

1997

## Wesleyan Holiness Studies Center bulletin 5:1 (Winter 1997)

Wesleyan Holiness Studies Center

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Wesleyan/Holiness Studies Center  
at Asbury Theological Seminary  
*Bulletin*

## The Salvation Army: New Interpretations

Glenn K. Horridge. *The Salvation Army: Origins and Early Days, 1865-1900*. Godalming Surrey: Ammonite Books, 1993 and Norman H. Murdoch. *Origins of the Salvation Army*. Knoxville, University of Tennessee Press, 1994.

In the first published detailed analysis of the origins, growth, and organization of the Christian Mission and The Salvation Army between 1865 and 1900, Horridge identifies the factors and conditions which proved most conducive to the movement's success. He identifies the important contributions the Army made to late Victorian and Edwardian socio-religious life and discusses the backgrounds of the movement's leaders, the opposition to its mission, and the successes and failures of the methods of founder William Booth (1829-1912). Horridge examines critically the reasons behind the movement's growth and the locations in which it grew. He verifies his interpretations by means of five case studies which describe the Army's development in diverse geographical regions in Britain.

Horridge seeks to circumvent the hagiographical accounts of Army origins and, where possible, provide objective verification and explanations of events. He views the Army's methods as sources of strength for the organization as it sought to find new and effective means of communicating the gospel to a variety

of audiences. He maintains that Booth's "springboard" policy of expansion and adaptation, combined with his employment of women, adoption of the military metaphor to express the Army's mission, autocratic control, and novel methods to communicate the Army's message were keys to the Army's success. By meeting the working-class need for a sense of belonging, the Army provided security in

*Salvation Army* represents a social historian's revisionist perspective on the relationship of class and religion in the development of The Salvation Army. Former Salvationist, Murdoch brings a unique perspective to his critical analysis of William Booth's successes and failures. He traces the lives and work of Booth and his wife, Catherine, from their beginnings as Wesleyan evangelists in the 1850s to their

movement along military lines, creating The Salvation Army in a move which, according to Murdoch, led to divine-right absolutism which Booth justified on pragmatic grounds.

Revivalistic failure in relation to the "heathen masses," and a growing concern for wretched urban conditions led Booth to focus his mission on social salvation. Murdoch interprets this addition of "whole-sale salvation" to the mission of individual salvation as a utilitarian device with which Booth sought to save his movement in the late 1880s. According to Murdoch, Booth consciously decided against democratization of his movement as a way to hold on to the working class and their financial support and adopted social service as a means of securing outside resources for a worldwide Christian imperium.

These studies on the origins and early history of The Salvation Army are significant contributions to the historical study of the Holiness Movement, Evangelicalism and the Victorian era. Horridge and Murdoch, along with Edward K. McKinley and Roger Green—author of a recent biography of Catherine Booth—have given scholars a glimpse of the genius and foibles of the Booths and their followers. A significant chapter in the Anglo-American Evangelical story is finally becoming accessible to students of American culture.

— David Rightmire  
Asbury College

cont. on page 6



*By meeting the working-class need  
for a sense of belonging,  
the Army provided security  
in insecure times.*

insecure times. Persecution became a measure of the movement's success as well as a means of eliciting public sympathy. Once persecution diminished, social work replaced it as a means to attract public support. Thus, Horridge interprets the adaptation of missiology to encompass social work as a direct result of Booth's pragmatic ecclesiology.

As a reaction to Salvation Army hagiography, Norman H. Murdoch's *Origins of the*

inauguration of the social scheme of *In Darkest England and the Way Out* in 1890.

Murdoch sees the stagnation of the Booths' mission in London's East End slums in the 1870s as the catalyst for the focus of mission activities in the out-lying provincial towns. In fact, Murdoch discerns a pattern of accommodation leading to failure at every stage of the Army's development. In order to revitalize a faltering mission, in 1878 Booth reorganized his

