

(WCG pastor general Herbert Armstrong in 1978 ended the WN after its original five years of publication under editor John Robinson and started it back up a short time later with mostly different staff members under Dexter Faulkner.)

Pasadena campus

1951: Herman Hoeh, Betty Bates Michel.

1952: Richard Armstrong, Raymond Cole, Roderick Meredith.

1953: Kenneth Herrmann, Marion McNair, Raymond McNair, Gene Michel.

1954: Dean Blackwell, Wayne Cole, Burk McNair, George Meeker Jr., Charlene Glover Smith, Norman Smith, Paul Smith.

1955: Mary Jo Burrow Dennis, Jimmy Friddle Jr., David Jon Hill, Isabell Kunkel Hoeh, Frank J. Longuskie Jr., Elva Russell Sedliacik.

1956: Garner Ted Armstrong, Jo Ann Felt Dorothy, Bob Seelig, Gerald Waterhouse.

1957: Cecil Battles, Robert Boraker, Lawson Briggs, Jr., Bill Glover, Bernell Michel, Kemmer Pfund, Carlton Smith, Beverly Battles Swisher, Kenneth Swisher.

1958: John Bald, Ronald Chandler, Bryce Clark, Charles Dorothy, Allen Manteufel, Ernest Martin, Hugh Mauck, Dennis Prather, J.W. Robinson, Gary Sefcak, Donald Wofford.

1959: David Antion, Shirley Nash Apartian, Charles Braden, Jessie Emmett, Clara Willingham Fischer, Roger Foster, Natalie Pyle Hammer, Robert Hoops, Norman Dennis Kelly, Norva Pyle Kelly, Lila Powers, Klammer, Leroy Neff, John Wilson.

1960: Charles Black, Donna Carter, Ronald Dart, Allen Dexter, Ray Fisk, John "Tony" Hammer, Dale Hampton, Gene Hogbert, Dirk Hudson, Gene Hughes, Marjorie Hughes, Shirley Engelbart Jones, Ina Lou Grabbe Lain, Ronald Kelly, Arthur Kirishian, Bill McDowell, Kenneth Mowat, Lawrence Mumme, William Myers, Avon Pfund, Albert Portune, Benjamin Rea, Mary Ann Weinbarger Roush, Kenneth Register, Richard Rice, Arlen Shelton, Janette Elaine Smith, LaVonne Tangen, Leon Walker, Florence Watson, Clint Zimmerman.

Bricket Wood campus

1961: Carn Catherwood, Guy Engelbart.

1962: Benjamin Chapman, Robin Jones, Gerhard Marx, Dennis Pebworth, David Wainwright.

Big Sandy campus

1965: Robert Bertuzzi, Karen Curtis, Kenneth Mattson, John Pruner, Dale Schurter, Ivan Sell, Gerald Witte.

Appendix

Church of God Acronyms

A

AC - Ambassador College

ABC - Ambassador Bible Center, training school operated by UCG.

ACD - Association for Christian Development, founded by Ken Westby, and all that's left of the 1974 breakaway Associated Churches of God.

AICF - Ambassador International Cultural Foundation, defunct WCG organization.

AJP - Albert J. Portune, former business manager and leading evangelist in WCG

ASK - Association for Scriptural Knowledge, founded by ELM (formerly FBR).

AU - Ambassador University, the short-lived accredited version of AC

B

BA - *The Bible Advocate*, magazine produced by CG7

BCG - Biblical Church of God. Defunct splinter group which separated from WCG in the late 70s. Founder Fred Coulter went on to launch CBCG.

BI - British Israelism or lost tribes of Israel doctrine

BSA – Bible Sabbath Association, distributor of literature providing awareness of the seventh-day Sabbath. It also publishes the *Sabbath Sentinel* magazine

C

CBCG - Christian Biblical Church of God led by Fred Coulter after his initial splinter, BCG, fell apart.

CEG - GCG splinter group Church of the Eternal God

CEM - Christian Educational Ministries, run by RLD.

CG7 - Church of God (Seventh Day) based in Denver. Also called COG7

CGE (or COGE) - Church of God, The Eternal founded by Raymond Cole (brother of CWC)

CGG - Church of the Great God led by John Ritenbaugh.

CGI - Church of God, International. Founded by GTA

CGOM - Church of God Outreach Ministries. Made up mainly of former CGI members.

