One of the most interesting times to explore in the life of Asbury Theological Seminary founder, Henry Clay Morrison, is the period after his ecclesiastical trial in 1897 and before he was engaged in educational work as the president of Asbury College in 1910. In this thirteen-year period, Morrison was motivated to create a holiness organization which could stand against denominational attack and bring together holiness people to do denominational-type work without the forced structure and ecclesiastical hierarchy of a formal denomination. To do this, he needed to create an organizational center and he chose as his center Louisville, Kentucky.

To really build a platform from which he could build this organizational center, he had to develop a way to reach a wider audience, and he chose to do this through publishing. Randall Stephens has written on the importance of holiness publishing in the South, noting it was more than just informational. “The holiness press also created a strong sense of fellowship, even where no physical community existed. Spread out across the South, many holiness people could not actually attend the various revivals reported throughout the region. But within the pages of their newspapers, they entered an imagined community which united them even as they were apart.” Stephens goes on to point out the significance of Morrison and his paper, *The Pentecostal Herald*,

Two radical holiness papers in particular, *The Pentecostal Herald* (Louisville, Kentucky) and *God’s Revivalist* (Cincinnati, Ohio), were perhaps most influential in the transition from holiness to Pentecostal. Though one paper was published in a border state and the other in a northern one, both exerted profound influence upon the South. These papers represented the translocal holiness movement as a whole by eschewing geographic as well as social boundaries. In the 1890s
and early 1900s, scores of soon-to-be southern Pentecostals corresponded with both publications, seeking advice, offering their viewpoints, and reporting on local revivals. *The Pentecostal Herald* received letters from holiness proponents in all the former Confederate states. Though exact figures are difficult to obtain, it is clear that *The Pentecostal Herald* and *God’s Revivalist* maintained large circulations. In 1893 *The Pentecostal Herald* held a circulation of 15,000, 30,000 in 1920, 38,000 in 1934, and 55,000 in 1942. In just one week in early 1898, the *Herald* gained 1,078 subscribers. Nearly as successful, *The Revivalist* reported 20,000 copies circulated monthly by the Summer of 1899.3

In understanding the history of Asbury Theological Seminary and the work of its founder, H. C. Morrison, it is important to examine his work in *The Pentecostal Herald* and the Pentecostal Publishing Company which branched out of that work. Morrison’s work in publishing is often not given the credit which it is due. His work was both a critical spiritual lifeline for holiness people and, at various times, became a critical lifeline for Asbury College and Asbury Theological Seminary as well. This was because Morrison used his extensive subscription network to raise money for the institutions, to acquire books for their libraries, and to raise support for international students and scholarships, as well as to promote the institutions to his base of supporters. Without these vital connections it is questionable if either institution would still be around today.

*The Pentecostal Herald* – Morrison Enters the Publishing World

It was in the fall of 1888, that Henry Clay Morrison, a young pastor of a Methodist Episcopal Church, South church in Frankfort, Kentucky, was preaching at a revival meeting in Maysville, Kentucky. He was discouraged by a lack of concern for the teaching of full salvation by many in the Methodist circles of leadership. In his own account of the event, Morrison wrote,

After retiring one night I thought late into the night of the many calls I was receiving and of the great need for revival, and how impossible it was for me to respond to many of these calls without neglecting my own congregation. I tossed about and could not sleep, the question came to me very directly, “Why not use printer’s ink to send out the message?” I had written but very little for publication; all told, it would not have covered one page of *The Pentecostal Herald*. As I lay thinking, I
prayed, and was led to believe that I was divinely called to establish a paper in order that I might send out an evangelistic message to fields where it was impossible for me to go, personally. This conviction became so strong that I arose, lighted the lamp, secured ink and paper, sat down at two o’clock at night and wrote my first editorial for the paper yet to be born. When I returned to Frankfort, I consulted with a publisher and made arrangements for bringing out a six-page monthly paper. I named it “The Old Methodist,” which attracted more attention among the people in the surrounding country than it did among the people in my own congregation. I received many encouraging words and the paper grew. The money I received for subscriptions, and the few advertisements that were given me by merchants in the city of Frankfort, did not meet the expenses of the publication. “The Old Methodist” went out monthly for two years. At the end of that time, I was three hundred dollars in debt to my publisher, a bit discouraged, but my conviction was strong and I was fully determined to go forward.

