

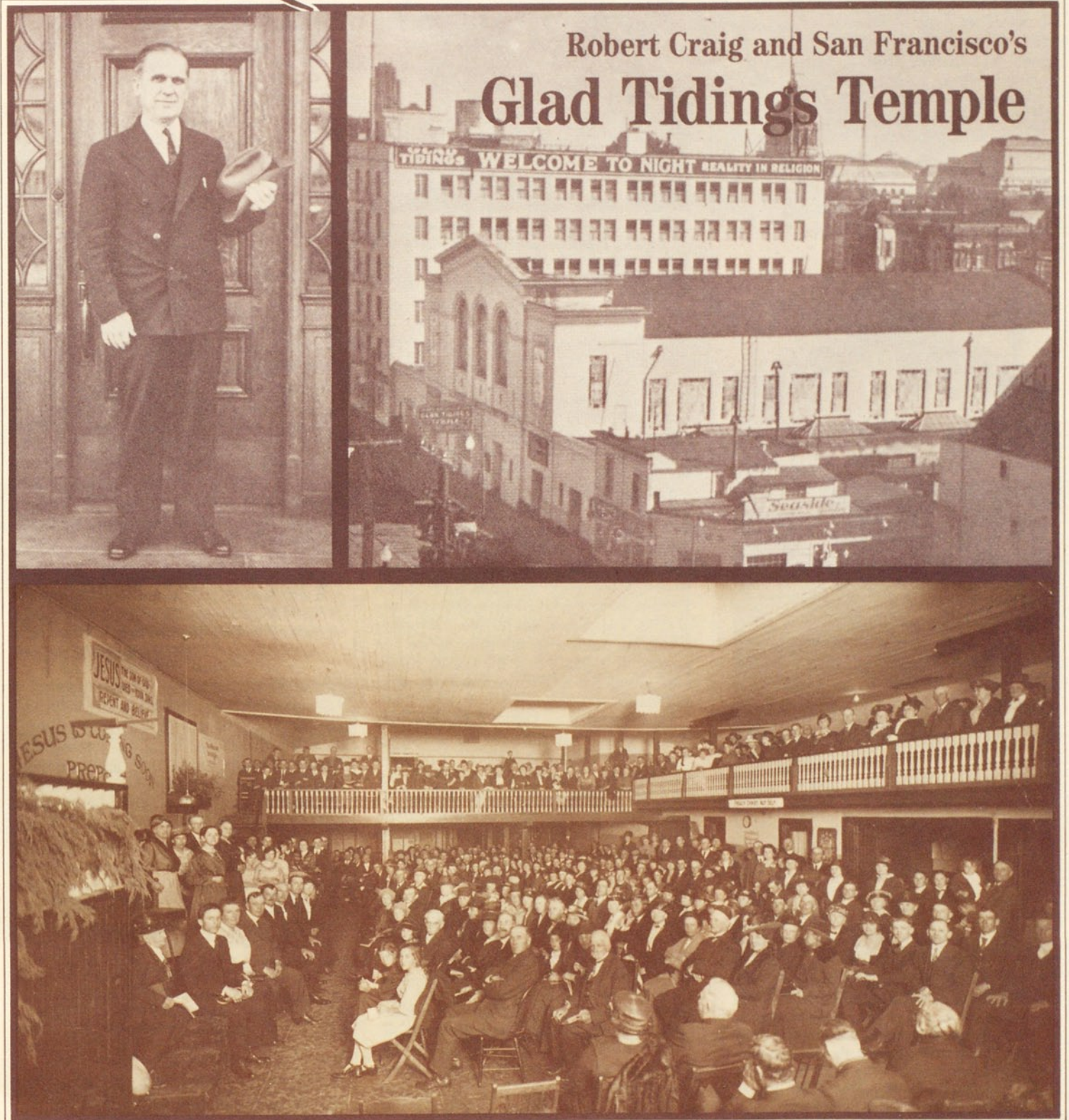
Assemblies of God  
**HERITAGE**<sup>TM</sup>

Morris Plotts  
Revival Moves to Iowa Jail

Profile:  
G.W. Hardcastle, Sr.

J. Narver Gortner  
The Pentecostal Methodist

1937 Evangelism Tour  
Evangelists Living by Faith



Robert Craig and San Francisco's  
**Glad Tidings Temple**

Cover: Upper left, Robert J. Craig; upper right, Glad Tidings Temple and Bible Institute, 1937; lower, old Glad Tidings, before 1919.



## THE HERITAGE

### LETTER *Wayne Warner*

#### *The Director's Spring Travels*

This past spring has been an especially busy time for traveling, and it has been my joy to visit with many of you—from the Pacific to (almost) the Atlantic.

Beginning on April 5, I visited five district councils and was out of the office 4 out of the next 6 weeks. But the time away from the desk was profitable in many ways, as I shall explain.

While sitting with James K. Gressett in an evening service of the Arizona District Council, Superintendent Robert A. Sites introduced me and said I was sitting next to a walking archives. He was right about that. James K. Gressett, a former district superintendent, goes back far enough to remember when Texas, New Mexico, and Arizona made up the old Texico District.



The Spirit fell on people gathered in this house at 216 N. Bonnie Brae Street, Los Angeles, April 9, 1906. Because of the crowds, the meetings were moved to Azusa Street. Dr. Cecil M. Robeck, Jr. (left), is giving the editor a tour of the area as shown in this photo taken last Spring.



John Bartleman, son of the Azusa Street Mission participant, Frank Bartleman, is preparing food at the Pisgah Mission, Highland, California. The editor took the picture last spring while visiting Los Angeles.

Now, friend, that goes back a long way—some 60 plus years.

The next day in Phoenix it was my joy to visit in "Cactus Jim" Gressett's home and listen as he regaled me with stories which I captured on audio tape. You might wish to reminisce with him by ordering the audio tapes from the Archives.

Enroute from Phoenix to the Southern California District Council at Anaheim, I had an opportunity to visit with my sister Helen and her husband Walt Johnson in Lake Havasu City, Arizona. There also we enjoyed meeting Richard and Grace Tatham, pastors of the Christian Assembly of God. The church has its own low power television station in addition to an FM station. It appears that the media ministries along the Colorado River are alive and well.

Incidentally, Dan Morgan, a *Washington Post* reporter, is writing a book on the Tatham family, covering three generations. Richard's father William, who has a prominent part in the book, is a member of People's Church (A/G), Fresno, California. The book is scheduled for release in late 1989 by Alfred Knopf.

From a temporary base at my brother Ellis' home in Walnut, California, I was able to attend the Southern California District Council and make several other valuable contacts for the Archives.

One of these was having a long talk with Dave Adams, along with my daughter Lori, over breakfast. Dave attended the Sharon Bible School at North Battleford, Saskatchewan, during the controversial New Order of the Latter Rain Movement in the late 1940s. He is an elder at the

Church on the Way and owns the educational film company, Pyramid Films. You've probably seen some of Dave's award-winning films on TV or in the classroom.

We met Hubert and Rachel Mitchell (an uncle and aunt) for dinner and listened to them relate stories of their ministry as missionaries, Youth for Christ directors, evangelists, etc. Many of our early missionaries to India will remember Rachel Edwards as that Norwegian missionary who was an instructor in Robert Cummings' language school at Landour. Hubert wrote the music for "He Giveth More Grace," which has inspired believers for more than 50 years.

Friends at Fuller Theological Seminary in Pasadena, Cecil M. Robeck, Jr., and Jennifer Stock, were perfect hosts one day for this historian. They shared with me recent items they had uncovered on the 1906 Azusa Street revival; took me to Evergreen Cemetery, where we saw the graves of William J. Seymour (Azusa leader), Charles Price Jones (composer), and Ivey Campbell (see spring issue); and introduced me to John Bartleman, son of Frank (participant in the Azusa Street revival), at the old Pisgah Mission. It was one of Southern California's rainiest days, but that doesn't matter when you are with friends and doing the things you like to do.

Later in April I attended the Arkansas District Council at Little Rock and enjoyed the fellowship with Superintendent Merle Harris and his friendly people. I was also able to visit the Arkansas History Commission in Little Rock. There I set up my copy camera and duplicated old photographic scenes from such historic A/G cities as Russellville and Hot Springs.

The other two district councils I attended were in the east—Pennsylvania-Delaware and New York. But before I arrived in Erie for the first of these two

Continued on page 16

#### ASSEMBLIES OF GOD HERITAGE

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Persons wishing to donate historical materials such as correspondence, photographs, tapes, films, magazines, books, minutes, etc., are urged to write to the Archives at the above address.

Wayne E. Warner, Editor

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## CONCLUDING PART



Morris Plotts, in dark suit, awaits sentencing in the packed Poweshiek County Courthouse, October 6, 1934. Seated with Plotts are Harold Raines, Frank Maudlin, and Carl Briney. Courtesy of Morris Plotts.

# The Montezuma Showdown

## *Morris Plotts and Two Others Charged With Being Public Nuisances*

By Wayne Warner

The tremendous success Morris Plotts and his enthusiastic co-workers had experienced in an evangelistic crusade and church planting in New Sharon, Iowa, and in other nearby communities, led them to believe that a similar effort could reap the same results anywhere.

Even Montezuma, Iowa?

Before winter would hit the heartland in 1934, the answer from Montezuma would be a resounding no. Conversions and other marvelous acts happened in Montezuma, but there would be no strong local church planted in this county seat of Poweshiek County.

### An Update

The spring issue of *Heritage* contained Part 1 of "Pioneering Churches in South Central Iowa," featuring the 1930s ministry of Morris Plotts. The article centered on the New Sharon evangelistic meetings in 1933 and the founding of the Assembly of God. From his base in New Sharon, Plotts took musicians into neighboring towns where he conducted meetings. His most difficult campaign was in Montezuma where he met with stiff opposition.

Morris Plotts is now 82 years of age but is still actively supporting missionary efforts. He lives with his wife, Neva, in Lake Charles, Louisiana.

A Des Moines newspaper headline said it all: "JURY CONVICTS PASTOR IN AN IOWA TOWN. Found Guilty of Making Nuisance at His Meetings."<sup>1</sup>

The pastor was none other than Charles Morris Plotts, and before he could get out of Poweshiek County he would serve 30 days in the local jail and have a 6-month sentence suspended.

No doubt Plotts' critics in Montezuma and New Sharon were ready to take the jury out to dinner. They had accomplished something nobody else had been able to do. They had temporarily, at least, knocked a wheel off of the Plotts' evangelism wagon.

Plotts opened his Montezuma campaign in late May 1934, 54 years ago last spring. He took his tent and several musicians to Montezuma from Grinnell, Iowa, where he had just closed a 5-week meeting.

After the tent was set up on a vacant lot, crowds poured into town and into the meetings just as they had in other towns in south central Iowa. All was going as planned.

The meetings went on night and day with many reports of conversions, healings, and baptisms in the Spirit. If anything, the volunteer orchestra was louder and more enthusiastic than it had been in other campaigns.

And Morris Plotts was gaining respect as a pulpiteer, even from those who disagreed with him on such things as the

baptism in the Spirit and speaking in tongues. No doubt his empathy for sufferers had deepened; for just 3 months before the Montezuma meeting opened, his own 9-month-old son had died as a result of a blocked bowel.

The first legal objection to the Montezuma meetings came from a lawyer, R. W. Boyd, who lived four blocks from the tent site. Boyd filed a petition in equity, asking the court to halt the

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### The crusade attracted hundreds to Montezuma during the summer of 1934.

