


1995

## Wesleyan Holiness Studies Center bulletin 3:1 (Winter 1995)

Wesleyan Holiness Studies Center

Follow this and additional works at: <http://place.asburyseminary.edu/revitalizationbulletin>

 Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

---

### Recommended Citation

Wesleyan Holiness Studies Center, "Wesleyan Holiness Studies Center bulletin 3:1 (Winter 1995)" (1995). *Bulletin*. 15.  
<http://place.asburyseminary.edu/revitalizationbulletin/15>

This Periodical/Journal is brought to you for free and open access by the Newsletters at ePLACE: preserving, learning, and creative exchange. It has been accepted for inclusion in Bulletin by an authorized administrator of ePLACE: preserving, learning, and creative exchange. For more information, please contact [thad.horner@asburyseminary.edu](mailto:thad.horner@asburyseminary.edu).



## Wesleyan/Holiness Studies Center at Asbury Theological Seminary

# BULLETIN

## Why Wilmore? Why History?

The Wilmore School, The Wesleyan/Holiness Studies Center and the Reinterpretation of American Religious History

As the *Wesleyan/Holiness Studies Center Bulletin* enters its third year, it is appropriate to reflect on the remarkable accomplishments of two generations of historians who (re)-discovered and creatively interpreted the history of the Holiness Movement, inadvertently laying the foundation for the Center and establishing an alternative understanding of the nature of evangelical Christianity as a dynamic agent of significant cultural change.

In order to appreciate the contributions of these scholars,

one needs an understanding of the prevailing image of the Wesleyan/Holiness tradition that existed among historians in the immediate aftermath of the Second World War.

Formulated at the University of Chicago by William Warren Sweet, this view of the Holiness Movement was understood as one of the last extant expressions of frontier, or perhaps rural, revivalism—a species so bizarre and out of step with urban culture that the primary source of information on most Holiness denominations was Elmer T. Clark's *The Small Sects in America* which suggested

that whatever its merits, Christian perfection's primary significance lay in the plethora of dubious religious groups that it fostered among the economically and socially backward.

Confronting a caricature that effectively labeled them as reactionary, and worse still "otherworldly" rural bigots, young Wesleyan/Holiness scholars embraced, but not uncritically, the newly formulated label "evangelical" as a means of establishing an identity less prone to ridicule and immediate dismissal outside the confines of their own religious subculture. In these dark

and politically incorrect days, no textbook on American religious history acknowledged the existence of Phoebe Palmer, and one future Asbury Theological Seminary professor was derided by his Harvard classmates for having been taught biblical languages by a woman.

It is against this background that the outlines of alternative pictures of the Holiness Movement, evangelicalism and American Christianity first emerged in the writings of scholars such as Claude Thompson, Delbert R. Rose and Timothy L. Smith.

*continued on page 3*

## The Fragmentation of American Protestantism Viewed Through the Lens of Methodist Experience, 1865-1920

A conference on the fragmentation of American Protestantism in the late nineteenth and early twentieth century will be held at Asbury Theological Seminary in Wilmore, Ky., and will be hosted by the Wesleyan/Holiness Studies Center, September 29-30, 1995.

Developed by Donald W. Dayton, professor of theology and ethics at Northern Baptist Theological Seminary, this gathering of students of North

American religion will examine the dynamics that led to the polarities within established Protestant denominations that have also occasionally led to the establishment of new denominations. This event is made possible by a grant from the PEW Charitable Trusts.

The conference will include papers on the formation of such new religious groups as Churches of Christ by Doug Foster, Abilene Christian University; the Christian and

Missionary Alliance by Charles Nienkirchen; the Church of the Nazarene by Paul Bassett, Nazarene Theological Seminary; the Church of God (Anderson) by Merle Strege, Anderson University; the Church of the United Brethren in Christ (Old Constitution), by Steven O'Malley, Asbury Theological Seminary; and Pentecostalism by Thomas Farkas. Douglas Strong, Wesleyan Theological Seminary, Louis Gallien,

Wheaton College, and Cristina LaCelle-Peterson, Ph.D. candidate Drew University, will explore case studies on the fundamentalization of Asbury Theological Seminary, Wheaton College and the institutions (Gordon College and Gordon-Conwell Theological Seminary) founded by A.J. Gordon. In a final paper Donald W. Dayton will explore the role of dispensationalism in the emergence of Baptist fundamentalism.