According to Percival Wesche’s work on Morrison, the first printer of *The Old Methodist* was E. Polk Johnson who printed and edited *The Capital* in Frankfort, and the first issue of 500 copies of *The Old Methodist* came out around December 14, 1888. Out of his total cost of $15.00, Morrison had brought in $14.50 and was already in the red. In 1890, Morrison left pastoral ministry to focus his energy on evangelism and publishing his paper. Morrison moved his family to Lexington and sold a half-interest in his paper to Rev. C. F. Oney for $500.00. The monthly paper now became a weekly and was increased to eight pages; it also took on a new name as *The Kentucky Methodist*. According to Wesche,

Many church members did not take any religious paper and those who did were usually quite attached to the one, which had been coming into their home for years and thus had little desire to change. Furthermore, *The Kentucky Methodist* took a strong stand for the Wesleyan interpretation of the scriptures on the subject of entire sanctification—a doctrine which had been largely ignored by the Methodist Church, South. The editorial policy also opposed such social sins as dancing, card playing, theatergoing, and horse racing. It also insisted that the use of church suppers and fairs, as a means of obtaining the necessary funds for the church budget, were out of harmony with the true spirit of Christian giving. By the time the supporters of these practices were subtracted from the prospective list of subscribers, only a small portion of the Methodists were left. Among the
brethren who agreed with the policies and teachings of *The Kentucky Methodist* only a few had faith enough in the enterprise to invest the dollar, which was by now the subscription price of the paper.  

Oney sold his share to T. H. Morris after six months, and Morris convinced Morrison to move the paper to Louisville in the spring of 1891. Eventually, H. B. Cockrill, a friend of Morrison’s, joined the enterprise and Morris sold his shares in the paper to the other owners. As the paper grew in popularity
across the nation the title became less relevant, and so it was changed to *The Methodist*. The men then purchased another holiness paper from Georgia, called *The Way of Life* (which helped bring subscriptions to 15,000) and used both names for two more years. According to Wesche, by 1897, as many as four hundred new subscriptions were coming in daily and publicity was worth about $10,000, so the paper had become a solid business. On August 11, 1897, the first issue of the newly named *The Pentecostal Herald* rolled off the presses.

It was during this time that Morrison faced one of his great trials within the Methodist Episcopal Church, South. Leadership in the church had been moving in opposition to the growing Holiness Movement, and they passed a law in the *Discipline* that Methodist evangelists who wished to speak in the area of an existing Methodist parish, needed the permission of the local pastor before speaking. In 1896, Morrison, a well-known camp meeting speaker was asked to speak in a camp meeting in Dublin, Texas. In July of 1896, Morrison received a letter from Rev. W. H. Matthews, the preacher who oversaw the Dublin Station of the Methodist Episcopal Church, South, and it requested that Morrison not come and insisted he not speak at the meeting. Morrison insisted on coming and speaking as per the arranged agreement. On the morning he was to speak, September 5, 1896 the pastor and presiding elder visited Morrison in person and told him not to speak. Morrison spoke anyway. Morrison noted, “I was there under Divine leadership, and however much I might regret trouble in the church, I was not free to leave. I committed the whole matter to God and went forward with the work, and the Holy Ghost fell on every service.”

