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46th General Council Issue

See 1981 St Louis
General Council
Photo Feature

Pages 16-17

Cover: Ira Stanphill introducing a new song at
the 1981 General Council, St. Louis.

HERITAGE™

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If you're like me, you'll stop along the highway occasionally when you see a sign that reads, "Historical Marker Ahead." Now while you're driving north of Austin, Texas, you'll find a marker relating to the early Pentecostal movement. It identifies the Loafer's Glory Apostolic Church, which is just off Highway 183, on County Road 207 in the Liberty Hill area.

Thanks to Donna Donahue—wife of retired Assemblies of God minister Larry Donahue—who spent 2 years researching the church and filing the necessary papers to establish the marker, the Loafer's Glory Apostolic Church is on the map. Mrs. Donahue and her husband, who live in Leander, Texas, are now in their 80s. They were the first pastors of Glad Tidings Assembly in Austin and also pastored at Liberty Hill.

Now, you're probably asking why anyone would call a church "Loafer's Glory."

Transients at the turn of the 20th century spread the word that the Liberty Hill area was a good place to pick up a free meal and even a warm bed. The residents seemed so hospitable that bums passing through on trains could hardly pass up the opportunity. So many bums stopped in the area that Liberty Hill residents called it Loafer's Glory. Then when a church was founded here it was only natural to use that identification for the church. That's why you'll see it on the state marker.

Let's go back to the origin of the Apostolic Church with information that the *Williamson County Sun* published last fall at the time of the marker's dedication.

People who lived in the area in 1902 invited a holiness preacher, George Sutton, to conduct revival meetings in a small schoolhouse. Because of the success the meeting enjoyed, a holiness church was formed and continued meeting in the school building until it was destroyed by fire. With no building in which to meet, the congregation met in various homes in the area.

In 1909 Fred Lohmann, a man whose ministry became well-known in the Assemblies of God and who was Donna Donahue's uncle, was invited to conduct a tent meeting in the area and asked to remain as pastor. (It is not certain just when the church switched from holiness to Pentecostal.) Then Jim Moore, a local farmer and a leader in the church, donated an acre of land for a church building. Dubbed "The



Donna and Larry Donahue at the Loafer's Glory Apostolic Church historical marker. Donna, who is 84, researched and worked for 2 years to get the State of Texas to place the marker near the site of the old church about 35 miles north of Austin.

Shed," the building served the area until 1930 when people began to move to urban areas.

Lohmann, who later pastored Trinity Tabernacle in St. Louis, experienced threats in another Texas community where he was holding meetings. Ruffians told him that if he was not out of the area by a certain time, they would hang him from a tree. He responded that he would pray about it before moving. He prayed and believed the Lord wanted him to stay. A big crowd came the next day to see a hanging, but the ruffians backed down on their threat.

Leroy Atwood, born at Loafer's Glory in 1910, is a retired Assemblies of God missionary to Uruguay and son of Wilson Atwood who farmed in the area. He remembers how the people believed God for healing. "The people didn't hate doctors," he told Christina Fleming, a *Williamson County Sun* reporter, "they just didn't need them. They had their faith in God, and God healed them."

Leroy's father testified that he was healed of cancer in 1909, and he lived for another 46 years, dying in 1995 at the age of 94. The healing happened when Atwood asked Fred Lohmann to pray for him. "He had a cancer on his shoulder,"



Wayne Warner is the director of the Assemblies of God Archives and editor of *Heritage*.



Ethel and Fred Lohmann on the left, at the Loafer's Glory Apostolic Church tent in 1909. Lohmann remained as pastor following an enthusiastic revival meeting.

Donna Donahue said, "so he wouldn't go into the tent because it smelled so badly."

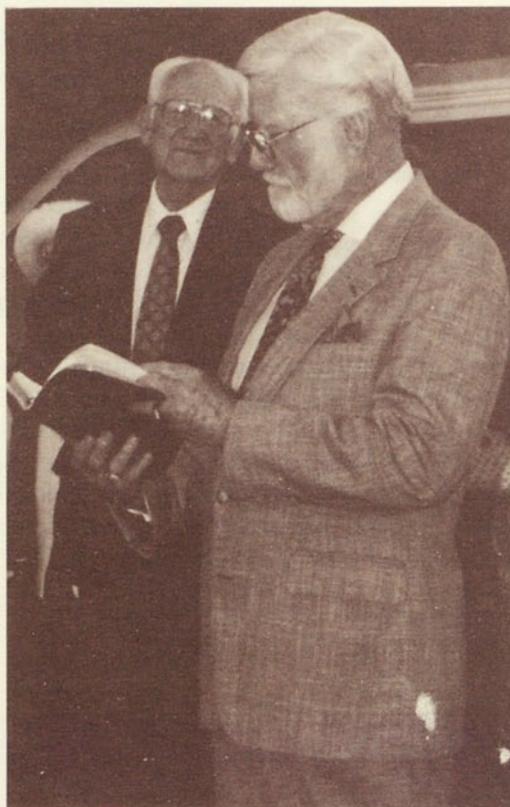
The morning after Lohmann prayed, Atwood told it many times later, the cancer was as dry as a piece of wood, and it fell out of his shoulder. You can imagine how the healing stirred the entire community.

From time to time, the fervent prayers and strong faith of the Loafer's Glory congregation brought healing to many others. But none was quite so dramatic as Wilson Atwood's healing in 1909.

Donna Donahue explained that the church met its demise during the Great Depression when people were forced to move to other areas to find work.

Today, only a few weather-beaten boards lie on the ground where the Loafer's Glory Apostolic Church stood. Even though the building is long gone, rich memories linger of some 50 families who called the church their home church. And the work of the Kingdom goes on through the seeds planted at Loafer's Glory. Several young people went into the ministry, including Leroy Atwood; his adopted sister, missionary Sunshine Ball (Mrs. Henry Ball); Jim and Perry Moore; Clinton H. Cornelius; George Sutton; Jim Anderson; and Waymon Dewitt (Dee) Taylor. A grandson of the holiness preacher George Sutton is Evangelist Hilton Sutton.

You can tell only a slice of the real story about Loafer's Glory on a road marker, but it is a slice that could have been forgotten except for the efforts of people who cared about the contribution this church made to the Kingdom. ❖



Hilton Sutton, a grandson of one of the founders of Loafer's Glory Apostolic Church, reads the Scripture at a marker dedication ceremony last December. Larry Donahue looks on from the back.



Aimee Semple McPherson ministering to the sick in her Denver meeting 2 months after the St. Louis meeting. Courtesy of the Heritage Department, International Church of the Foursquare Gospel.

St. Louis Host to 1921 Salvation-Healing Meetings

Sister McPherson

By Edith Blumhofer

In April 1921, St. Louis presented Aimee Semple McPherson an unenviable challenge. She had agreed to sandwich a 3-week visit to the city among the momentum of her most remarkable campaigns ever—San Diego, San Jose, and Denver. On her arrival in St. Louis, however, the situation contrasted sharply with the energy of her recent campaigns. For one thing, St. Louis—with its heavily immigrant population—was hardly traditionally hospitable to evangelical revivalism. For another, the lack of excitement and momentum among those who had invited the evangelist boded ill for the meetings.

The city's Assembly of God, with but 67 members, had not advertised to the extent which McPherson was accustomed. When she tried to mobilize them, she found them preoccupied by other commitments. After

heavy months in the West surrounded by approving crowds and an adoring press, McPherson suddenly found herself dependent on her own resources, financially committed in an unlikely setting. Her instincts told her that something must be done to salvage the meetings. The challenge seemed considerable, but at least it was straightforward: to capture the attention of an indifferent city.

A huge crowd lined the Mississippi banks to witness a baptismal service.

In such circumstances, McPherson's Salvation Army roots—and the presence of her determined Salvationist mother, Minnie Kennedy—generally stood her in good stead. When the women “spied out the enemy hosts” in St. Louis and “surveyed the ammunition” on hand “to win the day for God,” they found at

their disposal a commodious Masonic auditorium called Moolah Temple (capacity 3,000), a small, struggling Assemblies of God congregation with a few willing workers, a 15-voice choir (for a stage that could seat several hundred), and a motley handful of ushers who, as McPherson put it, seemed “willing to learn.” She could also count on friends in the larger Pentecostal congregation in nearby Alton, Illinois.

McPherson's most pressing task was finding ways to command public notice. City regulations precluded methods that worked in California—banners on trolleys, banners strung over city streets—so she opted to walk the streets and distribute invitations. The local press disdained her, but she knew from experience that once reporters had a story that demanded telling, she could count on newspaper coverage. If she could just get some momentum going, her best

Continued on page 6

recruiters would be her audience and the press.

On Sunday afternoon, April 24, the McPherson crusade got off to a disappointingly slow start. The crowd filled half the auditorium for the first service, but it was larger at night. The next day, a break came in the form of a favorable story in the *St. Louis Post-Dispatch*. Calling her an "undenominational evangelist" (at the time, McPherson held Assemblies of God credentials), the *Post-Dispatch* reporter noted that McPherson would conduct a healing service on Wednesday, April 27. This announcement generally assured a crowd, and St. Louis proved no exception.

When time for the healing service arrived, the curious and devout almost filled the 3,000-seat Temple. They watched McPherson anoint more than 100 men and women who filed past her on the stage as the choir sang softly in the background. By the end of the week, it was necessary for the city to provide police to control the flow of traffic and people around Moolah Temple. People lined the streets hours before the doors opened, hoping for a seat.

McPherson resisted pressure from the press and her following to shift her focus to healing. Rather, she interspersed times of prayer for the sick among services devoted to traditional revival preaching and stirring

altar calls. Testimonies to healings nonetheless filled press accounts and testimony times in the services.

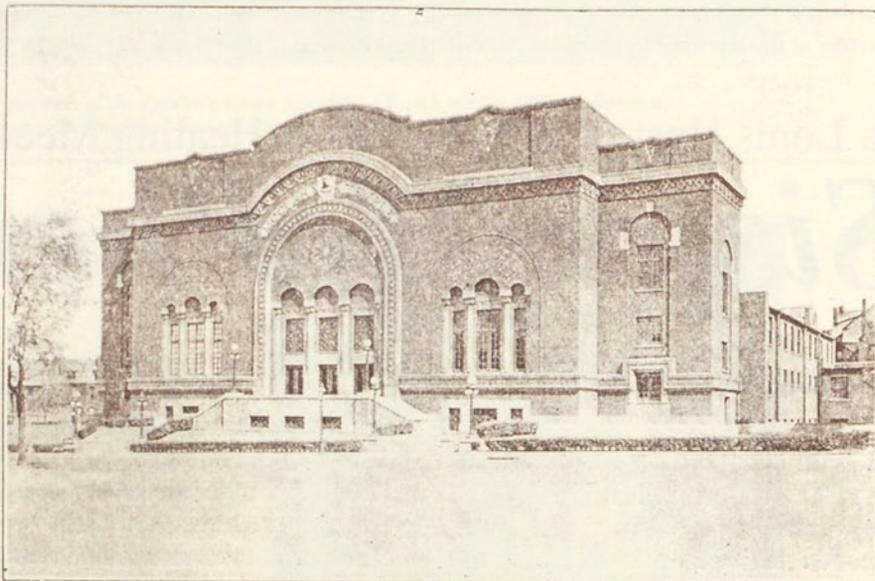
By the second week, desperate people resorted to illegal means of entry—removing window panes or climbing fire escapes—and it was clear that the services needed to be moved to larger quarters. By then, the city's Protestant ministers had mobilized to support McPherson.

The mood resembled that of McPherson's most memorable meetings elsewhere: what had seemed impossible less than 2 weeks earlier now appeared unstoppable.

Methodists, Baptists, Presbyterians, Congregationalists, and Lutherans joined Nazarenes, Salvationists and Pentecostals who shared the platform, prayed with seekers at the makeshift altar, and anointed the sick

A promotion for the St. Louis meetings in the May 1921 *Bridal Call*.

Moolah Temple, St. Louis, Mo. April 25—May 15



THE revival is on, God is opening the windows and pouring out such a mighty blessing that there is not room to contain it. If your heart is hungry for God you have just time to catch the train and reach St. Louis in time for the closing days which are always best of all. Full report next issue.



Dr. Edith Blumhofer is the project director of the Institute for the Study of American Evangelicals (ISAE) and associate professor of history at Wheaton College. She is the author of the two-volume history *Assemblies of God: A Chapter in the Story of American Pentecostalism*; *Pentecost in My Soul*; *The Assemblies of God: A Popular History* (Gospel Publishing House) and *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (University of Illinois Press). Her biography on Aimee Semple McPherson, *Everybody's Sister*, was published by Eerdmans in 1993.

1921 McPherson Meetings in St. Louis

Presbyterian. For three weeks this great city of St. Louis has been in the grip of probably the most remarkable series of religious meetings in the history of the city, the meetings conducted by Mrs. Aimee Semple McPherson.

These meetings were remarkable in their beginning, in their development from day to day, and most remarkable of all in their close.

For the first time in my life, with mine own eyes, I have seen enacted before me scenes such as we read of in the Bible as occurring in the days of Jesus Christ and the Apostles.

