

BELIEFS CONCERNING THE DOCTRINE OF ENTIRE SANCTIFICATION  
HELD BY LAY FULL MEMBERS OF THE ATLANTIC DISTRICT OF  
THE WESLEYAN CHURCH

---

A Project-Dissertation  
Presented to  
the Faculty of  
Canadian Theological Seminary

---

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

---

by  
Arthur Wesley Maxwell  
August 1996



National Library  
of Canada

Acquisitions and  
Bibliographic Services

395 Wellington Street  
Ottawa ON K1A 0N4  
Canada

Bibliothèque nationale  
du Canada

Acquisitions et  
services bibliographiques

395, rue Wellington  
Ottawa ON K1A 0N4  
Canada

*Your file Votre référence*

*Our file Notre référence*

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-21871-6

**BELIEFS CONCERNING THE DOCTRINE OF ENTIRE SANCTIFICATION  
HELD BY LAY FULL MEMBERS OF THE ATLANTIC DISTRICT OF  
THE WESLEYAN CHURCH**

---

**An Abstract of a Project-Dissertation  
Presented to  
the Faculty of  
Canadian Theological Seminary**

---

**In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry**

---

**by  
Arthur Wesley Maxwell  
August 1996**

## ABSTRACT

### BELIEFS CONCERNING THE DOCTRINE OF ENTIRE SANCTIFICATION HELD BY LAY FULL MEMBERS OF THE ATLANTIC DISTRICT OF THE WESLEYAN CHURCH

BY

Arthur Wesley Maxwell

The purpose of this study has been to identify and describe the beliefs concerning the doctrine of entire sanctification currently held by lay full members of the Atlantic District of The Wesleyan Church. The Wesleyan Church has a rich heritage in Methodism and can trace its roots back to eighteenth century England and Methodism's founder, John Wesley. Wesley stressed the doctrine of entire sanctification and taught that all believers could experience a clean heart filled with perfect love in this life. This doctrine was successfully transplanted into early American Methodism and subsequently into The Wesleyan Church.

The Atlantic District of The Wesleyan Church has not always been a part of this rich Methodist heritage. Until 1966, this district was an independent denomination known as The Alliance of The Reformed Baptist Church of Canada. The Reformed Baptists organized as a denomination in Woodstock, New Brunswick, November 3, 1888, as a result of the disfellowshipping of five ministers of The Free Christian Baptist Church for preaching and teaching the doctrine of entire sanctification. In July, 1966, The Reformed Baptist Church merged with The Wesleyan Methodist Church (now The Wesleyan Church) and became The Atlantic District of that denomination.



## ABSTRACT

### BELIEFS CONCERNING THE DOCTRINE OF ENTIRE SANCTIFICATION HELD BY LAY FULL MEMBERS OF THE ATLANTIC DISTRICT OF THE WESLEYAN CHURCH

BY

Arthur Wesley Maxwell

The purpose of this study has been to identify and describe the beliefs concerning the doctrine of entire sanctification currently held by lay full members of the Atlantic District of The Wesleyan Church. The Wesleyan Church has a rich heritage in Methodism and can trace its roots back to eighteenth century England and Methodism's founder, John Wesley. Wesley stressed the doctrine of entire sanctification and taught that all believers could experience a clean heart filled with perfect love in this life. This doctrine was successfully transplanted into early American Methodism and subsequently into The Wesleyan Church.

The Atlantic District of The Wesleyan Church has not always been a part of this rich Methodist heritage. Until 1966, this district was an independent denomination known as The Alliance of The Reformed Baptist Church of Canada. The Reformed Baptists organized as a denomination in Woodstock, New Brunswick, November 3, 1888, as a result of the disfellowshipping of five ministers of The Free Christian Baptist Church for preaching and teaching the doctrine of entire sanctification. In July, 1966, The Reformed Baptist Church merged with The Wesleyan Methodist Church (now The Wesleyan Church) and became The Atlantic District of that denomination.

The qualitative paradigm and case study design was selected as the most appropriate methodology for meeting the requirements of this study. A random sample of forty lay full members was selected from a representative case selected within The Atlantic District of The Wesleyan Church. Guided interviews were conducted with participants in order to determine their views on various aspects of the doctrine of entire sanctification.

The data reveals that only 55% of lay full members in the representative case profess to be entirely sanctified. Seventy-two percent of participants state that preaching is the major contributor to their understanding of this doctrine. From the data it is also evident that there is a general lack of understanding of the doctrine of entire sanctification among lay full members of the representative case in The Atlantic District.

INDEX WORDS:     Perfection - Case Studies  
                          Holiness - Case Studies  
                          Sanctification - Case Studies  
                          Wesleyan Church of Canada - Case Studies

## TABLE OF CONTENTS

### Chapter

1. INTRODUCTION .....	1
The Concern .....	7
The Purpose .....	8
Significance of The Study .....	11
Definition of Terms .....	12
Outline of Remaining Chapters .....	14
2. A REVIEW OF PRECEDENTS IN THE LITERATURE.....	16
Introduction .....	16
John Wesley and Entire Sanctification .....	17
Entire Sanctification in Early America .....	23
The Nineteenth Century Holiness Revival .....	27
Post-Revival Holiness .....	32
Thomas N. Ralston (1806-91) .....	34
Randolph S. Foster (1820-1903).....	37
William Burt Pope (1822-1903) .....	41
Daniel Steele (1824-1914) .....	43
In Summary .....	46
Twentieth Century Wesleyan Perspectives .....	46



The Alliance of The Reformed Baptist Church of Canada .....	49
The Wesleyan Church .....	56
Summary .....	61
<b>3. RESEARCH DESIGN AND METHODOLOGY .....</b>	<b>62</b>
Introduction .....	62
Research Options .....	63
An Approach To Research .....	65
Sampling .....	69
Data Collection .....	71
Summary .....	77
<b>4. ANALYSIS OF RESEARCH FINDINGS.....</b>	<b>78</b>
Introduction .....	78
An Overview of The Participants of The Survey .....	78
The Participants From Setting One.....	79
The Participants From Setting Two .....	82
A Comparison of Setting One and Setting Two .....	85
A Detailed Analysis of Participant Responses .....	91
The Relationship of Years Attending The Wesleyan Church and The Length of Church Membership to a Profession of Entire Sanctification .....	92
The Relationship of Regular Attendance at Churches Other Than The Wesleyan Church to a Profession of Entire Sanctification .....	97
The Relationship of Church Service Attendance to a Profession of Entire Sanctification .....	97

The Relationship of Ministry Involvement to a Profession of Entire Sanctification .....	102
What Participants Believe About the Doctrine of Entire Sanctification . .	103
Question 26: “What does it mean to you to be entirely sanctified?” . . .	103
Question 27: “What terms would you consider to be synonymous to <i>entire sanctification</i> ?” .....	104
Question 30: “When can a person be entirely sanctified?” .....	105
Question 31: “What must a person do to be entirely sanctified?” .....	106
Questions 32 & 33: “Are there any evidences that a person is entirely sanctified?” and “If <i>yes</i> , what are those evidences?” .....	108
Question 35: “What does God do for the believer when one is entirely sanctified?” .....	110
Questions 36 & 37: “Can an entirely sanctified person commit sin?” and “How would you define sin?” .....	111
Questions 38, 39 & 40: “If a person has been entirely sanctified, is it possible to come to a point in time where he/she is no longer entirely sanctified?”; “If entire sanctification can be lost, can it be regained?”, and “If <i>yes</i> , how may it be regained?” .....	112
Questions 41, 42 & 43: “After a person is entirely sanctified, what then? Is further spiritual growth possible?”; “If <i>yes</i> , are there differences between the rate or quality of spiritual growth after one is entirely sanctified and the rate or quality of spiritual growth before one is entirely sanctified?”, and “If <i>yes</i> , how would you describe the difference(s)?” .....	113
Questions 44, 45 & 46: “If a person has been entirely sanctified, <i>should</i> he/she give public testimony to the experience?”; “If <i>yes</i> , why?”, and “If <i>no</i> , why not?” .....	114
Questions 47, 48 & 49: “If a person has been entirely sanctified, <i>must</i> he/she give public testimony to the experience?”; “If <i>yes</i> , why?”, and “If <i>no</i> , why not?” .....	114
Participants Source of Knowledge Concerning The Doctrine of Entire Sanctification .....	115

Summary .....	116
5. CONCLUSIONS .....	118
Introduction .....	118
Summary of Findings .....	118
Defining Entire Sanctification .....	119
When Can a Believer be Entirely Sanctified .....	122
What a Believer Must Do to be Entirely Sanctified .....	123
Evidences That a Person is Entirely Sanctified .....	125
The Nature of Entire Sanctification .....	127
God's Role in Entire Sanctification .....	129
Sin and Entire Sanctification .....	130
A Definition of Sin .....	132
Spiritual Growth After Entire Sanctification .....	133
Testifying to The Experience of Entire Sanctification .....	134
Discussion of Significance .....	136
Critique of the Study .....	139
Recommendations for Further Research .....	141
REFERENCES .....	144
Appendix A .....	151
Appendix B .....	155
Appendix C .....	160
Appendix D .....	171

## CHAPTER ONE

### Introduction

The literature reveals that with the passing of time many denominations tend to move away from their theological roots. Beliefs, once held as foundational, are altered by more recent perspectives or are neglected altogether. A most striking example of this observation is found in a merger in Canada of The Methodist Church, The Presbyterian Church in Canada, The Congregational Churches of Canada, and the General Council of Local Union Churches in 1925 to form The United Church of Canada. In this merger, denominations of Wesleyan-Arminian and Calvinist traditions united to form a denominational melting pot.

Canada's physical size coupled with a sparse population created conditions favorable for such a church union. If denominations were going to impact the frontier with the Gospel, they would have to put forth a united effort. Another prerequisite to union "was a general lowering of the theological barriers separating the various branches of Protestantism" (Grant 1967, 28). Authors of the union would later report that "they had not found it necessary to wrestle very hard with some of the traditional problems of doctrine and polity" (Grant 1967, 32). An examination of the section on doctrine in the Basis of Union suggests that "the chief concern of the framers was to include as much Presbyterianism, Methodism and Congregationalism as they conscientiously could" (Grant 1967, 33).

The theology that emerges from the eclectic wording of the document is a moderate Arminianism tinged with a strong Calvinistic emphasis on the divine sovereignty...For the article on sanctification, which barely hints at the possibility of human perfection, the committee tactfully quoted a statement of faith that had been adopted by Canadian Congregationalists in 1886 (Grant 1967, 36).

In addition to this loss of a clear Wesleyan distinctive, Grant also points out that “the United Church has retained Presbyterian dignity and Congregational freedom but has not done equal justice to the evangelical emphasis of Methodism” (Grant 1967, 59).

When the Methodist Episcopal Church was organized in 1784, “it incorporated in its Discipline a statement which began: ‘Strongly and explicitly exhort all believers to go on to perfection’” (Haines and Thomas 1990, 33). To be perfectly clear on their stand with respect to the doctrine of entire sanctification, John Wesley’s A Plain Account of Christian Perfection was included in its entirety. This strong emphasis did not continue and by the end of the nineteenth century, a careful reading of the Discipline reveals that there is no mention of this doctrine in the articles of religion, the general rules, or the membership commitments.

Before the Second Vatican Council (1962-65), Roman Catholicism adhered strictly to the theological teachings of Augustine and Thomas Aquinas. A key element of that theology is the view that there is no salvation outside the Roman Catholic Church. Vatican II, however, was “an intentional effort to renew the church and redefine Catholic Dogma” (Smith 1992, 87). This redefining included a revised position with respect to salvation. In a document on ecumenism,

the council declared that “it is through Christ’s Catholic Church alone, which is the all-embracing means of salvation, that the fullness of the means of salvation can be obtained,” but in that same document confessed that other (non-Catholic) Christian communions, “though we believe they suffer from defects already

mentioned, have by no means been deprived of significance and importance in the mystery of salvation” (Smith 1992, 89).

Karl Rahner, a leading Catholic theologian, suggests that “even when a person does not know Christ explicitly, ‘he can nevertheless be a justified person who lives in the grace of Christ’” (Smith 1992, 92). This is clearly a move toward universalism and a departure from traditional Catholic theology.

To imply all such changes in theological thought are a move away from sound biblical doctrine would not be an accurate interpretation of church history. Many *new perspectives* have led to reformation and revival within the Church, such as those led by Luther, Calvin, and Zwingli.

John Wesley, an eighteenth century Anglican priest credited with the founding of the Methodist movement in Great Britain and later in America, wrote:

In 1729, two young men, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737, they saw holiness comes by faith. They saw likewise that men are justified before they are sanctified; but still holiness was their point. God then thrust them out, utterly against their will, to raise a holy people (Wesley 1991, 8:300).