W. E. Arnold made several points in Morrison’s defense that: 1) Morrison did not start this project, but was an invited speaker, 2) the meeting was not held in the Methodist Church or any of its property, 3) the meeting was not denominational, 4) camp meetings were historically under the management of laymen and not clergy, and 5) there was no personal animosity or heresy involved. In a trial held December 29, 1896, where Morrison was not present and did not speak, ten members of the Quarterly Conference expelled Morrison from the Conference. In an appeal, the case went to the Kentucky Annual Conference in 1897. At the Annual Conference, Morrison was found innocent and restored to the Conference. But this case, led him to realize how strong the opponents of the Holiness Movement were within the denomination, and so he began to work on developing independent avenues for holiness teaching through his publishing. This
The Cover of The Pentecostal Herald from January 1, 1905.

(Used with Permission of the B.L. Fisher Archives and Special Collections)
In 1932, another early holiness paper, *The Way of Faith*, would merge with *The Pentecostal Herald*. This paper was started in 1890 by Rev. Robert Oliver, a holiness Methodist minister in Columbia, South Carolina. He had founded the Oliver Gospel Mission, one of the oldest holiness rescue missions (still in operation today) in 1888, and brought L. L. Pickett from Texas to be the editor.\(^9\) The paper, like Morrison’s, was designed to promote the Wesleyan doctrine of sanctification. After it merged, the periodical would be known as *The Pentecostal Herald and The Way of Faith* until Morrison’s death in 1942. It was then shortened to *The Herald* and continues to be published as a branch of Asbury Seminary’s Communication Office. Efforts aimed at preserving the history of Morrison’s work continue with the digitization of *The Pentecostal Herald* by Asbury Theological Seminary through First Fruits Press (https://place.asburyseminary.edu/ph/). While not all issues survived the ravages of time, the most complete collection of this rare and valuable research tool remains a part of the archives of the B. L. Fisher Library. It remains a great source for documenting the history of the Holiness Movement in the South, as well as the history of Asbury College (now University) and Asbury Theological Seminary.

**The Pentecostal Publishing Company Broadens the Reach of Holiness Teaching**

In 1898, the year after *The Pentecostal Herald* started to make good business sense (and the year after the Morrison Case energized Morrison to promote holiness doctrines outside of denominational control), Morrison turned to developing a larger publishing enterprise, the Pentecostal Publishing Company. Wesche notes that W. E. Arnold, one of the early editors of *The Pentecostal Herald* was responsible for starting with the book publishing side of things. Their earliest publications came out after 1899 under the name Pentecostal Herald Print, which would transition to Pentecostal Publishing Company around 1910 or 1911. One of the earliest books in 1899 was *Andele, or the Mexican-Kiowa Captive* by Rev. J. J. Methvin, which promoted holiness work at an Indian Mission Conference. For a while they published books, papers, and Sunday School material. Morrison wrote about the start of the Pentecostal Publishing Company in 1904 in *The Pentecostal Herald*,\(^{13}\)
Starting fifteen years ago, without experience, without type, and without a dollar, God has given us type, the fixtures worth $2,000 all paid for. For years we had to hire our printing done outside, but with strong faith we ventured upon His promise, and bought presses, folder, cutter, dynamo, shifting, belting, and other machinery amounting to $5,000, and thanks to our gracious Father, it is all paid for.

An excellent small press was added and is paid for. Next we bought a splendid Linotype, typesetting machine with fixtures, costing $4,000, which we have paid for in installments, with the exception of about $500.  

This was followed by a larger printing press purchased for $3,000. In the article, Morrison details the amount of printing which was accomplished in 1903. It included:

- 1,442,000 16-page papers
- 103,000 8-page papers
- 14,000 cloth bound books
- 44,000 paperback books
- 17,000 books in boards
- 29,000 magazines
- 17,700 pamphlets
- 900,000 circulars, and misc.