I have seen the lame made to walk, the dumb to speak, the deaf to hear, the blind to see, and devils cast out.

I cannot blame any one for not believing things that can and will be told of these meetings, for I probably would not believe them myself had I not **seen them**, but **I have seen them**, and "we are witnesses of these things."

"I have seen enacted before me scenes such as we read of in the Bible as occurring in the days of Jesus Christ and the Apostles."

There were thousands of persons who confessed conversion, hundreds and hundreds who were prayed for for healing, and thousands of others who begged and pleaded with tears in their eyes for cards for prayer for healing, to whom cards could not be given because it was physically impossible for Mrs. McPherson to reach them.

I have heard all the great evangelists from Moody to those of the present day, and I have never heard the simple Gospel of Jesus Christ and Him crucified more simply, more faithfully, more lovingly preached, tenderly pleaded with than I heard this from the lips of Mrs. McPherson, nor have I ever heard a stronger condemnation of the fanaticism, extravagances and shams that are so common and that are parading as a higher type of holiness.—William H. Clagett, President, Board of Trustees, Texas Presbyterian University.

Methodist. I was fearful in giving support to Mrs. McPherson and the revival. I am a "Middle of the Roader." There are two extremes in religion. One is formality and the refrigeration of faith, freezing out the love of God; the other is fanaticism electrocuting and burning it out. A true "Middle of the Roader" is not a "pussyfooter" but one who does not freeze out or burn out.

For years St. Louis has been the graveyard of revivals. Ecclesiastical conservatives keep Billy Sunday out of St. Louis, although quite a number of ministers here would like to have him come. The old fashioned altar revival is almost a thing of the past in Methodism of St. Louis. Several of the smaller churches have restored it but as a whole the church has abandoned it. I sent my church in and

saw my members get their "spark plugs" cleaned and spiritual batteries recharged with the Holy Spirit. Several of my members received physical recovery from bodily ailments.

"I sent my church in and saw my members get their 'spark plugs' cleaned and spiritual batteries recharged with the Holy Spirit. Several of my members received physical recovery from bodily ailments."

While fearful of endorsing the meetings until I saw and heard for myself, I had resolved to keep an open mind and I did. I attended the opening days of the revival and saw the approval of God resting upon the ministry of Mrs. McPherson, threw aside my fears of electrocution and went on the firing line with her for immortal souls.

A little woman, with practically no organization, made St. Louis to behold the Pentecostal power of God as of old.—Morse H. Markley, pastor of Scruggs Memorial Methodist Episcopal Church South.

Assemblies of God. I formerly lived in St. Louis and practiced law in that city for 14 years, until in the fall of 1909 God for Christ's sake saved my soul and baptized me with the blessed Holy Spirit and called me to preach His Word. I entered the ministry during the summer of 1910 and have been continuously engaged in the work of the Lord ever since then.

It was my good fortune to have been in some blessed meetings where we have seen the power of God manifested, in so wonderful a way as we saw it in St. Louis. I am not known to Sister McPherson, though we saw her at the time of her healing in Chicago. We took no part, actively in the work in St. Louis, but went to see and hear and settle some things for ourselves.

"We saw eminent physicians testify before 10,000 people to the healing, instantly of their patients, and confess their faith in the power of Christ to heal."

This little handmaiden's ministry has been variously spoken of to us, and we desired to know for ourselves, so we went and sat for 8 days through the greatest revival work of God we have ever seen....We saw eminent physicians testify before 10,000 people to the healing, instantly of their patients, and confess their faith in the power of Christ to heal....We never saw such perfect accord between God's servants and the people including the ministers of many denominations as we saw in this meeting.

We also wish to testify that the pure Gospel in Apostolic purity and power was preached from Alpha to Omega, including the baptism of the Holy Spirit with the signs following.—Eli Fox Cunningham, Illinois pastor.

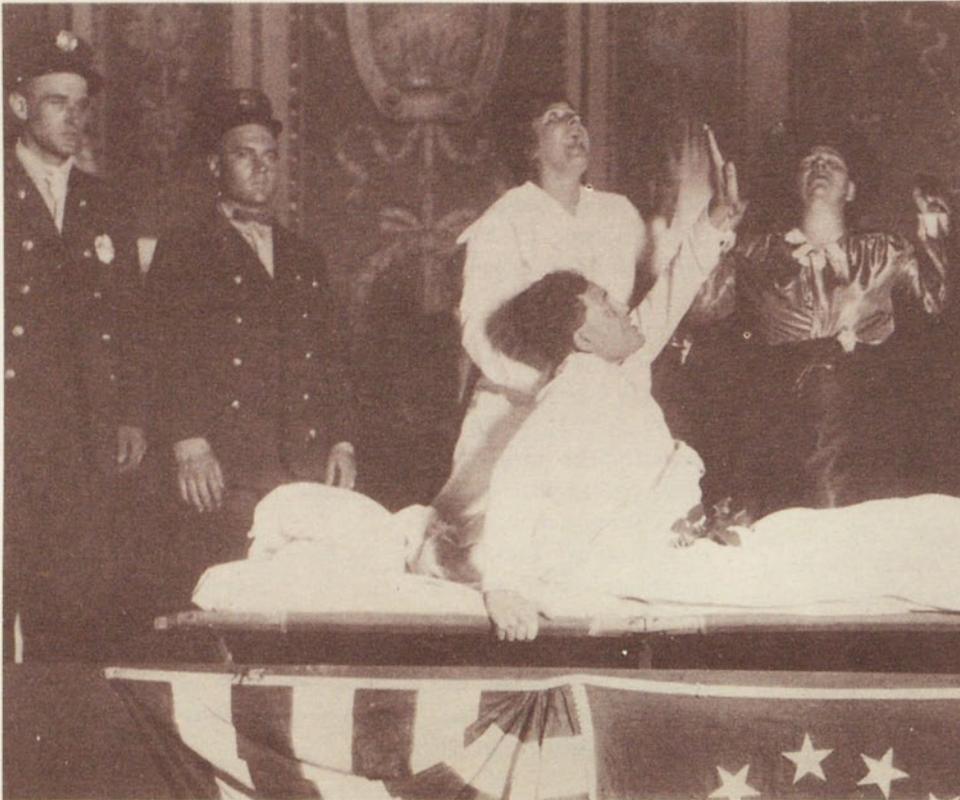
for healing. They all contributed funds to rent the Coliseum, the city's largest auditorium for the last 5 days of the crusade. McPherson had pledged \$2,600 for a 3-week campaign at Moolah Temple. Five days at the Coliseum added \$1,000 to the cost. Free-will offerings, gifts from area churches, sales of McPherson's magazine, *The Bridal Call*, and photos of the evangelist that brought \$1 each more than met the expenses.

The meetings ended officially on Sunday, May 15, but a huge crowd lined the banks of the Mississippi River on Monday to witness a baptismal service jointly conducted by an unlikely combination of city pastors—Methodist, Baptist, Presbyterian, Congregationalist, and Pentecostal.

McPherson then turned her sights toward Dallas, where the *Morning News* introduced her with the report that her St. Louis meetings had been

“the greatest religious sensation” since Billy Sunday's visit.

Stories of the St. Louis crusade lived on in the collective memories that fed the growing national McPherson legend. For herself, she had reason to be pleased. As she put it, “’Twas a great, great meeting. From the loaves and fishes and a little yielded basket, the Master's hand fed the hungry thousands. Jesus did all the mighty works. He alone shall have all the glory.” ❖



Two Denver police officers stand by as Sister McPherson prays for an invalid. Courtesy Western History Department, Denver Public Library.



Aimee Semple McPherson signed this photograph, “Your sister in the King's glad service,” for her 1919 autobiography, *This Is That*.

A 1919 Holdrege, Nebraska, crusade. Aimee (in white dress) and her mother, Minnie Kennedy, in the front row near the center; sitting next to Aimee is Herman L. Harvey; next to Harvey is A. P. Collins, the second general chairman of the Assemblies of God.





A. B. Cox and Dora Quick are identified as "Dad" and "Mom" in this school photograph at Beulah Home (Emmanuel Bible Institute) in Beulah Colony, Oklahoma. They were later married. The man standing in the center who is wearing a clerical collar is Daniel Awrey, an early holiness and Pentecostal preacher.

A. B. and Dora Cox

By Glenn Gohr

Arthur Blaine Cox was born on February 22, 1884, in Harrison, Ohio. He was the youngest of eight children born to Joseph and Nellie McDermid Cox.¹ In his youth he "went out west" to see the world and ended up in Oklahoma City. While watching a street meeting there, he was converted on December 14, 1906, and received the baptism in the Holy Spirit 12 days later.²

The following year he entered Emmanuel Bible School, which had just opened in Beulah Colony, a community founded by a group of holiness believers near Doxey, Oklahoma.³ On May 20, 1908, he married Dora Lee Quick, who was also a student there. Dora, born October 30, 1886, in Ozark County, Missouri, was the oldest of 11 chil-

dren born to Joseph and Mary Elizabeth Pritchard Quick.⁴

Revival at Beulah was continuous, and the school and Beulah Colony soon became "Pentecostal." Two of the instructors were none other than R. E. Winsett, who is remembered for producing the first Pentecostal songbooks, and Daniel Awrey, who was baptized in the Spirit in 1890 and was one of the leading workers in the early Pentecostal revival before serving as a missionary in India and Africa and other parts of the world.

After their marriage, A. B. and Dora Cox conducted evangelistic services in Kansas, Texas, Missouri, Mississippi, and Arkansas. Many times Dora would be singing on the street corner or from a tent to draw in the crowds, and then A. B. would start preaching. One of her favorite songs was "His Eye Is on the

Sparrow." In later revival meetings, she played a little pump organ to assist with the music. She also helped with the preaching as needed.

At a meeting in Muskogee, Oklahoma, in 1910, A. B. Cox and his evangelistic party convinced John W. Welch (who at that time was a Christian and Missionary Alliance preacher) that he needed the Pentecostal experience. Within a few months, Welch had received the baptism in the Holy Spirit and was soon in demand as a speaker among Pentecostal groups. Welch later became general chairman of the Assemblies of God.⁵

On July 26, 1911, Cox was ordained by D. C. O. Opperman and became affiliated with the Church of God in Christ, the same group that E. N. Bell and Howard Goss belonged to before the founding of the Assemblies

of God.⁶ His wife Dora also was ordained by Opperman. From the south, where the couple had been evangelizing, they made their way to Cumberland, Maryland, in the fall of 1913 where R. E. and Harvey McAlister from Canada were in a big tent revival. Others who became involved in this meeting were Billy Black, Andrew Fraser, and D. R. Moreland. That winter the Coxes took over a little church where Sam and Etta Reckley had been ministering and held street meetings in North Cumberland.

When the call came for the General Council at Hot Springs, Arkansas, A.

J. W. Welch heard the Pentecostal message through A. B. Cox's preaching.

B. Cox, O. P. Brann, and others from Maryland attended. Shortly thereafter A. B. Cox and his wife Dora both received credentials with the Assemblies of God.⁷ Over the next few years, the Coxes held brush arbor, tent, and street meetings in Maryland, Virginia, West Virginia, and Pennsylvania. Glowing reports in the *Evangel* gave figures such as 77 baptisms at Blaine, West Virginia; 50 saved at Frostburg, Maryland with 3,000 people witnessing the baptismal service; and 100 converted at Shaft, Maryland.

When the Maryland and West Virginia District Council (later Potomac District) was formed in 1917, A. B. Cox was elected a district presbyter.⁸

In 1918, after an evangelistic campaign in Canada, God gave the Coxes a definite call to go to Dayton, Ohio. The Lord kept speaking, "Dayton!" "Dayton!" and finally they heeded the call.⁹ After arriving there, Cox rented a store building over a canal located at Fifth and Stone Streets and started a gospel work. For the first few years he supported his family by contracting electrical work during the day. He stayed in Dayton for the next 28 years to pastor a growing fellowship called Bethel Temple.

A highlight of his early ministry in



The leaders of the old Central District about 1930. From the left, Gayle F. Lewis, O. E. McCleary, A. B. Cox, C. A. McKinney, Flem Van Meter, and Alvin Branch.

Dayton was when Evangelist Aimee Semple McPherson conducted services in Memorial Hall in May of 1920. Such crowds packed the hall that it was necessary for Cox to preach to the overflow crowds on the steps outside. In the 2 weeks Mrs. McPherson was there it is estimated that she preached to more than 100,000 people, and anointed more than 5,000 for healing, and more than 1,000 were converted.¹⁰

In 1921 the church was able to purchase St. Andrews Episcopal Church, a large stone building on Buckeye Street, which became the home of Bethel Temple for the next 35 years when a larger building was erected on Smithville Road in 1956.

In the early years, it was customary to hold evangelistic services on Sunday afternoons to reach out to people from the denominational churches and others who might not come to a morning service. These afternoon services were followed by a period of prayer in a special prayer room at the church. Beginning with a period of spirited singing of "old-time hymns," the services frequently lasted an hour and a half or longer.

