

*From the Archives: H.C. Morrison- A Man of Mission?*¹

As we enter the period of Asbury Theological Seminary's centennial celebration, there is naturally a lot of reflecting back on Asbury's founder, Rev. H.C. Morrison, and the important parts of his life which led to the founding of the Seminary in 1923. He is known as a fiery preacher, a camp meeting revivalist, an inspirational leader, able administrator, and fierce defender of the holiness doctrine of sanctification. But one label often missed by historians and researchers is his passion for missions. Perhaps this is because it was only beginning to be fully developed when he was chosen to lead Asbury College (now Asbury University) in 1910. This is a part of Asbury's history which deserves to be told, and which some might find surprising.

Born March 10, 1857, Henry Clay Morrison was converted in December of 1870 and was licensed to preach in the Kentucky Annual Conference of the Methodist Episcopal Church, South in 1878. In 1887 he had his experience of entire sanctification, which radically changed his life. He started a paper to promote the doctrine in 1888, which became *The Pentecostal Herald*, still published today as *The Herald*. He left the Methodist Conference in 1890 to focus his energies full time on evangelism and his publishing work at the Pentecostal Publishing Company. He rejoined the Conference only to be expelled in 1896 over his preaching of entire sanctification, and in 1897 in a controversial trial known as the Morrison Case, he was restored to the Church. While he returned to the Methodist Episcopal Church, South and felt strongly that the doctrine of entire sanctification must remain a part of the Wesleyan tradition, the amount of holiness opposition within the church leadership made him recognize the need for a greater organization of holiness people outside of denominational control. After the ecclesiastical trial, the Methodist Episcopal Church, South had passed a law in their discipline to specifically

prevent any other denominational pastors or evangelists from preaching in an area without the consent of the local pastor. Morrison ignored this rule and in the summer of 1904 was requested not to hold holiness meetings in Denton, Texas based on this law. Morrison refused to obey, but was clearly aware of increasingly strong opposition to the holiness message in the church hierarchy. He became involved in working to create and support an association called the Holiness Union of the South (or just the Holiness Union), which would help holiness people function in a united, nondenominational way to accomplish larger ministries like conferences, publishing, education, and missions. At this time, his involvement with mission becomes intricately connected with his work on the Holiness Union, but it is important to start at the beginning, with Morrison's passion for Cuba and how that developed into concrete mission work.



Photo of the wreck of the U.S.S. *Maine* in Havana Harbor, Cuba in 1898. The sinking of the *Maine* was the start of the Spanish-American War and the United States maintained a presence in Cuba after the war, opening the way for Protestant mission.

(Photo from the Library of Congress in the Public Domain.)

Morrison became interested in the issue of Cuba along with many others of his day. Cuba had been involved in a long fight for independence from Spain, and Morrison referred to this in *The Pentecostal Herald*, when he wrote in 1904, "I had thought of Cuba for years, and loved her. When Maceo² was killed I was preaching in Portland, Oregon, I went down to the basement of the church and cried like a child."³ Cuba, along with Puerto Rico and the Philippines were taken as U.S. possessions following the Spanish-American War in 1898. This opened up Latin America to Protestant mission work in a way which had not been possible under Spanish colonialism. From 1898 to 1902 a number of mission groups descended on Cuba. As Louis Pérez wrote, "By the time U.S. military rule over Cuba came to an end in May 1902, no less than a score of Protestant denominations had inaugurated evangelical activities in Cuba, including Northern and Southern Baptists, Southern Methodists, Presbyterians, Episcopalians, the Disciples of Christ, Quakers, Pentecostals, and Congregationalists. In fact, so many missionaries arrived in Cuba at one time that denominational competition quickly got out of hand."⁴ American (or Northern) Baptists, Disciples of Christ, Episcopalians, and Presbyterians arrived in 1899 shortly after the Methodists in 1898, with the Quakers arriving in 1900 and the Pentecostal Mission (a holiness group which joined the Nazarene Church in 1915) in 1902.

H.C. Morrison kept his eye on this political and spiritual situation. He wrote in *The Pentecostal Herald* in November of 1898,

The acquisition of new territory by the United States government opens up a large field for missionary enterprise, and greatly increases our obligation. In the territory ceded to us by Spain, either Protestantism has not been tolerated at all, or it has been so greatly embarrassed in its work as to be almost helpless. But now these islands will be open to us and it becomes our duty to carry to them the gospel as soon as we can. The holiness people ought to send missionaries into Cuba, Porto Rico and the Philippines. We would not have any person who enjoys the blessing of entire sanctification fail in the discharge of his full duty to the church of which he is a member. But could we not by some special self-denial during Christmas week of this year, raise a fund sufficient to send a missionary full of the Holy Ghost and faith, into each of these fields? Who seconds this motion?⁵

Morrison was equally encouraged through a speech from Bishop Candler in 1899 at the Broadway Methodist Church in Louisville, Kentucky on the issue of Cuba. He referred to it in a short article in *The Pentecostal Herald*, where he quoted the Bishop as saying “Cuba is our *nearest, neediest, ripest* field” (emphasis in the original) and added from his own thoughts, “Now is the auspicious moment for work in Cuba. The freedom and food that the Americans have given to those people, have opened a wide and effectual door to their hearts. We should enter at once.”⁶ This set the stage for Morrison’s first venture into the world of foreign missions.

Morrison’s Mission to Cuba and Indirectly Mission to Puerto Rico and Costa Rica

In 1900, Morrison joined the movement of other Christian denominations and went to Cuba to found a holiness mission. Morrison’s diary relates how he left for Havana on February 27, 1900, and arrived on March 3rd, where he wrote, “Cast on shore in Havana harbor about daylight. Hurrying on deck, I looked out and feast my eyes on what I had longed to see. There was the wreck of the *Maine*⁷ just in front of us, and Morro Castle⁸ at our rear. Ships of every sort about us, the city rising up from the water’s edge, the palm trees fringing the skyline on the hills in the distance. How beautiful.” The next day was a Sunday, and Morrison preached at the Southern Methodist Mission in Havana, and he noted that he was pleased with the response of the Cuban people. But costs in the capital were high, and Morrison was convinced Havana was not the right spot for a holiness mission, so he set out with a Brother M.L. (Max Leon) Pardo (1867-1928), who would serve as interpreter. He reached Cárdenas on March 9, 1900 and in the course of the day rented a house, chairs, and other furniture for the mission. By March 14th he sailed out of Cuba after preaching among U.S. soldiers at a Y.M.C.A. hall. In reflecting back on this trip in 1904, Morrison wrote,

I little dreamed that God was going to let me be the first man to unfurl the white banner of perfect love on the Island, and preach the first sermon on holiness, as a subsequent work of grace to the people. I would rather have done this than to have commanded the American army at San Juan Hill. Amen. Bro. Edwards, our missionary at Cárdenas, was the first man on the Island to receive the second definite work of grace.⁹

Wea. SAT. MARCH 3, 1900 Ther.