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meetings. He named as defendants Plotts, Bruce Bachman, Eddie Manges, Patience Lewiston (later Hastie), Dick Johnson, John Williamson and Ben Hannon.<sup>2</sup> This action touched off a legal sparring between Boyd and the revivalists for the rest of the summer.

Boyd claimed the meetings began each night about 8 and ended sometimes as late as 3 a.m. The musical instruments—consisting of a cornet, a trombone, a xylophone, a banjo, other stringed instruments, and two pianos—kept people awake. Boyd said he was disturbed by much loud yelling, screaming and shouting, and the singing—which he described





Sheriff Dinty Mulcahy, left, poses with his jail inmates, Morris Plotts, Ed Manges, and Bruce Bachman. The three stood trial as public nuisances in Montezuma, Iowa, in 1934. Courtesy of Vivian Warren.

as "of a jazz nature"—continued far into the night.<sup>3</sup>

A temporary writ of injunction was issued and the meetings were halted until Plotts' attorney could answer the charges. Perhaps one of the most offensive statements in the writ was that the leaders of the meetings were accused of using jazz music. You could insult a Pentecostal in 1934 for his lack of musical talent, but you didn't make the mistake of calling his music jazz. Jazz was the devil's music; the tent music belonged to the Lord.

Another disturbance which the meetings caused, according to Boyd, was the automobiles which he said raced at high speed back and forth between the business part of Montezuma and the lot on which the tent was sitting. Apparently the people in the cars did not attend the meetings but only drove by to get in on the excitement.

Plotts was forced to return to New Sharon until his attorney could file an application for dissolution of the temporary injunction. That matter was taken care of 4 days later on July 27.

The constitutional rights of the evangelists were being violated, argued the attorney in the application. To call the evangelist unorthodox was ridiculous. Plotts and his co-workers were conducting

purely religious meetings, having for their sole purpose the worship of God according to the dictates of the conscience of the holders of the meetings and the worshippers attending them. That the said meetings are held for sole purpose of furthering the teachings of the King James [sic] Version of the Holy Bible. That at said meeting the only singing is of religious hymns as commonly known and accepted by the established religious bodies of the land. That the music at said meetings is

produced by musical instruments of the commonly accepted type.<sup>4</sup>

After several amendments and replies to Boyd's original request were filed by both parties, a settlement was reached on July 30. Plotts and his party agreed to move the meeting location to a point at least 1/4 of a mile away from an occupied dwelling. The only exception would be if permission was granted by persons living within the 1/4-mile restriction.

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**If anything, the  
volunteer orchestra  
was louder than it had  
been in other  
Iowa campaigns.**

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The meetings were moved to another location in Montezuma, but about 2 weeks later the tent was moved back to the original lot because the crowds were bigger there than they were at the new lot.

To say that R. W. Boyd was upset about the return of the tent to his neighborhood is probably putting it too mildly. He quickly filed another legal action, renewing his original petition and asking that a temporary injunction be issued preventing the evangelists from holding meetings on the lot and that the agreement reached on July 30 be kept. The writ of injunction was granted.<sup>5</sup> Despite the new legal maneuver, however, the meetings continued on the original lot.

While Boyd and the evangelist were keeping the civil court busy during August, something else was developing. A Poweshiek County grand jury was

taking testimony from Montezuma citizens regarding the meetings. Most of the people called to testify behind closed doors said the meetings were noisy and kept them from sleeping. Others who lived nearby, however, would testify later at the trial that the meetings did not bother them, that once they went into their houses they could not hear the meetings.

Needless to say, a controversy was boiling in this central Iowa community, and someone would have a day in court before long. If you hung around John Phillips' Barber Shop through one shave, you'd learn that.

Armed with testimony from 24 Montezuma citizens, the grand jury handed down indictments on August 29, 1934. Named were Morris Plotts, Eddie Manges, and Bruce Bachman, who were charged with causing a public nuisance. The game had changed from softball to hard ball, from the civil arena to the criminal.

The indictments stated that the defendants

helped in making, during the night time, loud, offensive and annoying noises, by loud talking, singing, shouting, yelling, and wailing, and by playing pianos, horns, banjos and other instruments, which loud noises were and are dangerous and disturbing to the health, peace and comfort of the public, and to the common and public nuisance of the people of the State of Iowa, and to the people residing in that neighborhood.<sup>6</sup>

It appeared that something was about to give in the Montezuma impasse.

Plotts, Manges, and Bachman were enjoying a peaceful dinner in a friend's farm house on that Wednesday, August 29, unaware that indictments had been issued and that Sheriff D. A. "Dinty" Mulcahy and a deputy were on their way to serve the criminal warrants for their arrest.

Mulcahy, who was a friend of the trio, would rather have been anywhere else that day. Plotts remembers the moment: "Sheriff Mulcahy appeared at the door with a paper in his hand, and he was shaking from head to foot."

After the sheriff told the three that he had a warrant for their arrest, he confided that he didn't want to arrest them. "Boys," he said, "I'll turn my back if you'll run."

Not wishing to become fugitives from justice nor to get their friend Dinty in serious trouble, Plotts, Manges, and Bachman turned down the suggestion. They would face the charges. Besides, they didn't think they had broken any laws, and surely no jury in the country—not even in Poweshiek County—would convict them.

So into the sheriff's car they climbed, taking with them a guitar and banjo. As Mulcahy headed for the county jail, his three prisoners began to sing and play in the back seat. Dinty had served a lot of warrants in his day, but never one like this.



After the evangelist and his musicians were jailed, several people who had attended the meetings offered to raise the required \$1,000 bail each. The kind offers were refused because Plotts believed the charges should be dropped. The charges were not dropped, and for the next month the three were tenants in the Poweshiek County Jail.

It is doubtful whether the jail ever had inmates before or since to compare with

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**The arresting sheriff liked Plotts and his three musicians. "Boys," he said, "I'll turn my back if you'll run."**

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these three. Sheriff Mulcahy, knowing that he didn't have desperados on his hands, issued an almost open-door policy for visitors. He moved Plotts and his two musicians to the top floor of the jail and permitted them to conduct services and entertain visitors. An organ was brought in to beef up the orchestra, and the jail rocked with what one newspaper reporter called "Pentecostal melodies."

Hundreds of people visited the jail during the month-long confinement. Plotts remembers that as many as 40 people danced in the Spirit up and down the corridors of the jail. Friends showered them with food. "We thanked God for the food," Plotts added, "and shared it with other inmates, the sheriff, and the deputies. Some of the prisoners were led to the Lord."<sup>8</sup>

Through stories and photographs, newspapers throughout the state kept their readers current on the happenings in this modern Philippian jail scene. The *Des Moines Tribune* published an article with this heading:

**Religion vs.  
Night's Sleep;  
'Fight Is On'  
in Montezuma**

A photograph accompanying the article shows Eddie Manges with a banjo, Bruce Bachman with a guitar, and Morris Plotts with an open Bible. From their smiles you would think they were on a Sunday school picnic, not behind bars.

The attention the three received was often critical or humorous. A local barber even published a poem on the incarceration:

Some Shaver

We've shaved 'em settin' up in chairs  
And lyin' down in bed.  
We've shaved 'em when they were dyin'  
And after they were dead.  
We've shaved 'em runnin' from the law,  
While they were out on bail,  
But never before a Preacher  
Locked up in the County Jail.<sup>9</sup>

The day the three were jailed, Patience Lewiston (now Hastie), who was the

piano player, called her pastor at Perry, Iowa. R. E. McCaulley turned his Perry congregation over to others and sped to Montezuma. He preached at the tent meetings while Plotts was in jail.<sup>10</sup>

One night a woman was baptized in the Spirit and then told the ecstatic congregation that she had seen a vision. The three jailed evangelists, she said were kneeling at an old bench in the jail. Standing over them was Jesus with His hands outstretched.<sup>11</sup>

If there were any doubts about whose side the Lord was on, it should have been settled with that vision!

While the men awaited their trial, a woman who had become a regular attendee at the tent services in Montezuma died. The family asked the court if Morris Plotts could conduct the funeral. In perhaps an unprecedented move, Plotts and his two singers were permitted to leave the jail long enough to conduct the funeral. The sheriff and a deputy sat on the front row of the Christian Church during the service and then ushered the three back to jail.

About 2 weeks after the arrest, Plotts wrote a letter to his board at the New Sharon Tabernacle. More than a few people thought the letter read like one the Apostle Paul wrote from one of his jail cells. (See letter at right.)

Letters of support for the imprisoned evangelist and his musicians poured into area newspapers. A former Montezuma resident and in 1934 a pastor in Winter-set, Iowa, wrote a stinging letter in which he looked at the times as the last days when Satan would be bound and his effectiveness minimized: "It must be so because in Montezuma, Ia., the sunny spot of Poweshiek County, many were jerked and shaken on dance floors, not by earth shocks but by the power of God." The writer, an O. Ballard, added that he was proud of his home town "since they have gone on a paying basis for the Lord."<sup>12</sup>

Mary Cooper, Montezuma, fired off a letter in which she told the editors that they were presenting a one-sided account of the meetings. She claimed an investigation in Montezuma revealed that only one person in 20 had been disturbed by the meetings. People being disturbed? To the contrary, she wrote: "The people are enjoying every minute of the meetings and getting great blessings from them."<sup>13</sup>

"He is teaching the old time religion in its fullness," wrote Mrs. Carl Lateham, "and so much good has been done through his work."<sup>14</sup>

The jury trial for Plotts, Manges, and Bachman opened September 27, 1934, with a jammed-packed court room. The celebrated case drew attention from the Des Moines papers and stories buzzed along on the wire services. Everybody knew about the case, and everybody was talking about it.

## A Prison Epistle

*"Greetings in Jesus' precious name! May God bless you all for your loyalty in this time of distress. As pastor of the Tabernacle, I am earnestly requesting that each and everyone of you stand together in one mind. And in every assembly there must be a central head of authority.*

*Since I am in jail and unable to guide the affairs of the Tabernacle, I am hereby appointing Brother Carl Briney to act as General Superintendent of the New Sharon and Montezuma assemblies and do confer upon him the power of pastor.*

*This is necessary in order to avoid confusion and misunderstanding. Trusting you will co-operate with me as you always have. I will close. Pray for me.*

A message Plotts wrote to his church board at New Sharon, Iowa, while he was in Montezuma jail.

Jury members were to determine whether the three defendants were guilty of making a nuisance or whether their music and worship were protected by the U.S. Constitution. Witnesses on both sides of the issue presented confusing testimony, which naturally was affected by their own biases.

One witness described the noise at the tent as "moaning like a woman in pain," and that "it sounded like they were killing someone over there."<sup>15</sup>

Other witnesses for the state testified that the noise kept them awake. The defense countered with witnesses who

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**Hundreds visited the jail during the month to take part in gospel services which the sheriff encouraged.**

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denied that the noise at the services was excessive.

Plotts ordered the choir to sing louder because people couldn't hear them on the other side of town, one witness said. Plotts explained that the choir had been singing half-heartedly and that he was just encouraging them to put more into their efforts.

Through the course of the trial, which continued for a week, the state called 23 witnesses in an attempt to prove that the defendants had caused a nuisance in the city. The defense answered with 20





Iowa newspaper stories published during the time Plotts and his musicians were in jail. At the right is the group's piano player, Patience Hastie, in a recent photo.



witnesses. How the jury would respond to the evidence was anybody's guess. While Christians—especially those who supported the meetings—prayed, antagonists were placing bets and hoping that the state would win its case and force the itinerant preachers out of Montezuma.

