The Asbury Journal

Volume 81
Number 2 *Fall*

Article 3

2026

Announcing the Vennard College Collection

Robert Danielson Ph.D.
Asbury Theological Seminary

Follow this and additional works at: https://place.asburyseminary.edu/asburyjournal

 Part of the Biblical Studies Commons, Christian Denominations and Sects Commons, and the Missions and World Christianity Commons

Recommended Citation

Danielson Ph.D., Robert (2026) "Announcing the Vennard College Collection," *The Asbury Theological Journal: Vol. 81: No. 2, p. 408-430.*
Available at: https://place.asburyseminary.edu/asburyjournal/vol81/iss2/3

This Article is brought to you for free and open access by the Journals at ePLACE: preserving, learning, and creative exchange. It has been accepted for inclusion in The Asbury Journal by an authorized editor of ePLACE: preserving, learning, and creative exchange.

The Asbury Journal 81/2: 408-430
© 2026 Asbury Theological Seminary
DOI: 10.7252/Journal.02.2026F.02

Announcing the Vennard College Collection

In May of 2026, the Vennard College Alumni Association made the decision to permanently house the archives of Vennard College at Asbury Theological Seminary. When Vennard College officially closed in 2008, it's archives became the property of the Alumni Association, and they stored their material at Mid-America Nazarene University temporarily. In June of 2026 the material was transferred to Asbury Theological Seminary by Archivist Jacob Tenney, and it has been the task of Asbury's new Archivist, Elaine Peters to work on the processing of this incredible collection.

Usually when material comes in a collection it comes as a single unit and can be processed on its own. This is not the case with the Vennard Collection. It came as an entire archive of multiple collections spanning much of the institution's history and related subjects since 1900 and covering around 108 years of holiness history. Processing requires treating each collection as a subcollection with its own organization and finding aid but keeping it all as part of the Vennard College Collection. The Archives and Special Collections of the B.L. Fisher Library are intensely grateful to the Vennard College Alumni Association and wish to do our utmost to make this valuable material available to researchers as soon as possible. In this brief announcement, we aim to point out some of the highlights of this collection and its possibilities for future research.

Papers of Iva Durham Vennard and Records of the Epworth Evangelistic Institute (1902-1910)

The oldest material in the collection is tied to Iva Durham Vennard, who became a deaconess in the Methodist Episcopal Church in 1896 in Rochester, New York. At this time, women's roles in ministry were very restricted, but the official role of deaconess was a new way to encourage women into specific roles of ministry which still fell short of full ordination. Vennard started a school to train Methodist deaconesses in 1902 in St. Louis, Missouri which was called the Epworth Evangelistic

Institute. In this position, Vennard pushed against many of the obstacles put in the way of women in the church, and ultimately, she faced opposition from the male Methodist leaders in St. Louis forcing her to close her school and relocate to Chicago. In this process she became more active with the Holiness Movement and especially people involved in the National Association for the Promotion of Holiness (NHA) and its main publication *The Christian Witness and Advocate of Bible Holiness*. The collection includes correspondence to Vennard from both C.J. Fowler, the president of the NHA and H.F. Kletzing the prominent editor of *The Christian Witness*, both encouraging her to relocate to Chicago, as well as letters from Lucy Meyer Rider and Rose Schweitzer, two women who also ran schools training deaconesses in Chicago.

Opposition did not stop Vennard, who founded the Chicago Evangelistic Institute in 1910 and expanded her work to train not only deaconesses, but also ministers and missionaries in a co-educational setting. In 1910 she was also instrumental in helping found, and later play leading roles, in the National Holiness Missionary Society, which is known today as World Gospel Mission (WGM). Iva Durham Vennard is considered by many to be the most important woman in the Holiness Movement in the 20th century, and yet no one has written an academic study on her life and ministry. The most detailed work on her life remains *Alabaster and Spikenard* (1947) written by her friend and colleague, Mary Ella Bowie (whose papers are also a part of the Vennard College Collection).