While the purpose of the Pentecostal Publishing Company was primarily to promote holiness teachings, it also served as a sort of vanity press for people who were willing to pay to have their books published. This can be seen in books of poetry, novels, and even cookbooks which were published by the Pentecostal Publishing Company. Books such as *What to Cook, and How to Cook it* by Nannie Talbot Johnson (1899) (to be followed by her *Cake, Candy and Culinary Crinkles* in 1912), *The Lawrenceburg Baptist Cook Book* (1924), and *Fries Cook Book* by Fries Tabernacle in Fries, Virginia (early 1900s) help illustrate this creative bit of fund raising for the press. But most of the books were by key leaders in the Holiness Movement: Uncle “Bud” Robinson, Beverly Carradine, John Church, John B. Culpepper, William Godbey, John Hames, Zachary Johnson, John Paul, L. L. Pickett, George Ridout, C. F. Wimberly, and of course H. C. Morrison along with many others.

In May of 1909, L. L. Pickett posted a notice in *The Pentecostal Herald* (page 4 of May 5, 1909 issue), notifying readers that he had sold
the Pickett Publishing Co. “including books, plates, and good will” to Morrison and the Pentecostal Publishing Company. It appears that as early as 1890, Picket had moved his publishing work to Louisville, and he later became strongly connected to Morrison and his work at Asbury College. It is likely this early connection and relationship paved the way for the 1932 purchase of *The Way of Faith* by *The Pentecostal Herald*. Pickett was also well-known as a hymn writer for the Holiness Movement and his press brought a number of hymnals into Morrison’s publishing work: *Tears and Triumphs* (nos. 1, 2, and 3), *Cream of Song*, and *Gems*. The purchase of Pickett Publishing Co. brought another established holiness publisher and their works into Morrison’s growing publishing network.

![Postcard Advertising the Book “New Clothes for the Old Man” by C.F. Wimberly (1908).](image)

(From the Author’s Collection)
While it is difficult to calculate completely (and no known list of all Pentecostal Publishing Company works exists), it appears that between 600 and 700 items were published. Many books went into second and third editions. Prior to his death in March of 1942, H. C. Morrison set up in his will that the Pentecostal Publishing Company be left as a trust for Asbury Theological Seminary, so the company was dissolved December 31, 1942 and was set up as the Morrison Theological Trust, Inc. While the press shut down, there were a few items published by the Seminary after 1942 by the Herald Press or The Asbury Seminary Press or using similar names. The Morrison Theological Trust continued to support the publishing of The Herald, but this was not Morrison’s intention. The members of the Morrison family, which oversaw the trust, considered ending the paper, but ultimately the Board of Trustees of Asbury Theological Seminary voted to subsidize the publication, which then moved The Herald responsibilities to the Seminary (possibly around 1967). This allowed the Trust funds to be used entirely for scholarships for students entering the ministry as Morrison intended.

Printing in some capacity seems to have continued at the Seminary for a short while, and the large cutter at the lower entrance to the B. L. Fisher Library is likely the last piece of Pentecostal Publishing Company machinery still on display, and in occasional use.

President Frank Bateman Stanger, in an interview with an early archivist at the Seminary, Mike Boddy, in talking about the history of the Pentecostal Publishing Company noted,

> From the 1930’s to the 1950’s practically the only way for a Wesleyan holiness evangelist related in any way to the Methodist church to get anything published was through the Pentecostal Publishing Company. So you call the roll of Morrison books, Bud Robinson’s books, John Church’s writings, Couchenour, I think had some things published... so you see the Pentecostal Publishing Company actually kept alive Wesleyan holiness literature... actually, the Pentecostal Publishing Company became, I think, one of the main publishing arms of the old National Holiness Association movement. And I wish personally we had something comparable to it now. It’s so expensive to fulfill talk in our day. You see even our Seminary Press is actually struggling when it comes to the profit side of the ledger. It would be a real undertaking.
With our modern age of digital resources, many of the original rare and hard to find publications of the Pentecostal Publishing Company are being brought back in digital formats, freely available to anyone from the Heritage Material section of First Fruits Press (https://place.asburyseminary.edu/firstfruitsheritagematerial/). First Fruits Press in general seeks to carry on the legacy of the Pentecostal Printing Company and make material available globally which supports the Wesleyan-Holiness tradition.