The answer everyone waited for came after the jury deliberated eight hours on Tuesday, October 2. Bruce Bachman and Eddie Manges were found not guilty. For Evangelist Plotts, the jury voted guilty as charged.

Bachman and Manges were elated and shook hands with the jury. But their friend and leader was sent back to jail and would face sentencing the following Saturday. The freed musicians vowed they would return to the tent that night and conduct a prayer meeting for Plotts' release.

In the meantime, Plotts' attorney, E. K. Beckman, filed a motion for a new trial for his client, but it was denied.

On Saturday, Judge Patterson sentenced Plotts to 6 months in the county jail and ordered that he pay costs of the prosecution in the amount of \$200.

That was the bad news.

The good news was that the jail sentence would be suspended based on Plotts' good behavior. The judge also paroled Plotts to Sheriff D. A. Mulcahy.<sup>16</sup> Judge Patterson ruled that the meetings could continue in Montezuma but that they would have to close earlier and Plotts would have to keep the meetings orderly and quiet.

High energy revival meetings in Montezuma for all practical purposes ended immediately following the trial. Plotts stated he would pick up where he left off, but it would be somewhere else. The meetings in Montezuma were closed Sunday night, and Plotts returned to the friendlier city limits of New Sharon.

In retrospect, 54 years after the Montezuma campaign, eye-witnesses offer interesting observations.

Eddie Manges, who now lives in Geyersville, California, believes the meetings were opposed because people didn't want to hear the Word of God. "Freight trains rumbled by the homes of some who objected to the meetings. And carnivals operated nearby. Both of these made more noise than the meetings," he said.<sup>17</sup>

A Baptist minister in Iowa, who wished not to be identified, had high praise for Plotts and his meetings throughout south central Iowa. He even feels that Montezuma shut out the Holy Spirit when the people opposed the meetings. According to the minister, there has been no move of the Spirit since

### Montezuma shut out the Holy Spirit in 1934, a Baptist minister believes.

Plotts folded up his tent and left town. The minister does admit, however, that there were definitely extremes condoned and the noise at times was excessive.<sup>18</sup>

Vivian Warren, a convert in the Montezuma meetings, remembers that the Pentecostals at the time believed God passed out judgment on the town after the meetings were closed. The judgments cited were deaths, accidents, fires, and other tragedies which befell some who did not support the meetings.<sup>19</sup>

The piano player, Patience Hastie, gets excited as she reflects on the meetings. Without a hint of bitterness, she remembers the amazing conversions despite the persecution. She feels she missed going to jail because the county didn't have facilities for women.<sup>20</sup>

Elizabeth DeGreef, pastor of the Assembly of God, Harvey, Iowa, did not attend the Montezuma meetings but did attend other campaigns. She characterized the Plotts meetings as "old-time Pentecost." She added, "We can use some more of them today."<sup>21</sup>

Bruce Bachman, who returned to New Sharon on the 50th anniversary of the Assembly of God, still sings with a group in the Chicago area, the "Soul Seekers." He wasn't thrilled about being locked up in jail but feels the meetings were blessed and souls were added to the Kingdom. The experience didn't discourage him from participating in other Plotts campaigns.<sup>22</sup>

And what about Morris Plotts? What does he think about the arrest and trial? Would he do anything different? "We had a lot of youthful enthusiasm in those days," he said during an interview. "If I had it to do over, I would have closed the meetings earlier."<sup>23</sup> His wife, Neva, would no doubt concur.

Morris Plotts has traveled around the world many times since those days in the small town of Montezuma, Iowa. For the past 32 years he has raised money to build churches and Bible school buildings on mission fields. In June he returned to Africa to dedicate yet another building for the Kingdom.

He still likes to talk about those tough days in Iowa during the Great Depression, but one of his biggest disappointments is that he was unable to establish a church in Montezuma.

One thing is for certain. Nobody would ever accuse him of not trying.

#### NOTES

1. From an unidentified Des Moines newspaper clipping, Oct. 3, 1934, A/G Archives.
2. Petition in Equity, Dist. Court of Iowa, Poweshiek County, July 23, 1934. Williamson was owner of the property, and Hannon had leased it. The others named were participants in the meeting. Copy of court records in A/G Archives.
3. Ibid.
4. Application for Dissolution of Temporary Injunction, July 27, 1934.
5. Amendment to Petition and Application for Injunction; Writ of Injunction, Aug. 13, 1934.
6. Indictment, The State of Iowa vs. M. C. Plotts, Eddie Manges, Bruce Bachman, Aug. 29, 1934. Other indictments handed down at the same time named a horse thief, a forger, and a couple charged with the illegal sale of beer.
7. Morris Plotts, telephone call, Sept. 18, 1987.
8. Ibid.
9. From a clipping, A/G Archives. Newspaper unidentified.
10. Patience Hastie, interview, May 18, 1988. McCauley followed Plotts as pastor in New Sharon.
11. Plotts, Sept. 18, 1987.
12. Des Moines Tribune clipping, Oct. 1934, A/G Archives.
13. Ibid.
14. Ibid.
15. Montezuma Republican, Oct. 4, 1934.
16. Judgment Entry, No. 15416, Oct. 6, 1934.
17. Telephone interview, 1988.
18. Telephone interview, 1988.
19. Interview, May 18, 1988.
20. Interview, May 18, 1988.
21. Telephone interview, May 18, 1988.
22. Telephone interview, 1988.
23. Telephone interview, Sept. 18, 1987.



**PROFILE: George W. Hardcastle, Sr.**

# An Arkansas Teacher Who Became a Pentecostal Preacher

By Glenn Gohr

Still going strong at the age of 91, George Washington Hardcastle, Sr., has been active in the ministry for more than 65 years. He and his wife, Edna, have enjoyed 71 years of married life.

George was born in the village of Scottsville, 18 miles northeast of Russellville, Arkansas, on December 20, 1896. Reared on a farm, he was one of 11 children born to Alex and Elizabeth (Gentry) Hardcastle. In 1915, at the age of 18, he became a rural schoolteacher, a profession which he followed for 12 years.

George and Edna (Willis) Hardcastle were married by a Justice of the Peace on June 26, 1917, at Dover, Arkansas. He was 20 years old and she was 16. Soon afterwards Edna was converted and began attending church. It was through her calm, sweet testimony that George began to come under conviction. Then in October 1921, not wishing to be seen at a "holy roller" meeting and thinking he could hide in the crowd, he slipped into the back of a service of the Arkansas District Council at Russellville. He came to the meeting as a critical observer, believing that miracles had ceased after the time of the apostles. But he said later that God shook him loose from his pride and preconceived ideas, and he left a changed man. He was wonderfully converted and baptized in the Holy Spirit.

Soon after his conversion, he felt a call to the ministry. He continued teaching school and began conducting evangelistic meetings in nearby communities. In the spring of 1922, Hardcastle and an associate conducted a 5-week campaign in a brush arbor near Russellville. Twenty-five people were saved and 18 were filled with the Spirit. Not long afterwards, he became afflicted with trachoma in both eyes. He was told by a specialist that he would be totally blind in a short time. Hardcastle renewed his commitment to Christ and the trachoma disappeared.

In less than a week, he traveled to Kline, Colorado, a mining town near Durango, to conduct a meeting in a Methodist church. Dozens of people were saved and filled with the Holy Spirit during that 3-week campaign. Fearing God would not

meet his needs during the winter months, he went to Portland, Oregon. Instead of evangelizing, he found work in a furniture store, and the trachoma reappeared. Haunted with thoughts of going blind, he pledged himself completely to do the will of God and to continue doing evangelistic work. He was totally healed and had no further trouble with his eyes. For 9 months after that he held street meetings in Portland. He also ministered in Vancouver and Ellensburg, Washington. One of his converts in Ellensburg was the wife of the chief of police.

Following his evangelistic tour of the Pacific Northwest, Hardcastle returned to Arkansas and was ordained in 1925. He taught school and continued to hold evangelistic meetings in schoolhouses and brush arbors. His father was saved in one of these meetings.

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**He told the city attorney  
that he could take his choice:  
help sing, sit in a seat,  
go to the altar,  
or get out of the tent.**

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Hardcastle quit teaching and gave up his position as principal of a rural school to accept the pastorate of a church in Van Buren, Arkansas in 1927. He served there 4 years.

In 1931 he pioneered a church at Covina, California. When he was ordered out of town by the city attorney and the town council, he stood his ground. He gave the city attorney four alternatives: 1) help sing, 2) sit in a seat, 3) go to the altar, or 4) go home. The city attorney left him alone, but more than 500 people stayed for the meetings each night. In 6 weeks a church was set in order with 37 adult members.

George Hardcastle pastored churches in Little Rock, Fort Smith, and Russellville, Arkansas, before moving to Okmulgee, Oklahoma, in 1937. He then served as Oklahoma District Superintendent from 1939 to 1943. During Hardcastle's term of office, land was purchased for a district campground and a camp tabernacle was



George and Edna Hardcastle observed their 71st wedding anniversary in June. They live in Tulsa, Oklahoma.

built. A large number of new churches were also established in the state.

Next Hardcastle pastored in Tulsa, Houston, and Fort Smith before becoming superintendent of the Arkansas District in 1951. The Arkansas District was greatly in debt when he took the reins of superintendent. Serving in that capacity for 14 years, he helped the Arkansas District get back on its feet financially and oversaw the building of a district headquarters in Little Rock. He resigned as superintendent in 1965.

From 1963 to 1971 Hardcastle served as Executive Presbyter of the Gulf States Region. He was a member of the board of directors for both Evangel College and Central Bible College as well as the Hillcrest Children's Home. He also served on the board of regents of Southwestern Assemblies of God College. After serving on the general presbytery for over 32 years, George W. Hardcastle, Sr., was designated an honorary general presbyter in 1973. Since 1980 the Hardcastles have lived near their daughter, Imogene (Mrs. Harrison Cobb), in Tulsa. They attend New Life Assembly of God where James B. Holder is pastor.

The Hardcastles have four children (Bob, Marguerite, Imogene and G. W., II), 11 grandchildren, and 21 great-grandchildren—all members of the Assemblies of God. G. W. Hardcastle II, is well-known on the evangelistic field. He often gives his testimony of how God healed him after he was badly burned while working on some electrical cables. More than 4,000 volts of electricity surged through his body. He was not expected to

Continued on page 16



# Glad Tidings Memories



Robert and Mary Craig, 1937




Street meeting truck, 1925. Courtesy of Helen Jarvis

AT GLAD TIDINGS TEMPLE  
1451 Ellis Street, San Francisco, Calif.

**OLD TIME PENTECOSTAL  
REVIVAL**

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*Evangelist*  
**Smith**  
**Wigglesworth**  
*of England*



**December 8**  
to  
**December 22**  
*Inclusive*

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WEEK DAYS--10:30 A. M. and 7:45 P. M.  
SUNDAYS--11:00 A. M., 3:00 and 7:15 P. M.

All Are Invited to Attend These Special Meetings  
The Sick Prayed for at Each Service  
*Apply Early and We Will Arrange Accommodation  
for You*

Smith Wigglesworth, a favorite at Glad Tidings



The Temple and GTBI, about 1930

## PRAYER TOWER

Are You Sorrowful?  
In Distress—Troubled?  
Weighed Down With Care?  
Are Your Loved Ones Unsaved?  
Sick in Soul or Body?  
Needing Help and Guidance?