A young Iva Durham Vennard in her deaconess outfit about 1900
(Image Courtesy of the Archives and Special Collections of
B.L. Fisher Library)



Iva Durham Vennard (center) with her class of deaconesses in 1905 at the Epworth Evangelistic Institute
(Image Courtesy of the Archives and Special Collections
of B.L. Fisher Library)

Records of the Central Holiness University (1906-1923)

Central Holiness University was founded in Oskaloosa, Iowa by a small group of committed holiness people who had a vision for an educational institution to train holiness people from the surrounding areas in mid-America, which did not have a holiness school. Stepping out in faith, the ideal land was found and purchased. Part of the land was divided into lots which were sold for people to build houses, and these funds were used to build the first buildings of the new college. One of the first buildings built was a tabernacle on property set aside for a camp meeting for the Iowa Holiness Association.

Some students also built a unique tower, known as "Victory Tower" out of the scraps left behind from the construction of the main building. This three-story tower could house twelve students and was used as a place for students who could not afford the costs of living in the dormitories but still desired to study at the school. In addition, the town of Oskaloosa extended their streetcar system to the new university. Classes and life on the campus was soon up and running. The school was run by four presidents, all with strong connections to the Holiness Movement:

Dr. A.M. Mills (1906-1908)
B.W. Ayres (1908-1910)
Rev. George A. McLaughlin (1910-1917)
Dr. John Larkin Brasher (1917-1923)

The collection is very complete with board and faculty minutes going back to the start of the institution, as well as records of various student organizations and financial and grade accounts. In addition, the collection contains an extensive collection of photographic images and scrapbooks from student life, as well as an almost complete run of their official publication, *The Aletheia* (started in 1912). One treasure in the collection is a prayer scrapbook created using images of holiness leaders, evangelists, missionaries, and camp meetings which dates from 1906 to about 1912. It is a beautifully done illustration of the complex networks of the Holiness Movement of this time, and Asbury's H.C. Morrison shows up several times in the work.



An early image of the buildings of the Central Holiness University and the streetcar installed by the town of Oskaloosa circa 1910
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)



"Victory Tower" at Central Holiness University with May Rigdon, a student, and her mother in 1907
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Papers of Beverly Carradine

Beverly Carradine was an important holiness evangelist and author of the Holiness Movement. He was born on April 4, 1848, in Yazoo County, Mississippi, and after serving in the Confederate Calvary in the Civil War he was converted in 1874 and licensed as a Methodist pastor. He held several important churches including the Crawford Street Methodist Church in Vicksburg, Mississippi and the St. Charles Avenue Methodist Church in New Orleans, Louisiana before his sanctification experience on June 1, 1889.

Before his sanctification experience, Carradine had already published two books, but after 1889 he published an additional 31 books between 1890 and 1912. During this period, he worked as an independent evangelist and then as an evangelist for the National Holiness Association. His books on the experience of sanctification are classics in the movement, including *The Second Blessing in Symbol*, *The Old Man*, and *The Sanctified Life*. After disagreements with the NHA, Carradine left the NHA and became a Methodist evangelist.

In September 1918, Carradine was hit by a trolley in Tacoma, Washington and ended up in a coma for six weeks. He was sent to Chicago, but when he awoke, he was mentally confused and could not separate reality from fantasy. He was given drugs to help his condition, but they only added to his mental confusion. He retired to Chicago depending on others for help until he died in 1931. From 1924 until 1931 he wrote about 30 books which were never published. Most of these handwritten manuscripts are part of the Vennard College Collection. The collection holds about 42 bundles representing about 25 titles handwritten by this remarkable evangelist of the Holiness Movement.