# Recent Articles on Wesleyan/Holiness Themes

- Ariel, Yaakov and Ruth Kark. "Messianism, Holiness, Charisma and Community: The American-Swedish Colony in Jerusalem, 1881-1933." *Church History* 65 (December 1996): 641-657.
- Bebbington, David W. "The Holiness Movements in British and Canadian Methodism in the Late Nineteenth Century." *Proceedings of the Wesley Historical Society* 50 (October 1996): 203-228.
- Blakeman, Scott. "Night Comes to Berea College: The Day Law and the African-American Reaction." *Filson Club History Quarterly* 70 (January 1996): 3-26.
- Brekus, Catherine A. "Harriet Livermore, the Pilgrim Stranger: Female Preaching and Biblical Feminism in Early-Nineteenth Century America." *Church History* 65 (September 1996): 389-404.
- Brown, Dale W. "Love Theology: Pietism, Anabaptism and the Brethren in Christ Tradition." *Brethren in Christ History and Life* 19 (August 1996): 306-318.
- Bundy, David. "Between the Reveil and Pentecostalism: The American Wesleyan/Holiness Traditions in Belgium and the Netherlands." *Asbury Theological Journal* 51 (Fall 1996): 105-113.
- Cole, Charles E. "Humble Missionary: Charles Maclay in California, 1851-1890." *Methodist History* 35 (October 1996): 3-13.
- Cooley, Steven D. "Manna and the Manual: Sacramental and Instrumental Constructions of the Victorian Camp Meeting during the Mid-Nineteenth Century." *Religion and American Life* 6 (Summer 1996): 131-160.
- Creech, Joe. "Visions of Glory: The Place of Azusa Street in Pentecostal History." *Church History* 65 (September 1996): 405-424.
- Curren, Thomas F. "Pacifist, Peace Democrats and the Politics of Perfection in the Civil War Era." *Journal of Church and State* 38 (Summer 1996): 487-506.
- Gravely, Will. "A Man Lynched in Inhuman Lawlessness: South Carolina Methodist Hawley Lynn Condemns the Killing of Willie Earle (1947)." *Methodist History* 35 (January 1997): 71-80.
- Green, Mary Nesselbush. "From Sainthood to Submission: Gender Images in American Conservative Protestantism." *Historian* 58 (Spring 1996): 539-556.
- Guarneri, Carl J. "Reconstructing the Antebellum Communitarian Movement: Oneida and Fourierism." *Journal of the Early Republic* 16 (Fall 1996): 463-488.
- Gunther, Candy. "The Spiritual Pilgrimage of Rachel Stearns, 1834-1837: Reinterpreting Women's Religious Experiences in the Methodist Revivals of the Nineteenth-Century America." *Church History* 65 (December 1996): 577-595.
- Harkin, Michael. "Engendering Discipline: Discourse and Counter Discourse in the Methodist Heiltsuk Dialogue." *Ethnohistory* 43 (Fall 1996): 643-661.
- Johnson, Frank E. "Inspired by Grace: Methodist Itinerants in the Early Midwest." *Methodist History* 35 (January 1997): 81-94.
- Jones, Charles Edwin. "The Inverted Shadow of Phoebe Palmer." *Wesleyan Theological Journal* 31 (Fall 1996): 120-131.
- Kennedy, Thomas C. "Another Kind of Emigrant: Friends in the Arkansas Deltas, 1864-1925." *Arkansas Historical Quarterly* 40 (Summer 1996): 199-220. Material on Holiness Friends Elkanah and Irena Beard.
- LeGrand, James B. "The Changing Jesus Road: Protestants Reappraise American Indian Missions in the 1920s and 1930s." *Western Historical Quarterly* 27 (Winter 1996): 479-504.
- Longfield, Bradley J. "Erudito et Religio: Religion at Duke Between the World Wars." *Methodist History* 35 (October 1996): 43-55.
- Miller, Albert G. "Pentecostalism as a Social Movement: Beyond the Deprivation Theory." *Journal of Pentecostal Theology* (October 1996): 97-114.
- Nolt, Steve. "An Evangelical Encounter: Mennonites and Biblical Seminary in New York." *Mennonite Quarterly Review* 70 (October 1996): 389-417.
- O'Malley, J. Steven. "Pietistic Influences on John Wesley: Wesley and Gerhard Tersteegen." *Wesleyan Theological Journal* 31 (Fall 1996): 48-70.
- Reasoner, Victor P. "The American Holiness Movement's Paradigm Shift Concerning Holiness." *Wesleyan Theological Journal* 31 (Fall 1996): 132-146.
- Sider, E. Morris. "From Few to a Plethora of Institutions: The Brethren in Christ as a Case Study." *Brethren in Christ History and Life* 19 (August 1996): 334-346.
- Stein, K. James. "Renewal: Philipp Jakob Spener's Parallel Word for Sanctification." *Asbury Theological Journal* 51 (Fall 1996): 5-14.
- Sutton, William R. "Review Essays: Tied to the Whipping Post: New Labor History and the Evangelical Artisans in the Early Republic." *Labor History* 37 (Fall 1995): 251-281.
- Thomas, David C. "Against the Grains: Margaret Jewell Baily's Social and Spiritual Independence, Oregon, 1837-1854." *Methodist History* 35 (October 1996): 28-42.
- Truesdale, Al. "Reification of the Experience of Entire Sanctification in the American Holiness Movement." *Wesleyan Theological Journal* 31 (Fall 1996): 95-119.
- Van Brunt, Nancy. "Pageantry at the Methodist Centenary." *Methodist History* 35 (January 1997): 106-118.
- Whitelaw, David P. "Comparative Patterns of Church Historiography: North America and South Africa." *Wesleyan Theological Journal* 31 (Fall 1996): 20-47.
- Yoder, Vida M. "Scenes from a Brethren in Christ Childhood in Illinois." *Brethren in Christ History and Life* 19 (August 1996): 347-381.