The Pentecostal Tabernacle- More than a Home for Publishing, a Holiness Vision

When Morrison was relating the numbers of items published in 1903, he also noted the needs to enlarge his vision. As he related to his readers, Morrison was also planning to expand into a new building. He wrote,

One of our greatest needs at the present time is a building in which to carry forward our work. For years we have been thinking of this enterprise, and now feel perfectly assured that God will give it to us.

The building we need will cost about twenty thousand dollars. It is our purpose that it shall contain offices for the transaction of the HERALD business, ample room for presses and all printing and binding machinery, and a Pentecostal Tabernacle, with seating capacity for from five to eight hundred people, with living rooms for many of the young men engaged in the work of the office. The advantages of a building like this will be greater than we can here enumerate.¹³

Morrison goes on to lay out several reasons for owning a building in Louisville. He first argued that it will save money in rent, and that a space designed with printing in mind would be more suitable than any multi-purpose rented space. In an additional point, he notes that such a property would be under the absolute control of holiness people. This was a critical point in Morrison’s mind, as increasing conflict between holiness advocates and opponents within the Methodist Episcopal Church, South continued causing problems. Morrison became very committed to creating holiness entities outside of the official church, such as camp meetings, the Holiness Union of the South (which promoted holiness schools, missions, and publishing), and statewide holiness associations. These organizations served as a place to protect the holiness message from interference from
denominational control. The idea of the Pentecostal Tabernacle was part of this larger vision, since it would give holiness people a place for conventions and revivals outside of established church buildings. Morrison goes on to finish his article by writing, “There are ten thousand men, and as many women, in this city, who will never be reached through the ordinary efforts of the church, who could be drawn into such a place as we propose, and led to Christ and taught the doctrine and led into the Canaan life.”

The goal was not just a building to house the printing press and offices, and also provide a facility for holding conventions, the vision was much bigger. Morrison detailed his vision in February of 1905,

The question is asked, Why do you want to build a great Pentecostal House in Louisville?

We answer: First, we are in great need of a house for our Pentecostal publishing business. No ordinary building will answer the purpose. Printing machinery is very heavy, and cannot be put up in a second or third story of any ordinary structure...

Second, we are in great need of a Pentecostal Convention Room. It will be a great stimulus and help to the holiness work to have a yearly convention, come together for refreshing in the Lord, and to plan for work, draw in the multitudes, and bring them to Christ and full salvation.

Third, we want a great revival once or twice a year, bringing in powerful holiness preachers, and pressing the battle for the salvation of sinners and the sanctification of believers.

Fourth, we propose to make this Pentecostal Building a bee-hive of practical Christian effort. There will be Sabbath afternoon meetings for men only, to draw in those who are not in the habit of attending church. There will be Sabbath evening meetings for the masses. When moral issues are on, it will be a place for massing the religious forces, to march against sin.

We propose to have a large basement, with dining-room and cooking range, and every Sabbath morning during the winter months give a free hot breakfast to the unemployed, have an organ and some full salvation singers to give them some gospel songs while they eat. We shall have free lunches for the waifs, and seek to help the homeless boys and girls to good homes and honorable employment. There will be a reading-room in which men will be welcome, and a prayer-room, from which daily prayer will go up for the work, the sinful and the sick.

There will be an arrangement for the gathering of cast-off clothing of the affluent, and the distribution of
them to the needy. There will be special effort for the help of the unfortunate girl and the outcast. There will be baths and cots, and soup, soap, sympathy, and salvation.

There will be two or three large rooms for Bible study, for the workers and those who desire to come in, and in these rooms there will be occasional lectures to the employees of the office and their friends, on important and appropriate themes.

There will be cheap, comfortable entertainment for full salvation people passing through the city. It will be, by the grace and help of God, a center from which evangelists will go out to help redeem mankind.