Some of the Beverly Carradine manuscripts as they arrived at Asbury
(Image Courtesy of the Archives and Special Collections of
B.L. Fisher Library)

Material Related to the Iowa Holiness Association Camp Meeting

From the beginning of the Central Holiness University, the presence of an adjacent camp meeting was an important consideration. In 1906, the first camp meeting of the Iowa Holiness Association was held in Oskaloosa, Iowa adjacent to the Central Holiness University. By 1907, the tabernacle was built and the camp meeting was a joint effort by the Iowa Holiness Association and the National Holiness Association. The two groups would arrange to meet together for the next six years at least. Because of this association, the National Holiness Missionary Society would be founded at the 1910 camp meeting in Oskaloosa. During this period, what would become known as the University Park Camp Meeting was one of the most important meetings in the country. The camp meeting is still in operation today in the same location.



Early tabernacle at University Park Camp Meeting in Oskaloosa, Iowa (circa 1910)
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)



H.C. Morrison (second from right in the front row) and other Holiness leaders at the University Park Camp Meeting, including Mrs. Sarah Wright (seventh from the right standing), a locally known African American evangelist and singer (circa 1910)
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Papers of D. Willia Caffray

On December 17, 1880, Daisy Willia Bourguard was born in Baton Rouge, Louisiana. After her father's early death, Daisy's mother remarried Mr. Caffray. She was converted at about 16 and then experienced sanctification five months later. In pursuing a role in ministry, she entered the Chicago Training School for City, Home and Foreign Missions, founded by Lucy Rider Meyer, the "mother of the Methodist deaconess movement." She graduated in 1902 and became a deaconess. Working as an evangelist, she also served as an associate pastor from 1915-1916 in Moscow, Idaho, and again from 1918-1922 in Wanatchee, Wisconsin. It was there in 1920, when Methodism finally recognized women in the ministry that she became the first woman to be licensed as a local preacher after the Conference permitted it, and in 1924 she was one of the first women to be ordained a deacon.

But it was not enough to be a pioneer for women in ministry. D. Willia Caffray set out in 1925-1926 on a mission trip to South America. This was followed by a missionary trip from 1927-1929 to India. In 1929 she was also ordained as an elder in the Methodist Episcopal Church. This was followed by evangelistic trips to Africa (1930-1932), Mexico (1934-1935), the Philippines, Japan, and China (1939-1940), and Central America (1944-1946). She returned to Central America in 1956 and Chile in 1956-1957. Her life has been well summed up in the book *From Brass to Gold* by Kenneth L. Robinson, written in 1971 while she was still living. Caffray passed away January 16, 1975. It is truly an honor for Asbury to hold the papers of this pioneering woman pastor, missionary, and evangelist.



D. Willia Caffray, H.C. Morrison, Joseph H. Smith, S.A. Danford, and J.G. Morrison at the Jamestown, North Dakota Camp Meeting, June 17-27, 1920. While taken about the time Caffray was licensed to preach, she was put in charge of leading the Children's Meetings at this camp.
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Records of John Fletcher College (1924-1943)

President John Larkin Brasher oversaw the transition of the Central Holiness University in 1923 to the newly named John Fletcher College, and he would remain president of the new college from 1924-1926. However, the history of John Fletcher College was marked by more transitions and financial failures, as it struggled to navigate the economic period of the Great Depression. The school went by three different names with transitioning presidents:

John Fletcher College (1924-1934)
Dr. John Larkin Brasher (1924-1926)
Dr. Joseph Owen (1926-1932)
Fletcher College (1934-1936)
Dr. John H. Paul (1933-1936)
The New John Fletcher College (1936-1944)
C.W. Butler (1936-1944)

By 1929, the leaders of the school had instituted several businesses at the school as a way to provide jobs for students to offset the costs of tuition. Called Fletcher College Industries, some of these were quite creative. The school purchased the local grocery store which hired nine students, ran a bakery operated by two, ran a printing business with thirteen student workers, operated a weaving and embroidery plant which employed 60 female students, and even ran a laundry with four students. All told the school was able to hire 238 students by January of 1929. Such efforts helped both the students and the school during the Depression.