Cast anchor in
 Havana harbor
 about day light.
 Hurrying on deck
 I looked out &
 fear'd my eyes
 for what I had
 longed to see.

There was the wreck
 of the main fort
 in front of us.

and Moro Castle
 at our rear, ships
 of every sort about
 us. The city rising
 up from the water
 like a stage, the
 palm trees giv-
 ing the skyline
 at the hills in
 the air lanes.

How beautiful.

Page from H.C. Morrison's diary for March 3, 1900, when he arrived in Cuba.

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Apparently, Brother Pardo was more than an interpreter, but seems to have run the mission in its first three years. A letter to *The Pentecostal Herald* in May of 1900 from M.L. Pardo in Cárdenas, Cuba noted, “We have been preaching services on Sunday and Wednesday. Organized a Sunday School with twenty members, principally young people, who seem delighted that they could learn more of God.” In addition, Pardo was planning on opening a school.¹⁰ In late 1903 or early 1904 an Asbury College student, Sidney Williams Edwards (1878-1962) was working at the mission in Cárdenas and Morrison was raising money for the mission in *The Pentecostal Herald*.¹¹ Edwards may possibly be one of the soldiers that Morrison preached to on his first trip based on Morrison’s quote. He had been a soldier in the Spanish-American War in Cuba with the 7th Calvary, Company K, and while we do not know the whole story, he married a young Cuban lady, Margarita Rosa Gacerio. In an account of Edwards attending a convention in 1905, C.F. Wimberly wrote,

The pleasures of the day were greatly enhanced by the arrival of Bro. S.W. Edwards and his beautiful Cuban wife. Bro. Edwards is the Pentecostal missionary at Cárdenas, Cuba. Seven years ago, Bro. Edwards went to Cuba with his gun to fight for Cuban liberty, and while serving as a soldier boy, was sanctified under the preaching of Bro. Morrison. From that hour he began to study and prepare for a liberty to the Cubans that would make them free indeed. He took the first Protestant printing press to the Island, and with it, he has printed tracts by thousands... God can do more for the salvation of a people, with one soldier boy, fully saved, than with scholarly emissaries, endorsed by bishops, university faculties, and missionary boards, without the holy anointing.¹²

According to his 1917 passport application, Edwards had been in Cuba from January 1899 to January 1901 (after being discharged from the military) and returned to Cuba in 1904 (Asbury College records show he was enrolled as a student in 1901-1902). From 1904 to 1907, Edwards is a regular presence in *The Pentecostal Herald*. Early on he reported preaching in three different parts of Cárdenas, and his work frequently involved preaching, visiting, and distributing tracts and Bibles or portions of the Bible in Spanish. Edwards also enjoyed using military imagery for his work as he wrote, “By the grace of God, I have raised a hostile flag to all sin in the island of Cuba; and by His grace will wage an unrelenting warfare against

it until the victory is won, and the warm seas that bathe her rocky shores sing the sweet anthem of the free; or till I am honorably discharged from the service. Then I will lay my gun aside, pull off my uniform, and calmly leave the field, to receive a welcome reception from my loved ones at home.”¹³

In early 1904, Morrison travelled back to Cuba for a visit along with Edwards and Morrison’s young son, Howard. Morrison reflected back on his mission work and more recent visit to Cuba in a three-part series in *The Pentecostal Herald*. Some quotes from these reflections have been used earlier in this essay, but he also makes a strong missiological statement when he wrote, “The Holy Ghost put a love in my heart for Cuba, and the Cubans years ago, and my heart has cried out for them, and mine eyes have seen the salvation of the Lord in their midst.”¹⁴ By February of 1904, Edwards wrote about a revival breaking out in Cárdenas where the size of the church building they rented could not hold the people, so he moved the pulpit into the doorway so he could preach to the standing-room only crowd inside the church and those gathered outside as well.¹⁵ As the year progressed, Edwards had the help of Raymond C. Moreno, the son of a Cuban professor who received several years of education in the U.S. sponsored by holiness people, and the work continued to grow with the help of some 700 copies of Bibles, testaments, and gospels from the American Bible Society (which Edwards called his “ammunition”).¹⁶

By the end of 1904, the mission in Cárdenas was quite successful. There was a new mission hall created in May from renting two houses and removing a wall so that it could seat 500 people.¹⁷ An E.E. Hubbard and his wife Laura, who ran an orphanage in Matanzas relocated to Cárdenas and soon had 75 children in their care. A Cuban Holiness Association had been formed with E.L. Latham of Matanzas as the president, E.E. Hubbard as the vice president, S.W. Edwards as the secretary, and F.E. Blanes of Cárdenas (apparently a director of a museum) as the treasurer.¹⁸ Contact had been made with a holiness evangelist, T.L. Adams who visited the area, and he and his wife became correspondents advocating for the mission work. Outreach work in the community of Hato Nuevo had begun with some of Edwards’ largest crowds yet (there is some indication this area was where his father-in-law lived) and the mission had received a portable organ.¹⁹ By December, E.L. Latham had also relocated from Matanzas and was listed as a new missionary working alongside Edwards.²⁰ Edwards had also written a longer article on the importance of prayer and missions, in which he wrote,

If holiness people were to get the burden of prayer and the spirit of missions and begin to agonize to God, and open their pocket-books, would it be impossible for God to cause a great upheaval in Cuba within the next five years? Suppose we set a day for prayer and fasting that God may raise up workers and means for the speedy evangelization of Cuba? I say, speedy, because the work is urgent. We are not responsible for those who lived a hundred years ago, neither are we responsible for those who will live a hundred years hence; but a fearful responsibility rests upon us for those who now inhabit this fair isle. By bringing those to Christ we shall solve a problem in regard to those who shall live in Cuba a hundred years hence.²¹

By February of 1905 Edwards appealed to readers of *The Pentecostal Herald* to help in supplying a building for the rapidly growing mission.