## Recent Dissertations on Wesleyan/Holiness Themes

- Berkus, Catherine Anne. " 'Let Your Women Keep Silence': Female Preaching and Evangelical Religion in America, 1740-1845." Yale University, 1993. Order No. DA 9331535.
- Curran, Thomas. " 'The Weapons of Our Warfare Are Not Carnal': Civil War Pacifism, Perfectionism, and the Roots of Post-Civil War Radicalism." University of Notre Dame, 1993. Order No. DA 9328891.
- Gray, C. Jarrett, Jr. "Soteriological Themes in African-American Preaching, 1876-1914." Drew University, 1993. DA 9331584.
- Hamilton, S. Michael. "The Fundamentalist Harvard: Wheaton College and the Continued Vitality of American Evangelicalism, 1919-1965." University of Notre Dame, 1994.
- Johnson, Frank E. "Mothers in Israel: Women and Revivalism in Ohio." Michigan State University, 1992. Order No. DA 1346997.
- Long, Kathryn T. "The Revival of 1857-58: The Power of Interpretation." Duke University, 1994. Order No. DA 9412301
- Miller, Albert. "Theophilus Gould Steward, 1843-1924: Striving for an African Theology and Civil Society in the Nadir Period." Princeton University, 1994. Order No. DA 9416129.
- Phipps, Katherine Anne Battley. "Glossolalia and Health: The Perceived Effect in Health Promotion." Indiana University, 1993. Order No. DA 9323219.
- Pyle, Ronald K. "Charles Grandison Finney and the Transcendence of Protestant Revival Rhetoric in Nineteenth Century America." University of Washington, 1993. Order No. DA 9410487.
- Sellers-Roney Johana Maria. " 'A Realm of Pure Delight': Methodist and Women's Education in Ontario, 1836-1925." University of Toronto, 1993. Order No. DA NN82684.
- Spann, Glenn. "Evangelicalism in Modern American Methodism; Theological Conservatism in the 'Great Deep' of the Church, 1900-1980." Johns Hopkins University, 1994.
- Sugimura, Tsukasa. "The Development of the Oriental Missionary Society, Japanese Holiness Church of North America: 1920-1950." Fuller Theological Seminary, 1992. Order No. DA 1348298
- Thomas, David C. "Religion in the Far West: Oregon's Willamette Valley, 1830-1850." Ohio State University, 1994. Order No. DA 9412060.
- Thompson, Michael B. "Spiritual Formation in the Wesleyan Tradition: Cultivating Piety and World View in Collegians." Drew University, 1994. Order No. 9410487.

## Recent Books on Wesleyan/Holiness Themes

- Cole, Charles C., Jr. *Lion of the Forest: James B. Finley, Frontier Reformer*. Lexington, KY: University of Kentucky Press, 1994.
- Hart, D.G. *Reckoning with the Past: Historical Essays on American Evangelicalism from the Institute for the Study of American Evangelicals*. Grand Rapids: Baker Books, 1994.
- Jones, Charles E. *The Charismatic Movement: A Guide to the Study of Neopentecostalism with Emphasis on Anglo-American Sources*. Metuchen, NJ: Scarecrow Press, 1995.
- Minnix, Kathleen. *Laughter in the Amen Corner: The Life of Evangelist Sam Jones*. Athens, GA: University of Georgia Press, 1993. \$35.00.
- Murdoch, Norman. *The Origins of the Salvation Army: An Anglo-American Revivalist Social Mission*. Knoxville: University of Tennessee Press, 1995.
- Noll, Mark A., David Bebbington and George Rawlyk, eds. *Evangelicalism: Comparative Studies of Popular Protestantism in North America, the British Isles and Beyond*. New York: Oxford University Press, 1994.
- Rawlyk, George A. and Mark A. Noll, eds. *Amazing Grace: Evangelicalism in Australia, Britain, Canada and the United States*. Grand Rapids: Baker Books, 1993.
- Rawlyk, George A. *The Canadian Fire: Radical Evangelicalism, 1775-1812*. McGill Queens, 1994.
- Schandorff, Esther Dech. *The Doctrine of the Holy Spirit: A Bibliography Showing Its Chronological Development*. Metuchen, NJ: Scarecrow Press, 1994.
- Underwood, Grant. *The Millenarian World of Early Mormonism*. Champaign, IL: University of Illinois Press, 1994. \$24.95.
- Watson, Larry Jerome. *Evangelical Protestants and the Prohibition Movement in Texas, 1887-1919*. Texas A and M University Press, 1993.
- Yellin, Jean Fagan and John C. Van Horne. *The Abolitionist Sisterhood: Women's Political Culture in Antebellum America*. Ithaca: Cornell University Press, 1994.
- Zimmerman, George A. *Disciplinograph: A Guide to Methodist Disciplines, 1785-1992*. Atlanta: George A. Zimmerman, 1994. Order from George Zimmerman, 4219 Colony East Drive, Stone Mountain, GA 30083. \$16.00.