THE WESLEYAN HOLINESS STUDIES CENTER BULLETIN

Bill Faupel  
Editor

William Kostlevy  
Associate Editor

# Books on Wesleyan/Holiness Themes

- Bays, Daniel H., ed. *Christianity in China: From the Enlightenment to the Present*. Stanford University, 1996. \$55.00.
- Boyd, Lois A. and R. Douglas Brackenridge. *Presbyterian Women in America: Two Centuries of a Quest for Status*. Greenwood Press, 1996. \$50.00.
- Chase, Marlene J. and John D. Waldron. *The Story of Commissioner George Scott Railton and the Work of the Salvation Army in St. Louis, Missouri*. Salvation Army, 1995. \$9.95.
- Dickerson, Dennis C. *Religion, Race and Region: Research Notes on A.M.E. History*. Legacy Press, 1995.
- Durnbaugh, Donald F. *Fruit and Vine: A History of the Brethren*. Brethren Press, 1997. \$39.95.
- Fulop, Timothy E. and Albert J. Raboteau. *African-American Religion: Interpretative Essays in History and Culture*. Routledge, 1996. \$24.95.
- Gray, Susan E. *The Yankee West: Community Life on the Michigan Frontier*. University of North Carolina Press, 1996. \$17.95.
- Howard, Victor B. *The Evangelical War Against Caste: The Life and Times of John J. Fee*. Susquehanna University Press, 1996. \$41.50.
- Ida, Masayuki, Takeo Kega, John W. Krummel and Tadashi Shimuzu. *A Biographical Dictionary of Methodist Missionaries to Japan, 1873-1993*. Abingdon Press, 1996. \$85.00.
- Juster, Susan and Lisa MacFarlane. *A Mighty Baptism: Race, Gender and the Creation of American Protestantism*. Cornell University Press, 1996. \$16.95.
- Kirby, James, Russell E. Richey and Kenneth E. Rowe. *The Methodists*. Greenwood Press, 1996. \$75.00.
- Knotts, Alice G. *Fellowship of Love: Methodist Women Challenge American Racial Attitudes, 1920-1968*. Abingdon Press, 1996. \$19.95.
- Kuschel, Karl-Joseph and Jürgen Moltmann, eds. *Pentecostal Movements*. Orbis Press, 1996. \$15.00.
- Lindley Susan H. *You Have Stepped Out of Your Place: A History of Women and Religion in America*. John Knox Press, 1996. \$35.00.
- Norris, Mary Harriott. *Camp Tabor: A Story of Camp Meeting*. Raritan Press, 1995.
- Walker, Maxine E., ed. *Grace in the Academic Community*. Point Loma Press, 1996.
- Whitelaw, David, ed. *Maps and Models for Ministry*. Point Loma Press, 1996.
- Yrigoyen, Charles and Susan E. Warrick. *Historical Dictionary of Methodism*. Scarecrow Press, 1996.