The time has come when we ought to move forward in our work here. House rent is exceedingly high in Cuba. We pay twenty-six dollars every month for house rent; that is more than three hundred dollars a year, and our chapel and living apartments are not at all what they ought to be. There is a corner lot now for sale only a few blocks from the center of the city, and I believe the best located lot for us in Cárdenas, and it is remarkably cheap. A lot near this one and not so well located for us is valued at one thousand dollars. But this lot can now be bought for six hundred dollars,- really we can buy it for four hundred and pay the other two hundred in the future, or never pay it- just as we prefer, only that we will have to pay ten dollars every year until we pay the other two hundred.

I am praying the Lord to touch the hearts of the people to help us buy this. We have received one hundred dollars with which to buy the lot and have deposited it in the bank, so we only lack three hundred dollars. A Cuban gentleman who loves our work, and who owns a rock quarry, has kindly offered us all the stone we need to build with. We ought to take advantage of these things. This lot is so cheap that it will not remain unsold very long. I understand that a merchant is now trying to sell some of his property in order to buy this lot and build on it. Let us lay the foundation of a monument to the blood of Jesus to cleanse from all sin, by buying this lot, and then let us put two or three men in the quarry getting out stone with which to build the Lord's house. Remember that to get this lot we must not delay; in this, time means much money. If you want to have a share in this work send what you can to the Pentecostal

Publishing Company, to Brother Morrison, or to us, only do not delay. Remember we only lack three hundred dollars, but it must be had at once or the lot will be sold.²²

In June of 1905 Morrison was looking forward to the second Holiness Union Convention in Meridian, Mississippi (which will be discussed later in this essay). He outlined his missional views connecting the Cuban mission and the Holiness Union in an editorial, which helps highlight his overall vision for mission. He wrote,

We ought to be able to turn over our missionary work to the management of a board made up of one or more representatives from each organization represented in the Holiness Union.

The uniting of our missionary efforts will unite our hearts, in the one greatest work in which the servants of Christ can engage. It will stimulate our efforts, and enable us to accomplish something of a permanent character in the mission fields. It will be the three golden links, to bind us into closer union with Christ, each other, and the lost in the regions beyond.

With such a union of missionary effort we could soon establish a permanent Pentecostal work in Cuba, Porto Rico, Mexico, Japan, China, and India, and other places as the years go by.

Brethren and sisters, you are bound to see the great advantage in such a combination of missionary effort. We love the brethren, we believed that a full salvation gospel is their greatest need, the Lord is calling out missionaries among the holiness people. Let us unite our efforts, and send out and support those who are being called from our ranks to go.²³

In September, Edwards also added some of his thoughts about the potential of work with the Holiness Union. He noted, "Our Holiness Union must not think of having just one little mission station in Cuba. We must establish a great printing plant here at Cárdenas, and sow this country down in holiness literature. We must have a home for holiness here in Cárdenas. But we must have a score of holiness missionaries who will follow God's plan, that is, get the people saved and then educate them. We must have missionaries who will labor to make the Cubans Christians, *not Protestants*" (italics in the original).²⁴ Edwards went on to report the soon arrival of a printing press, but the need for \$300 for printing material. One imagines this goal was probably due to the direct help of Morrison and his Pentecostal Printing

Company work in Louisville, Kentucky, which printed *The Pentecostal Herald*.

In a report on the Holiness Union Convention in Meridian, Morrison noted that \$1,721.35 was subscribed for missionary work, and a mission board was established which included B.F. Hayes (president of Asbury College), M.A. Beeson (president of Meridian Male College), and H.C. Morrison himself along with several others.²⁵ By May of 1906 the oversight of the Cuba mission shifted to the Holiness Union,²⁶ and Morrison became more concerned with the overarching work of the organization. But the work of the Cuban mission remained connected, especially through *The Pentecostal Herald* as the voice of the Holiness Union. Throughout 1906 Edwards was busy with a new project, the arrival of the printing press. By June, Edwards has created a weekly Spanish language holiness paper in Cuba (possibly the first Spanish language holiness paper in Latin America) called *El Cristiano Pentecostes*, and had a distribution to 3,000 readers. In addition, he was printing out thousands of Spanish language tracts, which were being requested from Spain, Puerto Rico, Mexico, and Central America as well as occasionally from South America and parts of the U.S. as well. Edwards even dreamed of creating a Pentecostal Bible and Tract Depository in Cuba!²⁷ As Morrison wrote in reporting on the third Holiness Union Convention in Atlanta, Georgia that year,

Bro. S.W. Edwards, our missionary from Cuba, is here in excellent health with a good report, and full of enthusiasm for the spread of full salvation in Cuba. Through the means of the weekly full-salvation paper he is publishing, he no doubt is touching more people than any other score of missionaries on the Island, and the hungry people of other Spanish speaking countries are eagerly taking the paper... The government authorities of Cuba are so well-pleased with the moral tone of this paper, and its good effect upon the people that they have permitted it to go through the post-office free of any charge.²⁸

At this same convention, the Board of the Holiness Union listed new missionaries, including Bro. Sarmast of Persia, two brothers of the last name Roberts who were planning to go to India, and Bro. James Taylor and his wife Sister Flora Phelps who were leaving to do evangelization in the West Indies.

In early 1907, Edwards returned to Cuba via New York where he picked up much needed printing supplies.²⁹ In February, M.L. Pardo returned to Cárdenas and reported that the mission was reaching 4,000 people a week.³⁰ Pardo returned to his former position leading the Cárdenas mission work in March, allowing Edwards to focus more attention on the printing and evangelistic work. In addition, Edwards reported on a third missionary convention being held with all of the evangelical churches in Cuba.³¹ By September, Pardo was starting a school in Cárdenas with a \$2 a month tuition.³² In October of 1907, Edwards wrote of increasing anti-Protestant opposition from Catholic leaders, in particular over a lengthy drought that year. Catholic priests blamed the cause of the drought on Cubans allowing Protestants onto the island.³³ In 1908, *The Pentecostal Herald* suddenly becomes silent about Cuba, focusing instead on other missionary endeavors. The only comment on Cuba comes in a brief overview by the secretary of the Methodist Episcopal Church, South, in June with a rather cryptic comment, "We have the largest Protestant membership on the Island and the largest responsibility for its evangelization" (nothing is said about the work at Cárdenas).³⁴ Edwards wrote in November of 1908 a letter from Puerto Rico in which he indicated some people might be surprised at his current location, and that he missed Cuba, but,

God has put His seal upon our work here; the first week after landing we began a revival at Culebra Island; it lasted just one week. Fifty were converted and over one hundred professed to have been blessed and expressed a desire to be saved. From Culebra we went to Vieques, or Crab Island, where the Lord most wonderfully blessed us. We were in Vieques nearly two months and the power of God was felt in every service; here we found a large number of English-speaking negros of the British West Indies; many of them Christians and on fire for God. Some of them may be converts of Bro. Taylor. We held English services occasionally for them. My! How they could pray. We kept no account of professions; nineteen joined the M.E. Church.

