

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

**Assembled by C M White
Version 1.3**



Contents

Comments	4
Table: The Beginnings Until Ordination.....	4
Table: From ordination until the separation of the Radio Church of God.....	6
Chart: The Early Years of Herbert W Armstrong	12
Chart: Radio/Worldwide Church of God's Origin	13
Letter from Dugger to Armstrong February 1929.....	14
Letter from Dugger to Armstrong February 1929 (original)	15
Letter from Dugger to Armstrong July 1929	16
Letter from Dugger to Armstrong July 1929 (original).....	17
List: Doctrines Mr Armstrong learned from the Church of God (Seventh Day)	18
Herbert W Armstrong and Andrew N Dugger	20
Ministerial Licence Certificate 1932 (2nd)	23
Ministerial Licence Certificate 1933 (3rd)	24
Credentials of Discipleship 1934	25
Credentials of Discipleship (colour) 1934	26
Bibliography	27



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

History Research Projects

GPO Box 864, Sydney, Australia 2001

www.friendsofsabbath.org

No limitation is placed upon reproduction of this document except that it must be reproduced in its entirety without modification or deletions. The publisher's name and address, copyright notice and this message must be included. It may be freely distributed but must be distributed without charge to the recipient.

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.

Links:

- *Herbert W Armstrong & Radio Church of God Historical Trail*
<http://www.friendsofsabbath.org/Trail/trail.htm> Or click [here](#)
- *Herbert W Armstrong Papers Collection*
<http://www.friendsofsabbath.org/ABC/HWAP/HWAP.html> Or click [here](#)
- *Herbert W Armstrong Library & Archives* <http://www.hwalibrary.org/> Or click [here](#)

Articles in this series:

- *A Note on the Name 'Church of God (Adventist)'*
- *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*

Related articles on Church of God history:

- *A Note on the Christian Israelite Church and the Sabbath*
- *A Note on the Seventh Day Baptist Relationship to the Church of God*
- *Church of God & Sabbatarian Timelines (since the late 1700s)*
- *Historical Sabbatarian and Church of God Fundamentals of Belief*
- *History of the Fair Chance Doctrine*
- *The Doctrinal Heritage of the Church of God in the Nineteenth Century*
- *The Independent Sabbatarian Groups c1800-1860. Compilation of Research Notes*

Comments

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

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

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

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

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

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

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

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

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

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

Table: The Beginnings Until Ordination

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

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

Year	Event
1926	Herbert W Armstrong is called and converted around September.
1927	<p>HWA baptised in May or June by a Baptist minister at the Hinson Memorial Baptist Church, Portland, Oregon. His brother, Dwight, is baptised at the same time. (<i>Autobiography of Herbert W Armstrong</i>, vol 1, p. 311 (1967 edition))</p> <p>He and Loma accept the observance of the Feast days that year and keep them on their own until 1933 (7 years) ("Looking back on early Feasts," <i>The Portfolio</i>, 21 September 1995)</p>
1928	<p>Richard David Armstrong born (13 Oct). HWA preaches his first ever sermon. HWA has 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). <p>Dugger wrote to Armstrong agreeing that his manuscript on the 'lost' tribes of Israel was correct (28 July).</p>
1929	<p>In February HWA wrote to G A Hobbs re the Third Angels Message that "I was made to see clearly that I have been given a commission to get this warning message out with the loud shout <i>to the world.</i>"</p> <p>Dugger wrote to Armstrong: "I presume you think I am very neglectful of duty in not answering your letter before this, but it was a long while before your manuscript reached me on the Third Angel's Message.... I feel that we are entering into a new era for the message and that it is going to take on new life. In fact the time for the message is now here which I have long contended it would be when the events of the last few weeks came to pass." (Dugger to Armstrong, 26 February 1929, A photograph of this letter appears in Vol. 1 of the 1986 edition of the <i>Autobiography of Herbert W. Armstrong</i>)</p> <p>HWA wrote to Lt. Col. Mackendrick who was author of <i>The Destiny of Britain and America</i>: "I am writing you for two reasons: I am going to point out what I believe to be a slight error in your argument.... and I feel that a great message based on this Israel truth has been revealed to me which must be powerfully broadcasted [ie radio broadcasting] to the whole world without delay (HWA letter to Mackendrick, 4 March 1929)</p> <p>Dugger accepts British-Israel teaching: "I am returning from the Arkansas conference... and have just finished the manuscript on the Third Angel's Message and British Israel ... You have put much work on this and I am impressed to write you now while the matter is fresh on my mind ... I have seen no work near its equal in clearness and completeness. You surely are right, and while I cannot use it in the paper at the present you may be sure that your labor has surely not been in vain ... There is a purpose in your having gone into this matter so deeply ... and you will hear more from these truths and the light herein revealed later." (Dugger letter to Herbert W Armstrong, 28 July 1929, <i>The Autobiography of Herbert W. Armstrong</i>, 1967 ed, p.406)</p> <p>AN Dugger becomes General Conference President again (until 1931)</p>

Year	Event
1930	Garner Ted Armstrong born (9 February)