# Dissertations on Wesleyan/Holiness Themes

- Austin, Alvyn. "Pilgrims and Strangers: The China Inland Mission in Britain, Canada and the United States." York University, Toronto, 1996.
- Blount, Emanuel Lee. "The History of the Epworth League: A Concept in Nineteenth Century American (Methodism)." State University of New York, Buffalo, 1996. Order No. DA 9634414.
- Borchardt, Craig William. "German Lutheran Transplants and Methodist Converts in Washington and Austin Counties, Texas, 1860-1930." Texas A&M University, 1996. Order No. DA 9634706.
- Grammer, Elizabeth Elkin. "A Pen in His Hand, A Pen in Her Hand: Autobiographies by Female Itinerant Evangelists in Nineteenth Century America." University of Virginia, 1995. Order No. DA 9600446.
- Hansen, Wayne S. "Nathaniel William Taylor's Use of Scripture in Theology." Drew University, 1995. Order No. DA 9613650.
- Harris, Leslie Maria. "Creating the African-American Working Class: Black and White Workers, Abolitionists and Reformers in New York City, 1785-1863." Stanford University, 1995. Order No. DA 9516835.
- Hiebsch, Gary Charles. "Charles G. Finney: The Creation of an Historic Evangelical Persona." Order No. DA 9544410.
- Hogan, Lucy Anne Lind. "The Overthrow of the Monopoly of the Pulpit: A Longitudinal Case Study of the Cultural Conversation Advocating the Preaching and Ordination of Women in American Methodism, 1859-1924." University of Maryland, College Park, 1995. Order No. DA 9539673.
- Holtzman, Donald Ray. "The Transdenominational Nature of Neo-Pentecostalism and Its Effect on Religious Denominational Identity Between 1900-1945." Temple University, 1995. Order No. DA 9535747.
- Johnson, Frank Everett. "Constructing the Church Triumph: Methodism and the Emergence of the Midwest, 1800-1856." Michigan State University, 1996. Order No. DA 9631293.
- Kee, Kevin B. "The Heavenly Railroad: Ernest Crossley, John Hunter and Canadian Methodist Revivalism." Queen's University at Kingston, 1995. Order No. DA MM95501.
- Lindsey, Leroy E., Jr. "Radical Remedy: The Eradication of Sin and Related Terminology in Wesleyan-Holiness Thought, 1875-1925." Drew University, 1996. Order No. DA 9629116.
- Ostrander, Richard Scott. "The Life of Prayer in a World of Science: Protestants, Prayer, and American Culture, 1870-1930." University of Notre Dame, 1996. Order No. DA 9621774.

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Initially, funding for the *Wesleyan Holiness Studies Center Bulletin* was provided by the Pew Charitable Trusts. We are sorry to say that this is no longer the case and it has become necessary for us to begin charging a fee to cover the cost of printing and postage. For a one year's subscription (two issues), the cost will be \$5.00, \$10.00 for two years, etc. If you wish to continue receiving the *Bulletin*, please return this portion of the newsletter to the Wesleyan/Holiness Studies Center Bulletin, D. William Faupel, Director, Asbury Theological Seminary, Wilmore, KY 40390-1199.

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# Recent Collections Added to the B.L. Fisher Library

American Missionary Association Records. An abolitionist missionary agency founded by Arthur and Lewis Tappan. 1,132 reels of microform.

American Board of Commissioners for Foreign Missions. Correspondence of an inter-denominational Protestant missionary agency founded in 1812. 148 reels.

Church of the Nazarene Documentary Sources.

Manuals, Journals of General Assemblies, Yearbooks and Proceedings of General Assemblies of the Church of the Nazarene, 1907-1985. Five reels.

Charles G. Finney Papers. Calendar, index and correspondence of evangelist Charles G. Finney. 2,500 items, microfilm.

Edna Judd Davis Papers. Correspondence, sermons and subject files of one of

the first women to be ordained an elder in the Methodist Episcopal Church, South in Kentucky.

A.M. Hills Autobiography. Photocopy of the autobiography of Congregational and Church of the Nazarene evangelist and theologian.

Sam Jones Papers. Photocopies of clippings from Methodist evangelist Sam Jones' 1890 Charlotte, N.C., evangelistic campaign.

The collection includes an introduction by James Lutzweiler.

B.T. Roberts Papers. Family correspondence, diaries and notebooks of the founder of the Free Methodist Church. 7,000 items, microfilm.

Gerrit Smith. Correspondence, clippings and writings of prominent abolitionist and reformer Gerrit Smith (1797-1874). 77 reels of microform.