According to Wesley, “This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised us up” (Wesley 1991, 13:9). The “two young men” Wesley wrote about were his brother, Charles, and himself. John and Charles were sons of The Reverend Samuel Wesley, a Church of England minister who pastored a small congregation in Epworth, England. Their God-given responsibility would be to proclaim the doctrine of entire sanctification wherever they would go, for “in Wesley's eyes, the work of evangelism and the urging of holiness went hand in hand” (Wood 1967, 261). With this

mandate from God and a passion to evangelize their world, the Wesleys ignited revival fires across Great Britain and significantly influenced the outbreak of revival in the British colonies of North America. Holiness was their *point* and this *point* has remained the cardinal doctrine of many denominations and churches rooted in the Methodist tradition.

Methodism began to influence the spiritual life of the British colonies of North America in the 1760's with the formation of Methodist societies and preaching points along the eastern seaboard from North Carolina to Nova Scotia. The Methodist Episcopal Church of America was given birth in December, 1784 through the leadership of Francis Asbury and Dr. Thomas Coke, Methodists sent from England to America by John Wesley in 1771 and 1784 respectively. Although Coke played a vital role in developing the structures for the new denomination, the credit goes to Asbury for seeing the young church through the early years and for firmly imprinting Wesley's image on the face of American Methodism. By the end of the first quarter of the nineteenth century, however, teaching and preaching of the doctrine of entire sanctification had fallen into neglect.

By 1832 the Pastoral Address of the General Conference took note of the general neglect: "Why . . . have we so few living witnesses that 'the blood of Jesus Christ cleanseth from all sin?' . . . . Among primitive Methodists, the experience of this high attainment in religion may justly be said to have been common; now, a profession of it is rarely to be met with among us (Haines and Thomas 1990, 35).

In 1843, at Utica, New York, a group of Methodist Episcopal ministers gave leadership to the formation of a new denomination. The Wesleyan Methodist Connection, was formed primarily due to disagreements with the parent body regarding

social and church governmental issues, with slavery being the key point of dissension. The infant church adopted the Articles of Religion of the Methodist Episcopal Church with no essential doctrinal changes and “from the beginning the Wesleyan Methodists had strongly favored the Wesleyan concept of Christian holiness, being the first denomination to adopt an article of religion on sanctification” (Haines and Thomas 1990, 82). During the early years, most of the energies of the young church were expended in their battle against slavery and an emphasis on holiness was as absent among them as it had been in the parent denomination. In an attempt to bring attention to this lack of emphasis, C. F. Wiggins, an Indiana Wesleyan minister, wrote in the denominational periodical that, “One hindrance to this great work is, some of our brethren forget that the Holy Spirit can sanctify a soul and body, just as easy and quick as Christ can justify; hence they believe and teach that it is, and must be a gradual work” (Haines and Thomas 1990, 83).

A resurgence of the teaching, preaching, and experiencing of holiness had begun before the Civil War in America, but subsided considerably during the conflict between North and South. Following the war and the abolition of slavery, Wesleyan Methodists began to focus their attention on other issues. With the end of the war, this renewed interest in Christian perfection resumed with more fervor than ever. By 1867, the holiness revival, an interdenominational movement, had influenced a good many Wesleyan Methodist congregations and “by 1876 the revival was affecting the entire denomination. *The American Wesleyan* now had a ‘Holiness’ column or page which was filled with articles on the subject ...” (Haines and Thomas 1990, 83). From that



time to the present, holiness has continued to be a doctrinal distinctive and major point of emphasis for Wesleyan Methodists. At the General Conference of 1947, the name of The Wesleyan Methodist Connection was changed to The Wesleyan Methodist Church of America and in 1968 to The Wesleyan Church. The Wesleyan Church, therefore, can trace its roots back through the nineteenth century holiness revival to early American Methodism and from there to John Wesley.

Since the time of Wesley, denominations affirming historical roots in Methodism have at least given official sanction to the doctrine of entire sanctification. As evidenced above, this does not mean the doctrine has always been stressed from the pulpit or subsequently experienced in the pew. On several occasions in the history of Methodism, official position and actual practice have not been in harmony. For example, Methodist Episcopal "Bishop Peck looked back on the 1830's as a period in the life of the doctrine in Methodism in which it 'received less and less attention . . . [and was in] danger of being regarded as a novelty . . .'" Dieter 1980, 25). The literature indicates that neglect of emphasis does precede a change in doctrinal position. If a denomination is concerned about maintaining doctrinal integrity, it should be alert to the potential impact of neglect and change of emphasis. That is to say, denominational leaders should monitor the teaching and preaching of doctrine and its subsequent influence on all members to ensure that denominationally held theological positions are being clearly and effectively communicated.

### The Concern

As an ordained minister and educator in the Wesleyan Church, the researcher is concerned that The Wesleyan Church remain firmly grounded in the Wesleyan Methodist tradition. The concern of this study is to determine how closely beliefs held by lay full members of The Atlantic District of The Wesleyan Church regarding the doctrine of entire sanctification are to those formulated by John Wesley. Although the Atlantic District of The Wesleyan Church does not have a long history in Methodism, it does look to Wesley for its theological roots. This district began as a distinct denomination known as The Alliance of The Reformed Baptist Church in Canada in 1888, then merged with The Wesleyan Methodist Church of America in 1966.

The Reformed Baptists, as this group came to be called, were established as a result of a disagreement by several ministers and lay persons with denominational leaders of the Free Christian Baptist Church over the doctrine of entire sanctification. These ministers and lay persons had been influenced by a wave of the holiness revival that swept over the east coast of Canada during the last half of the nineteenth century. As a result of their profession and preaching of the doctrine of entire sanctification, five ministers were disfellowshipped at the 1888 General Conference of the Free Christian Baptist Church. Two and one half weeks later, at a meeting held in Woodstock, New Brunswick, these ministers and approximately seventy other persons passed a motion to form The Alliance of The Reformed Baptist Church. On the following day a committee on organization presented eight propositions which included an affirmation that the doctrine of holiness would be especially emphasized in their Declaration of Faith and

Church Covenant. The literature gives evidence that the doctrine of entire sanctification expounded during the holiness revival, which had influenced these Reformed Baptists, differed at several points from that of Wesley. The impact of these differences and the influence of a Free Christian Baptist heritage on their understanding of the doctrine of entire sanctification will be explored in the literature review.

The above details, coupled with the observation from the literature that with the passing of time many denominations tend to move away from their theological roots, helps focus the concerns outlined at the beginning of this section on The Atlantic District of The Wesleyan Church. In summary, the concern of the researcher is to determine how effectively the doctrine of entire sanctification has been propagated and experienced in The Atlantic District of The Wesleyan Church.

### The Purpose

The purpose of this study is to identify and describe the beliefs concerning the doctrine of entire sanctification currently held by lay full members of the Atlantic District of The Wesleyan Church and what has contributed to their holding these beliefs. Concerns cited above call for periodic evaluation of the effectiveness of maintaining doctrinal integrity. The writer believes this can best be accomplished by research designed to identify and describe beliefs held at the grass roots of the church.

Theology has ever been in a state of flux. New insights and theories give rise to new theologies and alterations to historically accepted positions. What is true of theology in general is also true of the theology of John Wesley. Rod Staples writes of Wesley:

His ideas were in constant ferment, reshaping themselves in the crucible of experience, testing themselves by immersion in the acids of reason, and enriching themselves in an interminable exploration of God's Word (Staples 1977, 5).

In the midst of this flux, however, Wesley held the firm belief that entire sanctification, or Christian perfection, was an experience for the believer attainable before death.

Belief in this experience has remained the distinctive of the Wesleyan Methodist movement from its beginning in the eighteenth century. The doctrine of entire sanctification has, however, experienced many subtle changes over the past 200 years. Its declining emphasis in mainline Methodism, the holiness revival influenced by the *altar theology* of Phoebe Palmer, and a century of re-evaluation have brought many assertions concerning the experience of entire sanctification and the life of holiness.

If changes are evident from the writings of holiness theologians, what impact have these changes had at the grass roots level? In particular, what do lay full members of The Atlantic District of The Wesleyan Church currently believe about the doctrine of entire sanctification? In what ways do these beliefs differ from those held by John Wesley? In what ways do these beliefs differ from those held by major mainline Wesleyan theologians? How many of the current lay full members profess to be entirely sanctified? What are the influencing factors that have led to their acceptance or rejection of this doctrine? Have lay full members experienced clear teaching and preaching of the doctrine of entire sanctification? What has contributed to their holding current beliefs about the doctrine of entire sanctification? In order to answer these questions, the writer has conducted guided interviews of a random sample of all lay full members of a representative (target) case in the Atlantic District of The Wesleyan

Church.

The Atlantic District of The Wesleyan Church is located on the east coast of North America and includes the state of Maine as well as the provinces of New Brunswick, Nova Scotia, and Prince Edward Island. There are fifty-eight churches led by ninety-four senior pastors and assistants with 4,419 full members. Individual churches range in size from two full members to 690 full members and are from one to 108 years old. Of the 4,419 full members 119 are ordained ministers, sixteen are licensed ministers, and 4,284 are lay full members (Atlantic District of The Wesleyan Church 1995). Field research has been confined to a representative case consisting of three Wesleyan churches located in Fredericton, New Brunswick. These churches are Corbett Avenue Wesleyan Church, First Wesleyan Church, and Olivet Wesleyan Church.

Corbett Avenue Wesleyan Church was organized in 1951 and has been served by fourteen pastors and assistant pastors during its forty-five year history (terms of service range from one to ten years). Corbett Avenue currently has 139 full members with three pastors. First Wesleyan Church was organized in 1910 and has had twenty-six pastors and assistant pastors since that time (terms of service range from two to seventeen years). First Wesleyan currently has 269 full members with three pastors. Olivet Wesleyan Church was organized in 1895 and currently has 164 full members and two pastors. Since 1895, Olivet Wesleyan has been served by twenty-five pastors and assistant pastors (terms of service range from one to seventeen years). Collectively these churches have been served by fifty-six different ministers since they were

established.

To accomplish the purpose of this study, it has been necessary to formulate and pretest interview questions. Although these questions flow out of the literature, care was taken to avoid theological jargon that may have been unclear to the interviewees. A random sample of forty persons from the total population of 572 lay full members of the representative case of the three churches was personally interviewed. All guided interviews were face to face in the interviewee's home or other appropriate setting.

#### Significance of The Study

As noted above, the observation that theology is continually changing is not a new discovery. The object of this study is not to confirm or deny this observation, but rather, to provide an in-depth analysis of what lay full members of The Wesleyan Church in The Atlantic District currently believe and why these beliefs are held. This study has broadened our understanding as to the nature of changes and the effectiveness of the communication of the principles of the doctrine of entire sanctification in The Atlantic District of The Wesleyan Church. It is not the purpose of the researcher to analyze the harmony or lack of harmony between profession and practice among Wesleyans.

This study of current beliefs of this doctrine has revealed significant similarities and differences between *what is* and *what has been*. Since this study has examined beliefs at all levels, it has provided a clearer picture of *what is* in the Atlantic District of The Wesleyan Church. The Wesleyan Church has historically considered the doctrine of entire sanctification to be one of its cardinal doctrines. A study which reflects current

beliefs may be a very significant tool to aid Wesleyan theologians in accessing the integrity of this doctrine among Wesleyans today.

This study also has significance to the practice of ministry. It is possible, by determining the current beliefs of lay full members of The Wesleyan Church in The Atlantic District, to have one indicator of the effectiveness of the teaching and preaching of the doctrine of entire sanctification. The primary source for new pastors in the Atlantic District is Bethany Bible College, Sussex, New Brunswick. Eighty percent of pastors currently serving on The Atlantic District are graduates of Bethany. This study will provide a basis for an evaluation by administration and faculty of their effectiveness in teaching this doctrine to prospective pastors. District denominational leaders may find this study to be a useful tool in accessing the ministry of local pastors and assistant pastors in teaching or preaching the doctrine of entire sanctification. Should they determine that the results of this study reveal a close correlation between current beliefs and those espoused by Wesley, educators and denominational leaders might conclude their teaching and preaching is adequate concerning this doctrine. If, on the other hand, current beliefs and Wesley's teaching are seen to be significantly different, this study may prompt corrective action at all levels of communication within the district.

#### Definition of Terms

*Lay full member of The Wesleyan Church* - one who, upon personal confession of faith in Christ, and an acceptance of the General Principles and The Articles of Religion of The Wesleyan Church as described in The Discipline of The Wesleyan

Church, is received into membership by a majority vote of existing full members of a local congregation of The Wesleyan Church. A *lay* full member does not hold ministerial credentials.