There will be a sewing room, with a number of sewing machines, where young ladies from the wealthy churches, who for years have had nothing to do but read novels, dance, and play cards to kill time, may come and make up garments for the poor, learn something of scriptural salvation and happy living, and go back to their places of worship with happy hearts and shining faces. There will be an understanding all over the city, that there is a door open and a hearty welcome for every creature made in God’s image and redeemed by Christ’s sufferings; good or bad, rich or poor, virtuous or fallen, drunk or sober.

We will undertake to put into every home in the city tracts on Holiness, Worldly Pleasures, Tobacco, and “The Saloon Must Go.” We will have Bible conferences, and study prophecy, and dig out the neglected doctrines of the Second Coming and Divine Healing, and fix ourselves on an intelligent Bible basis.

When elections come which involve great moral issues regarding saloons, desecration of the Sabbath and the barter in young girls; and the devil marshals all his hosts, with God’s help, we will go up against them in solid phalanx as one man, with prayers and songs and votes.³⁵

W.B. Godbey, writing on the new facility in September of 1904, noted that the current buildings on the property being purchased would “constitute a hopeful nucleus of not only the publishing apartments, machinery and enterprises, but the Bible School which the Lord is giving us in this missionary training home, where the juveniles whose hearts God has touched with celestial fire and called to preach the everlasting gospel, can rendezvous and study the Bible and prepare to preach the living word not only throughout this great homeland, but the regions beyond, whither wide open doors clamor for a thousand missionaries the present year, to respond to the Macedonian cries coming up in mournful wails from antipodean continents.”³⁶
By November of 1904 the new site for the Herald offices and the Pentecostal Tabernacle had been purchased. Morrison described it as follows,

The lot on which the New HEARLD office has been built, cost us $3,800. It is a splendid lot, easily large enough for the HERALD’S home, and for a large Pentecostal Tabernacle. An old church now stands on the lot, which we are using for our Pentecostal work. We have built the publishing house, on the ally back of the church, leaving a splendid site for the New Pentecostal Tabernacle.

On this vacant lot we expect to erect an immense tent for our great convention beginning the 18th of next May.17

As the article continues, it shows that Morrison had paid $1,000 down with notes due at different times for the remainder. He calls on his readers to respond to support the Holiness work.

Postcard of the Pentecostal Tabernacle and Pentecostal Publishing Offices in Louisville, KY (1910). (From the Author’s Collection)

The Pentecostal Herald continued the process of raising subscriptions for the new facility, which by February of 1905 showed over $6,000 in subscriptions and pledges had already been made toward an estimated cost of $20,000 for the project.18 By June 1906, Morrison writes,
Old subscribers to the PENTECOSTAL HERALD understand that we are trying to build up in Louisville a great full salvation publicity plant- a home for the PENTECOSTAL HERALD, and a tabernacle for the holding of great holiness revivals, and conventions. The building enterprise has gone forward most successfully. We started out to raise the sum of twenty thousand dollars, of this amount $7,252.83 has now been subscribed, and $4,344.00 has been paid in and invested to great advantage. We have bought a lot on Walnut Street between 18th and 19th streets, in a most thickly populated part of the city, at a most reasonable price. On this lot we have an old church building with a seating capacity for four hundred people. We are eager to enlarge this building and push it to completion.19

Walnut Street’s name was changed in 1978 to Muhammad Ali Boulevard, and in the height of the Jim Crow era of segregation, Walnut Street between 6th and 13th Streets was the booming black business district of Louisville. So, the site of the Pentecostal Tabernacle at 1821 West Walnut Street was about in downtown Louisville.