Retta Davis, an early member of the church, describes the preaching of A. B. Cox: "He didn't read his sermon. He was so anointed that it just came bubbling out of him. And at the end of it, he invited sinners to accept Christ as their Savior, and they would respond. He would invite those who were saved and had not been filled with the Holy Spirit to come up and tarry for the Baptism. And it didn't matter how late the meeting ran, people came to the altar and prayed ... It was strictly led by the Holy Spirit."¹¹

While serving as pastor at Bethel, A. B. Cox also helped to establish 17 churches in the Dayton area, and 73 from his church entered the ministry.¹² Dora Cox took over the pulpit at Bethel Temple when her husband was away at district and other functions. She also supplied as a preacher at several of the outstation churches as needed. Today, after more than 75 years, Bethel Temple, has an average attendance over 600 and is pastored by David W. Flower.

A. B. Cox is remembered as the "father" of the article on worldliness in the General Council Bylaws.¹³ In reference to this, in 1955, he declared: "Unless we keep close to

the Lord we will go like other organizations. There is a danger of forgetting the 'upper room.' There is too much pleasure and worldliness creeping into our churches."¹⁴

Cox is also remembered for starting Peniel Bible Institute at Bethel Temple in Dayton.¹⁵ The school ran from 1928 until 1935, when the Great Depression and financial pressures caused it to close its doors. For most of that period it was supported by the Central District. Always anxious to further her study of the Word of God, Dora Cox attended classes at the school along with the other students. Also while pastoring Bethel Temple, Cox served as assistant superintendent of the Central District Council (Michigan, Ohio, and Indiana) of the Assemblies of God from 1927-1944.

Retiring from the pulpit at Bethel Temple in December 1945, A. B. and Dora Cox moved to Fresno, California. He pastored in Fresno and Santa Barbara. And he continued to preach and teach an adult Sunday school class until age 67, when he passed away at Anaheim, California, on April 25, 1956.¹⁶ His lifelong companion, Dora Lee Cox, passed away on December 19, 1978, at Anaheim, California.¹⁷

The Coxes had three children. The first child, Paul Arthur Cox, was born premature and did not live. Son Blaine Cox lives at Aguanga,

“There is too much pleasure and worldliness creeping into our churches.”—A. B. Cox

California, and attends Valley Gospel Chapel at Anza, California. Daughter Naoma Jane “Jerrie” Cox (Mrs. Woody Caldwell) lives at Fallbrook, California. She and her husband are active in Temecula Valley Christian Center, pastored by Timothy Buttrey, who grew up attending Bethel Temple in Dayton, Ohio.

Burton W. Pierce, who once served as national director of Men’s Ministries, has fond memories of A. B. Cox. While on an evangelistic tour with Milton Rogers in 1937 (See

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The tent evangelists, A. B. and Dora Cox, in Shaft, Maryland, about 1915.

HOT TIMES IN MARYLAND

By Glenn Gohr

A. B. Cox, who attended the first General Council in 1914¹, was one of the early pioneers of the Assemblies of God. Among other things, he was known for his fiery preaching,² which sometimes got him in trouble with the law. He was put in jail on a number of occasions for preaching the gospel, was beaten in Maryland, almost was hanged, and once was stoned.³

From an article written by J. Roswell Flower called “The Mark of the Beast,” we find that one of the first times Cox was incarcerated was at a meeting he held in Cumberland, Maryland, in June of 1914.⁴ Along with D. R. Moreland and O. P. Brann, he had rented the second floor of Miller’s Hall on Center Street.⁵ Large crowds attended, among whom was a Rev. Maiden from the United Brethren Church at Westernport, Maryland.

Probably the only person now living who remembers this revival meeting of 80 plus years ago, is Daphne Brann of Holiday, Florida. She is the widow of O. P. Brann, one of the leaders of the revival. Daphne will be 105 years old on August 4, 1995.

Daphne recalls: “On a Sunday night with good singing and shouting, the devil got mad—the saloon keepers had us arrested. A couple policemen came, broke up the service, picked up at least three who had fallen under the power of the Spirit and took two of our ministers to jail. It really was a sad commotion.”⁶

A lawyer approached A. B. Cox to see if he would file a lawsuit against the city for breaking up a religious service. But Cox didn’t feel that was the thing to do.

The ministers were released from jail and given a permit to hold street meetings in the city plaza and other areas. So next the group held an “open air service” at the Post Office Square. This time the police came and arrested A. B. Cox, who was speaking at the time, and took him to jail for disturbing the peace. Next O. P. Brann began speaking, and they took him to jail. Then Daphne’s brother, Lee Twigg, started testifying, and the police took him also.

“A big tall fellow came along and asked, ‘What’s happening?’” says Daphne. “We told him and he said, ‘We’ll see about this,’ and added, ‘If

they don't let them out, we'll get a cross-tie and push in the door.'” The threat must have held weight, because it wasn't long before the three were out of jail.

The big tall fellow was Walter C. Long, a former heavyweight prize fighter, who later became a well-

During the altar call, the police swarmed in and ordered everyone to leave the building.

known evangelist and pastor in Maryland, West Virginia, Pennsylvania, and other areas. Through a lack of incriminating evidence, Cox and his evangelistic party were acquitted.

Cox's arrest in Cumberland was immediately followed by another incident of being jailed for the gospel's sake—this time in Westernport, Maryland. From an article in the *Word and Witness*, August 1914, we have a firsthand account of the events which transpired in Westernport.⁷ A. B. Cox reported, “It is truly wonderful what the Lord is doing in Maryland. After the good meeting we had in Cumberland where they put us in jail, wife and I had an invitation to come to Westernport, Maryland, to preach.”

Although Cox was Assemblies of God, the invitation to preach had come from Rev. Maiden, the United Brethren minister who had been attending the services in Cumberland.⁸

The revival meeting, led by A. B. Cox, Dora Cox, and O. P. Brann, began at the Brethren Church on a Sunday night. When the altar call was given, about 25 responded by coming forward. About 10 of those prayed through and were saved.

That's a pretty good start for a gospel meeting in small town America in 1914. Listen further.

The services alternately met at the church and in a house. On Monday evening there was a cottage prayer meeting, followed by another night of prayer on Tuesday evening. Cox shares: “On Tuesday night the Lord met with us and mightily baptized four with the Holy Spirit, the minis-

ter being the first one to receive. The next, a few seconds later, was the class leader. In a few moments the Sunday school superintendent received and a little later the president of the Christian Endeavor. I have never witnessed the power of God so in my life as I have here.”

On the other side of the coin, two men went home from the meeting declaring they definitely would not come again. But the next morning, in answer to prayer, when Cox arose, lo and behold one of them came to his house and wanted to talk. They prayed together and it wasn't long until he was baptized in the Spirit. That afternoon the other man came over and also received the Baptism.

A. B. Cox continued holding meetings in a house. On Wednesday evening “the power fell in a wonderful way” with the result that several more were saved and baptized in the Spirit. That service ran all night, all the next day, and all the next night. Evidently it stirred the community for “about five hundred people were gathered around the house.”

By Friday night either the services were getting too lively or the neighbors were getting tired of the all-day and all-night carryings on of these Pentecostals. While the altar at the church was filled with seekers, the chief of police came into the church with a bunch of deputies and ordered everyone to vacate the house. But in the name of Jesus they all refused to go. The deputies tried to pull the seekers from the altar, but Cox warned them to keep their hands off.

The pastor and two others were put in jail. Then the chief “with rage” grabbed Cox and said, “I'll take you to the lockup.” People in the congregation took hold of their evangelist and pulled him one way and the police, the other. The law prevailed.

“I was pulled out of the church where there was a mob of people estimated at about one thousand persons,” Cox declared. People were shouting and crying. There was a lot of confusion, and the people did not know what to do.

After taking Cox out of the building, it was reported that the police

chief became so nervous that he lost his grip on the prisoner. Then the chief's son, who was a saloonkeeper, ran up and struck Cox twice on the head. Cox shares, “Someway the Lord helped and protected me and I can say that it did not hurt me.” Then others came intending to stop the meeting and do harm. “The Lord put a prayer in my heart for them all,” Cox shares. Amid all the confusion, A. B. Cox began to praise the Lord, and despite his earlier arrest by the police, he reentered the church.

When the people saw him, a shout of praise went up to God for His deliverance in this grave situation. A number of the people were still at the altar crying out to God for salvation or the Baptism. Some were receiving right in the midst of all the confusion.

At that point Cox and the congregation prayed that God would release the pastor and the two others who had been arrested and taken to jail. In answer to their prayers, the brethren were released without fine or bond.

After the meetings were over, Cox reported that quite a number had been saved and at least 18 had been baptized in the Spirit, including the pastor and most of the church officers.

Daphne Brann recalls that “when Brother Maiden spoke in tongues, his wife put her hand over his mouth. This caused a confusion and the police were called.”⁹

The bishop of the United Brethren Church and the presiding elder were notified of what was happening in their church at Westernport, but they were too late to stop what God was

The police arrested A. B. Cox, who was speaking at the time.

doing in their midst. The pastor and many in the congregation had already received the Pentecostal baptism.

In conclusion, Cox reflected that “this revival has sprung out of prayer.” In times past he had preached and preached without much result, but since the meeting at Westernport, he felt it essential to pray long and hard before any revival service. He further declared, “Prayer

changes things. If you want to stir the devil, Pray!"¹⁰

A few years later, Cox again found himself in prison, but for different reasons. In the summer of 1918, just after the U.S. had entered World War I, he was approached by a committee in Cumberland, Maryland, where he lived, and asked to pledge 40 cents per week to the war fund.¹¹ Since his salary at that time was a meager \$25.00 per month, and he had been tithing a little more than 10 percent

on that, he felt he could not sacrifice for any other causes.

After his refusal to contribute to the war fund, Cox wrote that "it was rumored around that I had said that the government had never done anything for me and that I had said I never would do anything for the government." Of course this rumor was false. Even so the sheriff and the state attorney were notified, and Cox was arrested and put behind bars.¹²

A number of people wanted to set

bail, but then the judge ordered his bail set at \$2,000—the same as for a murderer. Fortunately no one had to set bail, for once again God intervened.

Cox reported that "on Sunday at 3 o'clock I was released without bail or one cent to pay, neither did I have to appear for trial. I was taken from my supper table on Friday night and

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Godly Intentions

A. B. Cox and Dora Quick were students together at the Beulah Home (Emmanuel Bible Institute) in Beulah Colony, Oklahoma. Since there was absolutely NO speaking allowed between the men and women—only study and praying—one had to find other methods of communication. When A. B. Cox decided that the Lord had spoken to him regarding Dora Lee Quick, he wrote a note to her explaining his intentions. Her answer was written the same day. Seven days later, Arthur Blaine Cox and Dora Lee Quick were united in marriage at Doxey, Oklahoma, and started in the ministry together. The letters appear below.

Beulah Home
May 13, 1908

Dear Sister,

The time has come that I am compelled to write you a few lines.

I promised my Lord to walk in what light he has given me. I would much rather ask you face to face what I have to ask, but of course you understand that we have no chance to talk around here. So, I have to do the next best.

I am coming out plain and ask you, if you have had any leadings of going out in the work and if our blessed Lord has spoken to you as you and me working together. The Lord or something put the conviction upon me just



A. B. and Dora Cox about the time of their marriage in 1908.

a few days before you came back here and I first did not understand it and fought the conviction. So I took it to the Lord and have been praying over it ever since. It seems the Lord wonderfully blesses me when I pray about it.

I prayed to Him if it was His will for us to be companions in this life to show you and make you see it. I want to be sure that it is the Lords will first. Please let me know if you have been led this way by the Lord. And if you haven't I will have to get down and fight this feeling. And if you are led this way we must get some way to talk over it. I know the Lord will answer my prayer and if it is His will, He has already spoken to you. If so, we must keep silent and not let on here, so they will not suspicion it here in the Home. I wish it were so that I could talk to you, and then we could get a better understanding and pray over it. If you have not this feeling toward this, I hope you will pardon me for writing this epistle and not say anything to any one about this note.

Hoping to receive an answer soon as it is convenient.

I remain your Brother in Christ,

A. B. Cox

Beulah Home
May 13, 1908

Dear Bro. Cox,

Glory to God for answering prayer. I have been feeling this way ever since before I came back to Beulah and I told the Lord, bless His name, if it was Him that he would make it known to you. Glory to God. He has been talking to me about the work and it seemed like times I could hardly stay here but seem though he would not let me go and He would talk to me about you and I going together and I would think, "how can it be," and I just told Him that if it was His will He would have to take the case in His hands. Well glory, isn't it wonderful what the Lord can do if we will just let Him have His way. Oh how much I would like to have a long talk with you. I just pray that the Lord will give us a chance very soon. Glory to God. O glory to God how glad I am to know that the dear Lord can work and no man can hinder. Well I guess that is all unless I could talk to you face to face. Trusting that we may soon.

Good bye,

Dora Quick

50 Years Ago—August 1945

World War II Ends

Do you remember 1945? I do because of the war and the fact that two of my older brothers had taken new careers in the Far East—one carrying an M-1 rifle in the jungles and the other dodging kamikazes aboard the U.S.S. *Duxbury Bay*.