*Ordained minister* - a licensed minister of The Wesleyan Church, who has completed a prescribed course of study and who has served as an assistant pastor or pastor for a minimum of two years (one year upon the completion of a Master of Divinity degree), who has been approved and recommended by a District Board of Ministerial Development, and who has been granted such standing by a majority vote by a District Conference of The Wesleyan Church.

*Licensed minister* - a person who has completed a prescribed course of study, who has been appointed to serve as an assistant pastor or pastor, who has been approved and recommended by a District Board of Ministerial Development, and who has been granted a District License by a majority vote of a District Conference of The Wesleyan Church.

*Entire sanctification* -

It is that habitual disposition of soul which, in the sacred writings, is termed holiness; and which directly implies, the being cleansed from sin, "from all filthiness both of flesh and spirit;" and, by consequence, the being endued with those virtues which were in Christ Jesus; the being so "renewed in the image of our mind," as to be "perfect as our father in heaven is perfect" (Wesley 1966, 12).

The loving God with all our heart, mind, soul, and strength. This implies, that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words and actions, are governed by pure love (Wesley 1966, 51).

It is nothing higher and nothing lower than this, the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves. It is love governing the heart and life, running through all our tempers, words, and actions (Wesley 1966, 54).

To be renewed in the image of God, in righteousness and true holiness (Wesley 1991, 8:279).



### Outline of Remaining Chapters

Chapter Two presents an historical overview from the literature briefly tracing the development and articulation of the doctrine of entire sanctification. This literature review begins with an exploration of Rev. John Wesley's personal perspectives on this doctrine. What he thought, what he taught, and what he encouraged his followers to practice and teach has been reviewed in detail. Next, the author has traced views held by early American Methodists in order to determine if changes are evident between the views held by Wesley and those held by Methodists in the American colonies between the years 1763 and 1816. The significance of the nineteenth century holiness revival, with special attention to the contribution made by Phoebe Palmer, as well as post-revival expressions of the doctrine was examined. Four key theologians are reviewed in order to better understand the mood of Methodism near the turn of the twentieth century. The literature review also gives attention to twentieth century Wesleyan thought with respect to the doctrine of entire sanctification, the formation and influence of The Alliance of The Reformed Baptist Church of Canada, and current perspectives of The Wesleyan Church.

In Chapter Three, the researcher discusses issues of research design and methodology. The selected methodology has been analyzed and supported through reference to research design literature. A questionnaire was developed for use during guided interviews. In the design of the questionnaire, it was necessary to once again look at the purpose of this paper and the questions posed by the statement of purpose.

The setting and all known variables are discussed. Chapter Four presents a detailed analysis of the findings of the study. The concluding chapter compares the findings to the literature discussed in Chapter Two, provides a critique of the study, and makes recommendations for further research.

## CHAPTER TWO

### A REVIEW OF PRECEDENTS IN THE LITERATURE

#### Introduction

Leo G. Cox states, “The ideal of the perfect Christian life began when the Church began” (Cox 1964, 12). He further asserts that a thread of perfectionism is woven throughout the fabric of church history. Though this may well be true, those laying claim to a heritage in Methodism often look back no further than the early eighteenth century and John Wesley to establish their roots. The purpose of this literature review is to present those major points of view that pertain to this doctrine from the time of Wesley to the present. The review will begin with an analysis of John Wesley’s concept of entire sanctification followed by the effects of transplanting this doctrine to America. The impact of Phoebe Palmer and the holiness revival will be discussed. Prominent post-revival Wesleyan thinkers will be explored to analyze the doctrine of entire sanctification at the turn of the twentieth century. The fourth section will deal with twentieth century perspectives of leading Wesleyan theologians, followed by a section reviewing the historical and theological roots of The Reformed Baptist Church of Canada. The concluding section will explore current perspectives within The Wesleyan Church.

At the outset of this literature review, it will be important for the reader to understand that the terms “Christian perfection,” “entire sanctification,” “full salvation,”

“holiness,” “perfect love,” “the baptism of the Holy Spirit,” and “the second blessing” are terms used to “express the fullness of salvation from sin, or the completeness of the Christian life” (Wiley and Culbertson 1946, 297). As Wiley and Culbertson observe, these terms are often used synonymously although each has its own point of emphasis.

“Christian Perfection” stresses the completeness of Christian character and the possession of spiritual graces. “Entire sanctification” emphasizes cleansing from all sin, including the carnal mind, or indwelling sin. “Full salvation” suggests that the salvation of the Lord Jesus Christ is fully adequate for the entire sin problem. “Perfect love,” a term used by the early Methodists, emphasized the spirit and temper of the moral life of those who are wholly sanctified. It implies complete freedom from selfishness, utter devotion to God and unselfish love toward all men. “The baptism with the Holy Spirit” stresses the gracious means by which the heart may be purged from all sin and filled with divine love. “The second blessing” is a term which was used with discrimination by John Wesley to point out the fact that entire sanctification is a second distinct work of divine grace subsequent to regeneration. The term “holiness” refers more particularly to the state or condition of the sanctified, rather than to the experience by which one is made holy (Wiley and Culbertson 1946, 297-98).

Although this is a lengthy explanation, it provides the necessary background to understand the terminology used by authors quoted. In using the term *entire sanctification* to this point, the writer has intended it to be understood in its broadest sense and to include all the above points of emphasis.

#### John Wesley and Entire Sanctification

On February 21, 1771, John Wesley wrote,

Entire sanctification or Christian perfection is neither more or less than pure love; love expelling sin, and governing both the heart and the life of a child of God. The refiners fire purges out all that is contrary to love ... (Wesley 1991, 12:432).

This definition forms the basis of John Wesley’s concept of entire sanctification. Wesley had given the doctrine “continuous and deep meditation.” He had preached it, taught it

and written about it, yet as Luke Tyerman writes, it was “a doctrine imperfectly understood and bitterly assailed” (Mitchell 1984, 158). This statement was true of both friend and foe. These misunderstandings provided the impetus for the publication of A Plain Account of Christian Perfection by Wesley in 1765. A detailed analysis of this work is not possible within the scope of this paper but Wesley’s purpose was to present a systematic account of the development of his understanding of Christian perfection from 1725 to 1765 (to 1777 in its latest edition). “As the editorial footnote on the original edition suggests, however: ‘It is not to be understood that Mr. Wesley’s sentiments concerning Christian Perfection were in any measure changed after the year 1777’” (Wesley 1966, 5).

Love was the central theme of Wesley’s concept of entire sanctification. He taught:

that love could, and must, become the primary motivating force in the Christian’s life. He repeatedly defined holiness as loving God with all one’s being and loving one’s neighbor as oneself. This meant two things for Wesley: God’s grace was sufficient to perfect the Christian in love, and this love empowered and impelled the believer to good works (Snyder 1980, 84).

Love purified the heart from all unholy affections leaving the sanctified believer with a desire to please God and God alone. This is the state of Christian perfection. Not a perfection of knowledge, not infallibility, not freedom from infirmities, ignorance, nor from mistakes. Absolute perfection on earth is not possible, therefore, no one can expect to be free from temptation (Mitchell 1984, 129-131). Wesley declared:

But whom then do you mean by “one that is perfect”? We mean one in whom is “the mind which was in Christ,” and who so “walketh as Christ also walked;” a man “that hath clean hands and a pure heart,” or that is “cleansed from all filthiness of flesh and spirit;” one in whom is “no occasion of stumbling,” and who accordingly, “does not commit sin.” . . . We understand hereby, one whom God hath “sanctified throughout in body, soul and spirit”; . . . This man can now

testify to all mankind, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." . . . He "loveth the Lord his God with all his heart," and serveth him "with all his strength." He "loveth his neighbor," every man, "as himself," yea "as Christ loveth us"; . . . Indeed his soul is all love, filled with "bowels of mercies, kindness, meekness, gentleness, long-suffering." And his life agreeth thereto, full of "the work of faith, the patience of hope, the labour of love." . . . This it is to be a perfect man, to be "sanctified throughout;" even "to have a heart so all-flaming with the love of God" (to use Archbishop Usher's words), "as continually to offer up every thought, word, and work, as a spiritual sacrifice, acceptable to God through Christ" (Wesley 1966, 36).

To understand Wesley's concept of entire sanctification, one must understand Wesley's definition of sin. He emphatically felt that the believer does not consciously, willfully sin - that is the state of the unbeliever. Wesley's definition of sin, however, is that sin "properly so called" is a voluntary transgression of a known law of God (Wesley 1966, 54). When Wesley speaks of sinlessness in the life of the believer, he is applying this narrow definition. He did believe that "the flesh, the evil nature, opposes the Spirit, even in believers" (Cox 1975, 54), but that being entirely sanctified cleanses the heart from this bent to backsliding and the natural tendency to evil. This state results in an unbroken relationship with Christ, sensitizing the believer to all areas of imperfection in his life (Williams 1960, 183). It is important to note that "Wesley did not claim that a Christian was not able to sin, but that by the indwelling Spirit, he was able not to sin" (Wood 1967, 268).

Wesley was not convinced until near the time of his writing A Plain Account of Christian Perfection just how one was sanctified. He had no doubt concerning the fact that one could be sanctified, nor was he unclear on the issues of consecration or cleansing, but he did not know whether sanctification was obtained gradually or instantaneously. He declared the Scriptures to be silent or at least unclear on the issue.

After 1760, however, he began to preach and teach in favor of an instantaneous experience. In his sermon "On Patience," Wesley recounts his experiences with those professing instantaneous entire sanctification. The number of those testifying to such an experience grew rapidly. Wesley reports that by the early 1760s, in London alone, he had "found six hundred and fifty-two members of our society who were exceedingly clear in their experience" (Wesley 1991, 6:491). As he looked back over forty-five years, he observed that he "had not found one exception either in Great Britain or Ireland" and that every one "has declared that his deliverance from sin was instantaneous; that the change was wrought in a moment" (Wesley 1991, 6:491). The overwhelming evidence of those experiencing entire sanctification brought Wesley to the conclusion that "sanctification is commonly, if not always, an instantaneous work" (Wesley 1991, 6:491).

As stated earlier, even friends of the doctrine of entire sanctification did not fully agree with Wesley's concepts. Some carried his view of perfection to the point of preaching the possibility of attaining angelic perfection in their life. Others disagreed with Wesley's belief that entire sanctification could be obtained in this life. These disagreements caused considerable confusion among the young Methodist preachers.

The matter came to a head when:

by the conference of 1767 many of the preachers were still failing to preach it, so Wesley determined that the conference would have to decide "whether all our preachers or none shall continually insist upon Christian perfection" (Williams 1960, 172).

The struggle was to continue but Wesley held to his conviction of the importance of this doctrine. He felt strongly that Christian perfection needed to be preached by all Methodist preachers. In 1790, he wrote to Adam Clarke, "If we can prove that any of our

Local Preachers or Leaders, either directly or indirectly, speak against it, let him be a Local Preacher or Leader no longer” (Wesley 1991, 13:105).

A brief summary of Wesley’s views on the doctrine of entire sanctification or Christian perfection is as follows. Wesley states, “there is such a thing as perfection.” “It is not so early as justification,” or “not so late as death.” “It is not absolute” and therefore “does not make any man infallible” yet, “it is salvation from sin.” “The blood of Christ cleanseth from all sin.” Christian perfection is perfect love, “this is the essence of it.” “It is improvable,” for those who are perfected in love may grow in grace at a much quicker pace than ever before. “They never before had so deep, so unspeakable a conviction of the need of Christ in all His offices, as they have now.” Christian perfection is capable of being lost and subsequently regained. “It is constantly both preceded and followed by a gradual work.” With respect to the instantaneous nature of Christian perfection, Wesley observed, “It is often difficult to perceive the instant when a man dies; yet there is an instant in which life ceases. And if even sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it” (Wesley 1966, 114-115).

Wesley was clear:

(1) That many of those who have died in the faith, yea, the greater part of those we have known, were not perfected in love, till a little before their death. (2) That the term *sanctified*, is continually applied by St. Paul, to all that were justified. (3) That by the term alone, he rarely, if ever, means “saved from all sin.” (4) That, consequently, it is not proper to use it in that sense, without adding the word *wholly, entirely*, or the like. (5) That the inspired writers almost continually speak of, or to, those who were justified, but very rarely of those who were wholly sanctified. (6) That, consequently, it behooves us to speak almost continually of the state of justification; but more rarely, “at least in full and explicit terms, concerning entire sanctification” ( Wesley 1966, 43).