By late 1909, things appear to be getting difficult for the Pentecostal Tabernacle. A series of advertising spaces appear in The Pentecostal Herald asking for support from subscribers during October and November of 1909. It reads in part, “Those nearest the enterprise have waited with bowed head, for the passing of financial clouds. We did not have the heart to call while the conditions of every men’s business were so unsettled... Representing the incompletion of our task, a debt of $2,000 hangs over the property and several hundred dollars are needed for the repair of the tabernacle. Would it be a joyous relief to those immediately under the burden if our friends would rally and raise this debt by Christmas?”20 It seems that the Pentecostal Tabernacle weathered the financial storm, since it remained the home of the Pentecostal Publishing Company for a number of more years. However, its presence is minimal in The Pentecostal Herald in 1910 and beyond. Most likely the building became used simply as the physical space of the Pentecostal Publishing Company. The year 1909 was complicated, since Morrison was away on his global tour of evangelism, and when he returned in 1910 he was faced with the ultimatum to either become the president of Asbury College or watch the college be sold.
The Pentecostal Publishing Company remained at 1821 West Walnut until June of 1917, when Morrison moved the publishing facilities to 523 South First Street in Louisville, Kentucky, and the Pentecostal Tabernacle passed into history. Through at least 1909 issues of *The Pentecostal Herald* it is possible to find references to holiness speakers scheduled to speak at the Tabernacle. For whatever reason, the dream Morrison had for a holiness center in Louisville faded.

In large part, this change in focus might be due to his growing involvement in Asbury College where he started as president in 1910. Increasingly we see the camp meeting in Wilmore and revivals in conjunction with Asbury College Commencement services being mentioned in *The Pentecostal Herald*. Morrison also focuses more on raising money for the College after 1910, particularly for the College Farm. The onset of World War I also brought additional pressures as Morrison had to raise subscription rates because of the rising cost of paper, and many subscribers were also feeling the economic pressure of the war in their own budgets. Morrison’s increasing involvement in Asbury College also parallels the ending of his work on the Holiness Union of the South (which ends about 1915), so Morrison may have begun to realize that his work in education would be a more promising avenue to follow and support.

Dear Friend:

Your contribution to assist in paying off the mortgage on the Pentecostal Tabernacle, received. It is deeply appreciated. “Blessed are ye that sow beside all waters.” Offer a prayer for our work.

Yours fraternally,

J. H. Pritchard, Sec.
through *The Pentecostal Herald*.

Yet, Morrison’s vision has continued to bear fruit at Asbury Theological Seminary and Asbury University. The publishing power of *The Pentecostal Herald* continues through the work of *The Herald* and in digitization projects to make his ideas more widely known then ever before. The books of the Pentecostal Publishing Company continue to be downloaded and added to First Fruits Press, and speakers and teachers of Wesleyan Holiness continue to spread the message through online chapels, videos, and other digital formats to a global audience. Morrison’s innovative period from 1897 to 1910 continues to lay out a vision for Asbury’s future. One in which media, in all its different formats, will continue to play a vital role for Asbury Theological Seminary.

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**

1 All images used courtesy of the Archives of the B. L Fisher Library of Asbury Theological Seminary who own all copyrights to these digital images, unless otherwise noted. Please contact them directly if interested in obtaining permission to reuse these images.


3 Ibid.


Ibid., 59.


Ibid., 10-11.

Pickett was an important figure in the Asbury story as well, and his publishing work would merge with Morrison’s in the process. More can be read on Pickett in Robert Danielson, “From the Archives: Leander Lycurgus Pickett- Hymns, Holiness, and Wilmore.” The Asbury Journal 74(2):445-456.


Ibid.

Unpublished and undated partial transcript of an interview between Frank Stanger and Mike Boddy, in the files of the B. L. Fisher Library Archivist.


Ibid.


The second building of the Pentecostal Publishing Company would be sold at Morrison’s death, and its location is now part of the Dr. Martin Luther King, Jr. Expressway and Interstate 65.

Very little is said in The Pentecostal Herald about this move or what happened to the original building. It is mostly indicated by a notice
that there would be a missed issue of *The Pentecostal Herald* printed on page four of the June 6, 1917 issue. August 1, 1917 would be the last issue to use the 1821 W. Walnut address.