From Vieques we came to Guayama where we are at present battling for God. The Superintendent of the M.E. Missions here is an old time Methodist; he believes, teaches, professes, and I think possesses the blessing of entire sanctification. We will continue our present work until conference the last of January, when we will be given a circuit of from twelve to twenty appointments, scattered over the mountains and separated by rapid

flowing rivers. The circuits here in many respects resemble the circuits of the mountain districts of Kentucky, save that they are larger and much more densely populated.³⁵

A letter from December of 1908 from E.L. Latham shows this worker at the Cuban mission also left in June to take an American congregation in the Canal Zone, and he was expecting this to end in December when he might go into the interior of Panama to preach to the natives.³⁶ By the 1910 census, M.L. Pardo and his family were living in Waco, Texas, where he was serving as a minister. What happened to the Holiness Union mission work in Cárdenas is still in need of explanation with further research, but it appears to have fallen under the control of the Methodist Episcopal Church, South and the holiness missionaries dispersed. It is unclear how Morrison felt about this change in the Cuban mission at the time, but he had reflected on this earlier in 1904, when he wrote, "Some suggested that the mission work at Cardenas be turned over to the church (in this case the Methodist Episcopal Church, South). Under existing circumstances, we could not consider such a proposition. The holiness movement needs a Port of Entry, and a coaling station on that Island."³⁷ Morrison had previously written in the same article a strong criticism about Methodist missionaries on Cuba not having had the sanctification experience.

It is important to recognize that mission was a key component of the Holiness Union, and in the same issue of *The Pentecostal Herald* where Edwards' surprising letter from Puerto Rico appears, is also the first announcement of Morrison's upcoming missionary tour around the world on behalf of the Holiness Union, which will be discussed in the next section of this essay. However, before moving to that subject, it is interesting to follow Sidney W. Edwards and see how Morrison's initial work ended up powerfully influencing Methodist mission work in Costa Rica. By June of 1908 (based on his 1919 passport application), Edwards had left Cuba as a missionary with the Methodist Episcopal Church in Puerto Rico, where he remained until September of 1917. Edwards' work in Puerto Rico from 1908 till 1917 needs further research, but it might prove to have had a significant influence on Methodism in Puerto Rico as well.

While Edwards' experience in Cuba was relatively short (from 1904-1908), this work (and his subsequent work in Puerto Rico from 1908-1917) was training for his entrance into mission work in Costa Rica as a pioneering missionary for the Methodist Episcopal Church. Methodists

entered Costa Rica in 1917, with George Amos Miller from Panama and Eduardo Zapata from Mexico. Miller soon returned to Panama, but Zapata founded the “Church of the Redeemer” in San José in the private home of Modesto Le Roy, and was replaced in 1918 by Sidney Edwards from Puerto Rico. According to Barclay, Edwards

... got off the train in San José at four o'clock on Tuesday afternoon, 22 January 1918, found himself a hotel room, went out and looked up Modesto Le Roy, went back to the hotel for supper, returned to Le Roy's at eight, and held a prayer meeting with five people. The next night, Edwards held another prayer meeting in the Le Roy home, with twelve present. Following a careful explanation of membership in the Methodist Episcopal Church, all twelve stepped forward and stood in a semicircle around Edwards to signify their candidacy for membership- “twelve as bright conversions as I have ever seen,” said Edwards, who also saw the streets and alleys of San José as “just full of humanity needing salvation.” This he called the beginning of the Methodist Episcopal Church in Costa Rica. Prayer meetings continued nightly at Modesto Le Roy's, winning more converts- young men and women- until on his first weekend in Costa Rica, Edwards received twenty-five probationers.³⁸

Within a short time, Edwards established additional congregations in Cartago and Heredia and rented a building for the congregation in San José and equipped it from his own personal funds. Soon the hall was overwhelmed with more than 100 candidates for membership. The “Church of the Redeemer” moved into a building on Avenida Central in 1919. Some administrators seemed worried Edwards was doing too much too quickly, but an account of his work in Costa Rica from Methodist Mission Secretary North noted, “He is doing one of the finest bits of organizing and training work that I have seen anywhere. He is following the discipline literally and developing a church on strictly old-fashioned, John Wesley, class-meeting lines. He has seven classes with leaders and the leaders report every week on every member and collect the contributions.”³⁹ By 1919, Edwards and his family were in Meridian, Mississippi (home of a major holiness college also connected to the Holiness Union) while applying for a passport. While Edwards did not remain long in Costa Rica (leaving about 1920 or 1921),⁴⁰ few would guess that this pioneering Methodist missionary (arguably the *founder* of the first Methodist congregations in Costa Rica) was trained and inspired through Morrison's short holiness mission in Cuba and through

Asbury College. A letter by J.A. Brownlee from Costa Rica, published in *The Pentecostal Herald* in 1921 also noted the connection, as he wrote, “Asbury College is well represented here. Rev. S.W. Edwards, Rev. and Mrs. James N. Smith, and Mrs. Brownlee and I are Asbury folks and none of us ashamed of the doctrines taught there.”⁴¹ In modern Central America, only Costa Rica has a prominent Methodist presence, and the Costa Rican Church has maintained connections with Asbury Seminary, even if unaware of this early connection and influence.

However, the Cuba mission was not Morrison’s only connection with mission. Back in 1905, at the same time Edwards was making an appeal for a new building in *The Pentecostal Herald*, Morrison was also promoting missions. In February of 1905 in his editorial in *The Pentecostal Herald*, Morrison noted a “Missionary Training School” being held in Nashville, Tennessee in the basement of McKendree Church. He also wrote, “There is arising everywhere the profound conviction that the gospel must be preached, and that without delay, to the whole world. ‘World Evangelization’ is becoming a watchword. Amen. May the Holy Spirit stir and move all Christians, of all churches, in a mighty effort to win the world to Jesus.”⁴² Morrison’s involvement with the Cuban mission does not last long once oversight shifts to the Holiness Union, but it is a key part of the story as it helped Morrison focus his attention on the concerns of mission in terms of the Holiness Union itself.