**Let Jesus and the People  
of God Help Carry  
Your Burden**

Requests Come From All Parts  
Many Are the Remarkable  
Answers to Prayer

**Continual Intercession  
Ascends to God**

From the Lips and Hearts of  
Spirit Filled Saints, Praying  
the "Prayer of Faith" For All  
In Need

Send in your requests to  
Sister E. Cooksey  
1441 Ellis St.

San Francisco - - - California



Robert Craig addressing GTBI student body, 1929. Courtesy Helen Jarvis



# Robert J. Craig's Glad Tidings and the realization of a vision for 100,000 SOULS

By Everett A. Wilson

On a July morning in 1911, Mr. and Mrs. J. Finley Berry invited a troubled man whom they met aboard the Compton to Los Angeles run of the Pacific Electric Railway System to accompany them to the Pentecostal mission on South Spring Street. There, Robert J. Craig, an ailing Methodist minister who had come to Southern California after a futile four-year search for health, experienced a

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## Robert J. Craig had a dynamic spiritual experience and then built the biggest congregation in the Assemblies of God.

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personal Pentecost. His sudden healing and compelling vision, remarkable in themselves, gave rise to an even more dramatic development, the emergence of a full Gospel church in the heart of revival-resistant San Francisco that contemporaries believed was the largest in the movement.<sup>1</sup>

In September 1931, just 20 years after Craig felt called to the city, his Glad Tidings Temple, seating 2500 persons, was host to the 14th General Council of the Assemblies of God.

In anticipation of the approaching General Council, the Pentecostal *Evangel* published Craig's testimony.

I had never heard such praying before. God answered by fire: it ran up and down my spine to my utter amazement. Here was something of which we proud Methodists of the early twentieth century knew nothing, though I now know that in his day John Wesley understood it...In the fullness of time, when I was ready to receive healing from heaven, God led me to those despised

*Glad Tidings Temple, San Francisco, pastored by Melvin T. Johnson, will observe its 75th anniversary on July 17, 1988. Dr. Everett A. Wilson, academic dean at Bethany Bible College, Santa Cruz, California, takes us back to the beginning years in this article.*

Pentecostal people, catching me as it were by guile, but now I am one of them—Glory!

Craig's newly found friends insisted that he stay with them for their Sunday meal and a time of devotion. That afternoon, at the couple's home ten miles in the country, Robert J. Craig lay slain in the Spirit, envisioning the tremendous cost of Calvary. The next days, he related, were no less ecstatic.

After the Lord for days had been preparing my vocal organs for a new language, and my body for a new occupant, He burst forth from my innermost being...He gushed forth in a new language that I had not known. My objective consciousness sat back in wonderment at what another Person was doing through me. It was indescribably wonderful. Could it be possible that in less than one week such a radical change could come into my life?...After two hours a holy hush filled my being.

I was spoiled that night for my church, but God had spared me for another little place in His unfolding kingdom purpose, for the last great revival of the Gentile age...Soon after this, when alone in the desert, God put mighty intercession upon me in tongues and in English for various parts of this dying world, and one morning He called me definitely to return to San Francisco, assuring me that if I would return and be faithful to Him, that He would give me 100,000 souls to shine with Him in Glory, because of our cooperative labors.<sup>2</sup>

San Francisco in 1911 still showed signs of its raucous Gold Rush origins. The elegant mansions of the mining, railroad and banking barons, exotic China town, the bawdy Barbary Coast, the bustling embarcadero, a cosmopolitan mix of rootless humanity seeking material wealth and pleasure. The majority of the population was Italian or Irish. Saint Mary's and Mission Dolores were prominent landmarks. Steel and concrete buildings had quickly replaced the burned-out ruins left by the 1906 earthquake-fire, stimulating a new era of economic development and frantic, speculative investment. By most standards San Francisco was an unlikely venue for revival.

If the city itself posed a formidable challenge, Robert J. Craig's personal

prospects were no more encouraging. An orphan who had come from Canada with an older brother, Craig was converted and later married in the Methodist church where he later served as an assistant pastor. Then tragedy struck. His young wife died in childbirth in 1904 after two years of marriage, and 2 years later half of the 800-member congregation lost their homes in the conflagration that swept the city following the earthquake. Craig suffered a nervous collapse that forced him to give up active ministry and left him in his late 30s broken and despondent.<sup>3</sup> By most standards Robert J. Craig was unlikely to initiate a revival.

Nor did his initial efforts give immediate promise of success. Faithful to his vision, Craig started a mission in a vacant church building on Post Street, made available through the kindness of a friend. Three months later he leased a building that had been the site of a well-known tavern, the O'Farrell Street Jim Corbett Saloon, not far from where he had formerly pastored. A contemporary described it as a "damp, dark, ill-smelling, typical, old-time, 'before the earthquake' saloon with the old swinging doors intact, and a large, ponderous cigar stand in front."<sup>4</sup> The mission menu consisted of a "continuous, steady diet of fish, fish heads and then, for a change, fish tails," along with stale bread and discarded vegetables. Given the dubious motives of some of the men who attended the meetings, one had to "watch and pray" to keep from losing a coat or other possessions.

On the very day of his return to San Francisco, Robert J. Craig met Mrs. Mary McCullough, an immigrant from Denmark, who with her husband, a Nevanan of some means, was attending the services conducted by a Congrega-

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## Glad Tidings traces its roots to the old Jim Corbett Saloon on O'Farrell Street where Craig started a mission in 1911.

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tional minister. A stout, plain-appearing woman 6 years Craig's senior, Mary McCullough was accustomed to hard work and had a passion for preaching to the derelicts who frequented the area. When her husband died within a few months of their introduction to Craig, Mrs. McCullough threw herself into the work of the mission, demonstrating her fervency and commitment. On April 23, 1913, the bride's birthday, Robert J. Craig and Mary McCullough were joined in marriage.<sup>5</sup>

Within 2 years the small congregation had found a more desirable location in



## “God led me to those despised Pentecostal people... now I am one of them—Glory!” Robert J. Craig

what later became known as “Old Glad Tidings,” a below-street-level meeting room with a raised gallery on three sides at 1536 Ellis Street. The congregation’s home for the next decade, the church gradually established its reputation as the center of Pentecostal activity in the city.

The highlights of the following years of gradual growth included evangelistic campaigns conducted by Maria Woodworth-Etter in 1917 and Aimee Semple McPherson in 1919. Pastor Craig recalled in later years that the former meeting was a turning point in the work as numbers of stalwarts joined the effort under Mrs. Etter’s ministry. He also recalled having predicted for Mrs. McPherson “a ministry of an unusual order.”<sup>6</sup> A photograph from the era is captioned, “The happy people,” though the record indicates that the opposition to the Pentecostal message was at times virulent, bringing hardship and disappointment to the pastors. Encouragement came from such converts as young Jewish veteran of World War, Myer

Pearlman, who went on to become a well-known Bible teacher.<sup>7</sup> In 1921, while the congregation celebrated the ninth anniversary of the opening of the work in San Francisco, the Spirit fell and a “wonderful prophecy of nine years ago was confirmed,” Craig reported.

It was in part, “that if we would dig deep into God and would proclaim the Word on every corner of the city that God would give us 100,000 souls in conviction, conversion, reclamation, Holy Spirit baptism or healing.”<sup>8</sup>

Already in 1920 the then chairman of the Assemblies of God, E. N. Bell, had encouraged Pastor Craig to find more adequate facilities for his burgeoning work.

As Robert J. Craig’s vision took shape, the church would be the cornerstone of the emerging Northern California and Nevada District of the Assemblies of God. At the time of its organization in 1918, the

District consisted of fewer than 20 churches, with Craig as chairman. He had declared his intention to affiliate in a letter to J. W. Welch in December 1916. “For some time I have contemplated transferring to the Church of God in Christ [as the organization had been previously known],” he wrote, “I believe that you are working along the right lines and greater development is still to follow.”<sup>9</sup> Craig was chairman of the District until 1926, when the office was relinquished to a full-time superintendent who could better serve the new churches that had come into existence, many of them through the efforts of students sent out from Glad Tidings Bible Institute.

Begun as Glad Tidings Bible Training School, GTBI was an outgrowth of a need for instructing new converts and aspiring Christian workers. The school began in the office of the church, inspired in large part through the vision of Mary Craig. As the attendance increased, a nearby hall was leased to house a women’s dormitory, a dining room, and a lecture hall. The students themselves paid the rent, each contributing 5 cents a day. In October 1919, Glad Tidings Bible Institute was formally opened. A truck to transport students to ministry assignments was purchased, and both day and night classes were offered. In 1921 the first class of 12 students was graduated.

As the need for more space became apparent, Pastor Craig purchased a piece of property across the street from the existing church. The congregation gave sacrificially to the proposed building project, including donations of jewelry. Plans for a large church building with two wings emerged in 1922, indicating the breadth of Craig’s vision. The complex would accommodate a 2,500-seat auditorium, healing rooms, prayer rooms, a reading room, offices and apartments for the staff, as well as an entire school facility. Projected costs were \$100,000, to be raised from gifts and the sale of annuities to friends of the work.<sup>10</sup>

Having modified his plans, Craig broke ground for a 6-story instructional building and in less than a year the school was ready for occupancy. By September 1924, the 80 rooms were filled with students and the training program, destined apparently to fulfill Craig’s vision of reaching 100,000 souls within his lifetime, was well established. With some initial assistance from D. W. Kerr, whose educational leadership was recognized in the movement, and the inspiring leadership of H. Wesley Cooksey after 1926, the school flourished. A decade later a reported 50 graduates were in missionary service and three had given their lives overseas, including Clarence Radley of the first class who died establishing the work in Nicaragua. At the time of Craig’s death in 1941 a thousand students had completed the 2-year program and hundreds of these were occupied in full-time ministry.<sup>11</sup>





During 1925 the new Glad Tidings Temple continued under construction. Existing structures were cleared from the site, foundations of concrete and steel were laid, and despite some frustrating delays, the Temple was completed sufficiently by the end of the year for the long-awaited dedication. On a wet, overcast Sunday afternoon in November, following a brief morning devotion, a crowd of

## Bethany Bible College originated in a new converts class at Glad Tidings Temple.

2,000 persons gathered in the beautifully decorated auditorium described in an eyewitness account.

The Temple itself is a most spacious building, massive and at the same time beautiful; decorated inside in light and creamy colors and lighted by large amber and white stained windows touched on the edges with green and a bit of red. The platform and choir loft are stained in light brown. The main floor is entirely covered with a deep soft carpet lined with rows of walnut finished auditorium chairs. The choir loft arises in steps directly behind the platform and orchestra space which altogether have seating room for three hundred and twelve singers, players and ministers. Surely it is a beautiful building to dedicate to the Lord for the preaching and ministering of the full Gospel.<sup>12</sup>

Robert J. Craig exulted over the acoustics and the quality of the musicians' performance in this initial service. The choir entered in a formal processional and gave a rendition that left a noted musician in attendance wondering whether the members were amateur or professional. The acoustical properties of the Temple, over which prayer had been offered, were found to be amazingly perfect. "Every sound seemed to be refined, amplified and blended," Craig wrote. "A splendid resonance without echo was reached."