Dr. John Paul was closely tied to Asbury as H.C. Morrison's right-hand man. He edited the *Pentecostal Herald* for many years, maintained ties between the Beeson family due to his connections with Meridian College in Mississippi, and taught at Asbury. He would serve as President of John Fletcher College at the height of their financial crisis, and the papers from the Vennard College Collection make clear he even suggested the idea of merging John Fletcher College with Asbury College in Wilmore. He would go on to be president of Taylor University and a close friend of Iva Vennard. Later in life he served on the Board of Trustees of Asbury Theological Seminary.

Paul was not the only major connection with John Fletcher College and Asbury Theological Seminary. At least three important faculty members came to Asbury from John Fletcher College. Harold Kuhn (professor of Philosophy of Religion at Asbury Seminary and for 34 years editor of *The Asbury Journal* in its earliest years), Delbert Rose (held the Butler-Valade Chair in Biblical Theology at Asbury Seminary), and Susan Shultz (one of the longest serving librarians at Asbury Theological Seminary) are all part of our legacy from John Fletcher College.



The waving and embroidery plant at John Fletcher College, set up in the gymnasium (1928)
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)



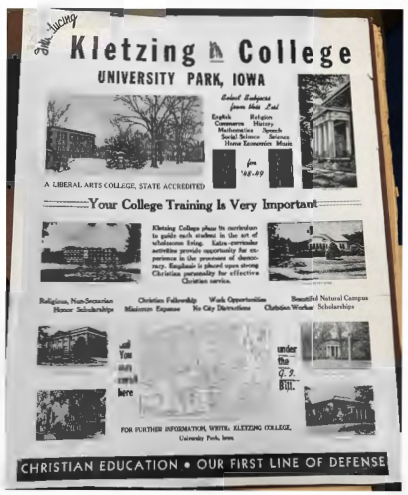
Inside the Fletcher general store, which provided jobs to students (1928)
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Records of Kletzing College (1944-1950)

By the early 1940s, John Fletcher College had mortgaged its property and run out of options to deal with their financial crisis. In 1944 the failing financial situation of the school was reversed by the Kletzing-McLaughlin Foundation which stepped in to purchase the property. The Foundation desired to give the property back to the institution, but desired to impose several conditions, which instituted an intense legal battle. In the end, the only condition which was imposed was the changing of the name of the institution in honor of H.F. Kletzing. But this institution was short lived in part because of a rapidly shifting leadership, with four presidents in a six-year period.

C.W. Butler (1944-1946)
H.E. Rosenberger (1946-1947)
Dr. W. A. Spring (1947-1949)
Dr. James A. DeWeerd (1949-1950)

Since one other condition of the gift was that the property should never be mortgaged again to solve financial problems, it was decided to give the school property to the Chicago Evangelistic Institute, which was looking for space to expand its work.



Poster advertising Kletzing College (1948)
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Papers of Joseph H. Smith

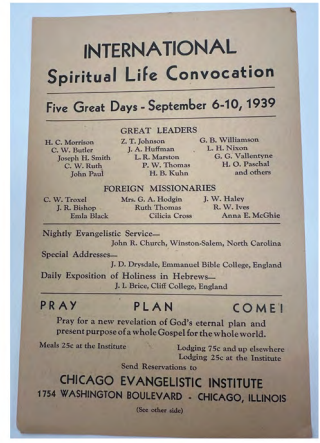
Joseph H. Smith (1855-1946) was a major figure in the Holiness Movement. Converted in January of 1874 and sanctified that March, Smith felt called into ministry and evangelism, but felt God leading him away from seminary training. Nevertheless, he became not just a major camp meeting speaker, but he became recognized as one of the top biblical expositors in the Holiness Movement. His story was the subject of Delbert Rose's PhD dissertation and his later book, *Vital Holiness: A Theology of Christian Experience*. Rose, who would become the historian of the NHA, was a graduate of John Fletcher College and Kletzing College (where he also taught), and would then become an important faculty member of Asbury Theological Seminary for 23 years. Rose compares Smith favorably with Wilber W. White in terms of the use of inductive Bible study focused on the English language, as opposed to study of Greek and Hebrew.