He affirmed “that we are to expect it [Christian perfection], not at death, but every



moment; that now is the accepted time, now is the day of this salvation” (Wesley 1966, 50). This seems like a bold assertion in light of the previously quoted statements. Also, earlier in this same work, Wesley had clearly stated that Christian perfection is “an instantaneous, as well as a gradual work of God” (Wesley 1966, 31). He went on to explain what he felt was God’s general manner of working in believers to bring them to the place where they are candidates for the cleansing of their hearts from all sin. He described a process that takes place over some period of time. Wesley is clear that both the Old and New Testaments call for a cleansing from all sin (Wesley 1966, 43-45). He did not, however, provide a biblical formula for the attainment of the experience of Christian perfection. With respect to how one may be entirely sanctified, Wesley wrote:

Not in careless indifference, or indolent inactivity: but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. It is true, we receive it by simple faith; but God does not, will not, give that faith, unless we seek it with all diligence, in the way which He hath ordained (Wesley 1966, 62).

Wesley is less dogmatic than later proponents of the doctrine of holiness in identifying the Divine agent of entire sanctification. He did recognize the ministry of the Holy Spirit as an integral part of the sanctifying process and a continual life of holiness. Speaking of the sanctified believer, he wrote, “they are changed into the same image [that is, the image of God] from glory to glory, by the Spirit of the Lord” (Wesley 1966, 29). Stanza three of Hymn 391 in Wesley’s 1779 Collection of Hymns reads,

Thy sanctifying Spirit pour,  
To quench my thirst, and make me clean:  
Now, Father, let thy gracious shower  
Descend, and make me pure from sin (Wesley 1966, 39).

In recognizing the Holy Spirit as one agent in the sanctifying process, however, he did not exclude the work of Father and Son. It was the Father who “cometh unto them [that is, sanctified believers] with His Son and blessed Spirit, and, fixing His abode in their souls, bringeth them into the ‘rest which remaineth for the people of God’” (Wesley 1966, 32). God also began the work of “purifying their hearts by faith and cleansing all the thoughts of their hearts by the inspiration of the Holy Spirit” (Wesley 1966, 28). Wesley affirmed that entire sanctification is a free gift from Christ and that “we have this grace, not only from Christ, but in Him” (Wesley 1966, 53). The shed blood of Jesus provided the means whereby we are cleansed from all sin.

Come, Thou dear Lamb, for sinners slain,  
Bring in the cleansing flood:  
Apply, to wash out every stain,  
Thine efficacious blood (Wesley 1966, 49).

Unlike his contemporary and friend John Fletcher, who “would distinguish more exactly between believers baptized with the Pentecostal power of the Holy Ghost, and the believer who, like the Apostles after our Lord’s ascension, is not yet filled with that power” (Bassett and Greathouse 1985, 241), Wesley emphasized that we receive the Holy Spirit at the moment of our salvation. Referring to John 14:16, Wesley writes, “From this passage I learn, First, that every true Christian now ‘receives the Holy Ghost,’ as the Paraclete or Comforter promised by our Lord . . .” (Wesley 1991, 8:104). He did not equate the baptism of the Holy Spirit with entire sanctification.

#### Entire Sanctification in Early America

The advent of Methodism and the doctrine of entire sanctification in the American

colonies was not the result of a carefully planned strategy by the mother church in England. Methodism came to America as part of the baggage brought by immigrant families who hoped to make a new and better life for themselves in this new world. As in England, early American Methodists were not a separate denomination but remained part of established churches, however, Methodist societies soon began to spring up throughout the colonies. The first Methodist sermon is reported to have been preached by a carpenter named Philip Embury at his house in New York City in 1766. As early as 1763, an Irish immigrant, Robert Strawbridge, organized Methodist societies in Maryland (Daniels 1880, 375-76). From these locations and others, Methodism spread rapidly over the American colonies and soon became the dominant religious force in this new land. To trace the development of American Methodism is not within the scope of this study, however, a brief overview of the major figures and a discussion of their beliefs regarding the doctrine of entire sanctification, will bridge the gap between Wesley and the holiness revival half a century later.

The names Francis Asbury and Thomas Coke stand above all others in the history of early American Methodism. Asbury, a lay preacher of only five years, had earned himself the position of assistant to Mr. Wesley and was considered to be a most promising young preacher. In 1771, when a challenge was laid before the Methodist Conference in England for volunteers to go to America and assist the Methodist movement in the colonies, Asbury determined he must go. He was commissioned by John Wesley to be superintendent over the work in America, a position he energetically exercised until elected Bishop of the American church in 1785. Asbury was a man after

Wesley's own heart. He traveled extensively and did much to advance the cause of Methodism in America, even during the difficult years of the War of Independence. Rev. Harry Smith, a late contemporary of Asbury wrote, "The bishop was anxious that the Methodists should 'walk by the same rule, and mind the same thing.' He was jealous of every departure from primitive simplicity" (Wakeley 1855, 34). Asbury was converted to Methodism through Wesley's ministry and was greatly influenced by his personal relationship with Mr. Wesley. It is not surprising, therefore, to find Asbury's beliefs and teaching on the doctrine of entire sanctification to be in harmony with those of his mentor.

Asbury cultivated American soil, both north and south, traveling several thousand miles each year. In 1775 revival broke out among Methodists in Virginia. Personal accounts of the results of revival meetings give considerable insight into beliefs held at that time. Virginia rector, Pastor Jarratt writes:

One of the doctrines which are particularly insisted upon is, that of a present salvation; a salvation not only from the guilt and power, but also from the root of sin; a cleansing from all filthiness of flesh and spirit, that we may perfect holiness in the fear of God; a going on to perfection, which we sometimes define by "Loving God with all our heart." Several who had believed were deeply sensible of their want for this. I have seen both men and women, who had long been happy in a sense of God's pardoning love, as much convicted on account of the remains of sin in their hearts, and as much distressed for a total deliverance from them, as ever I saw any for justification (Daniels 1880, 453).

Thomas Rankin, appointed to America by Wesley in 1772, wrote the following account of his attendance at a quarterly meeting in Virginia during the revival. He said:

Many testified that they had "redemption through the blood" of Jesus, "even the forgiveness of sins." And many were able to declare that it had "cleansed" them "from all sin." So clear, so full, so strong was their testimony, that while some were speaking of their experience, hundreds were in tears, and others were vehemently crying to God for pardon and holiness (Daniels 1880, 452).

These accounts from 1776 give a clear testimony of the effectiveness of Asbury and others in perpetuating the doctrine of entire sanctification as taught by John Wesley.

The second most prominent figure in early American Methodism is Dr. Thomas Coke. Coke's influence in relation to the propagation of the doctrine of entire sanctification is not clear but his close relationship with and strong recommendation by Wesley give a silent testimony of his personal beliefs and public ministry. Coke was ordained by Wesley and dispatched to America in 1784 after Asbury had appealed to him for ordained clergy to administer the sacraments to American Methodists. Upon arriving in America, he worked with Asbury and gave leadership in establishing The Methodist Episcopal Church of America and the ordination of its first clergy in 1784 (Vickers 1969, 88-90). Coke gave leadership to the creation of The Discipline of the new denomination. In this work, which served as their governmental and doctrinal directive, a statement was included which strongly and explicitly exhorted all believers to go on to perfection. The writers continued, "Therefore whoever would advance the gradual change in believers, should strongly insist on the instantaneous" (Peters 1956, 88). The Discipline also included Wesley's A Plain Account of Christian Perfection in its entirety.

Early American Methodists were not systematic theologians and left no clear statement of their personal beliefs about the doctrine of entire sanctification. We can, however, see the effects of their ministry in the lives of their followers, including those who were called to join the ranks of the Methodist clergy. W. H. Daniels comments on the religious experience of William Watters, the first American born itinerant Methodist preacher, who was converted in 1772.

At length after a season of deep conviction, he was clearly brought into a state of

regeneration, and presently, through the reading of one of Mr. Wesley's sermons on sanctification, he became a professor and advocate of that experience also. Thus the race of native American Methodist preachers begins with an example of the divine power of those great doctrines of the Gospel the preaching whereof has ever been attended with the awakening of sinners, the pardon of penitents, the regeneration of believers, and the perfecting in love of consecrated souls (Daniels 1880, 459).

Up through the time of Asbury and Coke, there is no evidence of a shift from the previously stated Wesleyan position. The following comment, written by Rev. J. B.

Findlay before the death of Asbury, would have brought great joy to Wesley's heart had he been alive. Speaking of the early Methodists, he wrote:

They were simple-hearted, single-eyed, humble and devoted followers of the Saviour. They loved God devotedly, and one another with pure hearts fervently; and, though scoffed at by the world, hated and persecuted by the devil, they witnessed a good profession of godliness and faith (Wakeley 1855, 54).

Thus, it seems evident the torch had been successfully passed on to the generation that would succeed Wesley, Asbury, and Coke. From later evidence, we know that the teaching and preaching of John Wesley's concept of Christian perfection (entire sanctification) decreased rapidly following the death of Coke (1814) and Asbury (1816). What became of that torch and the doctrine of entire sanctification will be further discussed as we look to the holiness revival of the nineteenth century.

### The Nineteenth Century Holiness Revival

For several decades following the deaths of John Wesley, Thomas Coke, and Francis Asbury, Methodism continued to be the dominant religious force in America, however, by the late 1830's a mood of dissatisfaction had begun to surface over the lack of emphasis by some clergy in relation to the doctrine of entire sanctification. Although

it is “the scholarly consensus that the doctrines of Christian perfection which the Methodist Church espoused during its formative decades in the new American nation were essentially those passed on to it by the standard works of Wesley, Clarke, and Watson” (Dieter 1985, 62), many clergy were no longer preaching this doctrine. This dissatisfaction gave rise to the “holiness revival” of the mid-1800’s.

This revival period was marked by several deviations from the traditional Wesleyan position held by earlier Methodists. “Preaching, more than systematic theology, would dominate the movement and set forth the lines of authority” (Hynson 1985, 20). Scripture was interpreted with a holiness bias. “Experience assumed powerful proportions” (Hynson 1985, 20). Although the theology that developed out of this movement did not raise experience above Scripture, “in practice this sometimes took place” (Hynson 1985, 20). “Pentecost, the inauguration of the Christian church, became the norm for measuring the authenticity and completeness of the Christian life” (Hynson 1985, 20). Believers were expected to experience their own day of Pentecost and receive the Holy Spirit as the Apostles had done on that day. The concept of separation emerged, built around a typological interpretation of the Egypt to Canaan Land experiences of the nation of Israel. The Red Sea depicted the believer’s escape from bondage but fell short of full deliverance. Separation from the Egyptians was critical but that separation must continue through the wilderness and into the Promised Land. “The holiness movement would develop this pattern or typology into a fine art. What saved it from serious aberration was the restraint imposed upon it by the larger scriptural teaching” (Hynson 1985, 21). Wesley, however, did not define holiness as predominantly separation. “His

principle of 'catholic love' binds together those of different opinions and modes of worship" (Shelton 1986, 164). Revivalism, marked by special meetings in churches, halls, and camp meetings featuring itinerant evangelists, was central to the holiness movement. The doctrine was boldly proclaimed, "Receive it! Receive it now!" This theme dominated their preaching, teaching, and singing. Collectively, these methods of promoting the doctrine stressed the instantaneous, crisis experience of entire sanctification which set the believer apart, not only from the world, but also from other Christians.

An additional emphasis which had a powerful influence on the holiness revival was the theology of Phoebe Palmer. Wesleyan historian Melvin E. Dieter believes Palmer's theology has had a lasting effect on the holiness movement and has profoundly impacted holiness thinking. He says:

Phoebe Palmer's introduction of her "altar terminology" and "shorter way" into the Methodist understanding and promotion of the doctrine marks the point at which new directions begin to emerge from the standard milieu of Wesleyan perfectionism (Dieter 1985, 62).

Palmer put great emphasis on the elements of belief and consecration. She affirmed that "it is by believing that we are brought into this blessed state of soul" (Palmer 1988, 192), and that "if you are thus resolved to 'count all things but loss for the excellency of the knowledge of Christ Jesus' your Lord, there is no reason why thou may not enter into the enjoyment of this state this hour" (Palmer 1988, 194). In spite of the fact that both Phoebe and her sister, Sarah, had struggled for some time over the issue of total surrender and consecration, she did preach and teach that "the blood of Jesus cleanseth; not that it can or will cleanse at some future period, but it cleanseth now, while you lay your all



upon that ‘altar that sanctifieth the gift’” (Palmer 1988, 195). Palmer placed great emphasis on the altar, stating that Christ was the Christian’s altar. To be entirely sanctified one merely had to present oneself to Christ without reservation (Rom. 12:1, 2) (Dieter 1985, 63).

In recounting her conversation with a seeker who had spent twenty years waiting for the experience of entire sanctification, she wrote,

He now saw where his error had been, in taking the “longer way,” when, in less than two minutes, he might, at any period during his earnest religious career, have cast himself wholly on the infinite merits of his Saviour, and been saved at once from all sin” (Palmer 1979, 109).