We thanked God and gave Him all the glory, for not a cent had been expended on the walls or ceiling for acoustical treatment, and yet God had given us a perfect building in this respect. We could not but weep for joy. God had given us what scientific men of combined wisdom of 6,000 years could not guarantee. A Temple, almost, if not quite, as perfect in sound and carrying quality as the famous Temple in Salt Lake City.<sup>13</sup>

The Temple cost \$80,000 to build, financed in part by a loan from the Mercantile Trust Company of California, which shortly thereafter merged with the Bank of America, then the largest banking

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## A Weekend at Glad Tidings Mission



Mary Craig and her Ambitious Class, 1923. Courtesy Helen Jarvis.

### By Hazel Buel Miller

My earliest recollection of Glad Tidings goes back to 1913 when Brother Craig baptized me in water in the mission hall on O'Farrell Street. This was a "converted" saloon with living quarters upstairs.

Back in 1911, my mother, Viola Buel, received the baptism in the Holy Spirit under the ministry of Sister Craig. Sometime during this period the mission work was started.

We lived in Berkeley at the time, so nearly every Friday night we would go to San Francisco to the Craig's home where we spent the weekend. Usually we went over on the 5-cent ferry from the foot of Broadway in Oakland.

The whole weekend was spent in services. On Sunday evening a street service was held. Often people would follow them back to the hall for service. Mother played the piano or led singing. Sister Craig would seat us three children, Monnie, Ensor, and me, on the front row with several chairs between us "to make it look like more people," as she would say.

After services on Friday and Saturday, we would climb the dark stairs to the living quarters. As we hurried up those long, dark stairs, mice and rats would scamper out of the way. The front of the living quarters were light and cheerful, but the rest of it was dark and gloomy. We were bedded down on chairs put together to make a bed. We loved every moment of it and accepted it as a way of life.

I was baptized in water by Robert Craig in this first mission hall. It was a canvas

tank affair. To get into the tank, one had to climb up a ladder on the outside, over the top of the tank and down the inside. It wasn't very fancy, but it did the job, and God's blessings were evident and so real. I remember it with praise.

The Craigs never claimed any luxuries for themselves. They shared the same living conditions and food as others. Sister Craig canned fruits and vegetables given to them and worked very hard. She was a good Bible teacher, and I can remember some of her sayings even today. She sobered up the drunks with coffee, and prayed them through to salvation.

Brother Craig left an unforgettable memory upon our young minds with his godly life, sacrifices, and humility. He had a beautiful spirit and taught us much by his example. I can still picture him in prayer and hear his oft-repeated God-given promise of 100,000 souls for His kingdom.

On Sunday evening after church, Mother pointed us in the general direction of home. I don't remember much of the trip home or how Mother got us off the street car, onto the ferry, and finally onto the train at 11 or 12 o'clock.

During the time Brother Craig was chairman of the District, he helped Oakland establish a work, sending evangelists until the time Brother J. Narver Gortner came and established the First Pentecostal Church (1927).

After the Oakland church came into being, our family became active there. But we always enjoyed going back to Glad Tidings to visit Aunt Mary and Uncle Robert.

This article is reprinted from the *Chronicle of the Past Fifty Years*, a 50th anniversary book of the Northern California and Nevada District Council, published in 1971.



# The Pentecostal Methodist

J. Narver Gortner: Pastor, Writer, Teacher, Executive Presbyterian

## CONCLUDING PART

By Wayne Warner

Jack Saunders, the old middleweight fighter-turned evangelist, met J. Narver Gortner sometime after 1914 and told a friend, "I like that Methodist preacher."

But the friend quickly threw up a red flag because he knew something about Gortner which Saunders did not. "Oh, look out for him," the friend cautioned, "he speaks in tongues."

Until Saunders himself was baptized in the Spirit, he confided later, he always kept his eyes open and looked through his fingers during prayer whenever Gortner was near.<sup>1</sup>

The setting for Gortner's Spirit baptism was while he was president of the Coast Side Conference of the Methodist Church in Southern California and pastor of the church at Arroyo Grande. During the summer of 1914, after he had completed his responsibilities as director of a Methodist camp meeting, he decided he could use some rest.

He had been reading *Triumphs of Faith*, a Pentecostal magazine which Carrie Judd Montgomery edited, and one of the issues advertised a camp meeting sponsored by Carrie and George Montgomery at Cazadero, in the California redwoods. Gortner thought that it would be an ideal place to take a week's vacation.

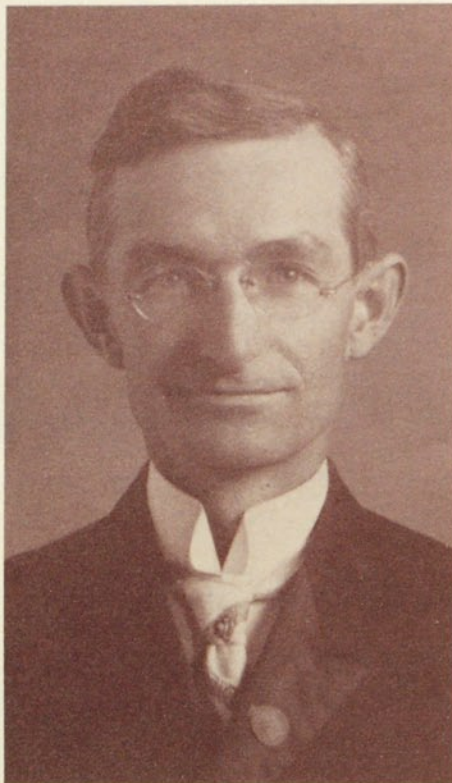
That one week in the redwoods was destined to dramatically change his life and ministry.

Some who attended the Cazadero meeting had little faith that this Methodist minister would be baptized in the Spirit. They doubted his willingness to humble himself, and one woman told him so. But another woman said, "Let him alone. God has his hand on this man, and God will see him through."<sup>2</sup>

Somebody else told Gortner of a prayer meeting being conducted at the Montgomerys' cottage. But they added, "If you just come to look on, we haven't any room for mere on-lookers."<sup>3</sup>

Despite the lack of encouragement from some of the people at Cazadero, Gortner attended the cottage prayer meeting. The meeting seemed to whet his spiritual appetite, but he was not baptized in the Spirit and returned to his tent at midnight.

In the morning he awoke and began to think about Jacob's spiritual experience at Bethel. Suddenly, the power of God came upon him. "My body was convulsed," he



J. Narver Gortner, about 1914.

told a General Council audience in 1919, "and I began to speak in other tongues as the Spirit gave utterance."<sup>4</sup>

But Cazadero would mean something else for this Methodist preacher: he would be healed of a long-standing serious spinal condition. Also attending the camp meeting was Smith Wigglesworth, who would later become a well-known

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### Two feuding Oakland churches a block apart sent simultaneous pastoral invitations to Gortner. He accepted both and merged the churches.

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evangelist on several continents. In his life story, Gortner told what happened when Wigglesworth fastened his eyes on him and reached into his pocket for his ever-present oil bottle. "Brother Smith Wigglesworth laid his hands on me, anointing me with oil in the name of the Lord, and I was healed."<sup>5</sup>

Gortner had no idea how his Arroyo Grande congregation would react to his Cazadero experience, but he was deter-

mined he could not remain silent. His fears subsided the next Sunday morning, however, as his members listened with interest.

Gortner remained in the Methodist Church until 1919 when he felt that God wanted him to leave and get more involved with the young Pentecostal movement.

His acceptance into the Assemblies of God came rapidly. In September he spoke to the General Council in Chicago. He was then invited to speak at a missions convention at the Pentecostal Church of Cleveland (now First Assembly, Lyndhurst). The pastor of the church, D. W. Kerr, was leaving, so the church invited Gortner to assume the pastorate. The next year when a group of ministers organized the Central District, they elected Gortner as their first superintendent. The position was only part-time, so Gortner continued pastoring the Cleveland church. In 1921 he became a member of the executive presbytery, a position he kept for the next 26 years.

After serving for 5 years at the Cleveland church, Gortner returned to California and pastored another historic church, Bethel Temple in Los Angeles.

The year 1927—when he was 53 years old—marked the time J. Narver Gortner was to enter the most productive period of his ministry.

Oakland, California, at the time was known for two Pentecostal churches just a block apart. There were bad feelings between the groups, and the rift was well known in the city and the area. Glad Tidings Assembly, one of the groups, used the old Columbia Theater at 476 10th Street. The Assembly of God Mission had an upstairs hall at 11th and Clay. (This downtown area now is the location for the Oakland Convention Center). Gortner knew the Oakland situation as he had previously conducted meetings in both churches.

Ironically, both churches were searching for a pastor at the same time and both had their eyes on J. Narver Gortner. By this time Gortner was used to the unexpected in his ministry, so he probably thought little of simultaneous calls from two churches in Oakland just a block apart.

Believing that God was in the invitations, Gortner accepted the pastorates of both assemblies—providing they would agree to merge. In October 1927 the two groups did merge and formed the First Pentecostal Church. They immediately began a building program, dedicating a



modern structure in 1928 on 31st Street, near Grove and Telegraph, which would seat 750. (The church was later renamed First Assembly and now goes by the name of Sequoyah Community Church.)

Like so many other churches of the times, the Oakland church maintained a full schedule on Sundays. In addition to Sunday school, there were morning, afternoon, and evening services. Old-timers will remember that services in those days were seldom under 2 hours, more like 3.

Under Gortner's 10-year ministry, First Pentecostal Church became one of the strongest Assemblies of God congregations in the country. By 1943, on the 15th anniversary of the merger, more than 25 people in the church had entered the ministry.

**P**ossibly because of his Methodist background, J. Narver Gortner vigorously addressed the issues of the day. The Oakland press recognized his willingness to let the chips fall and gave coverage to some of his sermons. Two of these controversies bear a need for a closer look.

An Oakland newspaper headline, along with lengthy quotes from Gortner, told its readers what this Pentecostal preacher thought of socialist Upton Sinclair's running for governor: "Pastor Flays Sinclair in Sermon."

According to the newspaper, Gortner praised the California press for opposing Sinclair's candidacy. Citing a telegram Sinclair sent to President Roosevelt complaining that every California daily opposed him, Gortner said, "This is the finest compliment that has been paid to the California press in recent years."

Gortner added that he wished every pulpit in California were "as pronounced in its attitudes as is the press."

Admitting his own reluctance to mix politics with religion, Gortner defended his Sinclair sermon because Sinclair's politics endangered "the work of evangelization engaged in by evangelical churches." He added that he believed Christians were entitled to know about Sinclair's views concerning the church.<sup>6</sup>

The second political sermon Gortner preached that should be examined involved Governor James Rolph, Jr., and his support for a mob lynching in San Jose in 1933.

The gruesome details of the murder and lynchings filled every newspaper and was the talk of the state. Two young men, Thomas Thurmond and John Holmes, were charged with kidnapping and brutally murdering Brooke Hart, 22-year-old heir to a wealthy family in San Jose. A mob numbering several thousand battered down the door of the Santa Clara County Jail in San Jose, November 26, 1933. They dragged Thurmond and Holmes to a nearby park and hanged them.

Governor Rolph praised the mob and promised to pardon anyone who might be

## Lynch Law Deplored By Cleric

"The whole country has been shocked by the San Jose crime, this inexcusable outburst of lawlessness, and it is time for every citizen who believes in law and order to do his part to let the nation know that the attitude of the Governor does not represent the attitude of the State, and that California is still at least partially civilized," said Rev. J. Narver Gortner, preaching yesterday at the First Pentecostal Church.