Morrison and His Evangelistic Trip Around the World

While Morrison’s involvement in Cuba and the end of the Cuban mission is not always clear, part of the problem Morrison might have been encountering was the difficulty in maintaining a foreign mission presence from a single holiness congregation in Louisville, Kentucky, even with Morrison’s extensive connections and resources through *The Pentecostal Herald*. Morrison seems to have had this problem in mind, at least partially, when he sought to unite similarly minded holiness organizations and institutions in the Southern U.S. into one common association for tackling the bigger projects of the church usually supported by denominations. This is what became called the Holiness Union, or the Holiness Union of the South, which was formally launched in 1904. In his opening speech in the first convention of the Holiness Union, Morrison noted,

In the great work of spreading scriptural holiness among the people of the present generation, and handing it down to the coming generations, it will be apparent to all that some sort of organization is necessary.

If we could succeed against the mighty forces that confront us in the great work God has given us to perform, we must have that strength which comes from union.

This is evidently the will of God who has baptized us by one Spirit into one body. We have met here to consummate such an organization. It is well understood that there is a great necessity and wide clamor for such an organization as we now propose.

We want to put ourselves into good harness, strong enough to pull our full strength, and yet so loose as in no way to interfere with free and healthful circulation.⁴³

Morrison ended his speech with a call for 100 sanctified men to cause a revival across the South, but right before this call he said, “We will make much of the coming of the Lord, and warn men to watch, lest He come and find them unprepared. We will seek to explain to people the teachings of the Word of God on the healing of disease, and rejoice with all who find succor from the Lord for their bodies. We will try to stir the hearts of God’s people everywhere on the subject of missions; we will not go to the heathen with a grammar, but with a New Testament.”⁴⁴ On the Friday of the organizational convention, mission was in the spotlight. The account noted that Morrison gave an address on “The Open Door in Cuba” (although the content is not recorded) and asked for \$400 to build a “Holiness Tabernacle” in Cuba, with all of the money being pledged in ten minutes! The Vanguard Missionary Association from St. Louis, Missouri was present at this meeting with their founder C.W. Sherman, and Sherman’s daughter Bessie Sherman Ashton spoke on their work in India. This was followed by an address from Rev. B.L. Sarmast, an Asbury College graduate from Persia working in his home country.⁴⁵ Morrison had previously published a book by Sarmast in 1899 entitled *Persia and the Persians* through the Pentecostal Publishing Company.⁴⁶

In March of 1905, H.W. Bromley laid out the vision of the Holiness Union Morrison was promoting.⁴⁷ Bromley lists three aspects of this work. First, *The Pentecostal Herald* to connect holiness people through a common communication forum. Second, the Pentecostal Publishing Company and a Pentecostal Tabernacle that Morrison was building in Louisville, Kentucky, as a type of organizational center and operation to

promote holiness teaching. Third was the work of mission including S.W. Edwards in Cuba, and the work of Brother Sarmast in Persia. Alongside of these three elements was a desire to raise funds to help educate young men to be holiness evangelists at holiness colleges, with a special focus on Asbury College (although Meridian College in Meridian Mississippi, the Bible and Missionary Institute at Columbia, South Carolina, and the Texas Holiness University of Greenville, Texas were also represented in the Holiness Union). Morrison's vision was nothing short of a full-blown holiness organization, designed to spread holiness through publishing, missions, and educational training. It sought to bring together smaller holiness churches and organizations across the South in such a way that a pooling of resources could fund a global revival, and missions was a key part of the vision. While Morrison is known for his work in publishing and religious education, these elements often overshadow his foundational interest in mission as well.

In October 21-25, 1905, the second meeting of the Holiness Union occurred in Meridian, Mississippi.⁴⁸ As Morrison noted, "At this convention a Missionary Board was elected to collect money and assist in the support of several full salvation missionaries in various fields."⁴⁹ Morrison went on to elaborate the mission plan of the Holiness Union,

It was the unanimous decision of this Board of Missions that we should not undertake the organization of churches, or the establishment of independent missions or schools in any of the foreign fields, but that our work should be evangelistic and that we should send out evangelists to travel in the various mission fields, assisting the missionaries of existing churches in promoting revivals of religion. It would be the special work of such evangelists to seek to bring missionaries and native Christians into the experience of entire sanctification. The great desire and purpose of the Holiness Union is to assist in promoting a world-wide revival of full salvation, to help, so far as in them lies, to carry to the ends of the earth the glad news that Jesus Christ is able to save all men from all sin.⁵⁰

It was to this end in 1908 at the fifth Holiness Union Convention in Birmingham, Alabama, that the Holiness Union Board of Missions decided to send Morrison, "to make an evangelistic tour around the world preaching full salvation, assisting missionaries in revival meetings, making careful note of the spiritual state of the church, and gathering such information as would

be of general use to the Board in future efforts to promote the doctrine and experience of entire sanctification in the various mission fields of the world."⁵¹ Financially, the Board supplied the finances not only to pay for Morrison's travelling expenses, but also to support his family in his absence.



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Image of H.C. Morrison taken in Lucknow, India (1909).

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H.C. Morrison's journey along the path of missions came to a crescendo in 1909, when the Holiness Union of the South organized and paid for Morrison to make a tour around the world.⁵² It was fundamentally to preach holiness in foreign fields, but it was also to visit and explore existing holiness mission work and understand the needs for more training and funding to advance the holiness cause. While Morrison set out in 1909 with an Asbury graduate, Rev. J.L. Piercy, his first stops were in Europe and the Holy Land, where he preached entire sanctification, but also took in the sites. The real lesson in mission was to come in Asia. One of the first and longest stops was in India. It was in India that Morrison was best able to study holiness missions, especially among the Methodist Episcopal Church. Shortly after his arrival in India, Morrison travelled to Lucknow, where he stayed in the parsonage of a young new missionary, just recently arrived from the United States. Morrison's diary for October 20, 1909 notes, "On to Lucknow. Travel 880 miles arrive at lunch, now 6:30. Kind reception by pastor and other brethren. Quartered at parsonage. Rev. Stanley E. Jones pastor. Hopeful outlook. Missionaries coming up from every quarter to attend Dasethra Meetings." Morrison just happened to encounter E. Stanley Jones, the Asbury College graduate who would revolutionize missions with his work *Christ of the Indian Road* and who would become a major voice for global Methodism. Jones would write articles for *The Pentecostal Herald* about India and maintain contact with Morrison as he took the helm of Asbury College and later Asbury Theological Seminary.