Her stress on the need for sanctification “now” went beyond Wesley’s position of tension between growth and crisis. For Palmer, perfection in love became the starting point for the sanctified believer. Her proof-texting of the experience of entire sanctification did make the Bible the benchmark for her theological position, yet, unlike Wesley, Palmer saw no tension in the Bible’s references to being “sanctified” and her concept of “sanctification” (Dieter 1985, 63-65).

Experience also became a key element in Palmer’s theology. She wrote, “... to know anything satisfactory of religion we must experience it. To speculate upon it is like laboring to ascertain the flavor of a fruit without tasting it” (White 1986, 111). In addition to her writings which articulated her own experience and the experiences of others, Palmer’s Tuesday Meetings were a time for those attending to share their personal experiences in their pursuit or attainment of entire sanctification.

Palmer’s theology deviated from Wesley’s at several points.

First, she followed John Fletcher in his identification of entire sanctification with the baptism with the Holy Spirit. Second, she developed Adam Clarke’s

suggestion and linked holiness with power. Third, like Clarke, she stressed the instantaneous elements of sanctification to the exclusion of the gradual. Fourth, again following Clarke, she taught that entire sanctification is not really the goal of the Christian life, but rather its beginning. Fifth, through her “altar theology” she reduced the attainment of sanctification to a simple three-stage process [entire consecration, faith, confession] And, sixth, she held that one needed no evidence other than the biblical text to be assured of entire sanctification (White 1986, 125).

From the revival fires of the nineteenth century, three main avenues of holiness thought emerged. The first is the Wesleyan view, influenced greatly by “altar terminology,” a separation mindset, and an experiential bias. This view will be pursued in greater detail below. The second view is the Keswickan perspective on holiness. This movement had its beginnings in England in the late 1870’s and takes its name from the Keswick Convention held in 1875 in Keswick, England. Those promoting this view do not believe the sanctified are in a state of holiness. They contend sanctified believers are “made completely victorious over the sin nature, which still remains in their hearts” (Thompson 1966, 14). The Keswickan definition of sin is closely aligned with the Calvinistic view which holds sin to be any transgression, voluntary or otherwise, of God’s perfect will. The third holiness view flowing out of the holiness revival is the Pentecostal view.

Here the weight of stress is not upon the purifying or perfecting work of the Spirit baptism, but upon the personal and emotional aspect of this Pentecostal effusion and the accompanying evidences of tongues-speaking (Carter 1974, 159).

Physical, external manifestations are emphasized as opposed to internal, ethical manifestations.

The holiness revival of the nineteenth century left its mark on Methodism and the doctrine of entire sanctification. New emphases were added to traditional Wesleyan

thought with a measure of loss from that core.

### Post-Revival Holiness

“During the 1880’s the holiness awakening reached its peak of acceptance and popularity in America” (Synan 1971, 43). The holiness movement had begun as a renewal movement within The Methodist Episcopal Church. It had received the support of many prominent church leaders who approved of the call for a return to the doctrine upon which the church was founded. In the mid-1880’s, however, controversy over the doctrine of holiness began to surface in The Methodist Episcopal Church. Several factors prompted this controversy, including (1) the strength and independent nature of the National Holiness Association, (2) the rise of “come-outism” (a term used to describe a move to separate from The M. E. Church) among more radical holiness spokespersons, and (3) the rise of new doctrines that had never been emphasized in Methodism, such as sinless perfection, freedom from death, a third work following entire sanctification, and marital purity (Synan 1971, 45-47). An additional factor that fueled the growing concern over the revival was the influx of an unusually large number of new clergy in The Methodist Episcopal Church. “Many of those new men were neither indoctrinated in, nor interested in the issues which entered into the holiness controversy” (Dieter 1980, 207). The new clergy simply wanted to be rid of these factious revivalists. Opposition continued to grow across the church and in the seminaries. “As the controversy deepened, defenders of holiness became less loyal to the church, and defenders of the church became less loyal to the doctrine of holiness” (Synan 1971, 49). This disaffection with the Methodist Episcopal Church led to the formation of many new holiness

denominations during the years 1885-1905.

Holiness denominations formed during this period have roots in the holiness associations that had sprung up across the country. The First General Holiness Assembly was held in Chicago, May 1885. Since several different denominations were represented, the Assembly saw a need for a statement of “things commonly believed.” A Declaration of Principles was adopted which included a clear statement of their belief in the doctrine of entire sanctification. With respect to this doctrine, they agreed that entire sanctification was,

. . . that great work wrought subsequent to regeneration, by the Holy Ghost, upon the sole condition of faith, such faith being preceded by an act of solemn and complete consecration; - including three particulars: (1) The entire extinction of the carnal mind, the total eradication of the birth principle of sin. (2) The communication of perfect love to the soul . . . (3) The abiding indwelling of the Holy Ghost . . . (Peters 1956, 137).

The Declaration also included a statement addressing the question of the necessity of testifying to the experience of entire sanctification. The Assembly affirmed that,

it is the duty of all who are made partakers of entire sanctification . . . to testify thereof to the praise of the Giver. Such testimony should be very definite, as much as possible in the use of Bible terms, and in . . . a spirit of humility. . . . If such testimony be withheld the light of the soul will soon become darkness (Peters 1956, 138).

The Assembly was united on their affirmation that justification and entire sanctification were two gifts. Sanctification as a process was not a part of this Declaration. “Young converts are to ‘go up at once to the Canaan of perfect love.’ It is experience minus process” (Peters 1956, 138).

Although many separate denominations were soon to emerge from local holiness associations, these denominations would hold common views on several points. “With

regard to the doctrine of Christian Perfection these groups were united in presenting it with a strong, if not exclusive, emphasis upon its instantaneous feature - entire sanctification, almost always defined as a ‘second work of grace, subsequent to regeneration’” (Peters 1956, 149). Although the purpose of this chapter is not to review history, but rather to identify and describe any changes in the doctrine of entire sanctification, the above brief sketch provides the context for our continuing theological review.

Wesleyan theologians of the post-revival period were predominantly members of the Methodist Episcopal Church. It would not be possible within the scope of this literature review to present the theological position of the plethora of authors published during the second half of the nineteenth century. In an attempt to identify a manageable yet representative sample of writers for this review, the researcher has evaluated authors by the following criteria. Only those authors who have significantly impacted the holiness movement and who are recognized as spokespersons of the Wesleyan theological position will be included in this review. The researcher has relied heavily on the evaluation of Richard S. Taylor, author of Leading Wesleyan Thinkers and John L. Peters, author of Christian Perfection and American Methodism in identifying those writers who meet these criteria.

#### Thomas N. Ralston (1806-91)

Thomas N. Ralston’s Elements of Divinity was first published in 1847 and was later revised and expanded in 1876. Ralston “was the first American systematic theologian of Methodism, and perhaps still the best known” (Taylor 1985, 60). An

ordained elder of the Methodist Episcopal Church South, he was an effective evangelistic preacher and soul winner. Elements of Divinity was required reading for Methodist ministers and later “in many other denominations, including the Church of the Nazarene” (Taylor 1985, 60), which was given birth by the holiness movement in 1895.

Ralston uses the terms “Christian perfection,” “perfected holiness,” and “entire sanctification” interchangeably. He contends that “entire sanctification is an advanced, or matured, state of religious attainment, which is the duty and privilege of all justified persons earnestly to seek by faith and prayer” (Ralston 1876, 460). He further asserts that regeneration and entire sanctification are the same in nature, differing only in degrees. Entire sanctification is an entire consecration to God resulting in “a complete cleansing of the soul from all unrighteousness” (Ralston 1876, 461). It implies perfect love and the maturity of all the graces of Christian character.

Ralston believed that “Christian perfection, entire sanctification, or perfected holiness (whichever of these terms we choose to use) is attainable in this life whenever we comply with the conditions prescribed in the gospel” (Ralston 1876, 466). He further adds, “whenever we exercise the requisite degree of faith, be it one day or ten years after our conversion - that moment God will ‘cleanse us from all unrighteousness’” (Ralston 1876, 468). In a manner similar to that of the apostle Paul, Ralston deals with the issue of sin in believers. He poses the familiar argument, “If, through grace, we forsake *one* sin, we *may* forsake *all* sin,” and further adds, “If we may be cleansed from *one sin*, we may be cleansed from *all sin*” (italics his) (Ralston 1876, 467). Sin is defined in Wesley’s terms as the willful transgression of a known law of God. Although not as clear on the

possibility of sinning for the sanctified, Ralston is very clear that sin is avoidable.

Ralston affirms the continuing dependence of the sanctified on the merits of the blood of Christ. “Whatever be our state in grace, we are dependent on Christ, from moment to moment, for all we have and are” (Ralston 1876, 471). He also speaks to objections that this doctrine does not allow for future spiritual growth. One who is entirely sanctified “may still be advancing in grace, sinking deeper, and still deeper, in the depths of infinite holiness and love; and rising higher, still higher, in the heights of ineffable joy and felicity” (Ralston 1876, 472). Ralston is committed to the reality of this experience of entire sanctification for the believer. He clearly states that this is the privilege of all God’s children in this present life. The precise formula for attaining this state was a matter of little concern. “It matters but little whether this eminent state of holiness be gained by a bold, energetic, and determined exercise of faith and prayer, or by a more gradual process - whether it be *instantaneous* or *gradual*, or both the one and the other” (italics his) (Ralston 1876, 470).

Thomas Ralston’s first edition of Elements of Divinity was published while the holiness revival was beginning to build momentum. His concern in writing this text was to present a more modern and culturally relevant Wesleyan-Arminian theology. He pays tribute to Watson and other early writers for their timeless contributions to the Church. Ralston does not see his work adding to these recognized authorities, but rather, to produce “a work whose striking characteristic shall be theology made easy” (Ralston 1876, 3). “As was common among early holiness theologians, Ralston treats the second work of grace as maturity, rather than discerning the sharp distinction between purity and

maturity, as later writers came to affirm” (Taylor 1985, 80).

#### Randolph S. Foster (1820-1903)

Randolph S. Foster was born in Williamsburg, Ohio, February 22, 1820.

Although he had limited formal education, he became the first professor of systematic theology of Drew Theological Seminary at 48 years of age. Two years later, he was elected president of the seminary. In 1872, he was elected bishop of The Methodist Episcopal Church, a position he held for 30 years. Taylor describes Foster as “one of the greatest and magnetic thinkers in American Methodism” (Taylor 1985, 234). Of his several writings, “the book having the greatest impact on the holiness movement was Nature and Blessedness of Christian Purity, 1851 (revised in 1869)” (Taylor 1985, 235). The 1869 edition (and subsequent editions) of this book is titled Christian Purity: or, The Heritage of Faith.

At a time when a battle was emerging in The Methodist Episcopal Church over the relationship between regeneration and sanctification, Foster took a stand in favor of two definite works of grace. He argued that sanctification was “a state distinct from regeneration and justification, embracing each, and superior to both” (Foster 1884, 61). “Regeneration is sanctification begun, but not complete” (Foster 1884, 111). Foster believed that regeneration and sanctification are the same in kind but differing in degree. Holiness is imparted, in part, at regeneration but this is not entire sanctification or entire holiness, a term most often used by Foster. He declared that “though in regeneration all the elements of holiness are imparted, all the rudiments of inbred sin are not destroyed” (Foster 1884, 109). Once regenerated, however, “the believer does not indulge in



outward sins - sins of life” (Foster 1884, 111). Entire sanctification is achieved as a result of spiritual growth in the believer. “Growth in holiness, from the degree of it imparted in regeneration, is progress toward the completeness of it in entire sanctification” (Foster 1884, 183). “When the second stage is reached, therefore, it is distinct in degree from the first and may in a true and proper sense be called a second blessing” (Foster 1884, 182).

Foster was aware of the objections of those who would oppose the doctrine of entire sanctification. A major portion of Christian Purity is dedicated to defining what entire sanctification is not and what it is. Drawing upon the works of Wesley, Fletcher, and Watson, Foster first articulates what entire sanctification is not. He writes,

1. We do not include in our ideas of the highest attainable state of “holiness,” or “entire holiness” . . . infallibility of the intellectual processes or faculties.
2. We do not include in our idea of entire holiness physical perfection.
3. Our idea of a perfectly holy character does not include the idea that he will make no mistakes in the conduct of life - that he will always act wisely and discreetly - or that he will never feel the rising of propensities or passions which he may not indulge.
4. We do not include, in our idea of entire holiness, freedom from temptation to sin and suggestions to evil.
5. We do not include in our idea of holiness, impeccability, or exemption from liability to sin.
6. We do not include in our idea of holiness freedom from sorrow.
7. We do not include in our idea of holiness perfection of degree, or attainment beyond which there is no progress. (Foster 1884, 63-70).

Turning to the positive side of the equation, Foster then states what is believed about the doctrine of entire sanctification.