He said in part: "The attitude of the Governor has shocked me. I believe that his attitude before the lynching was very largely responsible for what took place. He ought to be impeached and removed from office. He is unfit to represent us in our State as our chief executive. His attitude shows that he belongs to the same lawless element responsible for lynching."

A sampling of newspaper coverage J. Narver Gortner received while pastoring in Oakland during 1930s.

arrested. He had been quoted as saying that the lynchings would "teach kidnapers a lesson."<sup>7</sup>

Gortner and many other pastors and civic leaders reacted strongly against the lynchings and the governor's attitude. In a news story titled "Pastors Join in Denouncing Governor for Lynch Stand," Gortner allowed that California "is still partly civilized" and that it was time that citizens let the nation know that Rolph's attitude did not represent California.

Gortner in his sermon added strong language:

I believe that his attitude before the lynching was very largely responsible for what took place. He ought to be impeached and removed from office. He is unfit to represent us in our State as our chief executive. His attitude shows that he belongs to the same lawless element responsible for lynchings.<sup>8</sup>

An Assemblies of God connection was made in the lynchings when it was learned that Thurmond's brother was R. J. Thurmond, a pastor and later superintendent of the Northern California-Nevada District.<sup>9</sup>

**W**hile serving as an executive presbyter in the late 1920s, Gortner was directly involved in two major Council decisions. The first involved presenting a constitution and by-laws to the 1927 General Council, something the 1925 Council had rejected because they thought

## Pastor Urges Vote Against Man Who Scorns Church

Final exhortation urging voters of all religions to vote next Tuesday against Sinclair, civilization's debt to the ideal values of religion, the essential nobility of human nature, and the process of regeneration through salvation, were then from four Oakland pulpits yesterday.

"I may say that it is nobody's business how I vote when I go to the ballot box next Tuesday, but my saying this will not by any means relieve me of my responsibility to God," said the Rev. J. Narver Gortner, preaching at the First Pentecostal Church.

### Asserts Creed



REV. J. NARVER GORTNER, who declares

## PASTOR FLAYS SINCLAIR IN SERMON

Attitude of the California press in opposing the candidacy of Upton Sinclair was praised Sunday night by the Rev. J. Narver Gortner preaching in the First Pentecostal church.

"We are facing a great crisis in this state," the Rev. Gortner said. "Upton Sinclair is a pronounced enemy of the church and of Christianity as his writings prove. Church people ought to do their utmost to defeat him at the polls."

### PRaises PRESS

"Sinclair complained the other day in a telegram to President Roosevelt that every daily paper in California is opposing his candi-

did not then see down to fireman who is building one.

it would stamp the Assemblies of God as another denomination. Gortner was asked to edit and adapt a constitution and by-laws which the Eastern District had already adopted. When it was presented at the 1927 General Council, the delegates overwhelmingly accepted the revised document.<sup>10</sup>

Gortner, along with several other

## He vigorously spoke out on issues from his pulpit, even calling for the impeachment of a California governor in 1933.

leaders, also promoted a change of name for the Assemblies of God. The name proposed, The Pentecostal Evangelical Church, would more clearly identify the movement with its distinctive testimony, its supporters argued. William W. Menzies wrote, "In spite of J. Narver Gortner's persuasive appeal, the 1929 Council decided to table the matter of a change of name indefinitely."<sup>11</sup>

Gortner was never ashamed of the Pentecostal term and wanted others to know it.

Carl Brumback viewed Gortner—along with S. A. Jamieson and P. C. Nelson—as





part of a "doctrinal trio," which had "a great part in molding the conservative nature of the Assemblies of God."<sup>12</sup>

J. Narver Gortner's byline appeared on scores of articles and poems beginning with his Methodist ministry before the turn of the century. He wrote for the *Christian Herald*, the *Homilist*, *Twentieth Century Pastor*, and later Assemblies of God publications. Gospel Publishing House published his books, *Studies in Daniel*, *Studies in Revelation*, and *Shafts of Sunlight and Songs of Shadows*.

While he pastored in Oakland, Gortner was asked to consider becoming editor of the *Pentecostal Evangel*.<sup>13</sup> He declined, choosing rather to remain as a pastor and part-time instructor at Glad Tidings Bible Institute in San Francisco (now Bethany Bible College, Santa Cruz).

In 1937, after 10 years as pastor in Oakland, Gortner resigned to become a full-time instructor at Glad Tidings and later served for 3 years as president.

When he was 73 years of age in 1947, J. Narver Gortner retired from active ministry—although he continued to preach from time to time. After living at Pinellas Park Home in Florida for a few years, he and his wife moved back to California, settling in Berkeley, where he died in 1961 at the age of 87.

He always claimed that he had never left the Methodist Church. "I am still a Methodist," he would say. "I have not forsaken the faith of my fathers."

He never lived to see much of the Charismatic renewal; but if he were alive today he would rejoice to hear of the many Methodists who know first-hand what he experienced in a tent at the Cazadero camp 74 years ago this July. The Lord who baptized them is changing their lives just as He did J. Narver Gortner's.

Above, J. Narver Gortner, second from right, as a member of the Executive Presbytery, September 1946. Others are, from left, Fred Vogler, Gayle F. Lewis, J. Roswell Flower, W.I. Evans (principal of Central Bible Institute, meeting with executives), Ralph Riggs, F.D. Davis, E.S. Williams, Gortner, and Wesley R. Steelberg. A.A. Wilson was absent.

At right, the Gortners on their 50th anniversary, 1946.



#### NOTES

1. J. Narver Gortner, "How God Answered by Signs," *Latter Rain Evangel* (Nov. 1919), p. 8. Gortner viewed his own baptism in the Spirit and that of Saunders' as the Lord quickening the dead.

2. Gortner, "Story of My Life," *The Christ's Ambassadors Herald* (Mar. 1939), p. 9. Other well-known Pentecostals who attended this 4-week meeting included Elizabeth Sisson, Smith Wigglesworth, Stanley Frodsham, M. M. Pinson, and the Montgomeries.

3. "How God Answered by Signs," p. 9.

4. *Ibid.* In this sequence of events, Gortner confesses that he looked for guidance in the Bible by praying and then flipping the pages for an appropriate answer.

5. "Story of My Life," (Mar. 1939), p. 9.

6. From unidentified newspaper clippings in Gortner scrapbook, no. 1, p. 101, A/G Archives. Sinclair often attacked the Bible, the church, and Christ. He helped organize the American Civil Liberties Union, ran unsuccessfully for governor and congress, and wrote *The Profits of Religion* (1918).

7. Bryan McGinty, "Shadows in St. James Park," *California History*, Winter 1978-79, p. 303.

8. Gortner scrapbook, no. 1, p. 101, A/G Archives. Rolph died of a heart attack the next year.

9. McGinty, p. 293. McGinty raises questions about the possible innocence of Holmes and whether Thurmond was sane at the time of the kidnapping and murder (p. 303).

10. J. Roswell Flower and J.W. Welch had promoted the constitution and by-laws at the 1925 Council. Brumback called it a case of being ahead of their time as both were voted out of office that year. Flower and Harold Moss took the rejected constitution and by-laws and adapted it for the Eastern District. See Brumback, *Suddenly...from Heaven*, p. 296.

11. William W. Menzies, *Anointed to Serve* (Gospel Publishing House), 1971, p. 150; General Council Minutes, 1929, p. 80. In 1936 a new organization was formed which called itself the Pentecostal Evangelical Church. This group has headquarters in Spokane, Washington.

12. Brumback, *Suddenly...from Heaven* (Gospel Publishing House), 1961, p. 276. It is interesting to note that the three are out of three different traditions: Gortner, a Methodist; Jamieson, a Presbyterian; and Nelson, a Baptist. Carl O'Guin remembers hearing Gortner say that a certain minister told him if the Council elected Gortner as general superintendent, he would make the Assemblies of God a Methodist conference (telephone conversation with O'Guin, May 31, 1988).

13. Clipping from Gortner scrapbook no. 2, p. 87.



# TIME FRAME

A QUICK LOOK INTO THE PAST

Each issue the editor selects items of interest for this column from the *Pentecostal Evangel*, *Latter Rain Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions from our readers are invited.

## 10 Years Ago—1978

Sweden recently released five postage stamps which feature independent Christian organizations. The first to be released recognizes the Pentecostal movement. The artwork shows soloist Anders Eriksson singing at a typical tent service.

Thomas Paino, Sr., 81, an early leader in Indiana died July 27. He pioneered several churches in the 1920s and then pastored the Woodworth-Etter Tabernacle, Indianapolis (1933-69). The church was later renamed Lakeview Temple.

## 20 Years Ago—1968

Missionary Lawrence Larson reports that Their Majesties King Taufa'ahau Tupou IV and Queen Mata'aho of Tonga attended the dedication of the first Assembly of God in the country. Watson Argue was the speaker for the dedication.

Maynard L. Ketcham has set a record. During his recent 6 months travel throughout the Far East, he visited 28 countries, flew 83 airlines, traveled a total of 100,000 miles. Pan American said his ticket was the longest they had ever seen. Ketcham is the Far East field secretary for the Assemblies of God.

## 30 Years Ago—1958

*Pulpit*, advertised as a new publication for Pentecostal ministers, has been introduced by the Assemblies of God. It will publish sermon starters, Bible studies, book reviews, illustrations, articles, and a page for the minister's wife.

The cover of the *Pentecostal Evangel* for June 15 features the new Bethel Temple, Canton, Ohio. Ivar Frick is the pastor of the church. The building was dedicated in February.

## 40 Years Ago—1948

*The Gospel Rocket* radio program, which is produced by the Assemblies of God, was named as the best children's program at the annual meeting of the National Association of Evangelicals.

A new school, South Central Bible College, has been organized by the Arkansas District and will be located in Hot Springs.

## 50 Years Ago—1938

Thomas F. Zimmerman wrote to the *Pentecostal Evangel* about a meeting Anna C. Berg conducted in South Bend, Indiana. Pastor Zimmerman reported that a number of people were saved and six baptized in the Spirit.

Two new missionary couples will be sailing in August for their fields of service. They are Mr. and Mrs. Lawrence Olson (Brazil) and Mr. and Mrs. Derrick Hillary (India).

## 60 Years Ago—1928

Glad Tidings Temple, San Francisco, is in the midst of a great campaign led by William E. Booth-Clibborn. More than 100 members have been added to the church.

An old-time Pentecostal outpouring was experienced at the Eastern District Camp Meeting at Allentown, Pennsylvania. Sinners and backsliders standing on the outside were convicted and came weeping to the altar. One night Dr. Shreve was unable to preach as the power of God moved on the people, and they prayed and praised Him and wept until after midnight.

## 70 Years Ago—1918

The Assemblies of God offices and Gospel Publishing House are now settled in their Springfield, Missouri, facility. The move to this former meat market was made from St. Louis in June.

The Nation-wide Camp Meeting in Philadelphia will run for 40 days, from July 21 through September 1. Mr. and Mrs. Harold McPherson will conduct the meeting (Mrs. Aimee Semple McPherson).

## 80 Years Ago—1908

George B. Studd, writing in *Confidence* magazine, reports that the Los Angeles mission at 327½ South Spring Street is growing in size and power. Elmer Fisher,



Elmer K. Fisher, a former Baptist minister, became pastor of the Upper Room Mission, Los Angeles.

a Baptist who attended Moody Bible Institute, is the leader.