Morrison's early work in India on this trip was successful, but he became quite ill by December of 1909. In a moving 14-page letter to John Paul, his close friend to whom he entrusted the work of *The Pentecostal Herald* during his absence, he related some of his last wishes for his work in Kentucky and seemed to truly expect death. On page ten of this letter Morrison wrote, "I spent much of yesterday in bed and will lay down as soon as I finish this letter. I am writing it with the thought that I may not be able to write by tomorrow. There is great pain in the lower part of my body that takes all the strength out of me. My soul is well, my faith restful and strong. Jesus Christ is a living reality to me and inexpressibly precious to my heart. If I should die tomorrow, I would praise God that he let me come to India. If I should live, this letter is in confidence between you and me. If I should die, you may publish it."⁵³ Of course, Morrison lived to lead Asbury College and found Asbury Theological Seminary, but this letter also included many insights he had about missions in India.

Wednesday Oct 20

On to Lucknow. Travel 890
miles, arrive at Lucknow
4.30, kind reception by
Pastor & other brethren.
Quartered at parsonage.
Rev. Stanley & John Jones
Helpful & advice.
Missionaries coming
of from every quarter
to attend South Meeting.

H.C. Morrison's diary page from October 20, 1909, when he stayed with a young E. Stanley Jones in Lucknow, India.

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Morrison felt that the Methodist Church had a lot to offer to Christianity in India, but also felt it needed the influence of the Holiness Movement and its teachings on sanctification to be effective. He wrote to John Paul about his views of missions in India,

First, I have found no sort of outspoken opposition to entire sanctification as a second work of grace, but a large majority of the people seem to welcome the truth and desire in some degree the experience.

Second, I find the English-speaking Church in great need of a revival. There seems to have been no great widespread deeply spiritual revival here since the day of William Taylor. He, under God did a great work here.

Third, the missionaries of the M.E. Church impress me as a remarkably intelligent body of men and women, deeply devoted to their work, risking their lives in the midst of contagion and death, and amidst the wild beasts, for it is no uncommon thing to meet a panther, or tiger in the road in some of the far away jungles in which they labour, and to have these ravenous creatures prowling about in their camps at night.

They are a band of heroes. I have never seen a body of such hard-worked people in all my life, but with all of this they are in great need of a gracious revival of the love of Christ, an outpouring of the Holy Ghost.

In India, Morrison also met key holiness missionaries including, Rev. Marcus B. Fuller (Christian Missionary Alliance), Gregory Coddling and his wife (Pentecostal Mission from Nashville), Pandita Ramabai, and a host of Methodist missionaries. After leaving India, Morrison would go on to the Philippines, Japan, China, and Korea. Perhaps most interesting in terms of holiness missions he connected in Japan with the work of the Oriental Mission Society (still known as OMS today, but now goes by the name of One Mission Society). This work emerged out of God's Bible College in Cincinnati, Ohio. In this environment he met both Cowman and Kilbourne in what was one of the first of the holiness missions. The Kilbourne family became a major part of the history of Asbury College and Asbury Theological Seminary. Ernest A. Kilbourne's (1865-1928) son, Edwin L. Kilbourne (1891-1980) would have been 18 when Morrison visited the mission in Japan. Edwin's son, Edwin Williams Kilbourne (1917-2015) would go to Asbury College and Asbury Theological Seminary and become a president of Seoul Theological Seminary and a vice-president of OMS. Edwin's other sons would go on to service as missionaries in Japan and China. Kilbourne's great-grandsons would attend Asbury, one of which was an influential figure in the origin of the Ichthus Music Festival in Wilmore.⁵⁴ Morrison also referred to meeting a Bro. Cram in Korea, who was a Kentucky Methodist pastor trained at Asbury College. In Fukuoka, Japan it was a Rev. Ira Jones and his wife who were the Asbury graduates.

Shortly after he returned from his world tour, the leaders of Asbury College, facing a financial crisis, convinced Morrison to take over as president of Asbury College in 1910, but I am convinced that Morrison did not forget his heart for missions. He could not forget S.W. Edwards, B.L. Sarmast, E. Stanley Jones, and a host of other Asbury College graduates who were impacting the global world for Christ. By the end of 1910, *The Pentecostal Herald* has a decidedly missionary feel. In November 1910, E. Stanley Jones has an article on "India's Great Need" and wrote, "A missionary said to me the other day, 'The Board that sent Bro. Morrison out could not have done any greater missionary work.' And I heartily agreed. He put his broad shoulder under a struggling missionary and lifted him

many times out of the rut. A rut is a grave with both ends knocked out, someone has said. We need a rut-delivering revival."⁵⁵ The reporting from the Holiness Union meeting in Little Rock, Arkansas of that year noted,

Brother H. C. Morrison, who has recently returned from a world tour of missions sent out by this Convention, gave us a broad vision of the holiness movement from the standpoint of the evangelization of the world. Bro. Morrison was weak in body, but has lost none of his old-time force and power as a preacher. His missionary tour has better fitted him for his work as one of the leaders of the holiness movement.⁵⁶

It appears that over \$5,000 had been raised for missions over the previous year, in part to support Morrison, but an additional \$700 was raised in the 1910 Convention itself. By the November 16, 1910 issue of *The Pentecostal Herald*, Morrison was writing a multi-part work called "A Missionary Enterprise" and a new section in *The Pentecostal Herald* appeared called "The Missionary World" (alongside the final serial chapters of Morrison's *World Tour of Evangelism*) with various accounts from missionaries of the Mission Board. In the third installation of "A Missionary Enterprise" Morrison raises a critical question on his mind, which might also be reflected in his new position as President of Asbury College, "How can we get the largest number of the best-equipped missionaries upon the most needy fields in the shortest time, at the least expense, situated to accomplish the best results with the smallest outlay?"⁵⁷ This, I propose, was the dominating question in Morrison's mind as he began to think and plan about the future of Asbury College and later Asbury Theological Seminary.

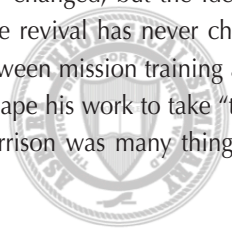
The Holiness Union of the South gradually faded with the last known convention held in Atlanta in 1915. Its end perhaps due to pressures from World War I, the growing rise of Pentecostalism which spilt the Holiness Movement, and the rise of holiness denominations such as the Church of the Nazarene, the Free Methodists, and the Christian and Missionary Alliance in the South, which made the work of the Holiness Union obsolete, but part of Morrison's goal in taking charge of Asbury College was to further the work of mission. I also believe this is at the core of his decision to found Asbury Theological Seminary. Morrison adopted an attitude of missions which informed his educational administration goals. This can be seen through little things throughout his ministry. For example,

in *The Pentecostal Herald* he worked to support international students for mission work in their home countries. Like a letter from 1915, when he wrote,

As is well known to the readers of *The Pentecostal Herald* we are educating a number of foreign boys for special work in their home lands. This year we have one young man from India, two from China, three from the Philippine Islands, two from Porto Rico, and two North American Indians, making ten altogether. Two of our young men from the Philippine Islands graduate this spring. They are remarkable fine specimens, excellent students, refined gentlemen, and devout Christians. They will go at once to the work under the M.E. Church in the Philippine Islands, and I am sure will be very valuable additions to the missionary force in that country...