1. We believe in a Christian’s privilege to attain to a state in which he will be entirely free from sin, properly so called, both inward and outward.
2. We believe entire holiness. . . to include . . . the spiritual graces, as love, meekness, humility, and such like in perfection - perfection, not of measure, but of kind (Foster 1884, 72-77).

To this brief list, he adds, in its entirety, Wesley’s summary of his views regarding the

doctrine of entire sanctification as recorded in A Plain Account of Christian Perfection.

In so doing, Foster clearly aligns himself with Wesley's perspectives on the doctrine.

Foster had no doubt that the experience of entire sanctification was attainable in this life. He asserted that "holiness, a present duty, a present privilege, a present enjoyment, is the progress and completeness of its [i.e., the Bible's] wondrous theme" (Foster 1884, 132). When in this life should one expect to be entirely sanctified? Foster follows Wesley's view on this point when he says, although "entire sanctification may possibly be attained immediately upon pardon - it is not the established order" (Foster 1884, 271). The believer's focus is on pardon not cleansing. Foster affirmed the necessity of spiritual growth subsequent to regeneration; for entire sanctification "is reached by and not without progress" (Foster 1884, 185). Foster vigorously held this experience to be attainable by faith. Not faith in our progress or the process but faith in Christ's ability and willingness to sanctify the believer. "Faith . . . is the only condition upon which the blessings of the Gospel are offered" (Foster 1884, 207). Without excluding the importance of faith, Foster does offer six steps the believer must take to attain entire sanctification. These are:

1. Endeavor to have a clear and distinct view of the thing at which you aim - have the mark definitely in your mind.
2. Endeavor to realize your need.
3. The next thing to be secured is willingness. "Are you now willing and desirous to be made holy?"
4. You must likewise come to the firm purpose and resolution that through grace you will be holy; that you will never rest short of this state; that at all hazards you will persevere, and never cease the effort until you attain.
5. The next point is entire sanctification - the giving up of yourself to God - your soul, your body, your time, your talents, your influence, your all.
6. "Believe in the Lord Jesus, and thou shalt be saved" (Foster 1884, 195-207).

Foster draws the reader's attention to what he believes are two errors propagated by some contemporary holiness advocates. The first error is found in those who advocate "Bring your all and lay it on God's altar; believe it is accepted; and though you may have no direct witness, no special sensible change, do not doubt but it is done; the altar sanctifieth the gift; whatsoever toucheth the altar is holy" (Foster 1884, 206). His concern at this point is that such advice leads to delusion and sincere but false professions. He, on the other hand, placed great stress on the importance of the witness of the Holy Spirit. God would be faithful to impart the witness of the Spirit when He sanctified. Foster held the position that, "Until the witness comes, we will not say we are entirely sanctified, we will not even believe we are; we will look to be, and wait in expectation until we are, and then we will rest in God - aye, will rest while we wait - in the faith that it shall be done" (Foster 1884, 207). The second error Foster mentions is "the rendering a profession of sanctification a condition of its attainment" (Foster 1884, 216). He believed this to be an absurd and dangerous error. "Declare an untruth in the most solemn manner, and under the most serious and sacred circumstances, and it will become a truth - you will obtain holiness. How preposterous" (Foster 1884, 216)! Profession of what is not attained is an expression of confidence in forms and means rather than in Christ. Foster did not believe this view reflected a Methodist theological position. He contended that until we receive the witness of the Spirit, our belief should be that God will sanctify, not that God has sanctified.

Randolph Foster's teaching on the doctrine of entire sanctification is grounded in the writings of John Wesley. As noted, this is evidenced by his extensive references to

Wesley, particularly to A Plain Account of Christian Perfection. Like Wesley, Foster placed great emphasis on the witness of the Spirit and the fruit of the Spirit in the life of the sanctified. Unlike Wesley, he does not define entire sanctification with such a focus on perfected love. Love is not neglected, but it is one of several fruit of the Spirit.

#### William Burt Pope (1822-1903)

William Burt Pope was born in Canada but spent most of his life in England. “Robert E. Chiles comments, ‘Pope stands out as one of the towering figures in all Methodist theology who with remarkable fidelity recaptures the essence of Wesley’s theology’” (Taylor 1985, 138). Pope wrote several books but is best known for his A Compendium of Christian Theology. This three volume work became most influential during the 1880’s and 1890’s and “was in the Methodist course of study for eight years, 1880-88” (Taylor 1985, 138). Pope “was a transition character, intent on conserving the values of the past even as he opened the door to further departures from tradition” (Peters 1956, 159).

Pope defined entire sanctification as a provision “made in the Christian covenant for the completeness of the Saviour’s work as the perfect application of His atonement to the believer.” He adds, “This may be viewed as the complete destruction of sin, as the entireness of consecration to God, and as the state of consummate holiness to which the character of the saint may be formed in the present life” (Pope 1880, 44). Sanctification, however, begins at regeneration. “While there is a sense in which sanctification is a permanent and unchangeable principle, it is also a process . . .” (Pope 1880, 35). The Holy Spirit administers His sanctifying grace by degrees with the co-operation of the

believer. Entire sanctification is the end of this process. Pope deduces two principles from this progressive sanctification.

First, the general bias, or character of the soul, becomes positively more and more alienated from sin and set upon good; and, proportionally, the susceptibility to temptation or the affinity with sin becomes negatively less and less evident in its consciousness (Pope 1880, 37).

Pope places great emphasis on the consecration of the believer even in the process of sanctification. He contends, “the believer is supposed to dedicate himself, and the Spirit sanctifies him to God” (Pope 1880, 32). Whatever their stage of spiritual development, “holiness . . . is the goal to the attainment of which Christian men are habitually required to bend their effort” (Pope 1880, 41).

Progressive sanctification leads to entire sanctification. Not in a natural sense, but as a result of the Divine intervention of the Holy Spirit, for “every act and every habit of holiness is of the Spirit” (Pope 1880, 42). Because sanctification is the work of the Spirit, the time in which entire sanctification is accomplished is determined by the Spirit. He “finishes the work in His own time, and in His own way, as His own act, and in the absolute supremacy if not in the absolute sovereignty of His own gracious power” (Pope 1880, 42). In entire sanctification, the Holy Spirit effects the removal of sin from the nature of the believer. “Original sin . . . is abolished by the SPIRIT OF HOLINESS indwelling the Christian, when His purifying grace has its perfect work” (emphasis his)(Pope 1880, 47). Entire sanctification perfects the love of God in the soul of the believer. The Spirit “discharges His sanctifying office as an indwelling Spirit: able perfectly to fill the soul with love, and to awaken a perfect love in return” (Pope 1880, 52). Pope emphasized that the Holy Spirit witnesses to the believer that one has been

entirely sanctified. “The consciousness of the presence of the Holy Ghost within is the testimony to the Christian that he is sanctified to God” (Pope 1880, 33).

#### Daniel Steele (1824-1914)

Daniel Steele was born in New York on October 5, 1824 and entered the ministry after his graduation from Wesleyan University in 1848. He was a successful pastor serving the New England Conference of The Methodist Episcopal Church for 20 years. He is best known, however, as an educator having taught at Wesleyan University, Genessee College, New England Deaconess Training School, and Boston University. In 1872, he became the first president of Syracuse University. “Few if any theologians have had a more extensive or enduring influence on the modern holiness movement than Daniel Steele” (Taylor 1985, 253). He was “the most scholarly and most respected holiness movement writer” (Bassett and Greathouse 1985, 312).

Steele did not experience the second blessing until 1870 at age 46. Once he had embraced the doctrine of entire sanctification, he committed his life to writing about, teaching, and preaching the message of holiness. He believed that the Holy Spirit was the Divine indwelling Sanctifier. It is He who purifies and liberates the believer from all sin and perfects the believer in love. Steele writes, “The entire eradication of the propensity to sin is by the direct and instantaneous act of the Holy Spirit responsive to a special act of faith in Christ claiming the full heritage of the believer” (Steele 1917, 111). He believed that the experience of entire sanctification was subsequent to the new birth. “The new birth had bound ‘the old man’ and sentenced him to death by crucifixion (Rom. 4:6) and possibly had nailed him to the cross, but had not yet thrust a spear into his heart”

(Steele 1984, 96). He, like Wesley, held that the time when one might be entirely sanctified was not a matter of certainty. For some believers, it might come soon after regeneration, for others, it might take considerable time. Steele did affirm that, “The fullness, as well as the immediateness, depends on the faith of the soul in the Divine promise” (Steele 1961, 252).

Steele followed Methodist tradition in declaring that entire sanctification is an experience for this life. He also stressed the instantaneous nature of the experience. In a commentary on 1 Thessalonians 5:22-23, he notes, “The entire sanctification here supplicated is not only in this life, but the peculiar phraseology of the prayer implies that it is an instantaneous work” (Steele 1961, 42). In A Defense of Christian Perfection he writes, “While our theologians differ on minor points, there is complete unanimity as to the possibility of instantaneous and entire purification in this life, in answer to a faith fully developed and adequate” (Steele 1984, 112). According to Steele, the effects of entire sanctification were comprehensive and brought about a radical change in the life of the believer.

Perfect love constitutes evangelical perfection, the sum of all duties, the bond which binds all the virtues into unity. . . All that is left of us after sin has spread its blight may be filled with the fullness of God. Every faculty may be energized, every capacity be filled, and every particle and fiber of the being be pervaded with the love of Christ, so that the totality of our nature may be subsidized in the delightful employment of love, attesting itself by obedience, rejoicing evermore, praying without ceasing, and in everything giving thanks (Steele 1878, 31).

The effects of entire sanctification are real and they produce observable fruit. In his well known work Love Enthroned, Steele lists eleven evidences of perfect love which he calls “the fruits of the Sanctifier” (Steele 1961, 172). These are:

1. Easy victory over sin.

2. Oneness with Christ.
3. Hence, there is no apprehension of future ill, and there is a perfect contentment with our providential circumstances.
4. Insatiable desire to communicate the love of Christ to unbelievers and to imperfect believers . . .
5. Increased beneficence, enlarged liberality, inevitably follow the blessing of perfect love.
6. An astonishing insight into the Holy Scriptures and a daily hunger for the Word of life.
7. The impulse to Christian activity has changed from duty to delight.
8. Humility is marvelously increased.
9. A chronic faith.
10. Joy and power are usual fruits of this blessing.
11. A vivid recollection of the successive steps (Steele 1961, 172-188).

Steele is also clear in articulating what he believes to be the requirements for the attainment of entire sanctification. These include a sense of spiritual need, a belief that Christ is able to deliver from sin, a faith that he will deliver, a complete consecration of our all to Christ, a trust in Christ to sanctify, and patience to wait for Him to accomplish the work (Steele 1961, 255-267).

Steele's emphasis on the baptism of the Holy Spirit goes well beyond Wesley's cautious use of this terminology. With respect to Pentecost, he says, "The apostles were then *filled*, which is the same as being *baptized*, with the Holy Ghost, for it was the fulfillment of the promise . . ." (italics his)(Steele 1961, 66). For Steele, the term baptism of the Holy Spirit expresses the state of Christian Perfection (Steele 1961, 70), and is identical with entire sanctification (Steele 1961, 72). With the baptism of the Holy Spirit comes the effusion of spiritual power. This spiritual power is not given in equal portions to all believers and is specifically intended for the strengthening of the one receiving the gift. "The Holy Spirit sheds abroad love in the believer's heart. Love is power. This power is always efficient to conquer sin, and in its higher degrees to overcome self"



(Steele 1961, 212).

### In Summary

Although this section has not presented an exhaustive overview of all holiness writers who influenced the holiness movement in the last half of the nineteenth century, this review does highlight the moderating influence of several key authors. It is evident from their writings that the teachings of Wesley are the basic building blocks for their articulation of the doctrine of entire sanctification. Palmer's "shorter way" and "altar terminology" had not found acceptance with these theologians, however, they did add a measure of structure to the attainment of entire sanctification that is lacking in Wesley. The terms "baptism of the Holy Spirit" and "power" are seen to be more commonly used than had been true prior to the holiness revival. It is also evident that a more structured approach to defining entire sanctification had emerged. How one might attain this experience and how one might know that he/she was in fact entirely sanctified was also defined with far more structure than in the writings of Wesley.

### Twentieth Century Wesleyan Perspectives

Among those who speak from the contemporary Wesleyan position on the doctrine of entire sanctification, H. Orton Wiley is considered "the movement's prime theologian" (Hynson 1985, 26). In his Introduction to Christian Theology, he defines entire sanctification is as follows:

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of full devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin, and the abiding, indwelling presence of the Holy Spirit empowering the believer for life and service. Entire

sanctification is provided by the blood of Jesus; is wrought instantaneously by faith; preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness (Wiley and Culbertson 1946, 311).