# Recent Articles on Wesleyan/Holiness Themes

- Bassett, Paul. "Culture and Concupiscence: The Changing Definition of Sanctity in the Wesleyan/Holiness Movement, 1867-1920." *Wesleyan Theological Journal* 28 (Spring-Fall 1993): 59-127.
- Blau, Judith R., Kent Reeding and Kenneth C. Land. "Ethnocultural Cleavages and the Growth of Church Membership, 1860-1930." *Sociological Forum* 8 (December 1993): 609-637.
- Chesebrough David B. "Who Has Done This Deed?": The Response of the Methodist Pulpits in the North to the Assassination of Abraham Lincoln." *Methodist History* 32 (July 1994): 211-221.
- Climenhaga, Daryl R. "Political Revolution and Ecclesiastical Evolution: The Bulawayo Brethren in Christ Churches." *Brethren in Christ History and Life* 17 (August 1994): 173-203.
- Cunningham, Floyd T. "Mission Policy and National Leadership in the Church of the Nazarene: Japan, 1905-1965." *Wesleyan Theological Journal* 28 (Spring-Fall 1993): 128-164.
- Demars, Stanford E. "The Camp Meeting Vacation Resort in New England." *Henceforth* 21 (Spring 1994): 8-18.
- Deming, James C. and Michael S. Hamilton. "Methodist Revivalism in France, Canada and the United States." In *Amazing Grace: Evangelicalism in Australia, Britain, Canada and the United States*, George A. Rawlyk and Mark A. Noll, eds. Grand Rapids: Baker Books, 1993, pp. 124-153.
- Elliott, David R. "Knowing No Borders: Canadian Contributions to American Fundamentalism." In *Amazing Grace; Evangelicalism in Australia, Britain, Canada and the United States*, George A. Rawlyk and Mark A. Noll, eds. Grand Rapids: Baker Books, 1993, pp. 349-374. (Material on A.B. Simpson, W.H. Griffith Thomas, P.W. Philpott, Aimee Semple McPherson and Oswald J. Smith).
- Eskridge, Larry. "An Introductory Guide to the Literature of Comparative Evangelical History." In *Amazing Grace: Evangelicalism in Australia, Britain, Canada and the United States*, George A. Rawlyk and Mark A. Noll, eds. Grand Rapids: Baker Books, 1993, pp. 401-409.
- Hatch, Nathan O. "Mormon and Methodist: Popular Religion in the Crucible of the Free Market." *Journal of Mormon History* 20 (Spring 1994): 24-44.
- Hatch, Nathan O. "The Puzzle of American Methodism." *Church History* 63 (June 1994): 175-189.
- Ingersol, Stan. "The Ministry of Mary Lee Cagle: A Study in Women's History and Religion." *Wesleyan Theological Journal* 28 (Spring-Fall 1993): 176-198.
- Jenkins, Richard A. "Regular Preaching in the Methodist Episcopal Church, South: North Carolina, 1870-1900." *Methodist History* 33 (October 1994): 26-33.
- Joannette, Nelson K. "Am I My Brother's Keeper: 19th and 20th Century Pension Development for Methodist Preachers." *Journal of the Canadian Church Historical Society* 36 (October 1994): 135-147.
- Jones, Charles E. "Buelah Land and the Upper Room: Reclaiming the Text in Turn-of-the-Century Holiness and Pentecostal Spirituality." *Methodist History* 32 (July 1994): 250-259.
- Kipe, H. Frank. "From Mission to Church: Zambia and Zimbabwe." *Brethren in Christ History and Life* 17 (August 1994): 145-156.
- Lennox, Stephen J. "The Eschatology of George D. Watson." *Wesleyan Theological Journal* 29 (Spring-Fall 1994): 111-126.

continued on page 6

## Why Wilmore?

continued from page 1

Influenced by the examples of earlier pioneers such as Mary Alice Tenney and Isabel Roberts, Rose, in particular, began the painstaking examination of primary sources with the intent of challenging the common stereotypes of the Holiness Movement that dominated the historical understanding of the Wesleyan tradition.