Where were you when President Truman told us that Japan had surrendered following the dropping of two atomic bombs on Japanese cities? Maybe you were wearing a uniform, maybe you were a missionary, maybe a pastor, maybe a student, or maybe you were not born yet.

I believe you will want to reread, or read for the first time, comments from the *Pentecostal Evangel* about the world situation, the end of the war, the atom bomb, and speculation concerning the future. The selections below are from a column called “The Passing and the Permanent” and other *Evangel* pages to give you an idea of some of the things Editor Stanley H. Frodsham had on his mind 50 years ago.—Wayne Warner, Editor

Bad Advice

Eyebrows were raised at the end of April when the *New York Daily News*, a newspaper claiming to have the largest circulation in the U. S., came out editorially for (1) the use of gas [poisonous] on the Japanese, and (2) a national lottery in order to reduce the public debt. (July 28, 1945, page 8.)

Atom Bomb

The discovery [harnessing atomic energy] is revolutionary. The implications defy human imaginations. It reminds us of the words of the Lord at Babel, “Now nothing will be restrained from them, which they have imagined to do” (Genesis 11:6). How far will God allow men to go in discovering the secrets of His universe? Can the stupendous destruction and loss of life pictured in the Book of Revelation be taken in anything but a literal way, in the light of this new and terrible force now known to men? This discovery should cause men to reverence the Designer of this wonderful universe and to fear the Creator of the atom. (August 25, 1945, page 16.)

Comments E. M. Hegge in the *Chicago Daily News*, “The atom bomb, called ‘The greatest discovery of science,’ can become the hoary sexton who someday may dig the grave in which civilization will be buried. One force alone can keep the unlocking of this long hidden mystery from bringing about the complete destruction of humanity. That restraining power is the Gospel of Jesus Christ.” (September 8, 1945, page 16.)

Atheists in Fox Holes

Contrary to widespread rumors, there are atheists in fox holes, in the opinion of Chaplain Lewis A. Myers.

He says that 80% of the soldiers are returning with more skepticism than ever, more indifference to religious services, and less scruples about wrongdoing. He advises that if you desire a man to come out of a fox hole with something, you had better send him in with it; and states that the fox hole will never do the work which God has appointed to parents, preachers and Sunday school teachers. (August 25, 1945, page 16.)

Fearful of the Future

No one knows to what extent rockets may change the course of future wars. One aviation expert has stated that “transatlantic rocket ships up to a hundred tons must now be regarded as a distinct possibility within five years.” The outlook is sinister indeed. More than ever, men’s hearts are “failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory” (Luke 21:26, 27). (September 8, 1945, page 16.)

John Foster Dulles wrote that the world could keep the peace if they supported the United Nations Charter, but admitted that “peace is precarious.” An *Evangel* editorial writer commented: “Yes, this peace, though purchased at an enormous price, is precarious indeed. As long as men live in sin and Satan is loose to deceive the nations, there shall be wars and rumors of wars. Jesus has said there would be, right up to the time of His return. Thank God, we

A reunion for World War II veterans at Central Bible Institute, Springfield, Missouri, June 14, 1946. It was called the “Reveille Reunion,” after the popular *Reveille* paper that the Assemblies of God produced during the war.



can lift our eyes above the faithlessness of men and nations and set them upon One who is Faithful and True." (October 6, 1945, page 9.)

The Great Task Ahead

Before us lies a great task, the task of World Evangelism. God is willing to give us the same power that was granted in the days of the early church. Let us pray together that we may have God's vision and a holy courage and boldness to enter fully

into the Master's plan of going into all the world, and preaching the gospel to every creature. There are facilities available for World Evangelism that we have not had in other generations, the use of the airplane, of the radio, of printing presses that can turn out vast quantities of literature in a very short period.

Let us keep before us the vision of 500 new missionaries, 5,000 native evangelists, 50,000 intercessors, and

500 million pieces of Full Gospel propaganda. And back of this great missionary program we shall need 250,000 hilarious donors who delight to do their part in supplying the wherewithal for an intensive program of World Evangelism. *This issue also reported the death of Oren E. Munger, 25, missionary to Nicaragua.* (September 15, 1945, page 3.)

ARCHIVES ACTIVITIES

Readers wishing to donate historical materials to the Archives—such as correspondence, photographs, films, recordings, magazines, books, minutes, diaries, etc., are urged to write to the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802, or call (417) 862-1447, ext. 4400. Information about the Archives Building Fund is also available on request.

Clair M. Brooks: photographs and other items on his parents, Hiram and Clara Brooks. **Carole J. Pruitt:** photos of her father, Carl Stewart. **Cardone Media Center:** video, "The Reunion of the Younger Ministers of 1941" (taped at 1993 General Council). **Latin America ChildCare:** video, "Some Assembly Required." **Robert C. Cunningham:** correspondence, directories, brochures, reports, etc., concerning the International Pentecostal Press Assn. and the Pentecostal World Conference. **David A. Willis:** news clips, tracts, etc., on Aimee Semple McPherson. **Billy Carter:** books, tracts, magazines. **Jim Teuber:** books and magazines from Andrew Teuber's collection. **Jim Richardson:** *Avance* magazines, 1968-73; *Poder* magazine, 1962-67. **Charlotte Schumitsch Goble:** print-art dummies of original Missionettes handbook, manual, and chart. **Lawrence E. Mundt:** newspaper clipping, "Lawrence E. Mundt Seriously Injured in Pacific Theatre, 1945"; obituary and memorial pamphlet of Daisy M. Osborn (Mrs. T. L.).

Bob Burke: cassette interviews, photographs, historical materials relating to history of Oklahoma District. **D. A. Griffen:** *Worrell's New Testament* (given to him by P. C. Nelson). **Tom Webb:** video of his father Bert Webb preaching at Woodward, Oklahoma, on November 13, 1994; video tribute of Bert Webb. **Geir Lie (courtesy of William DeArtega):** English translation of portions of his master's thesis on E. W. Kenyon. **Larry Ahlborn:** newspaper clipping, "The Miracle Worker" (Kathryn Kuhlman), by Rebekah Scott, *Pittsburgh Post-Gazette*, March 12, 1995; Kathryn Kuhlman tape. **Mabel Ashcroft:** sheet music, "Songs Sung by John J. Ashcroft." **Joanne Anderson:** Orange County Worship Center, 75th Anniversary booklet. **Marie Smith's Family:** North Central Bible Institute scrapbook, 1939 and 1940 yearbooks, *The Archive*.

Thomas Trask: 50th Anniversary booklet, Evangel Temple, Montgomery, Alabama. **Richard**



Hammar: personal testimony, "The Road Not Taken." **Eleanor Parry:** book *Declare His Righteousness*, by Morris O. Williams. **W. W. Cothran:** miscellaneous, references to the Catholic Apostolic Church (Irvingites). **Roelina G. Sennese:** memorial pamphlet for Florence M. Heatter. **Broadcast Ministries:** Steve Grant's articles in *Springfield! Magazine*, "C. M. Ward: Voice of the Assemblies Still Loud and Strong," and "Dan Betzer and His Revivaltime Ministry," April and May 1995. **Mike Peterson:** book, *Maria Atkinson* [Church of God missionary to Mexico] by Peggy Scarborough. **Mrs. L. June Dearman:** 1938 diary her mother kept during Paris, Ontario, camp meeting. **Mary Plymire Hawkes:** wedding photograph of her parents, Victor and Ruth Plymire. **Pat Pickard:** photo and 50th wedding anniversary program for Dr. and Mrs. N. Benjamin Crandall; photos of Zion Bible Institute campus. **Lorain R. Axup II:** biography of her father-in-law, Edward J. Axup II. **DHM:** Indian ceremonial mask, donated by Charles and Vonnie McClure.

Wayne Warner: George and Billie Davis' 50th Anniversary brochures; taped interviews with Paul

Markstrom and Gene Kulick. **Unknown Donor:** *Sermons in Song* radio program album with eight 78 rpm records. **Ohio District Council:** 50th Anniversary packet. **Joseph Borda:** *Adult Teacher's Quarterly*, *Superintendent's Assistant & Planner*, *Voice* magazine. **Phyllis Nolton:** 1942 photo of Wisconsin ministers. **Leland DeSpain:** 1940s newspaper clippings from West Central District.

Jean MacKinney: manuscript, "Reaching Northern Ghana for Christ Through Midwifery and Missionary Nursing" (Story of Dorothy Smith Goudie). **Adele Dalton:** GPH tract, "Victory in Failures," by E. N. Bell; songbook, *Songs of the Home Trail*, by Elton Ruth, 1926. **Larry Martin:** booklets by Frank Lindblade, "Thou Shalt Not Kill, and "God in the Atom." **George O. Wood:** manuscript, "The Laughing Revival." **Guy Trower:** songbook, *Songs of Victory*, by A. A. Allen Revivals. **Secretariat:** materials relating to Lillian Trasher orphanage. **Naomi M. Thomas:** photocopies relating to Beulah Heights Bible Training School and Potomac District, and Mrs. Darie Dolly.

1981
General
Council
St. Louis, August 20-25



Above, part of the crowd at an evening service.



Left, the Trinity Tabernacle choir, Bridgeton, Missouri, with Margaret Bush as director, ministered during one of the evening services.

Leah and Rachelle Shows singing at one of the evening services. They are the daughters of Mr. and Mrs. John Shows, Springfield, Missouri.



General Treasurer Raymond Hudson addressing the General Council.



Alice Reynolds Flower, 90, spoke to the Saturday morning prayer breakfast.



Executive presbyter N. D. Davidson speaking to an issue in the business session.





General Superintendent Thomas F. Zimmerman after being reelected. Standing with him are Mrs. Zimmerman, and their daughter and son-in-law, Paul and Elizabeth Tinlin.

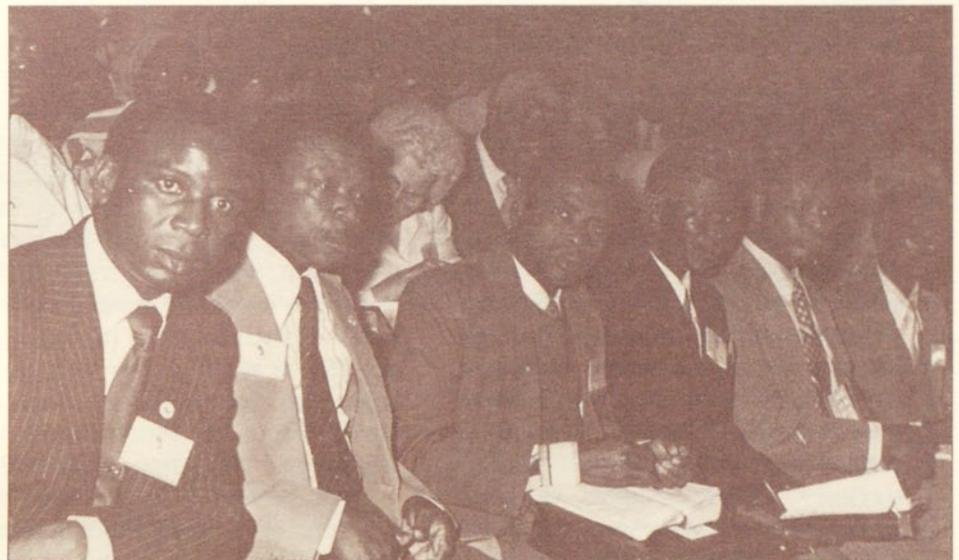


Heritage editor Wayne Warner, left, discusses the first issue of *Heritage* magazine with Joe Green, Springfield, Missouri.



Richard Champion, editor of the *Pentecostal Evangel* in the *Evangel-Advance* exhibit.

Pastors and executive leaders of the Nigerian Assemblies of God.



General Council and District officers serving communion during the Sunday morning communion service. In the foreground are Robert Crabtree, Ohio District superintendent, and James K. Bridges, now general treasurer.

A Council soloist Lillie Knauls talks with an appreciative fan about her record album.



The Story of a 1926 Church Planting

Wolf Point, Montana

Bonnie LaVegne Lovo

Early Pentecostal preachers D. R. Miller and Adoniram Doty and their families probably knew little about church growth principles outside of what they read in the New Testament. That familiar theme told them to go into all the world and preach the gospel. Wolf Point and the nearby Fort Peck Indian Reservation in northeastern Montana

PIONEER PASTORS & CHURCHES

Many of the nearly 12,000 Assemblies of God churches in the United States were started by men and women who often had little formal education and little income when they were called into the ministry. They left jobs and homes, sometimes walking or "hitching" rides to where they believed God had called them. Persecution seemed to go with the pioneer pastor's territory. District support was often unavailable. Salaries were out of the question. Many thriving churches today can trace their roots to primitive beginnings in abandoned storefronts, private homes, or under brush arbors or tents.