Wesley himself would not disagree entirely with this definition, although he may not have expressed it in such definitive language. He did, as noted earlier, avoid the use of the phrase “the baptism with the Holy Spirit” and to offer only one avenue to attain Christian perfection, “instantaneously by faith,” would be sure to elicit a comment concerning the gradual aspect of entire sanctification. From the review of the holiness revival, it is evident that Dr. Wiley has been significantly influenced by the theology of that era. In addition to the two points noted above, the concept of the empowering of the Holy Spirit had not received much emphasis until the holiness revival period.

Although Wiley’s definition has for some time been the accepted Wesleyan position, more current Wesleyan writers have expressed concern over the lack of consistency between position and practice. In the *Wesleyan Theological Journal*, W. Ralph Thompsom observes that some Wesleyans are leaning toward a Keswickan position. He quotes Wesleyan, Thomas Cook as saying in his book New Testament Holiness, “we teach . . . not a state of purity, but a maintained condition of purity” (Thompson 1966, 18). As he continues, Thompson shares what he believes are the reasons for a decrease in the emphasis on the doctrine of entire sanctification in churches of the Wesleyan tradition. In summary they are as follows:

- First, a number of her pastors have never entered into the experience.
- Second, many laymen of The Wesleyan tradition have never been sanctified wholly and do not “groan after” the experience.
- Third, many Wesleyans who have come to a crisis experience of entire sanctification have supposed that it is self-perpetuating. The experience of full salvation for them has ceased to be alive and meaningful.
- Fourth, a desire to grow numerically causes some among us to modify, or to keep

silent about the doctrine of holiness.

Fifth, the decline in emphasis in the doctrine of entire sanctification has come, to no small degree, as a result of the decline of the class meeting.

Sixth, churches of the Wesleyan tradition have failed to “sell” the doctrine of holiness because too often it has been presented as something negative . . .

(Thompson 1966, 19).

Other Wesleyan writers express a more positive attitude toward current changes in Wesleyan thought. Richard S. Taylor sees a trend away from the experiential emphasis of the holiness revival and toward a more relational emphasis. The crisis is still a factor but the ongoing relationship with God is, in his opinion, the validating effect. Taylor has observed “a decrease in the insistence on doctrinal precision in favor of greater attention to a need-centered approach” (Taylor 1971, 6). Whether everyone seeks and profess two works of grace is not as important as helping Christians at their point of need to experience victory in Christ.

Within current Wesleyan theology, there is an attempt to understand the problem of sin. A division between sin and the scars of sin has resulted in “an increased tolerance and understanding on the part of holiness people, and a greater reluctance to brand as carnal everything that needs correction” (Taylor 1971, 8). On the other hand,

there are signs of a movement to take a stricter view of what constitutes an act of sin needing repentance and forgiveness . . . The feeling is that obvious failures in Christ-likeness should be frankly labeled as sins and dealt with as such, even though they fall short of deliberate wrongdoing” (Taylor 1971, 9).

The latter tendency is of considerable concern since, if carried to the extreme, it would create a new distortion by robbing the holiness movement of the cleansing power of the Holy Spirit. If perfect Christ-likeness becomes the standard for defining what is and is not sin in the sanctified believer, we would be forced to conclude that all continue to sin

*and come short of the glory of God.* Then one could no longer support the concept of being cleansed from all sin.

### The Alliance of The Reformed Baptist Church of Canada

On October 20, 1888, a small group of ministers and laymen who had been disfellowshipped by The Free Christian Baptist Church for their profession of “instantaneous and entire sanctification” met in Woodstock, New Brunswick to discuss the future of the Woodstock Free Christian Baptist Church and the teaching of holiness in New Brunswick. Those in attendance agreed that a letter should be drafted and sent to “lovers of holiness in various parts of New Brunswick and Nova Scotia” (History of the Organization of the Reformed Baptist Denomination [1890], 4). The letter was an invitation to attend a second meeting to be held in Woodstock on Thursday, November 1, 1888. On that day, approximately 75 persons from New Brunswick, Nova Scotia, and the state of Maine gathered in the Free Christian Baptist Church, Main Street, Woodstock to discuss the future of believers in holiness in the Maritimes and Maine. At this first meeting a motion was made “That it is the opinion of this meeting that the time has come when the friends of the holiness movement in New Brunswick should seek to make a more united and earnest effort for the dissemination of the doctrine and experience of Bible holiness” (Mullen 1978. 13). This motion was unanimously approved and over the next three days committees worked tirelessly to draw up the organizational structure, Declaration of Faith, and Church Covenant for the new denomination.

The Committee on Organization brought a report to the assembly Friday morning, November 2. The following were part of the eight recommendations unanimously

adopted.

Resolved, That the time has come for the organization of a denomination in this Province which will emphasize the doctrine of Bible Holiness.

That the denomination be "Arminian" in doctrine.

That the doctrine of Holiness be especially emphasized, both in our "Declaration of Faith" and "Church Covenant" (History of the Organization of the Reformed Baptist Denomination 1890, 12).

Although the minutes of the proceedings for the remainder of Friday and Saturday refer to the consideration and reception of reports from the Committees on Doctrine and Church Covenant, no clear statement of action taken is recorded until 1890. On Saturday evening, November 3, 1888, the first Reformed Baptist Church was organized in Woodstock with 41 charter members. Although November 3, 1888 marked the beginning of The Alliance of The Reformed Baptist Church of Canada, it will be helpful for our study to review the events that precipitated this move.

In 1858, Phoebe and Walter Palmer held holiness revival meetings in Portland, Maine; Woodstock, Fredericton, Saint John, Moncton, and Sackville, New Brunswick; Halifax, River John, and Truro, Nova Scotia; and Charlottetown, Prince Edward Island. In 1869 revivals were held in Charlottetown, Prince Edward Island and Saint John, New Brunswick. Five years later, in 1874, the Palmers were guest evangelists at the Nova Scotia Camp Meeting (White 1986, 238-244).

They reported from the Maritime Provinces in August, 1858, that 400 had been converted and 200 sanctified in twenty-three days at St. John, and 170 converted at Halifax. In October a tide of glory swept Prince Edward Island; more than 700 were at the mourner's bench and all the ministers on the district experienced the "second blessing" (Smith 1957, 68).

The Palmers also wrote in the August, 1858 issue of *Guide to Holiness* that,

The Lord has commenced to work in power. We paused here (Saint John) on our return from Woodstock Camp Meeting where the Lord graciously manifested his

saving power . . . about one hundred were blessed with either pardon or purity, and we have since learned that the flame of revival is spreading most graciously in that region. Praise the Lord (Mullen 1978, 2).

Although there is no direct connection between these visits by the Palmers and the formation of the Reformed Baptist Church, their influence cultivated the soil in preparation for that event. For the next 25 years “the doctrine (that is entire sanctification) was kept alive . . . by holiness conventions and camp meetings, which were causing increasing concern among Baptists in general and the Free Christian Baptists in particular” (Britten 1964, 10).

The Free Christian Baptist Church was organized on October 13, 1832 at Wakefield, New Brunswick with six churches in attendance. The organization of this denomination was fueled by a reaction against the extreme Calvinism held by some Baptist leaders of that time. Rev. Edward Weyman, one of the early Free Christian Baptist ministers said, “Had the first Baptist churches in the Province and their ministers stood where they began, free from the antinomian use of the doctrine of grace, we would not be a distinct people as we are today” (Saunders 1902, 411). Although records of the early years do not give details of the growth of this denomination, the yearbook of 1868 lists 39 ordained ministers (Mullen 1978, 4). In 1865, the Free Christian Baptists adopted John Jay Butler’s Natural and Revealed Theology, published in 1861, as the theological standard for their ministers. The 1865 Conference concluded this theology to be “the best exposition of the leading sentiments held by our denomination of which we have knowledge” (Mullen 1978, 7). Concerning the doctrine of sanctification, Butler states,

Sanctification is a high privilege. To love God with all the heart, to be in intimate union with Christ, and communion with the Holy Spirit, to have our wills in sweetest submission to the Divine will, to live in obedience to the gospel, in the

exercise of faith abounding in the Christian graces, and bringing forth the fruits of righteousness, is to be truly happy and blessed. Though we are all poor and unworthy of ourselves, yet through the merits of Christ, and the blessings of His grace, it is the high privilege of the least of His disciples, and of all, to obtain and retain this great and inestimable blessing.

Hence we consider it the believer's privilege to be wholly sanctified - property, friends, time, influence, talents, body, soul, and spirit to God - the preceding points do not refer to some indefinite period in the remote future, but all relate to the present. Our duty and privilege as there brought to view, the commands of God, the provisions and promises of the gospel, all have reference to the present. The Scripture never encourages procrastination. Now is the accepted time (Butler 1862, 278, 284).

Later the Free Christian Baptists would have second thoughts concerning Butler's position on sanctification.

Some time prior to 1882, Aaron Hartt, son of Rev. Samuel Hartt, one of the founders of The Free Christian Baptist Church, attended several Holiness Camp Meetings in the United States. He not only professed to having experienced entire sanctification, he also returned to New Brunswick and began to preach this doctrine. He was licensed in 1882 to preach by the General Conference of the Free Christian Baptist Church. That same year, he preached at revival meetings in Woodstock where Rev. G. W. MacDonald was the pastor. As a result of his ministry, many, including Rev. MacDonald, experienced this second work of grace. "It was this time also that Revs. William Kinghorn, G. B. Trafton, and a number of other members of the Free Christian Baptist Church received the experience of entire sanctification" (Manual of the Reformed Baptist Church 1958, 10). The profession of "instantaneous and entire sanctification" by several ministers and laymen of the Free Christian Baptists began to cause considerable concern among its leaders.

Ministers who preached the doctrine of entire sanctification appealed to Butler's Theology for support. This created a dilemma for Free Christian Baptists opposed to the doctrine. What would they do with the theological standard they had held for twenty years? At their General Conference in 1884, the denomination approved a resolution "condemning the teaching of holiness and warning against the use of any source of theology other than the Holy Bible" (Mullen 1978, 8). The Conference further affirmed that "We believe that sanctification is a work of growth, gradual and progressive; that it begins in justification and is complete in glorification" (Manual of the Reformed Baptist Church 1958, 10). By the General Conference of 1886, held in Saint John, the debate between those professing entire sanctification and denominational leadership had become more intense. The time had come for the Conference to declare the official position of the Free Christian Baptist Church on the doctrine of entire sanctification. The resolution approved by Conference is as follows:

That Entire Sanctification is a separate and distinct work from Justification. This we do not believe.

We believe that Justification and Sanctification may be distinguished, but that they cannot be separated. When the sinner is justified, he is pardoned.

That one may grow in Justification and Sanctification but one cannot grow from Justification to Entire Sanctification. If by this it is meant that the soul grows more justified, we do not believe it. Justification is an act of God toward the sinner, and is perfected at once.

That Entire Sanctification is an instantaneous work. This the denomination does not believe. All that is really instantaneous in Sanctification is its beginning. Entire Sanctification is not an experience for this life (Britten 1964, 16).

The General Conference of 1887 added, "Sanctification is the full consecration of the soul to God. It is to be holy, as God is holy. It accompanies regeneration, which is not a partial but an entire change from sin to holiness" (Manual of the Reformed Baptist



Church 1958, 12). The following year, the Elders' Conference held at Blissville, New Brunswick, officially adopted a resolution "withdrawing fellowship from five of the Free Christian Baptist ministers who had claimed to have experienced instantaneous entire sanctification" (Britten 1964, 24). This Conference action led to the above mentioned meeting in Woodstock on October 20, 1888 and ultimately, to the formation of the Alliance of the Reformed Baptist Church of Canada on November 3, 1888.

When the Alliance assembled at Saint John, on Wednesday, June 25, 1889, twelve ministers and 31 lay delegates were present. In only two years, 26 churches had been organized in New Brunswick and Nova Scotia (History of the Organization of the Reformed Baptist Denomination 1890, 35). The clearest articulation of the doctrine of entire sanctification taught and preached by this new denomination is found in their Declaration of Faith, printed in 1890.

Sanctification denotes a consecration or setting apart for the service of God (John. xvii., 19); also an act of Divine grace whereby we are made holy, or freed from sin; or cleansed from moral corruption or pollution (1 Thess. v., 23); and is applied to things and places as well as character.

This state is variously expressed in the scriptures as "Holiness," "Sanctification," "Purity," "Perfection," "Fullness of God," &c.

These expressions mean that participation of the Divine nature which excludes all original depravity or inbred sin from the heart and fills it with perfect Love. Sanctification begins when the principle of purity - namely, love of God - is shed abroad in the heart by the Holy Spirit in the new birth. Rom. v., 5.