Smith was in high demand at camp meetings and frequently worked with H.C. Morrison. In the process, Smith developed an idea which became called the "School of the Prophets" which aimed to teach laypeople to read and interpret scripture. These itinerant schools were set up in camp meetings. A woman stenographer who helped record his first itinerant school in 1897 was Iva Durham Vennard, and he would continue to support her work in education, often making the Chicago Evangelistic Institute his base in mid-America when evangelizing, and he would teach there as well. Smith did not publish many books but wrote extensively in holiness journals and newspapers of the time.

Rose records H.C. Morrison as writing, "it has been my happy privilege for many years to labor in camp meetings, conventions and revival meetings with Rev. Joseph H. Smith…He is a great New Testament teacher. I have known of no man who could state the fundamental doctrine of the gospel of Christ more clearly and make them more inviting, give them finer emphasis, and gather from them larger fruitfulness, than this beloved and honored brother, Joseph H. Smith." (*Some Chapters of My Life Story*, Morrison, pp. 193-194) In addition, Rose noted that from 1874-1932 Smith traveled one million miles by train and preached about 32,000 times. While the collection of Smith material is rather small, it does contain extensive clippings of articles he published in *The Christian Witness*.



C.W. Ruth, H.C. Morrison, and Joseph H. Smith at the Chicago Evangelistic Institute in 1939
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)



INTERNATIONAL
Spiritual Life Convocation

Five Great Days - September 6-10, 1939

GREAT LEADERS

H. C. Morrison — Z. T. Johnson — G. B. Williamson
C. W. Butler — J. A. Huffman — L. H. Nixon
Joseph H. Smith — L. R. Marston — G. G. Vallentyne
C. W. Ruth — P. W. Thomas — H. O. Paschal
John Paul — H. B. Kuhn — and others

FOREIGN MISSIONARIES

C. W. Troxel — Mrs. G. A. Hodgin — J. W. Haley
J. B. Bishop — Ruth Thomas — R. W. Ives
Enola Black — Cilicia Cross — Anna E. McGhie

Nightly Evangelistic Service—
John R. Church, Winston-Salem, North Carolina
Special Addresses—
J. D. Drysdale, Emmanuel Bible College, England
Daily Exposition of Holiness in Hebrews—
J. L. Brice, Cliff College, England

PRAY PLAN COME!

Pray for a new revelation of God's eternal plan and present purpose of a whole Gospel for the whole world.

Meals 25c at the Institute
Lodging 75c and up elsewhere
Lodging 25c at the Institute

Send Reservations to
CHICAGO EVANGELISTIC INSTITUTE
1754 WASHINGTON BOULEVARD - CHICAGO, ILLINOIS
(See other side)

Ruth, Morrison, and Smith were all major speakers at the International Spiritual Life Convocation held in September of 1939 at the Chicago Evangelistic Institute. This was a major meeting of holiness leaders as well as holiness missionaries from around the world.
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Records of the Chicago Evangelistic Institute (1910-1958)

After her experiences in St. Louis, Missouri with the Epworth Evangelistic Institute, Iva Vennard turned her energies to building the Chicago Evangelistic Institute. Correspondence shows that the move was quick and the ground prepared by H.F. Kletzing, editor of *The Christian Witness* and C.J. Fowler, president of the NHA. The situation was set up for Vennard to take over the American School for Young Women which was run by Rosa Schweitzer which also had the involvement of George McLaughlin as principal.

When Kletzing College was failing in 1950, the school had to make some serious decisions. Since one the rules that Kletzing instituted when he bailed out John Fletcher College was that the school could never again mortgage its property, it was left in a difficult situation. The decision was to offer to give the property to the Chicago Evangelistic Institute, which had been having its own difficulties trying to expand in an expensive area like Chicago. Since both the Kletzing family and the school through the NHA had close connections with Iva Vennard, it made sense (Iva Vennard had passed away in 1945). So, in 1951, the school changed its name again to the Chicago Evangelistic Institute (even though it was in Oskaloosa, Iowa!) and the Chicago based school made the move to Iowa. From 1950 to 1959 it operated as the Chicago Evangelistic Institute till 1959 when it changed its name one last time to Vennard College. During this time, the third president of the Chicago Evangelistic Institute, Dr. H.M. Couchenour (1951-1958) ran the institution.