## Remembering Wesleyan Scholar Timothy L. Smith (1924-1997)

The death of noted historian and Wesleyan scholar, Timothy L. Smith, marks the passing of one of the most gifted and influential interpreters of American Evangelicalism and the Holiness Movement. A native of Central, S.C., Smith earned an undergraduate degree at the University of Virginia and received a Ph.D. from Harvard University in 1955.

Smith's father, Lester B. Smith, had served on the faculties of several Holiness Movement related colleges. Following in his father's footsteps, Timothy Smith served on the faculties of Eastern Nazarene College, East Texas State University, the University of Minnesota and Johns Hopkins University. A distinguished educator and mentor to a generation of evangelical historians, Smith was an unusually gifted teacher who skillfully nurtured his own graduate students while tirelessly encouraging the many young evangelical scholars who sought his counsel. Consequently, among his most significant legacies are the remarkable achievements of recent evangelical historians.

A man of deep convictions, Smith was an outspoken advocate for his religious, political and scholarly convictions. Influenced by his mother, Church of the Nazarene pastor, Delona McCraw Smith,

*Timothy L. Smith ... one of the most gifted and influential interpreters of American Evangelicalism and the Holiness Movement*

Smith was one of the first historians to argue that the experiences of women were central in the formation of antebellum evangelical culture. Although a fervent supporter of a wide and non-dogmatic evangelicalism, Smith was an unusually gifted and articulate champion of the antebellum perfection synthesis of Wesleyan and new divinity perfectionism. An unapologetic New Deal Democrat, Smith's perfectionism and pacifism stand in marked contrast to the dominant ideology of the post-war era, the anti-perfectionistic realism of Reinhold Niebuhr and the related historiography of William McLoughlin.

As a scholar, Smith's work reflected the influence of his mentor, the pioneer social historian, Arthur Schlesinger. Convinced of the centrality of religion to any understanding of American culture, Schlesinger directed a series of

Ph.D. dissertations that located reform and evangelical religion at the center of the American experience. These dissertations include Robert Fletcher's *History of Oberlin College*, Whitney Cross's *The Burned Over District* and Smith's *Revivalism and Social Reform*.

Forty years later, *Revivalism and Social Reform* remains a controversial book. It is, frankly, a holiness tract that reads in places like the sermons of a young Church of the Nazarene minister. But as Smith himself unapologetically noted in 1956, "scholars do not pretend to have achieved objectivity, any more than the old-time Methodist preacher who professed sanctification meant to claim sinless perfection." Although few scholars would accept all of Smith's conclusions, his central contention that America's cultural heritage owes more to John Wesley, George Whitefield, Samuel Hopkins and Charles

Finney than to Benjamin Franklin and Jean Jacques Rousseau has become a commonplace observation.

Although never escaping the shadow of *Revivalism and Social Reform*, Smith's mature work included significant essays on religion, education, ethnicity and the emergence of American national identity which were published in such prestigious journals as the *Journal of American History*, *William and Mary Quarterly*, *American Quarterly* and the *American Historical Review*. Insisting on the enduring value of the Wesleyan tradition, Smith was a passionate champion of a holistic evangelicalism that united vital piety and ethical activism.

If Smith at times overemphasized the continuity in the 250 years following Wesley's assumption of leadership of popular Evangelicalism at Bristol in April of 1739, in 1997 few scholars would doubt that Wesley and his notable lay associates were central actors on the historical and cultural stage. The young Holiness preacher from South Carolina had changed the way ivy league scholars told the story of the anglo-American experience.

— William Kostlevy  
Asbury Theological Seminary

# Charles G. Finney: Two Interpretations

Charles Hambrick-Stowe. *Charles G. Finney and the Spirit of American Evangelicalism*. Library of Religious Biography. Grand Rapids: Eerdmans, 1996 and G. Frederick Wright. *Charles G. Finney*. Salem, OH: Schmull Publishing Company, 1996.

The publication of a new biography of Charles G. Finney and the republication of the long out-of-print classic nineteenth century interpretation of the Oberlin divine are noteworthy events. Although scholars such as Whitney Cross, William G. McLoughlin, Timothy L. Smith, Garth Rosell, Donald W. Dayton and Leonard Sweet have done much to establish the centrality of Finney to the American religious and cultural experience, Finney remains a misunderstood hostage in the theological, political and ecclesiastical struggles to define a normative Evangelicalism. The publication of these fine works will certainly bring clarity to these discussions.