Especially noteworthy was Rose's 1952 Ph.D. dissertation, eventually published under several names, most recently *Vital Holiness: A Theology of Christian Experience* (1975). Although on the surface an exposition of the theology of National Holiness Association evangelist Joseph H. Smith, the work included a general history of the Movement which emphasized its roots in Methodism and the fact that far from common caricatures, the vast number of Movement adherents continued to be members of the Methodist

Church. The central figure in Rose's account of the history of the Holiness Movement is Phoebe Palmer. Although virtually unknown outside the Holiness Movement, Rose's understanding of the continued Holiness presence in Methodism, the role of Phoebe Palmer, and his deep commitment to the assembling and preservation of primary documents remain distinctive characteristics of the "Wilmore School." In fact, the papers and books Rose collected as the official historian of the Christian Holiness Association and pro-

fessor of biblical theology at Asbury Theological Seminary, serve as the foundation of the remarkable collection of primary source materials documenting Wesleyan/Holiness tradition assembled in the B.L. Fisher Library.

The location of the Wesleyan/Holiness Studies Center in the B.L. Fisher Library occasionally strikes the uninitiated as odd. In fact, it accurately expresses the Library's role in the creation of the Center and its equal importance in the experiences of the

continued on page 4

# Why Wilmore?

continued from page 3

three principal figures in the "Wilmore School," Donald W. Dayton, D. William Faupel and David Bundy, all employees and at one time acquisitions librarians for Asbury Theological Seminary. Their mentor, the midwife in the birth of the "Wilmore School," was Susan A. Schultz, library director at Asbury Theological Seminary (1949-1978) who

evangelicalism, and the shape of American Christianity in 1971. Dayton's essay, together with the works of Faupel, Bundy and Melvin E. Dieter, who joined the faculty of Asbury Theological Seminary in 1974, suggested that Holiness piety defined not only the spirituality of the Wesleyan tradition, but much of Fundamentalism and Pentecostalism. In fact, the Wilmore scholars argued that the most dynamic forms of Christianity in America, Evangelicalism and Pentecostalism, could not

tradition" particularly suited to address the issues of civil rights, the women's movement, and the concerns of the economically disadvantaged.

Dayton's insistence on the pertinence of the Holiness tradition for contemporary ethical debates finds a parallel in D. William Faupel's insistence that Pentecostalism, and implicitly the related Wesleyan/Holiness tradition, must be understood in the light of the logic provided by its own history. As Faupel argued in his 1992 presidential address before the Society of Pentecostal Studies,

Faupel have had a significant impact on theological as well as historical studies. David Bundy's work, while impacting the Seminary community, has had its most important effect upon the reinterpretation of American religious history. As the primary interpreter of the Keswick tradition, a movement virtually undocumented in standard historical accounts until elevated by the "Wilmore School" to its rightful place as a prime shaper of evangelical, Wesleyan and Pentecostal spirituality, Bundy is the

The first miracle after the baptism of the Holy Ghost was wrought upon a beggar. It means that the first service of a Holy Ghost-baptized church is to the poor; that its ministry is to those who are lowest down; that its gifts are for those who need them most. As the Spirit was upon Jesus to preach the gospel to the poor, so His Spirit is upon his servants for the same purpose.

— Phineas Bresee, founder of the Church of the Nazarene

intuitively understood that identity is rooted in history and history is dependent upon the preservation of primary source materials. It was Schultz who encouraged first Dayton and later Faupel and Bundy to prepare three ground-breaking bibliographies on the literatures of the Holiness Movement, Pentecostalism and the Keswick Higher Life tradition.

Dayton, dependent, in part, on the bibliographic work of Leslie D. Wilcox's, *Be Ye Holy* (1965) and Charles E. Jones' landmark Ph.D. dissertation published as *Perfectionist Persuasion: The Holiness Movement and American Methodism, 1867-1936* (1974), presented the first tentative formulation of an alternative understanding of the Holiness Movement,

properly be understood without knowledge of the Holiness Movement. Turning Sweet's configuration on its head, Holiness scholars argued that their tradition was shaping the most vibrant forms of global Christianity.