This column will publish representative accounts of ministers who served so well despite tremendous odds and left a great heritage to this and coming generations. Readers having suggestions for this column are invited to send them to the *Heritage* office. Unfortunately, space limitation prevents publishing stories of all sacrificing ministers. We hope that the stories we select, however, will give a representative view of their struggles and victories and remind us of the debt we owe pioneer pastors.—Editor

were part of the world as far as they were concerned—their Jerusalem and Samaria.

When Miller, his wife, and daughter Hazel brought the Pentecostal message from North Dakota into northeastern Montana in 1926, they believed they were in the center of God's will. And they believed that God had souls in the area, many of whom would give their lives for the Kingdom. Circumstances surrounding the arrival later in 1926 of the first pastor, Adoniram Doty, seem no less miraculous than the call God placed on the apostle Paul.

An illiterate coal miner of Noonan, North Dakota, Doty was lying in a coma when God directed him to go to Wolf Point. Doty made up for his lack of education by memorizing large portions of the Bible—which his wife would read to him. People who were around in those early days remember that he gave himself to much prayer and preaching of divine healing. And who could forget his short, plump wife who herself was a fiery preacher?

With pastors who practiced what they preached, Wolf Point Assembly was founded on prayer and seeing God move in miraculous ways.

Betty Funk Jackson, wife of former Montana Superintendent Charles Jackson, remembers when Pastor Doty's foot was healed after it was crushed by a four-room house which

was being moved. "Others thought of taking him to a hospital or doctor, but Brother Doty wanted prayer. They touched the Great Physician, and dear Brother Doty lifted his good foot and jumped up as high as he could and landed on the crushed foot—purposefully, to show his faith."

Mrs. Jackson added that the injured limb was as good and painless as it was before the accident. "Glory! I mean they moved the bungalow as though nothing serious had happened."

After Mrs. Albert Holderman was healed of tuberculosis, she provided her healing testimony for the *Wolf Point Herald*. Although the newspaper printed a qualified statement with the testimony, Mrs. Holderman's testimony was circulated throughout the area.

She had been under doctors' care for 18 years, Mrs. Holderman reported, and had gone through five operations. "Doctors gave me up," she wrote, "and said it was not in their power nor in medicine to save my life. My cough, hemorrhages and condition grew worse until I was confined to my bed most of the time."

Finally her doctor diagnosed her as tubercular and sent her to a sanitarium. Later the sanitarium sent her home. "On October 30, 1926," she

Continued on page 20



Bonnie Fenton Lovo grew up in the Assembly of God in Wolf Point, in northeastern Montana. She reflects on some of those Great Depression years relating to the church in this feature. The Kentucky District ordained Mrs. Lovo and her first husband Curtis LaVegne. After his death, she married Floyd Lovo. They live in Somis, California. A. Dean Jetmore is now the pastor of the Assembly of God in Wolf Point.



Fifteen of the Wolf Point young people in this 1928 photograph went into the ministry, including Bonnie Fenton Loyo, the author of this story, and her late brother Paul.

Founding leaders probably knew little about church planting outside of what they read in the New Testament. But the principles they used worked for Wolf Point.



A current photograph of the Assembly of God in Wolf Point, Montana. A. Dean Jetmore is now the pastor.

explained, "I heard of some Pentecostal people who were preaching the full gospel. My husband and I realized I could not live. I wanted to get right with God, so I sent for them."

A member of the prayer group which responded to the call remembers how seriously ill Mrs. Holderman appeared. "She was holding a pail in her hands and blood was gushing out from her mouth." But then she told what happened after

Church members cleaned the hotel ballroom and pushed the big drums out of the way for the Sunday morning service.

they laid hands on her and prayed. "The flow was instantly quenched."

Herald readers then read the rest of Mrs. Holderman's testimony: "In a week I was able to do light housework. After the first month I was able to do all my work and could walk 10 and 15 blocks and eat anything which I had not been able to do for years."

A short time after her healing, Mrs. Holderman was baptized in the Holy Spirit and spoke in tongues. She lived another 36 years, going to her heavenly home in 1962.

Another family which influenced the area for God was the Lynn Gorton family. Gorton had homesteaded south of Wolf Point where the family spent summers in a sod house. During the winter, Mrs. Gorton taught in the American Indian grade school about 10 miles west of Wolf Point. The family moved into the teacher's large one-room apartment in back of the schoolhouse. Everybody knew how Mrs. Gorton loved her Indian people. She influenced at least four families—Ryans, Garfields, Redstones, and Medicineclouds—to receive Christ and become part of the Wolf Point Assembly.

A very sick child on a cold Montana night demonstrates Sister Gorton's faith. She wrapped the child in warm blankets and took the little one to the church where believers prayed until a complete healing came.

My brother Paul Fenton's story is

important to the Wolf Point Assembly and to the Assemblies of God. At the age of 12, he was saved in a Mennonite vacation Bible school held in a country schoolhouse about 40 miles northwest of Wolf Point. Two weeks later in the homestead barn he prayed our father, Tom Fenton, through to salvation. Mother led my sister and me to the Lord as we knelt beside the bed.

For an entire year we worshiped at home, using the Bible and *God's Revivalist*, a holiness weekly published in Cincinnati. Then when the Dotys came to Wolf Point, my aunt Delia Fenton—a Christian and Missionary Alliance believer—began attending the Assembly and invited my parents to drive the 40 miles into Wolf Point and offer an opinion on the services.

At this time the Pentecostals were holding Sunday morning services in the Palm Room, a ballroom, of the only hotel in town, the Sherman Hotel. Early Sunday mornings some of the church people would arrive at the Palm Room to clear out the remains of the previous Saturday night dances and set up the chairs. I can still remember seeing our church

The late Paul Fenton, one of several Wolf Point young people who went into the ministry. After pastoring and serving as Montana D-CAP, he ministered in the national Sunday School Department for more than 25 years.



people pushing the big drums out of the way. At noon the congregation shared a potluck lunch and then held a tarrying meeting until the evening service, which was conducted in an empty store building.

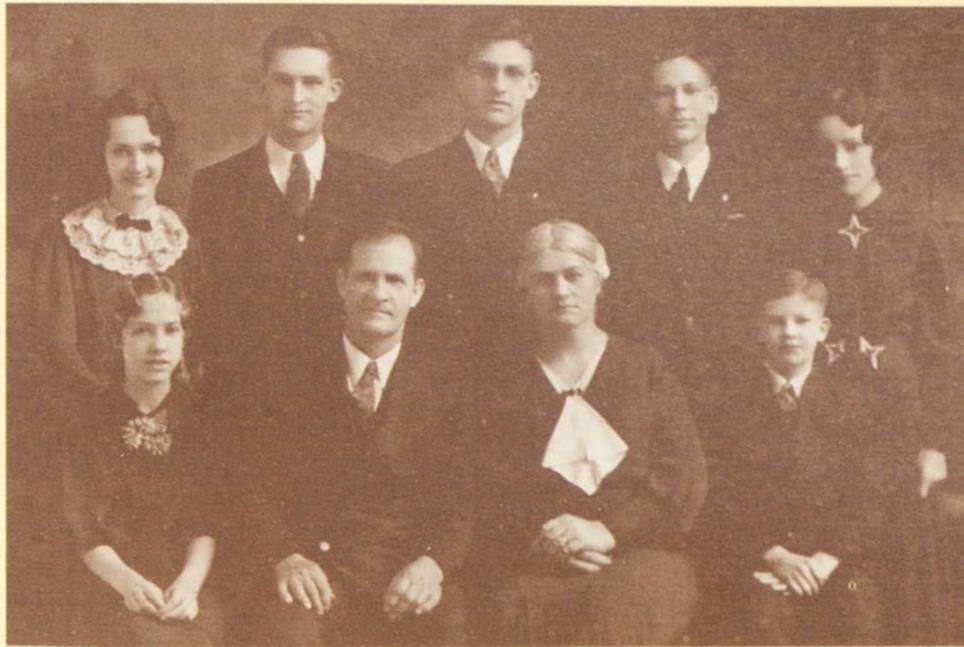
After we began to attend services in Wolf Point, my mother, whose name was Ruby, prayed a dangerous prayer concerning the Pentecostal experience: "If this experience is of you, Dear Lord, please give me an experience I will know and remember. If not, please don't give it to me." My tiny and introverted mother began to speak in a heavenly language during a Sunday afternoon prayer meeting and could not speak a word of English until about 9 o'clock Monday morning. At 7 years of age, I could not understand why my mother answered all of my questions in a strange language.

Our good Mennonite friends, the Wills, had moved to Wolf Point. The devout Mrs. Rudolf Will began praying about a church home. My dad suggested they try the new Pentecostal church, but the Wills were cautious. One night Mrs. Will dreamed that she heard angels singing a song she had never heard. Later the entire family attended a service at the Sherman Hotel. You can imagine Mrs. Will's surprise when she heard the Pentecostals singing the very song she had heard in her dream: "I've reached the land of corn and wine, and all its riches freely mine." It was the old gospel song, "Beulah Land."

That cinched it for the Will family. They had found a church home in Wolf Point. During the early 1940s, four of the seven Will children were enrolled at Northwest Bible Institute (now Northwest College) in Seattle.

Then came the day the Fentons—Aunt Delia and five members of my family—and others lined up in the waters of Wolf Creek to follow the Lord in baptism. A spot a half mile outside of town was the usual baptismal scene—except for the time an anxious convert or two had a hole cut in the ice in the nearby Missouri River. One reason I'll never forget the experience is because the water came up to my chin.

Continued on page 30



Hjalmar and Olga Johnson, seated in the front, with their seven children. Seated on the left is Charlotte, and on the right, Sam. Standing, from the left, Louise, Marvin, Irving, Ben, and Irma.

Early Pioneers of Pentecost in Wisconsin

Hjalmar and Olga Johnson

By Marie Dissmore

Marie Phillipson Dissmore and her husband Roger are products of the Johnson family ministry. Their families came into the Pentecostal movement during meetings the Johnsons conducted in Whitehall, Wisconsin. The Rasmusons mentioned in this feature were Roger Dissmore's grandparents. Roger and Marie Dissmore pastor the Assembly of God in Bloomer, Wisconsin.

In the early days of this century when there were very few full gospel groups in Wisconsin, Hjalmar and Olga Johnson began holding cottage prayer meetings in various cities in the western part of the state. Today they are viewed as pioneers in the Wisconsin-Northern Michigan District.

Prior to their Wisconsin ministry, the Johnsons were farming near Noonan, North Dakota, when Sam and Etta Reckley came from Cumberland, Maryland, to hold revival meetings in the early 1920s.

The revival that God sent swept across the area. God in His infinite

mercy and grace heard and answered the cry of a group of people whose hearts were hungry and open for the gospel of Jesus Christ.

During the North Dakota revival, the Johnsons were saved and filled with the Holy Spirit. Through prophecy several converts, including the Johnsons, were divinely called into the ministry, "to go where the cisterns were dry and the water no longer rose in the fountains."

The messengers were led to various parts of the country. The Johnsons' mission was to take the Pentecostal message into Wisconsin. Their first move, in 1922, was to Osseo, Wisconsin, Hjalmar's birthplace. Here they held cottage prayer meetings and then branched out to the surrounding communities of Strum, Eleva, Eau Claire, Augusta, and Alma Center. They met in empty churches, school buildings, town halls, and homes.

In some areas they met with stiff opposition, and in other places they were almost ignored. In each place, however, people were saved and

filled with the Holy Spirit, and a group of believers followed the Lord.

In 1928 they moved to Black River Falls, northeast of La Crosse, where they started cottage prayer meetings and eventually a church.

Noticing in the *Pentecostal Evangel* that a Mrs. A. R. of Whitehall, Wisconsin, had sent an offering to the Assemblies of God headquarters, the Johnsons were curious. They inquired and found that the donor was Mrs. Arnie Rasmuson. Then they discovered in Whitehall a number of Pentecostal believers attending the Baptist Church.

An evangelist had been in Whitehall and had preached the Pentecostal message, resulting in several receiving the baptism in the Holy Spirit. These Spirit-filled believers met with much opposition from their church and welcomed the Johnson family who offered to come to town and hold prayer meetings.

Coming weekly from Black River, the Johnsons conducted meetings in various homes, including the homes of the Augustines, Rasmusons, and

Dissmores. At one of the meetings in the Augustine farm home, Edwin and Laura Phillipson and family found the Lord and were baptized in the Holy Spirit. Laura's sister and her husband, Lillian and Forest Cornwell, also joined the growing band of believers.

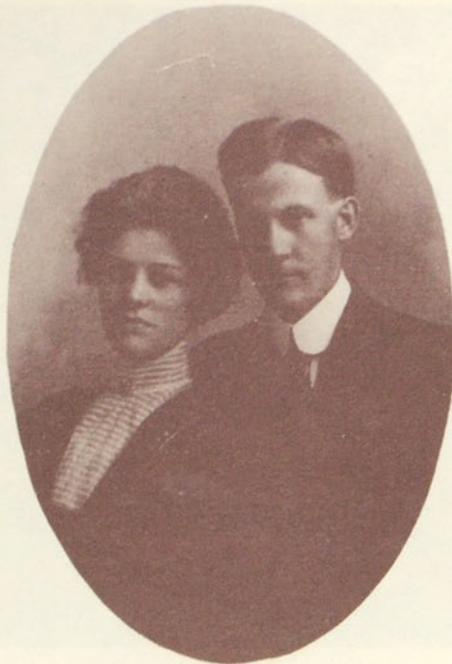
In the Rasmusons' large farm home, many believers were baptized in the Holy Spirit. Young children watched in wonder as their mothers danced gracefully around the room in the Spirit. Out of this great revival came Avelone Rasmuson, who married R. B. Cavaness and spent many years as a missionary in Singapore, Malaysia, and Indonesia until her homegoing in 1984.