Charles E. Hambrick-Stowe, a United Church of Christ pastor and professor of Church History at Lancaster Theological Seminary, retells the story of Finney's life with style while interpreting that life in the light of modern historiography. Unlike Finney's own version, preserved in his classic autobiography, Hambrick-Stowe emphasizes Finney's continuity with the Edwardsian New Divinity of Samuel Hopkins and his able successors. A distinguished interpreter of the New England Puritans, Hambrick-Stowe argues that in such important experiences as his conversion, "Finney, and every American Evangelical before and since, was a child of the Puritans."

In line with this interpretation, Hambrick-Stowe downplays the radical and perfectionistic elements in Finney's

theology. Although acknowledging Wesleyan and utopian perfectionist leanings in Finney, Hambrick-Stowe suggests that the primary theological tradition is that of Edwards. Fittingly, in an interpretation that suggests that Finney is part of a "mainstream evangelical tradition," Hambrick-Stowe devotes only a few pages to Finney's involvement in the antimasonic crusade. Although I find real merit in Hambrick-Stowe's emphases, especially his skepticism of Finney's own explication of his life, I remained convinced that the very effort to locate a normative Evangelicalism, in New England or elsewhere, suggests a uniformity of belief that distorts the American religious experience.

The publication of Hambrick-Stowe's important biography of the Oberlin divine should not overshadow the republication of the classic Finney biography. Written by G. Frederick Wright (1838-1921) and first published in 1891, this biography has been long out of print. Wright, a Congregational minister and professor at Oberlin College, was a student and younger contemporary of Finney. Wright's biography was based on his own observations and memories of Finney's converts, students, associates and family.

As both a primary and a secondary source, Wright's work is rich in anecdotal detail. Benefitting from Wright's training in theology, the work includes an extensive analysis of Finney theology. Although over a century old, it is worthy of close attention. Schmull Publishing Company is to be commended for making it available to the general public.

— William Kostlevy  
Asbury Theological Seminary

## Call for Papers

*Wesleyan Studies Group and Hispanic American Religion, Culture, and Society Group.* Randy L. Maddox, University of Sioux Falls, 1101 W. 22nd St., Sioux Falls, SD 57105. OF: 605-331-6781.

Joint Session: "Hispanic/Latina(o) Experience in Wesleyan, Methodist and Holiness traditions." This session invites proposals addressing, comparing, contrasting, or evaluating shared issues in the Hispanic experience and broad Methodist tradition. Proposals can be historical, sociological, or theological in nature; constructive proposals displaying a high level of scholarship, likely to generate discussion, will be given preference.

*Wesleyan Studies Group.* Randy L. Maddox (Address same as above).

The Wesleyan Studies Group invites proposals in two areas. (a) "True

Wesleyan Apologetics within the Wesleyan Family." This session calls for papers examining the ways in which Wesleyan communities have constructed apologetic narratives justifying their separate identities as true heirs of the Wesleyan tradition. Proposals may include, but are not limited to, examinations of appeals to Wesleyan roots based on doctrinal, racial/ethnic policy, ethical or other grounds. (b) "The Character of the Wesleys' ethics." It has been suggested that the Wesleys' ethic was an "ethic of virtue" or "ethic of character." This session calls for papers examining these claims, both with respect to John and Charles Wesley and to later Wesleyan communities. Papers offering a Wesleyan critique of contemporary virtue ethics are also encouraged.

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## Dissertations

Overacker, Ingrid Maria. "And the Work Was Accomplished: The African-American Church Community in Rochester, New York, 1900-1940." University of Rochester, 1995. Order No. DA 9603763.

Pearson, Judy Evelyn. "Rheba Crawford's Public Ministry." California State University at Long Beach, 1995. Order No. DA 1377492. Crawford was a Salvation Army officer.

Speicher, Anna M. "Faith Which Worketh by Love: The Religious World of Female Antislavery Lectures." George Washington University, 1996. Order No. DA 9627684.

Sweeney, Douglas Allen. "Nathaniel William Taylor and the Edwardsian Tradition: Evolution and Continuity in the

Culture of the New England Theology." Vanderbilt University, 1995. Order No. DA 9611817.

Volland, Linda Lu. "Three Centuries of Methodist Hymnody: An Historical Overview of the Development of the American Methodist Hymnal and Special Attention to Hymnody in the 1780, 1878 and 1989 Hymnals." University of Nebraska, 1995. Order No. DA 9604442.