Missionaries E. May Law and Rosa J. Pittman are publishing a paper in Chinese, *Pentecostal Truths*. Published in Hong Kong, the paper is distributed by the thousands throughout China. ✦



## 50 Years Ago—1938

Mr. and Mrs. James Hutsell are relaxing at the Cave Springs Camp, near Jay, Oklahoma. Hutsell is the superintendent of the Oklahoma District Council.



# Heritage Letter

Continued from page 2

councils, I made three other important stops.

It was my privilege to speak at the morning worship service at the historic First Assembly in Findlay, Ohio. You might recall seeing in the spring issue of *Heritage* a photograph of the old saloon which was converted into one of the first buildings for First Assembly. That too was the first home of the Assemblies of God in 1914.

Donald Blanton is the pastor of this church, and it's good to sense the deep appreciation these people have for their heritage yet with a realization that they have a ministry to accomplish today. One of my enjoyable experiences in Findlay was when I sat down in the home of Phillip and Grace Elsea and recorded their memories. These two former missionaries to Liberia went to the field in the 1920s and are now both pushing 90. What an inspiring time for me!



The editor visited with Hubert and Rachel Mitchell in Los Angeles last spring. Rachel taught at the Landour (India) Language School in the 1930s and 40s. On the right is Lori Warner, the editor's daughter.

From Findlay I went to London and talked with officials of the International Pentecostal Church of Christ concerning an arrangement to share the early issues of *The Bridegroom's Messenger*, which began in 1907.

Before arriving at Erie, I had one more stop—at Lisbon, Ohio, the childhood home of that legendary evangelist, Maria B. Woodworth-Etter. Because I had researched so much of her life and

ministry, it was good to visit Lisbon. Clara McGee, knowledgeable on the town's history and who had helped me in my research a few years ago, gave me a tour of the Historical Society.

A part of the Pennsylvania-Delaware Council I won't soon forget was the all-morning prayer meeting on the first day. Superintendent Philip Bongiorno believes, apparently, that a Council will operate more smoothly if it is undergirded with prayer. Concerned pastors across the sanctuary also shared the hurts of people in the district.

One of the treasures we received for the Archives while I was in Erie came from Pastor Jack Shell, Columbia, Pennsylvania. He found a collection of old publications which M. T. Wells once owned. Wells was president of what is now Valley Forge Christian College.

From Erie I drove to Binghamton, New York, to get in on my last council of the spring. Superintendent Almon M. Bartholomew made me feel right at home with an introduction to his great district. I was given an opportunity to talk with the ministers about the kinds of materials we are collecting and making available to researchers.

On Friday May 13, I drove back to Cleveland, caught a plane for Springfield, and thus ended my travels for the spring.

Regarding the homefront here in the Archives, you'll be pleased to learn of new equipment purchased recently. This spring we began using our new Canon NP-3525 copier, and a personal computer—the tremendous piece of electronic gear I am using right now (O, computer, where have you been all my life?). We have also been given approval to purchase a VCR-video player. On a closing note, if you have funds which you would like to invest in the Archives, we would be more than happy to tell you of another piece of equipment we could use for about \$1,500. Give us a call or write for more information.



George and Edna Hardcastle, center, at Oklahoma District Council, Ada, Oklahoma, October 1938. On the left are Berl Dodd and E.S. Williams; on the right are Wallace Bragg and Addie Dodd.

## □ G.W. Hardcastle/from page 7

live, but God intervened. After pastoring in Kansas City for several years, he entered the evangelistic field and now lives in Sacramento, California. G. W. Hardcastle II has a son, Greg, who works with the Challenge America TV Program. He also raises support for Teen Challenge in Europe. Greg is married to the former Kathleen Buntain, daughter of Fulton Buntain. They attend Capital Christian Center in Sacramento.

George W. Hardcastle, Sr., has been an integral part of the Assemblies of God through his many years of service as an

evangelist, pastor, and administrator. His life is still an example to each member of his family and to countless others who have been blessed by his ministry. ♦



Glenn Gohr is a staff member of the A/G Archives.





Milton Rogers and Burton Pierce, Porterville, California, 1938

Milton Rogers and I were ready to leave Glad Tidings Bible Institute in 1937.

Until the Holy Spirit began to open doors, we were

## TWO EVANGELISTS WITH NO PLACE TO MINISTER

BY BURTON W. PIERCE

The year was 1937, 2 weeks before graduation at Glad Tidings Bible Institute in San Francisco.

My preaching buddy, Milton Rogers, and I were acutely aware that God had called us, but we had only one revival booked—and that was in our home church in Hanford, California. From there we had no idea where the Holy Spirit would lead us.

The practice at the Glad Tidings commencements in that day called for every graduate to hold up a sign indicating where he or she was going to minister. School leaders constantly reminded us that young ministers needed to step out by faith.

But time was running out for Milton and me.

Since God had not spoken to us directly, I said, "Milt, I guess we'll just have to put out a fleece." That was scriptural, we reasoned. Just look at Gideon and his method for finding the will of God. Milt agreed, and so we spread a map on the floor, and in dead earnest we prayed that God would lead in what we were about to do.

I held a pin in my hand, and while we closed our eyes, I stuck the pin on the map and prayed: "Lord, by faith we'll go there." When we opened our eyes and looked at the pin, it was planted in the Atlantic Ocean—300 miles south of Iceland!

At the moment we were utterly disappointed. How could there be such a foul-up in the divine angelic hierarchy? How could we hold up a sign at graduation to indicate we were going to a place 300 miles south of Iceland? We had faith, but not the kind that it would take to hold up a sign with the Atlantic Ocean printed on it!

Thirty-seven years passed before I realized that God indeed had a ministry for me at that very spot in the Atlantic. I'll tell you about that experience later in this article.

Milt and I did receive invitations to conduct revival meetings across the country, but it wasn't easy. This was Depression time, and we literally lived by faith from day to day, from mile post to mile post, and from meal to meal.

Late in 1937 we were driving through the Mohawk Valley in upper New York.

"Milt," I said, "I hear a sort of pinging in the motor. What do you think it is?"

"What ever it is," he answered, "it is not good."

He was so right, for it continued pinging and then began to bang as we limped into Niagara Falls. It really got bad as we pulled into a garage. When I asked the mechanic if he could hear the noise, he replied, "Sir, how can I help but hear it?"

When we asked him what he thought it was, he told us he knew what it was: a piston rod!



We explained to the credit manager that we were traveling evangelists on our way from Maine to Ohio and that we were pretty broke. God moved on his heart, and he agreed to grant credit for 30 days. We were glad to accept his terms but had no idea where we would get the money. Furthermore, we had no idea what we were going to do in Ohio after we arrived.

But that's the way it had been ever since we left San Francisco. I began to reflect on our ministry as we pulled out of Niagara Falls and once again pointed the car toward Dayton, Ohio.

I reminded myself that we had left San Francisco by faith, faith that God would take care of us and open doors along the way. One of the doors which opened in an

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**"In looking for guidance,  
we closed our eyes and stuck  
a pin on the map. It was  
stuck in the Atlantic Ocean  
—300 miles from Iceland!"**

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unexpected way was in Crosby, North Dakota, the place of my birth.

I didn't know why we were going that way. The land was being blown away by the dust storms, and we had no meetings lined up. But when we arrived in the middle of that mess, we announced to the Lord, "We're here to work for you; you just open the door."

Open the door. That seemed to be our favorite prayer. Maybe we should have called ourselves the "Open Door Duo," or something like that.

But the Lord did open that door in Crosby. On inquiring if there was an Assemblies of God church in town, we were told there was. Someone suggested that we talk with a family by the name of Carlson. They lived on a farm nearby.

The dust was blowing so bad when we drove into the Carlsons' yard that it looked almost like night. But the unexpected greeting we received helped lift the gloom of the day.

Four people were standing on the back porch when we drove up to the house. They began to lift their hands and praise God. That seemed like a strange greeting to us, since they didn't know us. It was not until Mr. and Mrs. Carlson ushered us into the house that we would learn the reason for their excitement. (The other two women, we learned, were ministers.)

They kept saying, "Thank God for sending you! Thank God for sending you!" We agreed with them that God had sent us, but we couldn't understand how they knew anything about us, two wandering preachers fresh out of Glad Tidings Bible Institute.

They explained that they had been praying for God to send them a preacher to minister in Ambrose. God had just

given them the assurance that He would send them a minister—even if He had to send him all the way from California!

There we were, and our car sitting in their yard with a California license plate! And not just one preacher but two! When we heard all of this, Milt and I got excited too.

On Saturday night we stood in the streets of Ambrose, a neighboring town, and played our instruments and preached the gospel. Great crowds were in town to shop, so we had a ready-made congregation.

Milt and I stayed in Ambrose for a month, and God met us in a wonderful way. One of the experiences we had in that area happened the day we arrived in Crosby. The Carlsons had a son by the name of Ray who was at the time working at a dairy. Ray too was looking for God's will in his life.

We drove to the dairy to get acquainted with the young man and found him throwing milk cans around on a loading dock.

Ray came over to the car and began to talk with us about the call of the Spirit on his life. He wanted to know how we could simply go out without any support and minister for the Lord. We had an opportunity to tell him about our trust in the Lord to provide for our needs and to open doors of ministry.

We could never have guessed on that dusty afternoon in North Dakota that this tall and lanky Ray—better known now as G. Raymond Carlson—would someday become the general superintendent of the Assemblies of God.

As Milt and I continued toward Dayton, I thought about some of the other places where God had led us during the previous few months—the two enthusiastic Glad Tidings seniors with no place to go.

God had opened doors in Indianapolis,

Massachusetts, and Maine. And He poured out His Spirit in refreshing revivals.

Now we were heading for Dayton, Ohio, not knowing why we had been impressed to go to this city—just convinced that we were in the center of God's will.

A day after we left Niagara Falls, we pulled into Dayton and met A. B. Cox, a respected Central District leader who had pastored Bethel Temple for many years. Crowds filled the church for nearly every service, but this remarkable veteran pastor had the solution for overcrowded buildings: he started new churches. When we arrived in 1937, he was the overseer of several satellite churches in the Dayton area.

We were in fear when we met A. B. Cox. We had no place to go; and if God didn't open the door, we were sunk. Brother Cox sensed this as he began to inquire about our ministry. We simply told him that we were in Dover-Foxcroft, Maine, when the Spirit of God spoke to both of us that He wanted us in Dayton. We confessed to Brother Cox that we had no idea why God wanted us in Dayton.

He listened, and then his eyes twinkled, "Well, boys," he said, "perhaps I'm the

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**They felt impressed to go  
to Dayton, Ohio. Revival  
broke out, and meetings  
continued for 13 weeks.**

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one who can tell you why you are here." He told us about a little church in the southern part of the city that a few people were trying to keep going. "I think it would be the mind of God," he suggested,

Continued on page 20

## BETHEL TEMPLE



Buckeye and Pulaski Sts., Dayton, Ohio

## BETHEL'S PASTOR



A. B. COX

Garfield 3520-W See Over

An early advertising card for Bethel Temple, Dayton, Ohio. Milton Rogers and Burton Pierce conducted a 13-week revival here and in another Dayton church in 1937.