Main building of the Chicago Evangelistic Institute, circa 1940
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)



Chicago Evangelistic Institute Gospel Team outside the Institute, circa 1940
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Papers of Harry E. Jessop

Dr. Harry E. Jessop was the second president of the Chicago Evangelistic Institute, and he had been personally chosen by Iva Vennard to succeed her in leadership. He had been a professor at CEI as well as a graduate, and he became the Dean of the Institute representing it both as a preacher and an author. He was a well-known preacher and Bible teacher at camp meetings and other locations, but he stood out more prominently in his writing. His books included:

Foundations of Doctrine in Scriptures and Experience: A Student's Handbook of Holiness (1938)
The Final Counterfeit: Antichrist, Superman, Incarnate Devil (1940)
I Met a Man with a Shining Face: An Autobiography in the Things of God (1941)
The Ministry of Prevailing Prayer: Heart-Talks to Prayer Warriors (1941)
The Lord Shall Guide Thee Continually: Helps on Divine Guidance (1942)

That Burning Question of Final Perseverance (1942)
Truth for the Twice-Born: Outlines in the Pauline Epistles (1943)
The Day of Wrath: A Study of Prophecy's Light on Today (1943)
Studies in Christian Essentials (1945)
When Prayer Seems Not to Work (1945)
*We, the Holiness People: The Things We Believe and Tea*ch (1948)
The Heritage of Holiness (1950)
Elisha the Tishbite: the Man who Turned a Sinning Nation Back to God (1951)
Spiritual Security (1953)
Abram the Hebrew, the Man Who Ventured Out with God (1958)
The Jewel of Prayer: One Diamond, Many Facets (1961)
Entire Sanctification- What it is, For Whom it is, and How to Receive it (19?)

As Jessop took leadership of CEI, he was faced with a growing problem of the location of the school. The main building was in poor repair; the decline of the neighborhood was raising questions of safety and declining property values. While some money was available to purchase property, it was hard to find places close to the original site at 1754 Washington Boulevand. An effort was then made to move to a new property in Austin, Illinois, but construction was slow and funding complicated. Classrooms and the chapel were far apart from dormitories and other housing, which was crowded. Classes at the new site began in 1949. To make matters worse in 1950 Jessop was hospitalized and had to spend time in Florida recuperating. There was a call for a night of prayer on April 16, 1951, to place the problem before God. The prayers started at 8 pm and at 10 pm the meeting was interrupted by a phone call. When Dr. Jessop returned, he quoted Isaiah 65:24, "Before they call, I will answer; and while they are yet speaking, I will hear." He then told them that Kletzing College in Iowa was closing and they were offering the campus as a gift to CEI. While the move was not without opposition and much discussion, the Board voted on July 11, 1951, to accept the gift. From July 31 to September 7, around 27 vans and eight trucks full of equipment moved the school 300 miles to Iowa. About 250 students and 30 staff members also made the move from Chicago to University Park. While Jessop had been ill (he passed away in 1974), Earl Owens the business manager had overseen the move, only to pass away from leukemia in December of 1951. As a result, Dr. H.M.

Couchenour (1951-1958) would be the third president of CEI, as well as the 11th president to run the campus at University Park, Iowa.



Harry E. Jessop and D. Willia Caffray in Chicago (1943)
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)



Harry E. Jessop, author, preacher, and second president of the Chicago Evangelistic Institute, oversaw the transition of the Institute from Chicago to University Park, Iowa in 1951
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Materials Related to the National Holiness Missionary Society