In 1929 the Johnsons purchased a gospel tent from Minnie Steel, a Pentecostal evangelist from north-eastern Wisconsin. Minnie was the author of the song, "I Remember When My Burdens Rolled Away," popular for many years among Pentecostal believers.

During the summer of 1929 the Johnsons conducted tent meetings in Black River Falls with good crowds and resulting in people being added to the church. The tent was moved into other towns, including Augusta, Sparta, Cataract, Ontario, and Melrose. In one town vandals who opposed the Pentecostal message tore down the tent and others tried to burn it. But in spite of the persecution, souls were saved and filled with the Spirit.

Hjalmar and Olga Johnson's seven children were a big asset in the ministry because of their musical abilities. Wherever the Johnsons set up the tent, you could always expect to see Louise, Marvin, Irving, Ben, Irma, Charlotte, and Sam helping in the ministry.

The Johnsons pitched their tent in Sparta in 1931. During that time the boys worked on a highway job, driving trucks to help finance the cost of renting the lot for the tent, the electric hookup, and other expenses. Oscar and Vivian Gjerseth loaned the family a house trailer during the pioneering effort. A. N. Trotter, a former missionary and evangelist, became the first evangelist for the Sparta



Hjalmar and Olga Johnson on their wedding day, September 9, 1909.

group, and Clarence Parsneau was the first to receive the baptism in the Holy Spirit.

It can truly be said that the Lord added to the Sparta Church daily, such as should be saved. It seemed that the doors were open at that time and there was not the intense opposition as evident in other places.

Charlotte Johnson said recently that her parents had a definite call to the ministry. "It was like they heard God speaking to them, 'Come now where the pastures are green. The

harvest is ready.'" They followed the Acts pattern to go everywhere preaching the gospel, Charlotte said. "That is why they went so many different places to minister. Many times they would have three services on Sunday."

Her parents were a team, Charlotte remembers: "Mother was more of an evangelistic preacher, and Dad was more of a teacher."

Hjalmar and Olga moved to Sparta in 1938 to pastor the church. Then with the beginning of World War II, Marvin, Benjamin, and Irving went into the army. Irving moved to Tomah after the war and worked for the Veteran's Administration for 26 years while conducting meetings in Millston. Then he pioneered a church in Reno, Nevada.

Today in Wisconsin there are strong Assemblies of God churches in Augusta, Whitehall, Black River Falls, Sparta, Alma Center, and Eau Claire—thanks to the ministry of Hjalmar and Olga Johnson and their seven children.

These North Dakota farmers—turned pioneer pastors—remained faithful to their calling, "to go where the cisterns were dry and the water no longer rose in the fountains."*

*Hjalmar died in Sparta, one of the towns in which he pioneered, in 1949, and Olga lived until 1962. Charlotte and Sam, the two surviving Johnsons live in the Minneapolis area.

The Johnsons, standing second and third from the left, are with their Black River Falls Gospel Tabernacle congregation. The Johnsons began this church in 1928 with cottage prayer meetings.





Standing by their gospel tent, the Johnson family band is ready for an evening revival meeting. In the front, from the left, Charlotte, Ben, and Sam; in the back are Marvin, Louise, Hjalmar, Olga, Irma, and Irving.

Tent Meetings on the Wrong Side of the Tracks

By Irving B. Johnson

Irving B. Johnson's parents, Hjalmar and Olga Johnson, were saved and then went into the ministry. The musical Johnson children helped in pastorates and tent meetings their parents conducted in Wisconsin during the Great Depression. Irving, who was a retired pastor, died last April. In this feature he recalled incidents from the family's pioneering in Augusta, Wisconsin.

It was in the summer of 1929 or 1930 that we conducted a tent meeting in Augusta while living in Black River Falls where my parents were pioneering. Holding meetings in Augusta was rather difficult from the beginning. We first put up our tent on a parcel of land on the west side near the railroad tracks. About the time the service had gotten started, the 400 train on the Northwestern would come through at nearly 100 miles an hour. It didn't take long for the train to go by, but it was very disturbing for the meetings. Then after the 400 went by, we could usually count on a freight train to switch cars for another half hour or so.

To avoid the interruptions, we decided to move the tent to a large lot in the center of the city. But after a week or so, neighbors threatened to boycott the owner's business if he

allowed us to continue meetings there. So, we decided to move again, this time to a tourist camp or park on the northeast side of the city.

But our troubles were not over.

After we held the meetings on the new property for a few weeks, we came to the tent for a Sunday afternoon meeting only to find our tent torn down and the piano tipped over. It took awhile to get things straightened up, but we held the meeting that afternoon even though it was a little late in getting started. Needless to say, some of the citizens had no use for our Pentecostal services. Late that

We came to the tent for a Sunday afternoon meeting only to find our tent torn down and the piano tipped over.

summer we closed the tent meetings and moved into the Universalist Church. There a few people were saved and filled with the Spirit.

My parents felt they could not continue services in Augusta. Paul Judson McKinney, who was pioneering a church in La Crosse, continued the services in the Universalist Church.

One day at our home in Black River Falls, I heard a car approaching with a loud knock in the engine. It sounded as if it was about to fly apart. As it came closer, I saw that it was Brother McKinney in his 1927 Hudson coach on his way from La Crosse to Augusta. He stopped at our house in great stress. His face was white with fright.

I offered to see what I could do to help, so he drove the car into our backyard. After draining the oil, I found that one of two connecting rod bolts had broken, and the other was bent so that there was more than a half inch play on the crank shaft. After straightening the bent bolt, I drove to an auto salvage yard where I found two used connecting rod bolts for 30 cents. Arriving back home, I installed the bolts in his car and put it back together. Now it ran like a Hudson Super-Six was supposed to run.

By this time the color had come back to Brother McKinney's face. After a meal with us, he took off again for Augusta for the evening meeting.

I am very happy to note that God has blessed and prospered the body of Christ in Augusta—a ministry that we helped start more than 65 years ago. ✠

Irving and Anita Johnson. He helped his parents pioneer churches in Wisconsin.



Charles E. Worthy

Preaching in Texas

Notorious Outlaws Listened to Him, too

By Larry E. Briscoe

Clyde Barrow and Bonnie Parker are two of the more well-known souls who heard the brand of redemption preached by C. E. Worthy, Sr.

The notorious outlaws “listened, very attentively” in the Dallas jail, the seasoned minister, pastor, and revivalist said. Whether or not the virtues of righteous living espoused by Worthy took hold in the minds of his infamous listeners is not for him to say.

“I don’t think they ever accepted the Lord. It is not for me to judge,” he said.

Whatever Clyde confided to the young jail minister in 1933 remains untold. Worthy drew the line and invoked minister’s privilege when asked about his private conversations with Barrow. “Some of that, I wouldn’t want to print,” he said.*

Those talks with Bonnie and Clyde came only months before the two were gunned down by lawmen and only months after Charles Edward Worthy had chosen the ministry as his vocation.

Worthy chose preaching as his life’s work about the same time that he chose Reba Hicks as his life’s



*Two other Assemblies of God ministers were asked to participate in the funeral for Bonnie Parker and Clyde Barrow. Clifford Anderson, pastor of what is now Oak Cliff Assembly of God, Dallas, preached the funeral, and Carl Stewart sang.

Charles E. Worthy, 85, a member of the North Texas District Council, died January 29, 1995. Larry E. Briscoe wrote this story for the *Tawakoni News*, Quinlan, Texas, September 23, 1982, when Worthy was 72. Survivors include his wife Reba, a son, two daughters, 12 grandchildren, 22 great-grandchildren, and four great-great-grandchildren, two brothers and a sister.

partner—50 years ago this month. One helped bring about the other.

“I had fell out of church,” he said, “I had quit going. When I met her, that changed.”

A few months before Bonnie and Clyde were gunned down, Worthy talked with them in the Dallas jail.

His wife explained, “He wanted me to go to the show with him. I said, ‘If you want to go with me, we’re going to church.’”

He went.

Reba Hicks was a member of the Assembly of God. Within 3 months after meeting her, Worthy not only was “strongly converted” and a member, but he was taking his Bible to the pulpit.

The new convert of only 2 weeks was studying architecture.

He was 1 year away from graduation when he folded his drafting table, opened his Bible and swapped his plan of construction for a plan of salvation.

The Worthys took to the road for him to preach that salvation about the same time the real-life counterparts of John Steinbeck's *Grapes of Wrath* groped the countryside for mere existence.

Worthy was preaching a revival in Quinlan 48 years ago after the fortune-lost rich had flung themselves from the Wall Street skyline, and the Depression survivors covered their faces from the fallout of the dust bowl which darkened the skies.

"We left Quinlan to go to Corinth. We were scheduled to preach a revival there," the 72-year-old evangelist recalled. "Gasoline was nine cents a gallon. On our way, we filled the car up with gas and had 50 cents left.

"About 20 miles from Fairfield, we had a blowout. I took the tire off, broke it down and walked up to a filling station. I asked the man there, 'Do you have a boot?' He said yes. I said, 'How much is it?' '25 cents.'

"I said, 'Do you have Monkey Grip patches?' Yes, they had them. 'How much?' '15 cents.' That left me two nickels."

With the two coins in his pocket, along with a tire-repair boot and Monkey Grip patch, Worthy walked back to the car.

"I put the boot on. Patched it and pumped it up. It began to bulge," he said, but they drove on to the station to finish filling it with air.

"When I started to put air in, it started to push out," he said of the newly-installed boot. "I took out my oil and anointed the tire. I said, 'Lord, when John Wesley's horse was lame, he prayed for his horse. You healed him. It was his only conveyance. Lord, keep this tire. It is my only conveyance.'"

The attendant at the station was less hopeful and told him so. "He said, 'It won't go past that bridge,'" Worthy recalled the doubts.

"He was 1 year away from graduation when he folded his drafting table, opened his Bible and swapped his plan of construction for a plan of salvation."



Charles Worthy built this church in Lancaster, Texas, with his own money during the Great Depression. He deeded it to the Assemblies of God in 1939.

The boot held. They arrived in Fairfield in time for the collection to be taken at a service there.

"When the pan came by, I felt like the Lord wanted me to give Him the whole two nickels. I said, 'Lord, I will give You one, but I'll keep one.'" When the pan passed in the row behind him, he reached back and dropped in his last nickel.

The Worthys were still faced with the problem of getting to Corinth and the revival schedule. They went into separate rooms and prayed.

"When we began to pray, I talked to the Lord about our condition," he said.

Worthy said no one could have heard them praying that day at the church, yet when they came out into the church, the pastor there told him the Lord had directed him to give Worthy 50 cents. Another man gave him a dollar and another, 50 cents. They had two dollars.

"We went out to the car. I needed to go to the post office, and get a second-hand tire. When we went into the post office, there was a preacher there. He said he had been in prayer, and the Lord had told him to go to

Fairfield and give Brother Worthy a dollar," he recalled.

Outside the post office, two other men came by. One went across the street to a tire company, purchased a new tire and tube and presented them to the Worthys.

"For that dime I put in, I figure God began to multiply it by triples. We had a brand new tire and tube and three dollars," Worthy said.

The date in Corinth was kept, and the Worthys stayed there a month. But the final revelation was still untold.

They stopped at the same station where the attendant had doubted the merits of anointing a tire.

"He told me, 'When you passed that bridge and went on up that hill, I called on God, and He came into my heart,' he said."

The Worthys took the bad with the good.

He remembered the hogs at Corinth that left their pasture during services and would come near the church. "Those hogs kept quiet while we were singing, but when we stopped singing, they would start grunting."

The good part of it was that they

had lights—unique as they were. Wire was strung through the church to small inside automobile lights. Men parked their cars near the church, and the wires were connected to the batteries. A gasoline lantern hung over the pulpit.

“It beats those old-time kerosene lamps,” Mrs. Worthy said.

She referred to another experience in which lighting for the service consisted of bottles equipped with corn-cobs and filled with kerosene.

The Worthys believe their lives have been filled with miracles. The greatest he believes is when he was healed of a broken back.

“I had closed a revival in June 1950 and had come home to Wichita Falls. I had a cancellation of a revival, and a contractor called me and wanted me to give them a few days’ work,” he said.

“That morning (on the way to work) I told my wife, ‘Honey I feel like something is going to happen.’ At 9:30, I was catapulted through the air.”

Worthy said he and another man were erecting a beam when a board broke in a scaffold. “The weight of the beam broke our backs,” he said.

Worthy said that he was instructed, upon leaving the hospital, to lie on a board at home for 11 weeks.