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

Year	Event
1931	<p>HWA and Roy Taylor publishers the <i>Messenger of Truth</i> periodical (vol 1, no 1, Sept). Apparently only one further edition was ever published but HWA did not write for it.</p> <p>In June HWA ordained an elder by the Oregon Conference of the Church of God (Seventh Day)</p> <p>Dugger delivers farewell speech to the church and moves to Jerusalem (3 Oct). John Kiesz takes over as editor for the <i>Bible Advocate</i>. Kiesz observes the holy days, but I am not clear as to when this happened. When Dugger returned from Jerusalem, he found the church in turmoil. This is verified by The Church of God (seventh day) form letter <i>The Herbert W Armstrong Association with the Church of God (seventh day)</i></p> <p>AN Dugger no longer President</p>
1932	<p>"Andrew N. Dugger becomes spokesman for a move to restore "Bible organization" to the church. This organization would be composed of twelve men who would look after the spiritual affairs of the church, seven men to take charge of the financial business, and seventy men to go out two by two to give "the warning message of the hour." This volatile issue concerning the reorganization of church government would eventually lead to a church split in 1933." (From www.journal.org)</p> <p>HWA receives ordination certificate signed by OJ Runcorn and IE Curtis (2nd March):</p> <p>"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."</p> <p>(<i>The Autobiography</i>, vol 1, (photograph of certificate opposite p. 504))</p> <p>The certificate states: "This official document is to certify that H.W. Armstrong is a recognized licensed minister, and apostle of the true primitive faith, that he has labored for Jesus, and among this people for the required period before being recognized in this capacity..."</p> <p>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 [Oregon] meetings, I had started the issuing of a monthly Bulletin for members of the conference. It was mimeographed. At Salem, I had hired the Bulletin printed at the local mimeograph shop.</p> <p>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." (<i>The Autobiography</i>, vol 1, ch. 30)</p>
1933	<p>"As soon as arrangements were completed for starting the new church at Salem, I hurried on down to the Fisher farm to start the new campaign west of Eugene. Mr. Oberg was starting his new meetings in Harrisburg on Sunday night, July 9. The Fishers and I decided to start the meetings at the Firbutte</p>

Year	Event
	<p>school the same night. I arrived at the Fisher farm, leaving my wife and children at our home in Salem, about July 5th or 6th.</p> <p>This was the small -- actually infinitesimal -- start of what was destined to grow to a major worldwide Gospel Work reaching multiple millions of people every week. But if small, it started with a burst of energy and inspiration. First, it started with intensive and earnest private prayer. To the rear of the Fisher farm home was a fair-sized hill. Running over this hilltop for exercise I discovered a rock about 14 inches high. It was in a secluded spot. It came to mind how Jesus had dismissed the multitudes, and gone up into a mountain "apart" to pray -- alone with God. I dropped to my knees before this rock, which seemed just the right height to kneel before, and began praying earnestly for the success of the meetings. It became sort of a daily pilgrimage, during my stay at Fishers', to this, which became my "prayer rock." I'm sure that I drank in much energy, spiritual strength and inspiration at that prayer rock." (<i>Autobiography</i>, vol 1, ch 29) [emphasis mine]</p> <p>"This ordination took place at, or very near, the Day of Pentecost, 1931" (<i>Autobiography of Herbert W. Armstrong</i>, 1986 edition, p. 428). HWA had preached before then, but "by this time my whole heart was in it" and he was able to do his first extended campaign (<i>Autobiography</i>, 1986 edition, pp. 426, 430).</p> <p>"The issue of reorganizing the church's structure comes to a head at the General Conference meeting held in Stanberry, Missouri [20 August]. The General Conference president is stepping down and a new president needs to be elected. The two leading candidates for president are Andrew N. Dugger and Burt F. Marrs. The balloting results in a tie vote which the presiding president has to break. The outcome of the election makes A.S. Christenson president. The division over church government continues however and leads to A. N. Dugger leaving the General Conference. He forms a "reorganized" Church of God (Church of God 7th Day) with U.S. headquarters in Salem, West Virginia and world headquarters in Jerusalem. Almost half of the brethren leave the General Conference as well and align themselves with this break-away group. The new church meets in November and chooses a group of twelve, seven and seventy men to lead the church.</p> <p>It was at the November reorganization meeting that Herbert W. Armstrong, who had also left the Stanberry-based Church of God and aligned himself with the newly split-off church, is chosen to be one of the seventy church elders that were to go forth two by two.</p> <p>In September, HWA is told by an unnamed person that the low powered (100 watts) local radio station, KORE in Eugene, Oregon, was having difficulty finding ministers to fill a 15-minute morning devotional program. HWA jumps at the chance of being on radio and is on the air for the first time on October 9th." (From www.journal.org)</p> <p>"At the biannual General Conference meeting of the Church at Stanberry, Missouri, which probably was held in August, 1933, Elder Andrew N. Dugger had lost his previous iron control of the church by one vote. Thereupon Mr. Dugger promptly bolted the Conference and organized a competing "Church of God" under what he termed "the Bible form of organization." (<i>The Autobiography of Herbert W Armstrong</i>, vol. 1, ch. 32).</p> <p>"the brethren who had operated as the Oregon Conference decided to join up with the Andrew N. Dugger offshoot headquartered at Salem, W.Va."</p> <p>"When the Oregon Conference disbanded and joined in with the Dugger offshoot, I did give serious consideration to it. I was never really convinced of Mr. Dugger's professed "Bible form of organization,"</p>