In 1909 four discouraged holiness missionaries from China arrived back at their hometown in Normal, Illinois. Cecil and Ellen Troxel and Woodford and Harriet Taylor had completed eight years of work with the South Chihli mission, but disagreements over the doctrine of holiness led them to leave the mission. Cecil Troxel ran into Iva Durham Vennard, who had been the Sunday School teacher who had led him to Christ in Normal, and she encouraged him to go to St. Louis at the Epworth Evangelistic Institute where C.J. Fowler the president of the NHA would be speaking. She along with Troxel put the plan of a holiness missionary society to Fowler, and with his support and that of H.F. Kletzing of *The Christian Witness*, the idea of the National Holiness Missionary Society was born. Fowler, Vennard, and Kletzing worked together to organize the entire idea, and Vennard wrote the constitution for the organization, which was formally proposed at the 1910 joint camp meeting of the NHA and the Iowa Holiness Association in Oskaloosa, Iowa. It was accepted and passed, and by the end of the camp meeting, the Troxels and Taylors were appointed as missionaries to China and a special bureau for China missions had been organized. Iva Vennard was appointed as one of the leaders of the NHMS, where she served many years as secretary and treasurer.

When the new organization began to grow and needed office space, they worked out of the Chicago Evangelistic Institute until they were able to move to their own offices in Marion, Indiana, and where they became World Gospel Mission in 1954. World Gospel Mission continues to send missionaries throughout the world.



Calendar from 1939 showing the missionaries of the National Holiness Missionary Society at that time.
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Records of Vennard College (1959-2008)

With the name of the institution settled in favor of naming the institution after Iva Vennard, the school operated successfully for fifty years under a succession of six presidents, continuing the legacies of Central Holiness University, John Flether College, Kletzing College, and the Chicago Evangelistic Institute.

Dr. J. Sutherland Logan (1958-1967)
Dr. Merne A. Harris (1968-1987)
Dr. Warthen T. Israel (1987-1992)
Dr. Blake J. Neff (1992-1995)
Dr. W. Edward Rickman (1996-2001)
Dr. Bruce E. Moyer (2002-2008)

As would be expected, this is the largest part of the Vennard College Collection as a whole and contains board and faculty minutes, as well as catalogs, handbooks, publications, and official correspondence. There are also good collections on the singing ministry of the acapella choir and the alumni association. There are many composite images of the graduating

classes through the years of the college in all its many forms and various scrapbooks as well. It will take time to process the more recent material in the collection as we work to preserve the older and more fragile collections first, but it is easy to see that the last fifty years of the institution is also well represented in the collection.



A music ministry group from Vennard College with the Vennard mobile evangelism unit (circa 1960)
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)



The way Vennard Campus looked in more recent times (circa 2000), before its closure in 2008.
(Image Courtesy of the Archives and Special Collections of B.L. Fisher Library)

Conclusion

There are so many aspects of the Vennard Collection that this article is just a brief overview. Important faculty members, especially women like Neva Miller, Ruth Fogle, Lydia Schuam, Fern Todd, and Mary Bowie are all represented in the collection and demonstrate how much Iva Vennard did for advancing women in the Holiness Movement. There is room in this collection for a number of dissertations exploring holiness education in the early 20th century or comparing institutions such as Asbury College and Central Holiness University in the 1910s and 1920s. Work on Iva Durham Vennard, her influence on education, missions, and women in ministry is still waiting to be done. There is room to explore the National Holiness Association and the influential role of camp meetings and the National Holiness Mission Society. Even work delving into the crises of John Fletcher College during the Depression and its innovative ideas to employ students, and the legal dispute which led to Kletzing College can provide ideas for dissertations and academic articles for the future. Individuals, such as D. Willia Caffray and the evolving role of women in ministry and evangelism, or Joseph H. Smith and his theology of biblical exposition are ripe topics for students of evangelism and mission. Students at Asbury Theological Seminary can find a wealth of material for research in this collection.

Once again, the Archives and Special Collections of Asbury Theological Seminary want to thank the Vennard College Alumni Association for their care and protection of this material, and for choosing Asbury to permanently house and make this material available for a new generation of scholars interested in the Holiness Movement. As I hope has been shown there, there is a long and rich history which connects Asbury and Vennard, and I trust we both feel that this is a great partnership as we move into the future.