Up to this year we have found it comparatively easy to raise money for the support of these young men, but for some reason our friends have not responded and we have received only about one-third of their expenses for the school year. We do not believe that there is any better way to make a contribution to the cause of foreign missions than to assist these fine young men in equipping themselves for work in their home lands among their own people.⁵⁸

Holiness views of Morrison's day did not separate missions and evangelism, except in terms of location. Morrison wrote in his diary for Sunday, March 11, 1900 on his first trip to Cuba, "Preached twice in the Southern Methodist Mission in Havana. Good time. Some stood for prayer at each service. The Lord was with us. All that is necessary for a revival here is the old-time gospel and methods." Since Morrison's time we have developed advanced concepts of missiology and contextual theology, and the methods have clearly changed, but the idea that the gospel changes lives and can lead to true revival has never changed. H.C. Morrison did make the connection between mission training and higher education, and this would continue to shape his work to take "the Whole Gospel" to "the Whole World." H.C. Morrison was many things, but above all he was a man of mission.



17

for the better in a few days, &
 be all right again, but I & I
 am let down, I have but
 few forces to fight & battle
 with, I spent much of yester-
 day in bed, & will lay down
 so soon as I finish this
 letter. I am writing it with
 the thought that I may not
 be able to write ^{by} to mor-
 row. There is great pain in the
 lower part of my body,
 that takes all the strength
 out of me.

My soul is well, my faith
 steadfast & strong. Jesus Christ
 is a living reality to me,
 inexpressibly precious to
 my heart. If I should die
 to-morrow, I would praise
 God that He let me come
 to India.

If I should live, this letter
 is in confidence between you
 & me, if I should die, you may
 publish it. I have nothing but
 love in my heart for any

Page ten of H.C. Morrison's letter to John Paul from Bangalore, India
 when he thought he might die (Dec. 1909).

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The archives of the B.L. Fisher library are open to researchers and works to promote research in the history of Methodism and the Wesleyan-Holiness movement. Images, such as these, provide one vital way to bring history to life. Preservation of such material is often time consuming and costly, but are essential to helping fulfill Asbury Theological Seminary's mission. If you are interested in donating items of historic significance to the archives of the B.L. Fisher Library, or in donating funds to help purchase or process significant collections, please contact the archivist at archives@asburyseminary.edu.

End Notes

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² This is a reference to a well-known general who fought for Cuban independence, General Antonio Maceo, who was shot in an engagement with Spanish soldiers on December 4, 1896.

³ H.C. Morrison, "Trip to Cuba, part III." *The Pentecostal Herald*. (April 27, 1904): 1.

⁴ Louis A. Pérez, Jr., "Protestant Missionaries in Cuba: Archival Records, Manuscript Collections, and Research Prospects." *Latin American Research Review*. 27(1): 105 (1992).

⁵ H.C. Morrison, "Who Seconds This Motion." *The Pentecostal Herald*. (November 2, 1898): 1.

⁶ H.C. Morrison, "Bishop Candler on Cuba." *The Pentecostal Herald*. (May 3, 1899): 5.

⁷ The U.S.S. *Maine* was a navy vessel sunk in Havana harbor on February 15, 1898. U.S. papers claimed it was sunk by the Spanish (although many now think it was caused by an internal accidental explosion). This was the essential cause of the Spanish-American War. The ship remained in the harbor until 1911, when it was refloated, towed out to sea and sunk.

⁸ Morro Castle is a defensive fortress guarding Havana built in 1589.

⁹ H.C. Morrison, "Trip to Cuba, part III." *The Pentecostal Herald*. (April 27, 1904): 1.

¹⁰ M.L. Pardo, "From Cuba." *The Pentecostal Herald*. (May 2, 1900): 5.

¹¹ Later in 1904, a visiting missionary from Matanzas who would join this mission work, wrote, "This mission was opened by M.L. Pardo and wife whose self-sacrificing work has been rewarded with success. Over work has forced them to return to the States." E.L. Latham, "A Missionary Trip to Cuba." *The Pentecostal Herald*. (May 25, 1904): 6-7. Latham later appears in Chitre, Panama at least by May 25, 1916 when a portion of a letter is published by him in *The Gospel Trumpet*, 36(21) (May 25, 1916): 12.

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¹² C.F. Wimberly, "Pentecostal Convention." *The Pentecostal Herald*. (June 7, 1905): 2.

¹³ S.W. Edwards, "Our Cuban Work." *The Pentecostal Herald*. (January 6, 1904): 9.

¹⁴ H.C. Morrison, "Our Trip to Cuba: part II." *The Pentecostal Herald*. (January 20, 1904): 3.

¹⁵ S.W. Edwards, "Salvation in Cuba." *The Pentecostal Herald*. (February 3, 1904): 3.

¹⁶ For more about Moreno see T.L. and Lena K. Adams "Bro. T.L. Adams in Cuba." *The Pentecostal Herald*. (April 13, 1904): 3. For more about the American Bible Society gift see S.W. Edwards, "From Our Cuban Work." *The Pentecostal Herald*. (March 14, 1904): 4.

¹⁷ H.C. Morrison, "A Call for Cuba." *The Pentecostal Herald*. (May 11, 1904): 1.

¹⁸ E.L. Latham, "A Missionary Trip to Cuba." *The Pentecostal Herald*. (May 25, 1904): 6-7.

¹⁹ S.W. Edwards, "From Cuba." *The Pentecostal Herald*. (August 24, 1904): 4.

²⁰ E.L. Latham, "Mission Work in Cárdenas, Cuba." *The Pentecostal Herald*. (October 5, 1904): 10 and H.C. Morrison "Our New Missionary in Cuba." *The Pentecostal Herald*. (December 14, 1904): 8. Latham was also apparently funding himself through his war pension and died in his work in Panama according to T.L. Adams (see T.L. Adams, *The Autobiography of Thaddeus Lafayette Adams* (Wilmore, KY: First Fruits Press 2016): 46.