COE - Council of Elders.

COG - Church of God or Churches of God. A collective term for the various Sabbatarian splinters.

CoGWA - Church of God, a Worldwide Association

COG7 - see CG7

COG21 - Raymond McNair's Church of God 21st Century

COG-AIC - Church of God - An International Community. Splinter of UCG led by UCG's first president, David Hulme.

COG-EIM - Church of God - Established in Modesto. Originally pastored by Don Billingsley until he formed COG-FF.

COG-FF - Church of God - Faithful Flock -. Don Billingsley.

COGW (or COGWM) - Church of God Worldwide Ministries (formerly Churches of God Worldwide), a splinter from ICG.

CWC - C. Wayne Cole, once a top minister in WCG

CWL – Coworker Letter

D

DLA - David L. Antion, another top minister who separated in the late 70s, and brother in law to GTA.

D&R – Divorce and Remarriage

DUB - Days of Unleavened Bread

E

ECG - Eternal Church of God (Art Braided)

ELM - Ernest L. Martin, influential dissident theologian who founded FBR, then ASK.

F

FBR - Foundation for Biblical Research, created by the late Ernest Martin (see ELM).

FN - Faith Networks, independent ministry associated with Guy Swenson.

FOT - Feast of Tabernacles

G

G&S - Giving & Sharing – a service offering free and discount books to the Church of God. It also produces regular *Giving & Sharing* newsletters and the *Church of God News. Positive News of the Churches of God*.

GTA - Garner Ted Armstrong, son of HWA

GTAEA - Garner Ted Armstrong Evangelistic Association, now run by Ted's son Mark

GCG - Global Church of God, the original Meredith splinter (see LCG)

GIF - Grace International Fellowship, proposed name for the WCG, quickly ditched in favour of GIC (Grace International Communion) which was also ditched.

GN - *The Good News*, a member publication for WCG members (out of print), but also an outreach magazine published by the UCG (in print)

GRF - Gerry R. Flurry, PG of the PCG.

H

HLH - Herman L. Hoeh, WCG scholar, author of the *Compendium of World History*

HWA - Herbert W. Armstrong

I

ICG - Intercontinental Church of God. Formed by GTA after he left CGI

J/K

JWT - Joseph W. Tkach - Senior & Junior. Both ascended to the office of PG in the WCG and led the Church into apostasy.

L

LCG - Living Church of God, created out of the GCG - led by RCM

M

MOA - *Mystery of the Ages*. Final book by HWA

MD - The Missing Dimension. Inspired by HWA titles such as *The Missing Dimension in Sex*

N/O

NTE - New Testament Evangelism. Cooperative COG group led by Guy Swenson, a former UCG minister.

P

PCG - Philadelphia Church of God, led by Gerry Flurry

PG - Pastor General. Title given to HWA and passed on to his successors. Also used by GRF.

PT - *The Plain Truth*

Q/R

RCG - Restored Church of God, a small splinter led by David Pack. Also Radio Church of God, the original name for the WCG.

RCM - Roderick C Meredith.

RFM - Raymond F. McNair. An evangelist-rank minister

RLD - Ronald L. Dart, long-time associate of GTA and currently running CEM.

S

SDA – Seventh-day Adventist

SDB – Seventh Day Baptist

SEP - Summer Educational Program. WCG Youth camps

SR - Stanley Rader

STP - Systematic Theology Project.

T

TCW - *Twentieth Century Watch*, GTA's version of the PT

TJ – *The Journal*, a periodical of news of the Churches of God

TPM - Triumph Prophetic Ministries, William Dankenbring's work

TSS - The Sabbath Sentinel magazine

TW - *Tomorrow's World*. Title of a WCG co-worker magazine that was later used by RCM

U

UCG - United Church of God. More properly known as UCGia.

UCGia - United Church of God, an International Association.

V/W

WCG - Worldwide Church of God.

WN - *Worldwide News*, tabloid published by WCG. Now re-titled *WCG Today*.

WNP - *World News & Prophecy*. UCG publication that ties in Bible prophecy with current events.

WT – World Tomorrow television and radio programmes

WWCG (sometimes WWCOG) - Common but incorrect acronyms for WCG

X/Y

XCOG - ex Church of God.

YOU - Youth Opportunities United. WCG Youth program.

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