Year	Event
	<p>and I decided never to join them. We now had our own new local church in Eugene ..." ("The History of the Beginning and Growth of the Worldwide Church of God", <i>Good News</i>, chapter 4, August 1980).</p> <p>"WE HAVE NOW covered the beginning, in August of 1933, of the present succession of THE CHURCH OF GOD, founded A.D. 31 by Jesus Christ. It was begun amid persecution, in the midst of the worst economic depression of our time, and with only 19 members, mostly new converts. In October, 1933, about Feast of Tabernacles time, opportunity had come to me to go on the air on Eugene's [Oregon] minimum-wattage Radio KORE, weekday mornings at 7:30 for 15-minute programs, free of cost." ("The History of the Beginning and Growth of the Worldwide Church of God", <i>Good News</i>, chapter 5, September 1980).</p> <p>HWA seems to see the split in the Church of God (Seventh Day) in August as commencement of the next era of the Church of God with the new congregation being officially organised 21 October.</p> <p>"In July 1933, Mr. Elmer Fisher, who lived six miles west of Eugene, asked me to preach a six-weeks' campaign of evangelism at the Firbutte one-room country school. This schoolhouse was in a sparsely settled community. Considering the small population, my efforts were blessed with unusual success. This campaign ended with several newly baptized converts. I had presented the truth about the annual Holy Days and Festivals to the Oregon Conference brethren, but they "laughed me to scorn" (Matt. 9:24). Now, for the first time, I had newly converted brethren who immediately accepted this truth. A small church of 19 members emerged as the parent church, later to become the Worldwide Church of God ... the present Worldwide Church of God came into being. This Church was born in August 1933." ("What Every Reader Needs to Know About the Foundation, History, Authority and Doctrine of the Worldwide Church of God" <i>Plain Truth</i>, February, 1978).</p> <p>"Jesus Christ, living HEAD of God's Church, used me in raising up the present era of that Church - the parent Church starting with 19 members in August, 1933." ("Watering Down - Or Building Solidly Up?" <i>Worldwide News</i>, 11 June 1979). [emphasis mine]</p> <p>"The six-weeks meetings in the one-room Firbutte schoolhouse came to a close on Sunday night, Aug. 20, 1933. A total of more than 20 had come with us — but this apparently included the 10 members of the Fisher and Ellis families, members of the Church before the meetings started. The Oct. 1, 1933, Bulletin carries the report that "with the Fisher and Ellis families, more than 20 signified their desire to establish a new sabbath-keeping Church of God in this district."" ("How the Worldwide Church of God came into being", <i>Good News</i>, 6 Nov 1978). [emphasis mine]</p> <p>"I started meetings there [Firbutte School] on July the 1st 1933, and it ended on August the 12th with 19 members in the Church that is now "the Parent Church" of the Philadelphia era. The Church was not officially organized as a Church until October." (sermon by HWA, <i>50th Anniversary of the Eugene Church</i>, 24 Sept 1983).</p> <p>The first radio appearance by HWA was on 9 October 1933 (<i>The Autobiography of Herbert W Armstrong</i>, vol. 1, p. 452, 1973 edition).</p> <p>"October 21, 1933 ... a new Church of God was organized ,with Mr. E.E. Fischer as deacon, and myself as Pastor." (<i>The Autobiography of Herbert W Armstrong</i>, vol. 1, p. 454, 1973 edition. This is mentioned also in the 1986 edition of the <i>Autobiography</i>, vol. 1, p. 533.). So, 21 October 1933 the Radio Church of</p>

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

Year	Event
	<p>The senior ministers of the West Virginia Church met at St Joseph, Mo 26-28 Sept. On 27 Sept they "moved and carried that we grant credentials to H.W. Armstrong." (letter to David Hostetter, 16 January 1972)</p> <p><i>Plain Truth</i> magazine published (Feb). Publishes <i>Bulletin of the Churches of God</i> in Oregon.</p> <p>Mr & Mrs Armstrong joined by members of the Church in Eugene to observe the Feast of Tabernacles. 21 attend FOT</p>
1935	<p><i>A History of the True Religion</i> published by Dugger and Dodd</p> <p>"there was a blessed and success-ful campmeeting held at Jefferson, Oregon; and the fall campmeeting was held during the time of the Feast of Tabernacles at Galena, Kansas." (<i>History of the Church of God (Seventh Day)</i> by John Kiesz, p.88)</p>
1936	<p>Second edition of <i>A History of the True Religion</i> published.</p>
1937	<p>"Herbert W. Armstrong's ministerial credentials are revoked ... HWA differs with the Salem group in regard to his teaching on British-Israelism and his observance of the Holy Days." (From www.journal.org)</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>According to The Church of God (seventh day) form letter <i>The Herbert W Armstrong Association with the Church of God (seventh day)</i>, this revocation occurred in 1938 over doctrinal issues.</p> <p>The Church of God at West Virginia held a business meeting at Detroit, Michigan 5-10 May. At 1pm, 7 May they discussed HWA's article on the Feast days. At 10am, 10 May it was decided to revoke his ministerial licence, but it was in 1938 he was asked to turn in his credentials. (letter to David Hostetter, 16 January 1972)</p> <p>"Between receiving his ministerial credentials in November 1933 and the spring of 1937, Mr. Armstrong began to advocate the observance of "the annual Hebrew festivals," Mr. Coulter said.</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 [of the Church based in Salem, West Virginia] then revoked his credentials in the spring of 1938, and that ended his relationship with the Church of God (Seventh Day)." (Dixon Cartwright interview with Robert Coulter, <i>The Journal</i>, Sept-Dec, 2008.)</p> <p>HWA wrote in the <i>Autobiography</i>: "About the first week in July, another six weeks' campaign was started in Eugene. The attendance was good -- averaging 150 to 200 per night. As usual, there were a number of converts.</p>