But a letter from his father notified him of a revival that was to be held,

They lived on light bread buns, which had fallen off a truck, and water for a week.

and despite a warning that “one quick jolt in an automobile” could leave him a paralytic, he went.

Worthy said he attended the revival—an evangelist came out, read Scripture, “and turned around and said, ‘Stand up in the name of Jesus.’ He touched me on the forehead and said, ‘Be whole.’ I was healed instantly.”

Worthy said he went to see his doctor who gave him a temporary dismissal.

“After that, I have never been bothered.”

THE OLD - TIME REVIVAL



The two Calls

The First -- Jesus Calls...
Will You Accept the First?

The Last -- Death Calls...
You Must Accept the Last

Evangelist Charles E. Worthy
Dallas, Texas

You're Strong and Well	That's Fine
You Hope to Remain So	That's Natural
You May be Disappointed	That's Possible
You Will Die	That's Sure
You Better Get Ready	That's Wisdom
You Want to Start Right	That's Proper
You Don't Know the Way	Then Attend

THE OLD-TIME REVIVAL
NOW GOING ON
AT
Central Tabernacle
Browder & Pocahontas Streets
Dallas, Texas
September 20th to October 11th
R. F. BAKER, Pastor

Although Worthy gave up a career as an architect for the ministry, he has retained an interest in building and design, combining preaching with designing and actually constructing some of the churches he has pastored.

His father, too, was involved in building as a carpenter. That's how he came to the area.

Born in Flora, Mississippi, September 27, 1909, Worthy moved with his family to Dallas in 1925 where his father had work as a carpenter.

Worthy's first church as pastor was one he pioneered at Lancaster. He built a 30-foot by 60-foot building at a cost of \$900 during the Depression.

He has provided the designs for other church buildings including the First Assembly of God in Wichita Falls and a dormitory for the denomination's college at Waxahachie, as well as a church at Wilma.

He has provided construction plans for churches in Dallas, California, and as far away as Ecuador and Africa.

Have you ever regretted going into the ministry rather than being an architect?

“Not one time have I been sorry,” he said.

And even after living on light bread buns and water for a week, he has no regrets.

The Worthys, early in his career, were driving on a gravel road near Paris to a country church where he was to preach a revival.

“Up the road, we saw what we thought was a flock of pigeons. It wasn't pigeons. It was light bread buns, wrapped in white paper, flying in the air. They fell off a truck. We stopped and picked up the bread.

“After we got to our destination, we found out there was a feud going on because of a school election. We got to preach to one family every night for a week.

“We lived that week on light bread buns and water,” Worthy recalled.

He also preached in Quinlan, about 48 years ago, mostly on Sunday nights for about a year.

Worthy remembers the difficulty he had in borrowing the money to build a church in Wilma.

A man had approached him and asked that he build a church in his



Not too fancy, but it was the Worthys' parsonage at the Fairview Assembly of God, Wichita Falls, Texas, in 1944.

hometown of Wilma. The decision was finally made that he would attempt it.

A brush arbor went up on Labor Day in 1953 on an acre of land the Worthys had purchased.

“I heard Judge Compton had money to loan. I had no collateral. He said, ‘I can't loan you the money; you don't have a congregation. If you were going to build a honky tonk, I could loan you the money.’

“When I went to leave, I said, ‘Judge, God has a man somewhere who will loan me that money, and I'm going to find him.’

“Christmas Eve was on Saturday. I went up to see Judge Compton. He said, ‘Preacher, you know what I told you. I can't loan you that money,’ I

said, 'Yes, and you know what I told you.'"

Worthy said, he was summoned by the judge to see him on Monday.

"He told me, 'Preacher, you ruined my Christmas.' I said, 'How did I do that, judge?'"

"He said, 'When I went to carve that turkey, I heard your voice say, "God has a man." Preacher, I decided to be that man.'"

Judge Compton loaned him the \$3,000 needed to build the 36- by 70-foot church.

With the help of friends, the church was built in about 6 months. When it was finished, the man who had made the request to Worthy that he build a church in his hometown came to him and asked if it would make him angry if he donated an organ to the church.

"He had Whittle Music Co. deliver us a brand new Hammond organ," Worthy said.

At another of the 10 churches Worthy has pastored, a No. 10 wash-tub was ready at the door for washing feet—more for practical reasons than religious.

He explained that roads to the church were muddy often, and people walked. The women would come barefooted and wash their feet at the door before putting on the shoes their husbands carried for them.

Worthy learned the meaning of fasting after he had promised to do it. He was holding a revival at Hog Creek, below Fairfield. There was no building to rent, so the preaching was done from a bridge timber for a pulpit in a stable, loaned by a generous man of the community. A workbench served as an altar—two sacks for rugs.

The revival had gone on for several days with few converts. A woman in attendance suggested the Worthys should try fasting. He agreed that fasting might be the thing to do.

When Mrs. Worthy got him alone, she asked if he knew what it was that he had agreed for the two of them to do.

"It went on for 4 days. I could smell water. The hunger had left me, but I was still thirsty.

"We went to a fellowship meeting where they had dinner on the ground.



Charles and Reba Worthy on their 50th wedding anniversary in 1982.

I asked the blessing over the table and went to the woods and prayed. I came back for the afternoon service and preached. When we went to the stable for the revival, we had seven men saved. After that, I broke the fast. It was a breakthrough," he said.

Mrs. Worthy, do you preach?

"I preach to him," the native of Cleburne, Tennessee, said with a laugh.

She recalled one time back in the days of the dust bowl migration that she wished that her husband wouldn't preach.

A group of unemployed migrants had formed what was known as Squatters' Camp in Dallas, "little huts out of corrugated boxes—the more fortunate found some tin," Worthy explained.

Mrs. Worthy said he was attending school for preaching at the time and had been practicing a sermon all week that she would not listen to. Her mother had to consent to be the audience for the warm-up sermons.

When the Worthys arrived at the Squatters' Camp the next Sunday, they discovered that a well-known preacher from a Highland Park church was planning to preach.

"I asked my husband, 'Are you going to preach?'" when she discovered the more experienced preacher was coming. "I sure am," came the answer.

"Well, you're going to embarrass me and you, both," she promised.

"Get thee behind me, Satan," he chastised.

He preached—but not the sermon he had practiced all week. That one had left him, and he preached extemporaneously.

"The bishop who came said he had ordained a lot of ministers, but that he (Worthy) was the best he had ever heard for a first sermon," she said.

Although he will celebrate his 73rd birthday Monday, Worthy is building a two-story home southwest of Quinlan, which they have already moved into.

"You haven't asked us about our children," Mrs. Worthy answered when asked what had been overlooked.

They have a son, two daughters, 12 grandchildren and 10 great-grandchildren.

Your Historical Materials Are Valuable

Write or call Wayne, Joyce, Glenn, or Cindy today concerning materials you have collected that could fill a need in the Assemblies of God Archives. We are looking for Pentecostal magazines, books, manuscripts, photographs, audio and video tapes, movies, diaries, correspondence, scrapbooks, magazines, and other items relating to the Assemblies of God and the Pentecostal movement.

A/G ARCHIVES

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Springfield, MO 65802**

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FROM OUR READERS

Spring Issue Blesses Readers

Your spring issue was again one that blessed us. Your letter on "Fads and Revivals" and "Know Thy Past" are much needed emphases.

I was much interested in the article about A. H. Argue. In the late 1920s when I was a boy, I remember he stayed in our home on occasions. My late father received the baptism with the Holy Spirit under his ministry in Winnipeg in 1909. It is no exaggeration to say that he and my father were close friends.

Also, I enjoyed the article on Christine Gibson ["Still Living by Faith and Miracles After 70 Years, Zion Bible Institute"]. I heard her preach at the old Franklin Street Mission, Minneapolis, in 1930. My parents were very fond of her. She was a gracious lady and accomplished much for the Lord.

Lloyd Christiansen
Tulsa, Oklahoma

A frequent contributor, Brother Christiansen donated to the Archives two 1954 letters he received from A. H. and Watson Argue.

Thank you for your kind and wonderful article concerning my grandparents in *Heritage*. ["Hiram and 'Cousin' Clara Brooks," by Glenn Gohr]

I enjoyed reading all the articles and thought it was wonderful to see your commitment to heritage and to family. We thank you for your diligence in searching out my grandparents' lives and we thank you for the grand expose and words of love. You have truly honored our family and all of us in a very special way.

May God richly bless you for all of your efforts.

Dale A. Brooks, Pastor
Calvary Temple
Temple Terrace, Florida

Enjoys Ministry With Seniors

We have a church [Brooks Assembly of God] full of wonderful oldies from the past. All kinds of retired ministers. My husband Bob and I pastored this church for 42

years and just recently retired from the church. Fred Snyder, 97, and his wife of 2 years (she's 91) are members of the church. Fred was the very first D-CAP in the country. A great pioneer and builder of churches. George Stenhouse, Everett's father, is also in our church. He is a wonderful preacher and teacher. And he is in his 80s!

You do a wonderful job on *Heritage*. God bless you in your important and needful ministry!

Geri Swope
Editor of Publications
Oregon District, A/G
Salem, Oregon

1954 Central Bible College Revival

Pastor Grosvenor is responding to a 1954 Central Bible College revival report reprinted in the winter 1994-95 issue, "Students Experiencing Outpouring of Holy Spirit."

Thank God for the spiritual landmarks that influenced our lives. In reflecting back over my childhood, my upbringing in church and Bible college training, I am reminded of how those times touched and molded my life so that the course of ministry over these past 35 years was established.

One of the things that stands out in my mind was the spontaneous outbreak of revival fires in our chapel services at Central Bible Institute. It was truly a sovereign move of God that lasted for days. I do not think I can recall ever seeing anything quite like it.

As I recall, it was in November 1954 when students, hungry for God, began to pray. As God has promised, He responded with a fresh outpouring of His Spirit. I can recall students staying around the clock for several days as nobody seemed to want to leave the freshness of God's presence. I can also recall students on their knees, on their faces before God crying out to Him. I can remember them going to one another and making restitution.

One of the very vivid memories that I have involves a young man

who was a talented saxophone player. He told about his saxophone, which had been exposed to water and without proper care, began to rust and corrode inside. One day as he held it up to the light, the corrosion was exposed. In his confession, he said God had shown him that's the way he was inside his spiritual man. For this problem, he confessed before the student body.

There were many incidents like this, plus students being filled and refilled with the Holy Spirit. We witnessed healings as well. Many of my fellow students were just as moved as I was. Thank God I was able to be a part of such a move of God and for the leaders who allowed it to happen. My prayer is that God would do it again.

Don Grosvenor, Pastor
Christian Assembly
Phoenix, Arizona

Fads and Revivals

I read with interest your article about the "Toronto Blessing" and the "Latter Rain Movement" in the spring issue.

In 1947-49 I was assisting my brother, the late Dr. Allan Snider, in pioneering the Glad Tidings Assembly of God in Duluth, Minnesota. We visited some of the Latter Rain meetings in the Iron Range assemblies. Our dry and thirsty souls and our dry church were marvelously refreshed as a result. As one of the Assembly of God missionaries from India (who attended the meetings with us) declared, "This is God!"

The problem came when mature and wise Assemblies of God pastors were told to stay clear of this move or jeopardize their position with the Assemblies of God. This left the revival in the hands of immature "nuts and fruits," and it went wild in many places. During the Charismatic Renewal of the 1960s, Tom Zimmerman [general superintendent] advised us at a general council: "Stay engaged with this movement and give them your wisdom and guidance and

share the blessing." If we had taken that guidance during the Latter Rain revival, the movement could have become a great reviving force in the Assemblies of God.

I fear we may make the same error as we made in 1949 [rather than follow Tom Zimmerman's direction] and miss the refreshing of the Lord for the 1990s.

Ronald A. Snider, Senior Pastor

The Living Waters

Christian Fellowship

Fallbrook, California

Brother Snider sent materials from the Toronto Airport Vineyard and his taped report of a visit he enjoyed there.

About a month ago, in my private devotions, I listed about a dozen "fads" which have come and (some) gone since the late 1940s until the present. I have seen firsthand the heartache, grief, confusion, split

churches which these unscriptural teachings have caused. I made note of these for a future message in our bimonthly evangelistic newsletter.

I was overjoyed to read your column, "Fads and Revival" and "Know Thy Past." Terrific and MUCH needed. They spoke the burden of my heart. The Lord bless you for the corrective message.

I do wish it had a much wider coverage. If only it could be printed in the *Pentecostal Evangel* and *Advance*. It is so sad that many of our A/G preachers have "fallen" for this DECEIT. I hate to use the word, but I feel it is deceit...labeling as a sacred "move of the Holy Spirit" when it is nothing more than man's orchestrated, manipulated antics.

Appreciate you.

Vernon Boyer

Maranatha Ministries

Battle Creek, Michigan

Appreciates *Heritage*

I look forward to each issue of *Heritage* and quickly devour it. As a senior, I believe it's probably my favorite publication. May the Lord bless you abundantly in your labors for Him!