Winston, Diane H. "Boozers, Brass Bands and Hallelujah Lassies: The Salvation Army and American Commercial Culture, 1880-1918." Princeton University, 1996. Order No. DA 9627420.

Yates, David Ross. "Bred in the Bone: Egerton Ryerson, Methodist Polity and Educational Administration, 1844-1950." University of Western Ontario, 1995. Order No. DA MM03332.

# Salvation Army

Edward McKinley. *Marching to Glory: The Salvation Army in the United States, 1880-1992*. Second edition—Revised and Expanded. Grand Rapids: Eerdmans, 1995).

McKinley's work in the history of The Salvation Army in America proved an effective beacon in the maturing of research dealing with this denomination. The first edition of *Marching to Glory (1880-1980)*, while a commissioned history for the Army's centennial year in America, marked a vast improvement over official, anecdotal histories the movement had sponsored in the past. McKinley's book was praised for its documentation, its scope, and for the

engaging style of the writer.

The second revision maintains the same fresh, enthusiastic spirit of the original, but McKinley also calls upon a wide range of recent studies

ters, McKinley faithfully follows the general flow of his original text but provides substantive insertions and clarifications. The further one goes in the book, the more numer-

personality that comes through in his writing, was criticized by reviewers of the first edition. A convert to Christianity via the Army's street ministry, McKinley naturally praises the Army's good work. Yet this same writer has shattered many previously held myths about Army leaders, especially the Booth family. Enthusiasm does not necessarily lack objectivity and the final chapter shows that McKinley has kept a sober view of his subject.

For those who already own the first edition and for scholars who may have scanned the original, this release is in essence a new book, making the old version obsolete.

For anyone remotely interested in the mission, theology, organization, evangelism, worship and social work of The Salvation Army, I cannot think of a better place to start than *Marching to Glory-Second Edition*.

— Ronald Holz  
Asbury College

*For anyone remotely interested in  
the mission ... of The Salvation Army,  
I cannot think of a better place to start.*

about the Army in several key areas—history, theology, social work, and music, to name but a few. The new chapter 7—1980-1992, contains substantial accounts of recent Army activities, organizational and theological concerns, and future projections. This chapter alone is equal in length to one sixth of the original.

Within the first six chap-

ous and more important these changes become. Frequently the reader is made directly aware of the recent studies in the area under discussion and the expanded, more reader-friendly notes section is excellent and comprehensive. Also the index has been broadly expanded and is easier to use.

McKinley's enthusiasm for the Army, an aspect of his

## Phineas F. Bresee and a Half-Century of American Methodism

Carl Bangs, *Phineas Bresee: His Life in Methodism, The Holiness Movement and the Church of the Nazarene*. Kansas City: Beacon Hill Press, 1995.

In his important new biography of Phineas F. Bresee, historian Carl Bangs effectively traces Bresee's life from his childhood in the Catskill Mountains of New York, through his maturation as a Methodist preacher in Iowa and his successes and failures in Southern California Methodism and the Holiness Movement, to his vital role in the founding of the Church of the Nazarene. Along the way, Bangs provides many insights that will be new to most readers and challenges some previously held notions about Bresee and his ministry.

Bangs emphasizes Bresee's preaching of a message of full

salvation which was central to his life. Probably as a consequence of this emphasis, the book deals superficially with the social implications of Bresee's work, only briefly mentioning his anti-slavery sympathies, his involvement in the Prohibition Movement, his concern for the poor and his support of women's ordina-

tion, while ignoring altogether Bresee's lengthy chairmanship of the Board of Trustees of a Florence Crittenton Home for Women.

In light of the prevailing interpretation of the Holiness Movement as a collection of reactionary "otherworldly" rural bigots (see the *Bulletin*, Winter 1995), further discus-

sion of Bresee's social orientation might have been warranted. However, this is a minor criticism of this well-researched, well-written and otherwise outstanding work.

The publication of this objective account of the life of one of the key early figures in the Holiness Movement is a major step toward the establishment of the historical legitimacy and significance that the Movement has yet to achieve among contemporary historians.

As such, this exceptional book deserves a wide readership both within and without the denominations associated with the Holiness Movement.

— Rodney L. Reed  
First Church of the Nazarene,  
Alexandria, Va.

*Bangs emphasizes Bresee's preaching  
of a message of full salvation which  
was central to his life.*