Year	Event
	<p>August 20th to 29th, inclusive, a camp meeting was held in "Cabin City," on the highway just north of Eugene.</p> <p>This particular camp meeting was the last of our cooperation with the Salem, West Virginia branch of the Church." (<i>The Autobiography of Herbert W Armstrong</i>, vol 1, chapter 38). Though he did continue cooperating with other Church of God (Seventh Day) preachers such as John Kiesz.</p> <p>HWA switches from Sivan 6 to Monday Pentecost this year.</p>
1938	<p>In 1938 the Church wrote to HWA to "... turn in his credentials for continuing to preach contrary to the church and resolution as passed in 1937 as to Feast Days, etc."</p> <p>As such, HWA's credentials were revoked by the Church some time that year.</p> <p>HWA breaks with the Church of God (Seventh Day) based at Salem, West Virginia and continues the Radio Church of God. He changes on when to observe Pentecost about this year (on a Monday in lieu of 6 Sivan) although it could have been 1937. Also comes out Binitarian around this time.</p> <p>Friendly relationships and cooperation continues with John Kiesz and others.</p> <p>HWA was mentioned in the <i>Sabbath School Missionary</i>, 28 Nov 1938, p. 7. The section is letters to the editor titled "Sunbeams" and was written by a youth. Apparently this periodical was published since the 1880s. This particular edition is attached. Although HWA's credentials were withdrawn by the CG7 group based in Stanberry Missouri in mid1938, HWA continued to pastor his congregations in Oregon.</p> <p>"FROM OREGON</p> <p>Dear Readers,</p> <p>I haven't written for so long, I thought I would write. It sure has been hot out here. Every-thing is so dry (Aug). We are irrigating today. It is pretty when they are irrigating. It sprinkles way out.</p> <p>Well tomorrow will be Sabbath. Bro. Armstrong is our minister. We go to Sabbath school every Sabbath. I am 11 years old and in the 6th grade. I might get to go to Jefferson school; they have a new school house</p> <p>We, heard Bro. Kauer and Bro. Murray. They showed pictures. Bro. Murray is a native of Trinidad Islands.</p> <p>Bro. Dailey is our minister part of the time.</p> <p>We had an all day meeting in June. There was a nice crowd at Eugene at S. S.; in my class there are 14. There are 11 in the primary class.</p> <p>I will close with a puzzle: enim seye era reve wadtro eth dLro; rof He llash klucp my teef tou fo eht ten.</p> <p>LaVonne Henion"</p> <p>[emphasis mine]</p>