J. J. Krimmer

Hutchinson, Kansas

The Heritage family offers sincere sympathy to Brother Krimmer on the accidental death of his wife Wilma in April.

CORRECTION. In a letter from Elizabeth Ackerman, Zellwood, Florida, which was printed in the spring issue, the editor mistakenly identified a "snow bird" from Bangor, Maine, as Pat Pickard. The "snowbird" is Heritage subscriber Pauline (Mrs. Milford) Bouchey. She had given Mrs. Ackerman her first look at *Heritage*. Pat Pickard promotes *Heritage* but not in this case.

PHOTOS FROM OUR READERS

Memphis pastor James Hamill talking with General Superintendent Ernest S. Williams at the dedication of Hamill's First Assembly on McLemore Street in 1948. On the left is Paul McKeel, assistant superintendent of the Tennessee District. Courtesy of Mildred Hamill.



Maria B. Woodworth-Etter

1890 Mississippi Baptismal Service

An artist illustrated Evangelist Maria B. Woodworth's Mississippi baptismal service for a front-page story in the *St. Louis Republican*, September 1, 1890. The newspaper estimated 10,000 people witnessed the 54 converts being immersed near the Eads Bridge, north of the Arch. Mrs. Woodworth-Etter, who was known as a "trance evangelist," because converts were overcome and fell on the floor, set up an 8,000-seat tent in North St. Louis for meetings that ran for several months. The church that was built as a result of the meetings later was home to an Assemblies of God congregation.



□ Wolf Point, Montana / from page 20

Now back to my brother Paul and the crisis in his young life. At the age of 13 Paul had developed pernicious anemia (probably leukemia) and a kidney disease. Doctors told him he would not live beyond his early teens. One day my parents were in a deep discussion in our homestead kitchen. Paul told them that he wanted to stop taking his blood-building medicine and trust God for his healing. Finally, Mother said, "Tom, he's going to die anyway. Let's let him trust God." Within 3 days they discovered that Paul was completely healed of both ailments.

Paul grew up to become an Assemblies of God minister, pastoring several Montana churches before serving for 6 years as the Montana D-CAP. For more than 25 years he ministered with the national Sunday School Department in Springfield. God gave him 70 years—far more than the doctors gave him in the late 1920s.

The congregation purchased a rooming house on Main Street in 1928 and remodeled it to make a sanctuary and a four-room parsonage for the pastor. Following the min-

istry of the Dotys, James F. Pepper became the pastor. They were followed by Allen Brown, and P. M. Cantelon. During Brother Brown's ministry, the church started a daily radio broadcast over KGGX, continuing until the station moved to Sidney during World War II. Among those saved through the Cantelons' radio

People given up to die were healed and then devoted themselves to the Lord's work.

ministry (The Lighthouse Gospel Singers) were Alice and Violet Cool, teachers in one-room schools north of Wolf Point.

During those early years visiting ministers included Virgil Jackson, D. R. Miller, Blanche Britton, Etta Reckley, C. C. Besty, Cedric Wilcox, The Lightbearers Quartet, Al Morrison, and many others. I remember too when Homer Rugwell held a revival meeting in which 11 young people received the baptism in the Holy Spirit.

In addition to my brother Paul, several others entered the ministry, including Peter and Julene (Taylor) Funk, Elizabeth (Funk) Jackson, Nell (Funk) Hall, Helen (Funk) Mallory, Beulah (Thom) Wilcox, Yavone (Boyd) Bell, Reuben and John Will, Alvina (Will) Cromwell, Esther Olson, Evelyn (Holderman) Dick, Bonnie (Fenton) LaVegne Lovo, and Lillian (Spicer) Fenton. Allen Brown, Jr., and Ila Cantelon Murphy (Mrs. Bill Murphy) are two pastors' children who went into the ministry. Paul's youngest daughter Kathleen is the wife of Donald Johns an Assemblies of God minister and educator. Then there is Lewis McCown, an Assemblies of God missionary, whose father and grandparents attended the church in the early years.

Some people in the 1920s would have looked at Wolf Point as too small and too far away from population centers to build a church. But it is pretty safe to say that God sent Adoniram Doty—the North Dakota coal miner—to cultivate the seed that D. R. Miller had planted.

The results here along the headwaters of the Missouri River nearly 70 years later are testimony of that. ✿

Hot Times in Maryland/ from page 13

fasted and prayed until my deliverance came on Sunday.”

Later an article appeared in the *Cumberland Times* which completely vindicated A. B. Cox.¹³

A. B. Cox and O. P. Brann went on to pioneer churches in other towns in Maryland, such as Shaft, Frostburg, Lonaconing, Detmold, Midlothian, Westernport, and Kitzmiller.¹⁴

Another incident of persecution which involved A. B. Cox occurred somewhere in Arkansas, probably in 1914 or earlier. It is only briefly told about many years later in the *Pentecostal Evangel*. Cox was ministering with W. T. Gaston (who later became general superintendent of the Assemblies of God), and Gaston was pelted with rotten eggs and tomatoes, and arrested on a charge of disturbing the peace—as a result of Cox’s preaching.¹⁵ At another meeting in Arkansas, about 1913, some people tried to hang A. B. Cox and O. P. Brann for preaching the gospel.

But God protected them.¹⁶

Cox’s arrests at Cumberland and Westernport, Maryland, and in Arkansas, are just a few of the many persecutions which early Pentecostals encountered. Some of these others are mentioned in the article, “Mark of the Beast.”¹⁷ (See previous issues of *Heritage* for similar cases: “The Night God Stopped the Angry Mob,” Spring 1983; “Violent

“Prayer changes things. If you want to stir the devil, pray.”—A. B. Cox

Persecution in the Hills,” Winter 1983-84; “Beating in Texas Follows Ministry to Blacks,” Summer 1986; “Pioneering Churches in South Central Iowa,” Spring 1988; “The Montezuma Showdown,” Summer 1988.)

NOTES

1. “List of Pastors and Elders at Convention in Hot Springs, Arkansas, April 1914” (compiled by General Secretary’s Office), n.d.
2. Some of his sermon titles as taken from an evan-

gelistic flier included: *The Unpardonable Sin, Three Fools, A Hen-Pecked Husband, Weighed in the Balance and Found Wanting, and Is There a Hell With a Literal Fire?* Cox also preached frequently on the Second Coming of Christ.

3. Guy Davidson, “Retired” Pioneer A. B. Cox Still Ministers,” *Pentecostal Evangel*, March 20, 1955, p. 10.

4. J. Roswell Flower, “The Mark of the Beast,” *The Christian Evangel*, July 11, 1914, p. 1; J. Roswell Flower, “The Mark of the Beast,” *Word and Witness*, July 1914, p. 1. The full account of A. B. Cox’s arrest reportedly at the hand of Roman Catholic instigators in Cumberland, Maryland, was given in the June 1914 issue of *Word and Witness*; however, that particular issue is no longer in existence.

5. Daphne Brann, “Those Early Pentecostal Days” (unpublished manuscript), 1994, p. 2.

6. *Ibid.*

7. A. B. Cox, “Hot Times in Maryland,” *Word and Witness*, August 1914, p. 1; A. B. Cox, “Hot Times in Maryland,” *The Christian Evangel*, July 25, 1914, pp. 1-2.

8. Brann, p. 4.

9. *Ibid.*

10. A. B. Cox, “Hot Times in Maryland,” *Word and Witness*, August 1914, p. 1; A. B. Cox, “Hot Times in Maryland,” *The Christian Evangel*, July 25, 1914, pp. 1-2.

11. “In Prison and Out Again,” *The Christian Evangel*, June 29, 1918, p. 14.

12. *Ibid.*

13. *Ibid.*

14. “The Brush of Angel Wings: The Life and Ministry of A. B. Cox and Dora Lee Cox” (unpublished manuscript written by their daughter, Naoma Jane Caldwell), [1993], p. 4.

15. Davidson, p. 10.

16. Daphne Brann, “A Discussion of the Ministry of Oliver P. and Daphne E. Brann” (video interview), 1989.

17. J. Roswell Flower, “The Mark of the Beast,” *The Christian Evangel*, July 11, 1914, p. 1; J. Roswell Flower, “The Mark of the Beast,” *Word and Witness*, July 1914, p. 1.

A. B. and Dora Cox/ from page 11

“Two Evangelists With No Place to Minister,” *Heritage*, Summer 1988), the two young preachers landed in Dayton, Ohio. “We came into town because God led us there,” Pierce

“The hallmark of A. B. Cox was his sensitivity to the Holy Spirit.”

—Burton W. Pierce

shared recently. “A. B. met us and said to me, ‘I could use you as an evangelist.’”¹⁸ (Besides Bethel Temple, Cox had started a number of satellite churches in southern Ohio, so he had several places where Pierce and Rogers could be used.)

“He was very open to using

younger ministers and encouraged them in ministry,” says Pierce who was only 20 years old when Cox invited him to hold evangelistic services. “I held a 13-week revival at Bethel Temple in 1937 and again for 1 month in 1938.”

“The hallmark of A. B. Cox,” as Pierce remembers, “was his sensitivity to the Holy Spirit. A. B. Cox had an ability to call the church to intercession. He knew how to motivate people to seek God and pray down revival. He would get the people to pray on their knees for hours.”

NOTES

1. “The Brush of Angel Wings: The Life and Ministry of A. B. Cox and Dora Lee Cox,” (unpublished manuscript written by their daughter, Naoma Jane Caldwell), [1993], p. 1.

2. Elizabeth P. Phillips, *Bethel Temple: A History of the Assemblies of God Through the Life of a Local Congregation* (B.A. thesis, Wright State University, 1994), p. 12.

3. For more on the Beulah Colony’s history, see Bob

Burke, *Like a Prairie Fire: A History of the Assemblies of God in Oklahoma* (Oklahoma City, OK: Oklahoma District Council, 1994), pp. 18-19.

4. “The Brush of Angel Wings,” p. 1. Letters written by A. B. and Dora Cox during their time at Beulah Colony are included in this same manuscript. This is how they revealed their intentions of marriage to each other since the school allowed absolutely NO communication between men and women. They both felt a witness to God’s leading into marriage and ministry together.

5. William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), p. 134.

6. A. B. Cox, ministerial file.

7. *Ibid.* A. B. Cox received his ordination certificate on June 29, 1914. Dora Cox received ordination on November 13, 1914.

8. “Maryland and West Virginia District Council,” *The Weekly Evangel*, September 15, 1917, p. 11.

9. Watson Argue, “The Get Acquainted Page,” *The Latter Rain Evangel*, March 1936, p. 13.

10. Roz Young, “Sister Aimee’s Healing Ability Left Behind a Hall of Believers,” *Dayton Daily News and Journal Herald*, August 21, 1993.

11. Retta Davis, cassette interview, by Elizabeth Phillips, January 18, 1994.

12. Guy Davidson, “Retired” Pioneer A. B. Cox Still Ministers,” *Pentecostal Evangel*, March 20, 1955, p. 10.

13. *Ibid.*

14. *Ibid.*

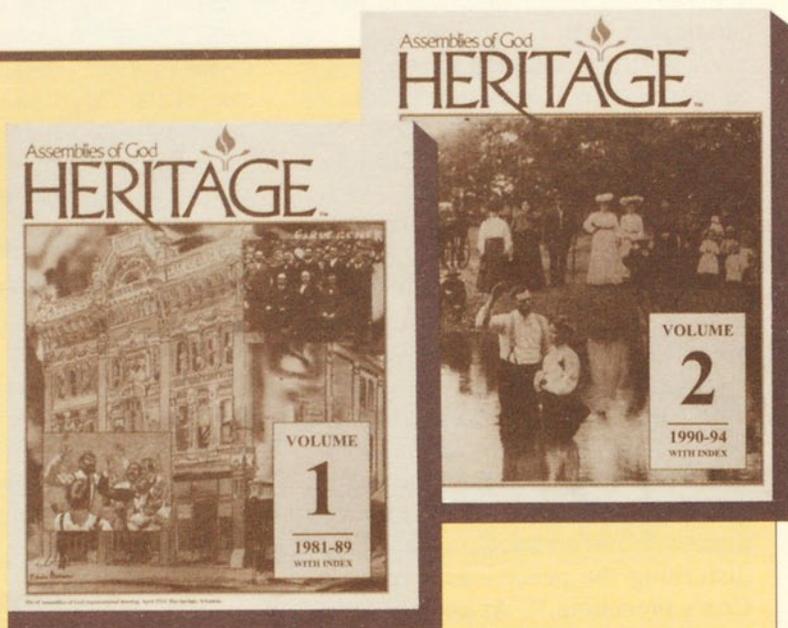
15. A short essay on the history of Peniel Bible Institute is given in Michael G. Owen, “Preparing Students for the First Harvest,” *Heritage*, Winter 1989-90, p. 17.

16. “Pioneer Minister Called Home to Heaven,” *Pentecostal Evangel*, May 27, 1956, p. 31; Davidson, 10; A. B. Cox, ministerial file.

17. “The Brush of Angel Wings,” p. 1.

18. Burton W. Pierce, telephone interview, June 14, 1995.

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