# CRAIG

From page 11

institution west of Chicago. Pastor Craig announced in 1926 that the Glad Tidings property was appraised at \$250,000 and was steadily appreciating. Despite the generosity of the friends of the work, much of the financial burden had been assumed by the Craigs themselves. Mary Craig had enjoyed an estate of \$80,000 at her first husband's death, much of which was invested in construction. In less than a decade a mortgage burning was celebrated, demonstrating the financial soundness of the church program.<sup>14</sup>

Radio, still in its infancy at the time, was an important part of Glad Tidings' effectiveness. Craig had attempted to secure a broadcasting frequency as early as 1922, and by the time of the Temple dedication the station was installed to provide coverage of the event. "God has evidently granted this invention for the purpose of rapidly spreading the Gospel for the doing of a quick work on the earth," he reported. "The station will cost \$5,000, but if 5,000 souls shall be eternally saved through it use what a reward will be yours and ours!"<sup>15</sup> He also commented, "There is no question that in a short time nearly every home will have a receiving set. Powerful messages from the world's leading evangelists will go forth to a vast audience in the new Temple and to a still vaster invisible listening audience."<sup>16</sup> In November 1928, Pastor Craig was able to announce that the Federal Radio Commission had assigned the station, KGTT, a permanent frequency.<sup>17</sup>

Indeed, the driving force of Glad Tidings was a succession of evangelistic campaigns, many of them broadcast to a large West Coast audience. Beginning with the visit of J. W. Welch, then chairman of the Assemblies of God and later a teacher at GTBI, the Temple was favored by the ministry of leading figures of the Pentecostal movement. Bible teacher P. C. Nelson, evangelists A. G. Ward, A. H. Argue, and his son and daughter, Watson Argue, Sr., and Zelma, A. C. Valdez, Ernest S. Williams and W. T. Gaston, among others. Wesley R. Steelberg, who later served as a General Superintendent of the denomination, was long associated with Glad Tidings in various capacities.

Many of the evangelists whom Craig invited for extended meetings were former denominational ministers, including former Methodists Charles A. Shreve of Washington, D. C., speaker at the Temple dedication, and J. Narver Gortner, who remained in the Methodist Church for some time after receiving the baptism in 1914. Charles S. Price, a Congregationalist, had received the baptism in the San Jose, California, meetings of Aimee Semple McPherson, with which

Pastor Craig had enthusiastically cooperated. A special friend was J. N. Hoover, a Baptist, who taught at the school and preached prophetic sermons. Hoover spared no pains to denounce the intellectual arrogance of the established denominations and Pentecostal ministers who emulated them by affecting conferred degrees and titles, including "Reverend."

Of the array of prominent overseas visitors, including T. B. Barratt, Donald Gee, Howard Carter, Lewi Pethrus, and Stephen Jeffreys, two of the most memorable were Smith Wigglesworth and William Booth-Clibborn. Wigglesworth's blunt manner and burred speech gave rise to colorful stories of persons who were directed to exercise their faith by running or leaping even before they were convinced that they were healed. Booth-Clibborn, grandson of the founder of the Salvation Army, in contrast, was a polished, masterful orator whose telling of his life story held crowds spellbound for up to 2 hours and who could draw crowds of 2,000 to the Temple on repeated occasions.

Never forgetting its humble origins as a mission, Glad Tidings conducted a continuing program at the Howard Street Mission, as well as street, jail, and hospital services. After the economic collapse of 1929, efforts were redoubled to help the destitute with material as well as financial assistance. Led by Mary Craig and supported by the members of the Temple as well as GTBI students, the mission work saw the rehabilitation of men and women who reached the end of their resources in San Francisco's skid row.

Ever sensitive to his vision, Robert J. Craig repeatedly calculated the growing influence of his ministry. If one hundred of the students who had gone into ministry from the school were to reach 1,000 souls each, he observed, the vision would be achieved. Nearing age 60 at the time of the anticipated General Council to which he was to be host, he could already feel confident that his goal would be reached. Tirelessly he searched for workers to assist him in his ministry and devoted long days to encouraging and exhorting the members and staff of the Temple and Institute in their efforts.

As 3,000 delegates and guests jammed into Glad Tidings Temple in September 1931, Craig could report "What perfect weather! God smiled upon us with eight perfect days." But more importantly, "the revival was on."

The fountains of the deep were broken up. The rain descended. Such a sight I have never before witnessed. God was almost visibly present. Perhaps 2000 happy persons at one time were mightily moved upon by the Spirit of God. Wave after wave of weeping, praising and adoration went over the convention. The preacher moved aside and let God have His way, then hardened sinners and

backsliders rushed with streaming eyes and broken hearts to the altar. Such a scene, God had truly come to the convention. Healing was as easy as breathing—love from God flowed like a river. Can we ever forget that night?<sup>19</sup>

No doubt for the many visitors to the General Council the event was memorable and the program of Glad Tidings Temple and Institute was impressive. But to the associates of Robert J. Craig who had witnessed his unfolding ministry, the Council was but another climactic step in the realization of his vision for winning 100,000 souls.<sup>19</sup>

## NOTES

1. *Glad Tidings* 1:10 (October 1925), p. 1. *GT*, the official organ of the Northern California and Nevada District of the Assemblies of God, was founded and edited by Robert J. Craig during most of his ministry in San Francisco. Craig's condition was diagnosed by the now archaic term *neurasthenia*, applied to a variety of debilitating nervous disorders.

2. "How I Received the Baptism in the Holy Ghost," *Pentecostal Evangel* (February 14, 1931), p. 4, 5.

3. Events of Robert J. Craig's career are found in his own comments found in "A San Francisco Church," *GT* 16:10 (October 1941); 3:2 (February 1927), p. 5; 9:5 (May 1933), p. 9. Other biographical information is found in "Life Sketch of Brother Craig," *GT* 16:10 (October 1941). According to research done by Douglas Anderson, the records of the California Conference of the Methodist Episcopal Church indicate that Robert Craig was licensed as a local pastor in 1905 and as an assistant pastor during the years 1906-1907. During 1908-1909 he is listed as "attending school—no appointment," and in 1910 as "discontinued." Craig was born in 1872.

4. George Jones, *GT* 4:9 (September 1928), p. 2.

5. Most of what is known about Mary McCulloch is found in the biographical information cited above for R. J. Craig. Mrs. Craig's obituary was printed in *GT*, 18:6 (June 1943), p. 4. Although the spelling of her name was often given as "McCulloch," the form used by R. J. Craig in his written statements has been adopted in this article.

6. *GT*, O. S. 1:2 (1921), p. 1.

7. Irene P. Pearlman, *Myer Pearlman and His Friends* (Springfield, MO: I. P. Pearlman, 1953), pp. 12-14.

8. *GT*, O. S. 1:2 (1921), p. 4.

9. Information obtained from Wayne E. Warner, Assemblies of God Archives.

10. *GT*, O. S. 1:4 (March 1924), p. 2.

11. Bethany Bible College archives. Glad Tidings Bible Institute moved to Santa Cruz, California, in 1950, and the name was changed in 1955.

12. *GT* 1:12 (December 1925), p. 2.

13. *GT* 2:1 (January 1926), p. 2.

14. *GT* 8:5 (May 1933).

15. *GT* 1:7 (July 1925), p. 7.

16. *Ibid.* In January, 1926, it was announced that "After one month of experience it has been decided in the interest of the public at large not to broadcast prayer in unison, nor any other sounds that are unintelligible or that might be misunderstood by the public." *GT* 2:1 (January 1926), p. 7.

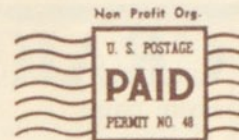
17. *GT* 4:11 (November 1928), p. 11.

18. *GT* 7:10 (October 1931), pp. 1, 2.

19. Robert J. Craig died in Minneapolis in September, 1941, while attending the nineteenth General Council.

Dr. Everett A. Wilson  
is academic dean at  
Bethany Bible College,  
Santa Cruz, California.





## □ EVANGELISTS /from page 18

“for you fellows to go out there and hold a revival.”

He didn't have to ask if we thought it was a good idea. We were ready.

Brother Cox gave us a room at the Bethel Temple annex and announced that a revival meeting would begin at the little church.

Few people showed up at the beginning of the revival, but could they pray! Mighty miracles began to take place. I was almost scared out of my wits as God began to heal a man who had recently broken his arm. Soon people were literally drawn by the Holy Spirit to this meeting even though they did not know there was a church at that location.

Before long every available seat was taken, and there was no room to stand. We were thrilled with what God was doing. So was Brother Cox. He moved the revival to Bethel Temple, and even the larger church building filled night after night. Scores were saved, and how the Spirit of God hovered over that place! For 13 weeks God used Milt and me in that

**“We lived by faith from day to day, from mile post to mile post, and from meal to meal.”**

meeting—interrupted only by a meeting we had booked earlier in Covington, Kentucky, and the Christmas season.

As I reflect on that tremendous move of God in Dayton 51 years ago, I can't help but think about churches today which are almost fearful of scheduling even a 2- or 3-day revival meeting. Times have changed, but I believe a secret ingredient missing today is prayer. The Dayton meeting was marked by a tremendous number of people who interceded in prayer—hour after hour, day and night.

We were two young inexperienced evangelists fresh out of Bible school, but we had an absolute conviction that if God didn't do the job, it wouldn't get done.

By the way, we did pay the car repair bill in Niagara Falls. Right on time!

Oh, yes, about that ministry in the Atlantic Ocean. In 1974 I was returning from ministry in London, flying across the Atlantic at 35,000 feet. I was sitting on the edge of my seat ministering to a spiritually hungry Roman Catholic man across the aisle. He listened intently as I told him about Jesus. Just then the pilot came on the intercom: “Ladies and gentlemen, it's a beautifully clear day. If you'll look off to the north about 300 miles, you'll see the mountains of Iceland.”

A coincidence? I'd rather attribute it to God who seemed to say to me at that moment, “I have had many places for you to minister. Here is your answer to prayer when you put out the fleece at Glad Tidings in 1937!”

The leading of the Holy Spirit. It's an awesome experience. ♦

## *Pentecostal Evangel* Is 75 Years Old

Because an Indiana husband-wife team—J. Roswell and Alice Reynolds Flower—saw the need for a weekly Pentecostal publication in 1913, the *Pentecostal Evangel* observes its 75th anniversary this summer.

To mark the occasion, the *Evangel* published a 48-page issue, July 3. The issue, biggest in its history, includes historical photos, reprints of early articles, a look at the magazine's wide-ranging influence, and congratulations from leaders of several Christian organizations.

Editor Richard G. Champion told his readers that the editorial staff pledges to keep the magazine “on the cutting edge of what God is doing in our world and to be a blessing and a beacon to our worldwide ministries.”

The staff of *Heritage*—all four of us—in our 7th year, congratulates the *Evangel*. We are workers together for the Kingdom.



### General Presbytery 65 Years Ago

How many 1923 general presbyters do you recognize in this 10th General Council picture taken in St. Louis? Front row, from left, Roy E. Scott, Stanley H. Frodsham, Hugh M. Cadwalder, Robert A. Brown, J. W. Welch, J. Roswell Flower, W. J. Walthall, and Joseph Tunmore; second row, David H. McDowell, J. E. Kistler, William Faux, T. K. Leonard, A. H. Argue, J. Narver Gortner, S. A. Jamieson, R. J. Craig, and E. R. Fitzgerald; third row, A. H. Wendt, J. O. Savell, J. R. Evans, Frank Boyd, Frank Gray, T. Arthur Lewis, R. E. McAlister, and Oscar Jones; fourth row, Hermon Harvey, W. F. Hardwick, Fred Vogler, Louis F. Turnbull, and E. S. Williams.