Chart: The Early Years of Herbert W Armstrong

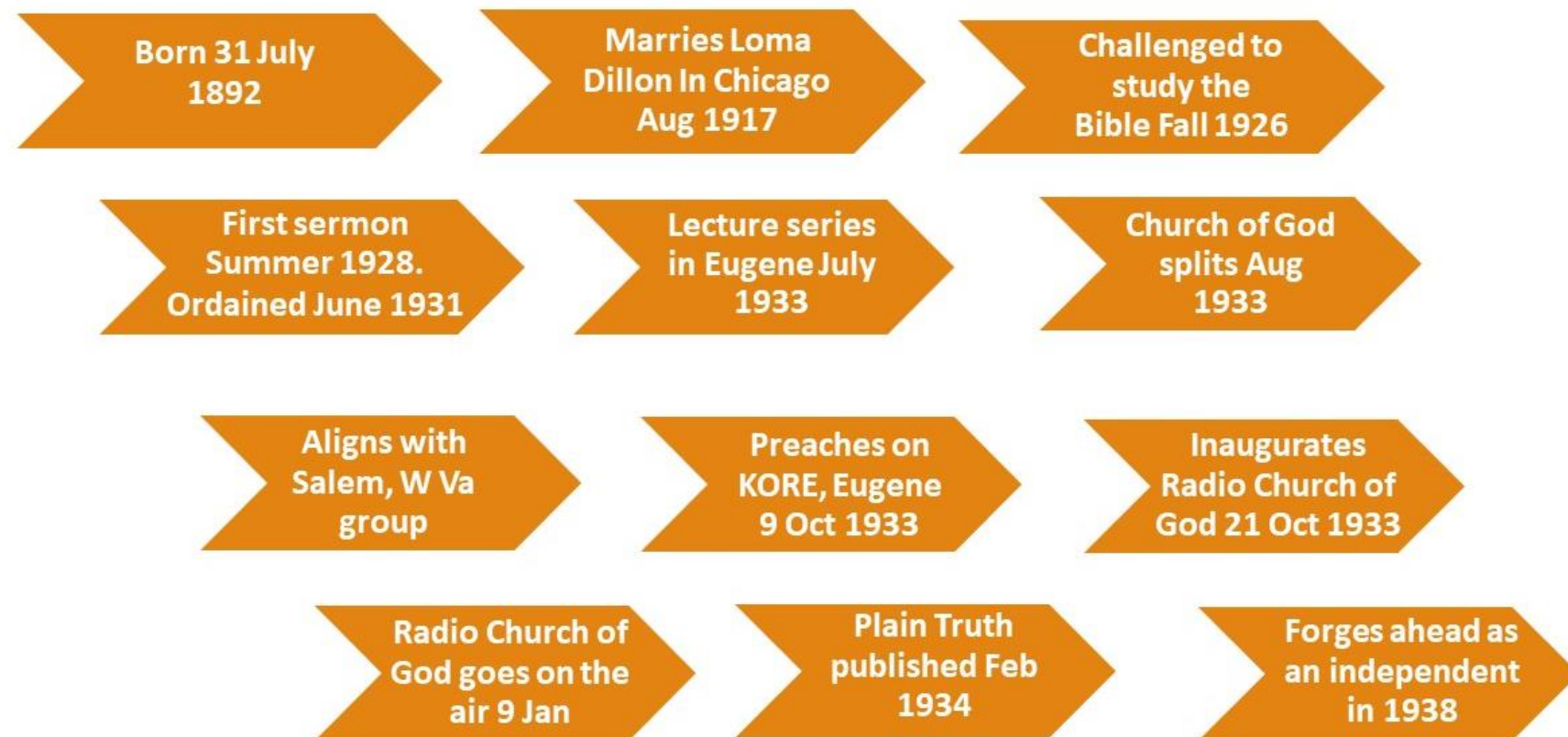
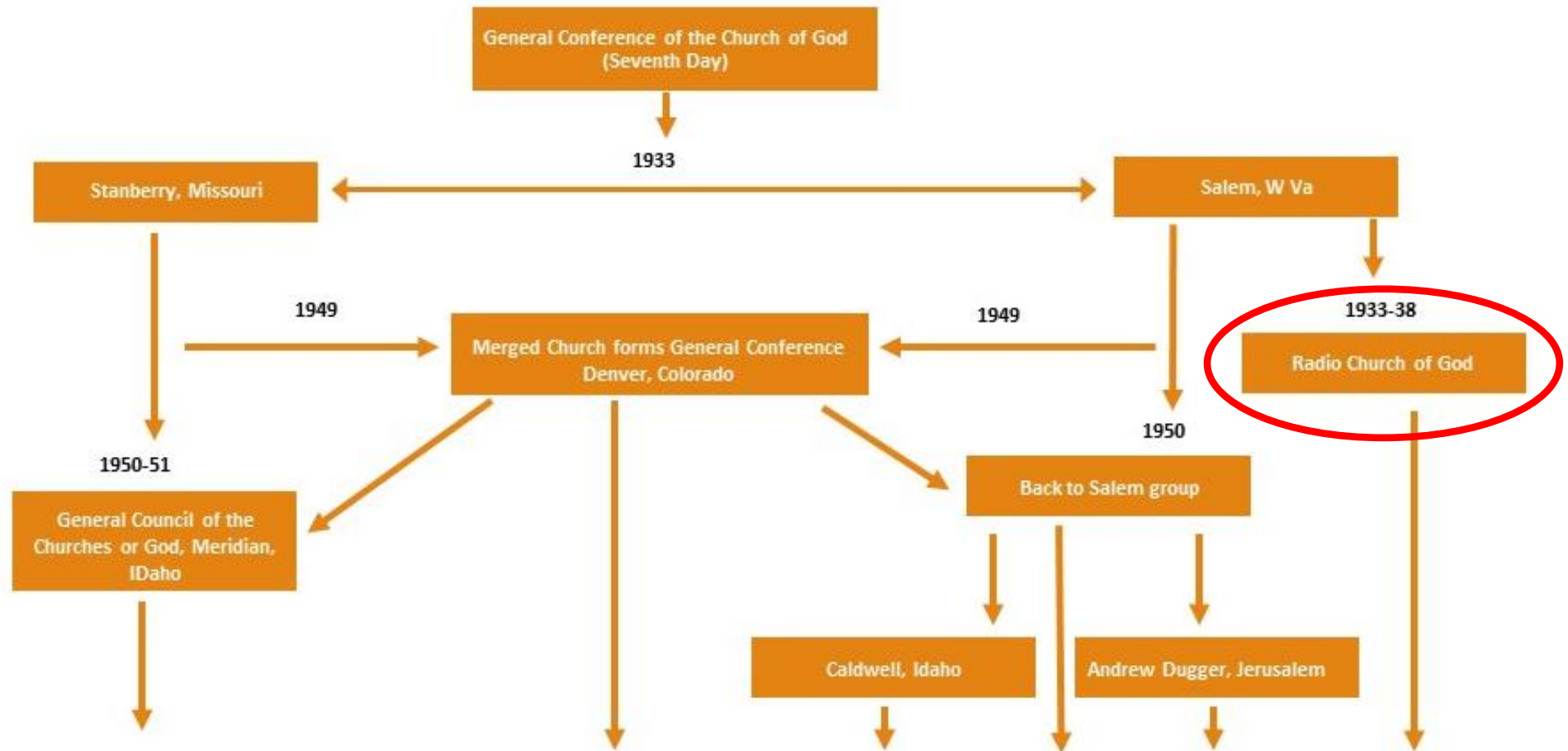


Chart: Radio/Worldwide Church of God's Origin



Letter from Dugger to Armstrong February 1929

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

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

Feb 26, 1929.