²¹ S.W. Edwards, "Prayer and World-Wide Missions." *The Pentecostal Herald*. (April 27, 1904): 2.

²² S.W. Edwards, "Our Cuban Work." *The Pentecostal Herald*. (February 1, 1905): 3.

²³ H.C. Morrison, "The Time; The Place; The Purpose." *The Pentecostal Herald*. (June 14, 1905): 1.

²⁴ S.W. Edwards, "Cardenas, Cuba." *The Pentecostal Herald*. (September 20, 1905): 7.

²⁵ H.C. Morrison, "The Meridian Convention." *The Pentecostal Herald*. (December 6, 1905): 1,8.

²⁶ H.C. Morrison, "Support the Cuban Mission." *The Pentecostal Herald*. (January 17, 1906): 9.

²⁷ See S.W. Edwards, "The Work Moving in Cuba." *The Pentecostal Herald*. (March 14, 1906): 6-7, S.W. Edwards, "From Cuba." *The Pentecostal Herald*. (May 16, 1906): 7, and S.W. Edwards, "Cárdenas, Cuba." *The Pentecostal Herald*. (September 12, 1906): 3.

²⁸ H.C. Morrison, "The Atlanta Convention; Chap. II." *The Pentecostal Herald*. (November 7, 1906): 1. The larger work of Edwards' paper in the Spanish-speaking world can be seen in at least one reprint from *El Cristiano Pentecostes* in the Presbyterian mission publication in Mexico, *El Faro*, from December 1, 1907, page 179.

²⁹ S.W. Edwards, "The Cuban Work." *The Pentecostal Herald*. (January 2, 1907): 3.

³⁰ M.L. Pardo, letter in "Salient Points from the Mission Field." *The Pentecostal Herald*. (February 20, 1907): 12.

³¹ S.W. Edwards, "The Cuban Field." *The Pentecostal Herald*. (March 20, 1907): 8.

³² M.L. Pardo, letter in "The Missionary World." *The Pentecostal Herald*. (September 23, 1907): 14.

³³ S.W. Edwards, "Bro. Edwards in Cuba." *The Pentecostal Herald*. (October 23, 1907): 11. Despite these problems, Edwards is upbeat and noted since April fourth he had visited 41 towns, and 3,000 homes in his new evangelistic role.

³⁴ The Secretary, "Southern Methodist Missionary Interests." *The Pentecostal Herald*. (June 17, 1908): 10-11.

³⁵ S.W. Edwards, "Guayama, P.R." *The Pentecostal Herald*. (November 4, 1908): 9.

³⁶ E.L. Latham, "Cristobal, C.Z." *The Pentecostal Herald*. (December 9, 1908): 10.

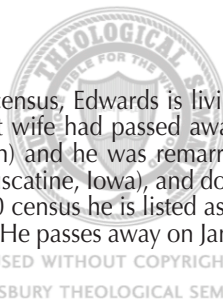
³⁷ H.C. Morrison, "Trip to Cuba; part III." *The Pentecostal Herald*. (April 27, 1904): 1.

³⁸ Wade Crawford Barclay, *History of Methodist Missions*, Board of Missions and Church Extension of the Methodist Church: New York (1949): 312.

³⁹ *Ibid.*, 313.

⁴⁰ By the 1930 census, Edwards is living in Meridian, Mississippi as a Bible Agent. His first wife had passed away (she is mentioned in his 1920 passport application) and he was remarried to Elsie Pearl McGuire (November 1, 1922 in Muscatine, Iowa), and does not seem to return to the mission field. By the 1940 census he is listed as the minister of a church in Shelby County, Alabama. He passes away on January 3, 1962 and is buried in Eden, Alabama.

⁴¹ J.A. Brownlee, "Alajuela, Costa Rica." *The Pentecostal Herald*. 33(13) (April 6, 1921): 6.



⁴² H.C. Morrison, "The Missionary Training School." *The Pentecostal Herald*. (February 1, 1905): 8.

⁴³ H.C. Morrison, "The Opening Address," in *Yearbook of the Holiness Union: Containing a Full Report of the Holiness Convention Held at Memphis, Tenn., Oct. 11-14, 1904*. Louisville, KY: Pentecostal Herald Print (1904): 19.

⁴⁴ *Ibid.*, 22.

⁴⁵ *Ibid.*, 60-67.

⁴⁶ <https://place.asburyseminary.edu/firstfruitsheritagematerial/128/>

⁴⁷ H.W. Bromley, "Several Real Needs; An Earnest Letter." *The Pentecostal Herald*. (March 1, 1905): 7.

⁴⁸ For more on the Meridian Holiness Union Meeting, see Katharine Elizabeth Smith, "Let the Lower Lights be Burning: An Historical Study of the 1905 Meridian Holiness Union." University of Mississippi Honors Thesis (2012). https://egrove.olemiss.edu/cgi/viewcontent.cgi?article=3440&context=hon_thesis

⁴⁹ H.C. Morrison, *World Tour of Evangelism*. Louisville, KY: Pentecostal Publishing Company (1911): 8. <https://place.asburyseminary.edu/firstfruitsheritagematerial/20/>

⁵⁰ *Ibid.*

⁵¹ *Ibid.*, 8-9.

⁵² For more on the world tour, see Luther Oconer, "A World Tour of Evangelism: Henry Clay Morrison's Radical Holiness Meets 'Global Holiness,' 1909-1910," in *Holiness and Pentecostal Movements: Intertwined Pasts, Presents, and Futures*, edited by David Bundy, Geordan Hammond, and David Sang-Ehil Han. University Park, PA: The Pennsylvania State University Press (2022): 96-116.

⁵³ This letter is in the Papers of John Paul in the Archives and Special Collections of Asbury Theological Seminary.

⁵⁴ See Robert Danielson, "From the Archives: Ichthus Music Festival- The World of Christian Music Comes to Wilmore." *The Asbury Journal* 75(2): 288-326.

⁵⁵ E. Stanley Jones, "India's Great Need." *The Pentecostal Herald*. (November 2, 1910): 1, 8.

⁵⁶ Prof. J.W. Beeson, "Some Features of the Holiness Convention." *The Pentecostal Herald*. (November 9, 1910): 5.

⁵⁷ H.C. Morrison, "A Missionary Enterprise: Chapter III- The Great Question." *The Pentecostal Herald*. (December 7, 1910): 1.

⁵⁸ H.C. Morrison, "Our Foreign Boys." *The Pentecostal Herald*. (May 12, 1915): 13.



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