Not content with merely arguing that the Wesleyan tradition was historically important, Wilmore scholars, especially Dayton, have insisted that the character of a Wesleyanized evangelicalism, far from the caricatures of the 1940s, has special relevance to the great social debates of our time. In *Discovering an Evangelical Heritage* (1976) and elsewhere, Dayton has argued that evangelicalism, especially when properly understood as a movement permeated by holiness themes, is a "significant ethical

"Whither Pentecostalism," Pentecostalism cannot merely be understood as a form of evangelicalism (i.e. fundamentalism) with a heightened pneumatology. Rather it is a "movement [that] has its own mission, hermeneutic and agenda." Tragically, the Movement's failure to understand itself historically resulted in its rapid co-option by the largely fundamentalist agenda of Neo-evangelicalism.

The works of Dayton and

principal source behind the interpretation of Keswick in George Marsden's *Fundamentalism and American Culture* (1980)—the work primarily responsible for introducing Keswick to students of American religious history.

The work begun with the B.L. Fisher Library monograph series culminated in the Wesleyan/Holiness Study Project, a three-year study of

continued on page 6

The Wesleyan/Holiness Studies Center Bulletin  
at Asbury Theological Seminary

Bill Faupel  
Editor

William Kostlevy  
Associate Editor

## Garland's "Higher Christian Life" Series

A limited number of volumes from "The Higher Christian Life" Series, edited by Donald W. Dayton are available from the Wesleyan/Holiness Studies Center. Available volumes are listed below. Cost is 15.00 per volume, plus postage.

Postage, in the United States, is \$2.00 for orders \$45.00 and under; \$5.00 for orders \$46.00 to \$100.00, and \$7.50 for orders over \$100.00. Postage outside of the United States is \$4.00 for orders \$60.00 and under; and \$7.50 for orders over \$60.00. Payment should be in U.S. funds.

Orders should be addressed to William Kostlevy, B.L. Fisher Library, Asbury Theological Seminary, Wilmore, KY 40390. Please make checks payable to the B.L. Fisher Library.

- *Phineas F. Bresee: A Prince in Israel* by E.A. Girvin.
- *The Divine Church* by John B. Brooks.
- *Dr. Cullis and His Work* by W.H. Daniels

- *Die Moderne Gemeinschaftsbewegung in Deutschland* by P. Fleisch
- *Adoniram Judson Gordon* by Ernest B. Gordon
- *Holiness and Power* by A.M. Hills
- *From Altar to Upper Room* by R.C. Horner
- *The Life of John Inskip* by W. McDonald and J.E. Searless
- *Penueel, or The Face of God* edited by A. McLean and J.W. Easton
- *Proceedings of the Holiness Conferences held in Cincinnati, New York (1877)*
- *Record of the Brighton Convention for the Promotion of Holiness (1875).*
- *Miracles in the Slums* by Seth C. Rees
- *Echoes of the General Holiness Convention, Chicago (1901)*, ed. by S.B. Shaw
- *The Last Great Conflict* by A.J. Tomlinson
- *The Life of Faith* by T.C. Upham
- *History and Reminiscences of the Holiness Church Work in So. California and Arizona* by J.M. Washburn

## An Important Bibliography

*Wesleyan/Holiness Women Clergy: A Preliminary Bibliography* is an inexpensive and valuable listing of primary and secondary sources documenting women clergy in the Wesleyan/Holiness tradition. It was compiled by Dr. Susie C. Stanley with the cooperation of such distinguished students of the Wesleyan tradition as Charles E. Jones, Kenneth O. Brown and Stan Ingersol. Prepared

for the First International Wesleyan/Holiness Women's Clergy Conference held in Glorieta, New Mexico, in April 1994, the bibliography, in spite of the work's modest title, will prove useful to scholars, clergy and students of the Wesleyan tradition. It is available from Dr. Stanley, Western Evangelical Seminary, P.O. Box 23939, Portland, OR 97281. The cost is \$4.00.

# Important

Initially, funding for the *Wesleyan Holiness Studies Center Bulletin* has been provided by the Pew Charitable Trusts. We are sorry to say that it will be necessary to begin charging a fee to cover costs for printing and postage of the *Bulletin*. The cost will be \$5.00 per year and will cover two issues. You may wish to subscribe for more than one year. If you wish to continue receiving the *Bulletin*, please return this portion of the *Bulletin* to the Wesleyan/Holiness Studies Center Bulletin, D. William Faupel, Director, Asbury Theological Seminary, Wilmore, KY 40390-1199.