Dear Brother Armstrong:

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

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

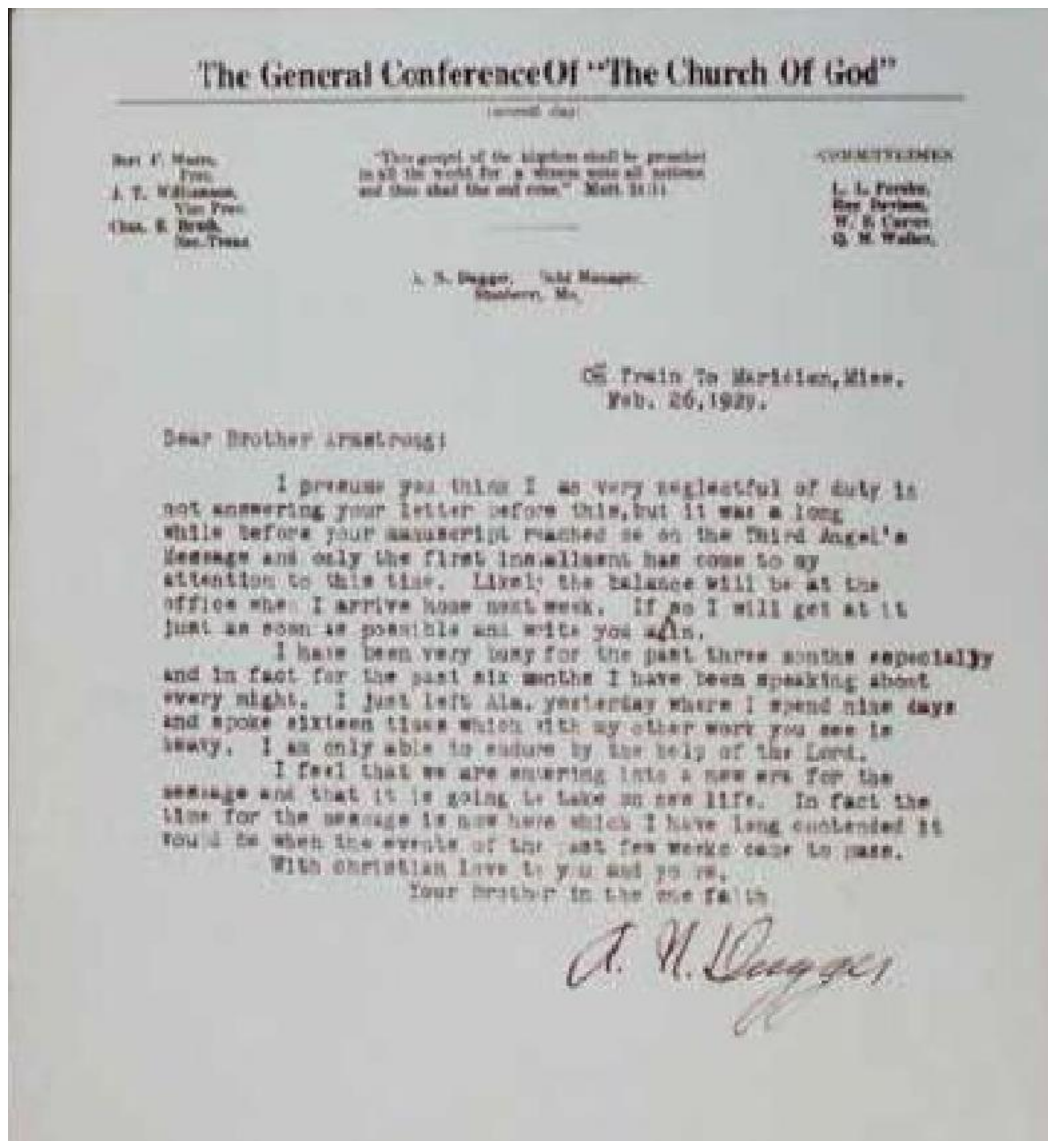
I feel that we are entering into a new era for the message and that it is going to take on new life. In fact the time for the message is now here which I have long contended it would be when the events of the last few weeks came to pass.

With christian love to you and yours.

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

[emphasis mine]

Letter from Dugger to Armstrong February 1929 (original)



Letter from Dugger to Armstrong July 1929

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

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

About 11 P.M. July 28, 1929.

Dear Brother Armstrong:

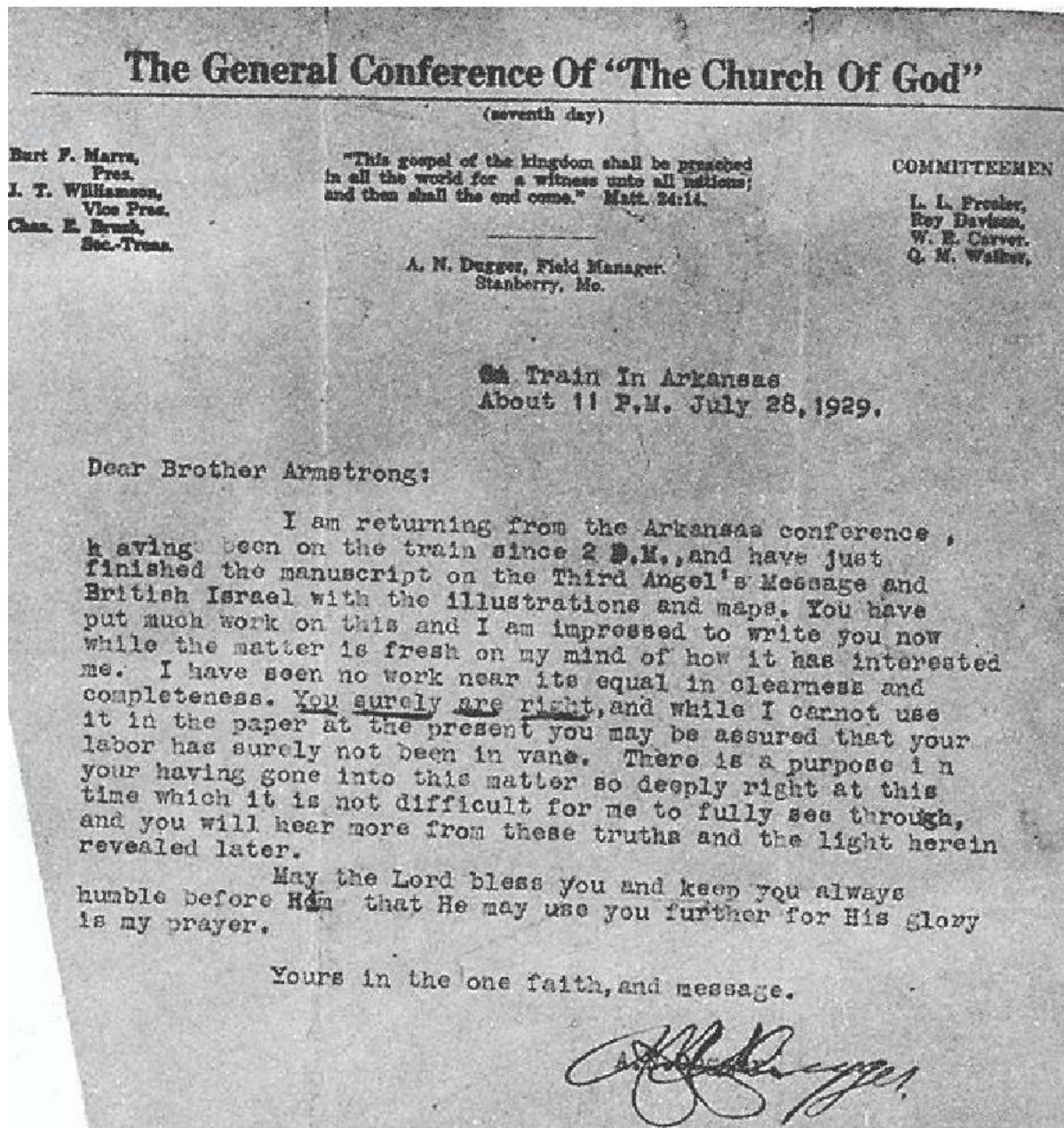
I am returning from the Arkansas conference, having been on the train since 2 P.M., and have just finished the manuscript on the Third Angel's Message and British Israel with the illustrations and maps. You have put much work on this and I am impressed to write you now while the matter is fresh on my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

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

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

[emphasis mine]

Letter from Dugger to Armstrong July 1929 (original)



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

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

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

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

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

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

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

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

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

Herbert W Armstrong and Andrew N Dugger

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Persecution Continues

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

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

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

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

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

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

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

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

Ministerial Licence Certificate 1932 (2nd)

**Ministerial License
Certificate.**

ISSUED BY THE STATE CONFERENCE OF
THE CHURCH OF GOD.

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


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

Issued on this 2 day of March, the year 1932.
Good for one year from date.

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

Mrs. J. E. Curtis Sec.
Address Albany, Ore.

Minister's Signature Herbert W. Armstrong
Address _____



Ministerial Licence Certificate 1933 (3rd)

Certificate.

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

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


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

Issued on this 21 day of July, the year 1933.
Good for one year from date.