Name

---

Address

---

---

---

# Why Wilmore?

continued from page 4

the impact of the Wesleyan/Holiness tradition upon American culture which was funded by the PEW Charitable Trust. Consistent with the previous work of the "Wilmore School" the project included a bibliographic component, the preparation of a guide of manuscript collections documenting the Wesleyan/Holiness Movement in the United States and Canada. Fittingly, the project, directed by Melvin E. Dieter, was housed in the B.L. Fisher Library with D. William Faupel, David Bundy and Donald W. Dayton serving as board members. Among the significant scholarship funded by the project were important essays by Edith Blumhofer, James Hamilton, Charles E. Jones, Ronald L. Numbers,

George Rawlyk, Susie C. Stanley, Douglas M. Strong and Grant Underwood. The culmination of the project was the establishment of the Wesleyan/Holiness Studies Center under the direction of D. William Faupel.

As this *Bulletin* enters its third year, the importance and sense of Holiness figures are taken for granted. Revised editions of the standard textbooks in American religious history dutifully note the importance of the movement and the most recent major text on American religious history devotes an entire section to Phoebe Palmer and significant space to the Keswick tradition. Certainly much work remains to be done, but it is appropriate to celebrate the accomplishments of the "Wilmore School," neglected, but not inconsequential, interpreters of the Christian experience in America.

— William Kostlevy

Holiness groups have often been caricatured as "holy rollers," or confused with snake-handling cults. Not only are such images for the most part false, but they hide from view one of the most significant traditions of ethical and social witness in all of Christendom. Indeed, it was not until the 1960s that certain values pioneered by Holiness groups found widespread acceptance in American culture. I myself was drawn back toward the church in which I was reared, in part by the discovery that at least the history (if not always the present reality) of the Holiness churches was a most significant incarnation of values that I had discovered in the student movements of the past decade.

— Donald Dayton from

*"The Holiness Churches: A Significant Ethical Tradition"*

Christian Century, 1975

## More Articles

continued from page 3

Long, Martha A. "Miriam A. Bowers: A Self-Giving Woman." *Brethren in Christ History and Life* 17 (August 1994): 204-226.

Livingston, G. Herbert "200th Anniversary of Bethel Academy" *Asbury Theological Journal* 49 (Fall 1994): 5-115.

Nelson, James D. "The EUB Spirit: On Remembering It Aright." *Journal of Theology* (1994): 96-110.

Potts, Louis W. "Waves of Revivalism in Clay County, 1840-1918." *Missouri Historical Review* 88 (April 1994): 262-278.

Randall, Ian. "A Christian Cosmopolitan: F.B. Meyer in Britain." In *Amazing Grace:*

*Evangelicalism in Australia, Britain, Canada and the United States*, George A. Rawlyk and Mark A. Noll, eds. Grand Rapids: Baker Books, 1993, pp. 157-182.

Rawlyk, George A. "The Holiness Movement and the Canadian Maritime Baptists." In *Amazing Grace: Evangelicalism in Australia, Britain, Canada and the United States*, George A. Rawlyk and Mark A. Noll, eds. Grand Rapids: Baker Books, 1993, pp. 293-316.

Richey, Russell. "Revivalism: In Search of a Definition." *Wesleyan Theological Journal* 28 (Spring-Fall 1993): 165-175.

Robins, Roger. "Vernacular

American Landscape: Methodists, Camp Meetings and Social Respectability." *Religion and American Culture* 4 (Summer 1994): 165-192.

Schneider, A. Gregory. "Objective Selves Versus Empowered Selves: The Conflict Over Holiness in the Post-Civil War Methodist Episcopal Church." *Methodist History* 32 (July 1994): 237-249.

Sider, Harvey R. "From Mission to Church: India." *Brethren in Christ History and Life* 17 (August 1994): 113-144.

Stanley, Susie C. "'Tell Me the Old, Old Story': Analysis of Autobiographies by Holiness Women." *Wesleyan*

*Theological Journal* 29 (Spring-Fall 1994): 7-22.  
Thigppen, Jonathan N. "A Brief History of the Bible Institute Movement in America." *Journal of Adult Training* 7 (No. 1, 1994): 1-13.  
Underwood, Grant. "Millennarianism and Popular Methodism in Early Nineteenth Century England and Canada." *Wesleyan Theological Journal* 29 (Spring-Fall 1994): 81-91.  
Whidden, Woodrow W. "Eschatology, Soteriology and Social Activism in Four Mid-Nineteenth Century Holiness Methodists." *Wesleyan Theological Journal* 29 (Spring-Fall 1994): 92-110.