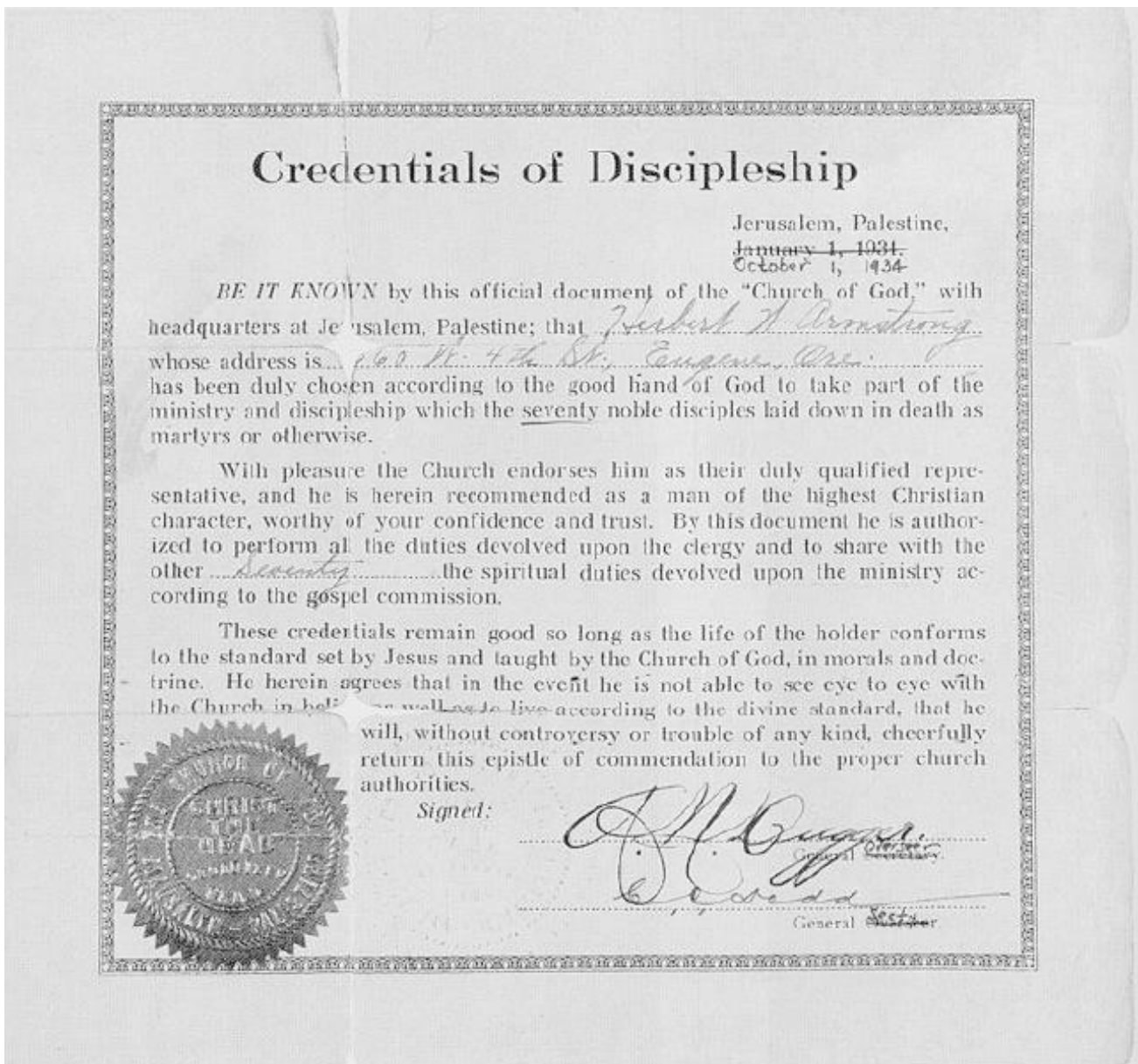
M. C. Helms Pres.

E. M. Bliss Sec.
Walterville, Ore.

Herbert W. Armstrong
SS 1142 Hall St.
Salem, Oregon

Mi

Credentials of Discipleship 1934



Credentials of Discipleship (colour) 1934



Bibliography

Armstrong, H. W. (1929).	<i>Letter to Mackendrick</i> , 4 March.
Armstrong, H. W. (1973).	<i>Autobiography of Herbert W Armstrong</i> . Worldwide Church of God, Pasadena, CA.
Armstrong, H. W. (1978).	"Seven Proofs of the True Church," <i>Good News</i> , 20 Nov; 4 Dec; 18 Dec.
Armstrong, H. W. (1978).	"What every reader should know about the Foundation, History, Authority and Doctrine of the Worldwide Church of God," <i>Plain Truth</i> , Feb, pp. 2-3, 39-43.
Armstrong, H. W. (1978).	"How the Worldwide Church of God came into being", <i>Good News</i> , 6 Nov.
Armstrong, H. W. (1979).	"Now it must be revealed. How the Worldwide Church of God began", <i>Good News</i> , May.
Armstrong, H. W. (1980).	"The History of the Beginning and Growth of the Worldwide Church of God" (chapters 1-5), <i>Good News</i> , April; May (pp. 2-3, 22-24); June-July; Aug; Sept.
Armstrong, H. W. (1979).	"What is a Liberal?" <i>Worldwide News</i> , 19 Feb.
Armstrong, H. W. (1979).	"Watering Down or Building Solidly Up?" <i>Worldwide News</i> , 11 June.
Armstrong, H. W. (1983).	<i>50th Anniversary of the Eugene Church</i> (sermon), 24 Sept.
Armstrong, H. W. (1985).	"Recent History of the Philadelphia Era of the Worldwide Church of God" <i>Worldwide News</i> , 24 June (Special Edition).
Armstrong, H. W. (1986).	<i>Autobiography of Herbert W Armstrong</i> . Worldwide Church of God, Pasadena, CA.
Cartwright, D. (2008).	"Former CG7 president gives his understanding of history of Church of God and Mr. Armstrong", <i>The Journal</i> , Sept-Dec.
Church of God Publishing House. (1972).	<i>Letter to David Hostetter</i> . (16 January 1972), Salem, WV.
Church of God Publishing House. (n. d.).	Form letter on <i>The Herbert W Armstrong association with the Church of God (Seventh Day)</i> . Church of God Publishing House, Salem, WV.
Dugger, A. N. (1929).	<i>Letter to HW Armstrong</i> . 28 July.
Dugger, A. N. (1929).	<i>Letter to HW Armstrong</i> . 26 February.
Heath, J. B. (1995).	"Looking back on Early Feasts", <i>The Portfolio</i> , 21 Sept.
Henion, L. (1938).	Letter published in <i>Sunbeams</i> section of <i>Sabbath School Missionary</i> , 28 Nov, p. 3.
Kiesz, J. (1965).	<i>History of the Church of God (Seventh Day)</i> . Midwest Bible College, Stanberry, MO.