But *Entire Sanctification* is that act of the Holy Spirit whereby the justified soul is perfected in holiness. 2 Cor. vii., 1; James i, 4; 1 Thess. v., 23.

*Justification* delivers the believer from the guilt of sin; *Regeneration* delivers the justified from the dominion of sin (Rom. vi., 14), and *Entire Sanctification* delivers the regenerated from the inbeing of sin. Rom. vi., 7.

Sanctification is perfected in the hearts of believers by the Holy Spirit as the personal executive agent (Rom. viii., 2; 2 Thess. ii., 13), using the word of God as an instrument (John. xvii., 17; Acts xx., 32, Eph. v., 26; 1 Pet. i., 22), and the blood of Jesus Christ, as the element of cleansing. 1 John. i., 7; Heb. ix., 13, 14; x., 10, 19; xiii., 12, 20, 21; Rev. i., 5; vii., 14; xii., 11.

It does not consist in the imputation to us of Christ's personal holiness, but is

wrought in us as a second work of grace after conversion by the Holy Spirit, through faith in Christ (Acts xxvi., 18), and is received at the moment when the believer makes an entire living sacrifice of himself (Rom. xii., 1) on the Christian's altar, Christ Jesus (Heb. xiii., 10, 12); and is attested by the Holy Spirit (1 John. v., 10; 1 Cor. ii., 12; Heb. x., 14-15) who produces in the heart perfect love.

Entire sanctification does not free us from manifold temptations, and manifold errors of judgment and infirmities. Nor does it exempt us from the possibility of sinning. Nor does it supersede the necessity of constant dependence upon the atonement for acceptance with God. Nor does it exclude the idea of growth, but we are commanded to grow in grace and the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. iii., 18.

Hence, entire sanctification is an act of Divine grace whereby believers are made free from all sin. 1 Thess. v., 23; 1 John. i., 7; or that state of being cleansed from all unrighteousness, so as to love God with all the heart, and all the soul, and all the mind, and all the strength; and thy neighbor as thyself. 2 Cor. vii., 1; Luke x., 27; and includes the fullness or baptism of the Holy Spirit. Matt. iii., 11; Acts i., 5; ii., 4.

It is divinely imparted, not imputed (Rom. viii., 1-4); and instantaneously received by faith in the atonement (Acts xv., 9) subsequent to regeneration (1 John. i., 7-10), and attested by the Holy Spirit. 1 Cor. ii., 12 (History of the Organization of the Reformed Baptist Denomination 1890, 66).

In addition to a commitment to this statement of their doctrinal belief, membership in any Reformed Baptist Church required a commitment to the Church Covenant. The Covenant was an attempt to define how church members should live as a community of believers and in a corrupt world. As in the Declaration of Faith, a strong emphasis was placed on a life of holiness. Members were admonished to watch "over one another in the love of God," to "endeavor to maintain true piety" in their own hearts, and to "agree to press on unto perfection and not rest until" they had "received the baptism of the Holy Spirit to cleanse" them "from all sin through the blood of Jesus Christ our Lord" (History of the Organization of the Reformed Baptist Denomination 1890, 75-78). The positions held in 1890 with respect to the doctrine of entire sanctification were to remain unchanged until the time of merger with The Wesleyan Methodist Church in 1966. In the last edition of

the Manual of The Reformed Baptist Church (1958), the section on Entire Sanctification found in the Declaration of Faith lacks the wordiness of and the number of scriptural references in the 1890 edition. The substance is, however, unchanged. The Church Covenant received only minor editorial changes since its first printing.

### The Wesleyan Church

In June 1843, at Utica, New York, a group of ministers, who had withdrawn from The Methodist Episcopal Church, held a convention to discuss the possibility of forming a new Methodist body. The 35 ministers and 117 laypersons attending this convention agreed to form an association of churches called The Wesleyan Methodist Connection of America. The articles of religion of The Wesleyan Methodist Connection were patterned after those of The Methodist Episcopal Church with “no essential doctrinal change” (Haines and Thomas 1990, 67). Lee M. Haines states that “when the Wesleyan Methodists formed in 1843, they reflected American Methodism’s early emphasis on Christian perfection” (Haines [1996], 2). Haines further affirms that the 1844 and 1848 General Conference work on the article of religion on “Sanctification” “could have been penned by John Wesley himself” (Haines [1996], 2). Yet, in spite of their official position on the doctrine of entire sanctification, The Wesleyan Methodist Connection found itself “too busy fighting slavery to put the proper emphasis on holiness” (Haines and Thomas 1990, 82).

The advent of the holiness revival and the end of the Civil War brought a renewed emphasis on holiness within the Connection. “There were increasing signs following

1867 that the holiness revival was gaining momentum among Wesleyan Methodists” and “by 1876 the revival was affecting the entire denomination” (Haines and Thomas 1990, 83). The holiness revival not only influenced the re-emphasis of holiness in The Wesleyan Methodist Connection, it also re-shaped that emphasis along the theological lines of the holiness revival, as discussed earlier. Between the years 1887 and 1893, General Conferences adopted and refined a new article of religion on *Entire Sanctification* that “put Wesleyan Methodism squarely in the mainstream of the holiness movement” (Haines and Thomas 1990, 84). The Articles of Religion, section XIV, *Of Sanctification* in the 1887 edition of the Discipline of the Wesleyan Methodist Connection of America stated that,

entire sanctification is that work of the Holy Spirit by which the child of God is cleansed from all sin through faith in Jesus Christ. It is a distinct, instantaneous and subsequent work to regeneration, and is wrought when the believer presents himself a living sacrifice, holy and acceptable unto God, and is thus enabled through grace to love God with all the heart and to walk in His holy commandments blameless (Kinney 1887, 17).

This Article of Religion was adopted by the General Conference of 1887 but was not ratified by District Conferences until 1893. The stress on the instantaneous and the concept of presenting oneself as a living sacrifice is clearly holiness revival language. The absence of any reference to the progressive nature of entire sanctification is also evidence of the influence of the holiness revival. The statement on entire sanctification received only minor modification until the time of merger with The Pilgrim Holiness Church in 1968, and was thus essentially the position at the time of merger with The Reformed Baptist Church in 1966.

In 1968, The Wesleyan Methodist Church (formerly Connection) merged with

The Pilgrim Holiness Church. The Pilgrim Holiness Church began in 1897 as The International Holiness Union and Prayer League. After several mergers with other churches born out of the holiness revival period and several name changes, in 1922, the name The Pilgrim Holiness Church was adopted. The merger of The Wesleyan Methodist Church and The Pilgrim Holiness Church resulted in the establishing of The Wesleyan Church.

Dr. Lee M. Haines, recognized church historian and General Superintendent of The Wesleyan Church, has written that “when the merger between the two groups was achieved, there was a somewhat concerted effort to move back toward John Wesley’s position” on entire sanctification (Haines [1996], 3). Partial support for this assertion is found in the 1968 Discipline of The Wesleyan Church. The Articles of Religion, section XV, *Entire Sanctification*, reads as follows:

Inward sanctification begins the moment one is justified. From that moment until a believer is entirely sanctified, he grows daily in grace and gradually dies to sin. Entire sanctification is effected by the Baptism of the Holy Spirit which cleanses the heart of the child of God from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration and is wrought instantaneously when the believer presents himself a living sacrifice, holy and acceptable to God, and is thus enabled through His grace to love God with all the heart and to walk in all His holy commandments blameless. The crisis of cleansing is preceded and followed by growth in grace and knowledge of our Lord and Saviour Jesus Christ. When man is fully cleansed from all sin he is endued with the power of the Holy Spirit for the accomplishment of all to which he is called. The ensuing life of holiness is maintained by a continuing faith in the sanctifying blood of Christ, and is evidenced by an obedient life (The Discipline of The Wesleyan Church 1968, 30).

Although this revised statement on entire sanctification did move the official church position toward Wesley on the issues of initial and progressive sanctification, as noted earlier, the Baptism of the Holy Spirit and the enduement with power were not concepts

emphasized by Wesley.

Since merger, editorial changes have been made to the section on entire sanctification in the Articles of Religion. The current denominational position found in section XIV. *Sanctification: Initial, Progressive, Entire*, states,

we believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all his heart and to walk in all His holy commandments blameless. Sanctification is initial at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when the believer presents himself a living sacrifice, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers him for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Saviour, Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and evidences itself by loving obedience to God's revealed will (The Discipline of The Wesleyan Church 1992, 25).

This position is essentially the same as that articulated in 1968, however, there are noteworthy editorial changes. To emphasize both the initial and progressive aspects of sanctification, the title of the article has been changed from *Entire Sanctification* to *Sanctification: Initial, Progressive, Entire*. The implications of this change are elaborated on in the 1992 Discipline as the process leading to entire sanctification is articulated. The phrase "gradually dies to sin" has been replaced by "is separated from sin." The 1992 edition of The Discipline, clearly states that "the crisis of entire sanctification perfects the believer in love and empowers him for effective service." This goes beyond statements made in the 1968 Discipline.

The most up-to-date expression of the official position of The Wesleyan Church is

found in a 1996 manuscript by Dr. Lee M. Haines. This manuscript does not cover every aspect of the doctrine of entire sanctification, however, it is an attempt by Dr. Haines to articulate what we, as Wesleyans, believe concerning the doctrine of entire sanctification in relation to Wesley's position.

It would be impossible to say that the positions of John Wesley and The Wesleyan Church are identical. I believe that the official statements are intended to follow faithfully both Wesley and the Scriptures. But they are statements by which we are trying to return to Wesley through some of the fall-out of the holiness movement.

When is a person a candidate for entire sanctification? John Wesley said it was by faith, so it could be now, but normally it was near the end of this life. The Wesleyan Church calls for it sometime after conversion but seems to expect it closer to the time of conversion, unrelated to the "near death" concept.

Can a person be saved and entirely sanctified at the same time? Wesley would not have said it was impossible, but he did not expect it and had not observed such. The Wesleyan Church doesn't deal with the theoretical possibility but describes these as universally separate events.

As to God's role, I believe both Wesley and The Wesleyan Church recognize God as the sole source of holiness and the Holy Spirit as the agent who effects sanctification in the believer.

As to the believer's role, The Wesleyan Church lists two conditions: consecration and faith. John Wesley might not have emphasized consecration in the same way.

As to sin and sanctification, Wesley and The Wesleyan Church would call for a life lived above conscious, deliberate transgressions of God's law and freed from bondage to original sin. But both Wesley and the Church recognize that the entirely sanctified does fall short of God's perfect will and may fall into deliberate sin. We still need to confess and ask forgiveness - both to God and humans.

As to the assurance of entire sanctification, I believe both Wesley and the Church would say that the Holy Spirit bears witness of this grace to the believer's spirit.

As to whether the Church has gone beyond Wesley's concepts, I do not believe that we have consciously and deliberately done so. But history has carried us beyond Wesley. We have to deal now with psychology and with the concept of corporate or social sin - not clearly focused ideas in Wesley's days. The implications of Wesley's position and our own are still being worked out in these ways (Haines [1996], 3).

These comments by Dr. Haines indicate the desire of The Wesleyan Church to be true

to both Wesley and Scripture in respect to the doctrine of entire sanctification. The influence of the holiness revival is admitted and expressed in the current doctrinal position, yet, current leadership seems concerned to moderate revival theology with more traditional Wesleyan thought.

### Summary

From the brief overview of Wesleyan literature several conclusions can be drawn which have a direct relationship to our study. First, Wesley's view of entire sanctification developed over some period of time. This development was primarily in the areas of timing (When do Christians receive this experience?) and method (How do Christians receive this experience?). Second, since Wesley's death in 1791, there have been changes in Wesleyan thinking regarding the experiential aspect of entire sanctification, the prerequisites to entire sanctification, the effect of entire sanctification on the believer, and a softening of the dogmatic approach to entire sanctification. Since the literature is clear that changes have taken place, one could expect these changes, and possibly others, to be reflected in the beliefs of a representative sample of Wesleyans today.



## CHAPTER THREE

### RESEARCH DESIGN AND METHODOLOGY

#### Introduction

The purpose of this study is to identify and describe the beliefs concerning the doctrine of entire sanctification currently held by lay full members of the Atlantic District of The Wesleyan Church and to identify what has contributed to their holding these beliefs. This chapter addresses issues of research design and methodology. Flowing out of the statement of purpose are a series of questions which specify what we must discover in order to fulfill that purpose. It is obvious a strategy will need to be developed to discover current beliefs of the doctrine of entire sanctification held by lay full members of The Atlantic District of the Wesleyan Church. One will also need to explore reasons why such beliefs are held. Since John Wesley is our theological guide, in what ways do the beliefs discovered differ from those held by Wesley? If differences do exist, are they differences in theological perspectives? If current beliefs differ from those of Wesley, have these differences been identified in the literature? A knowledge of how many lay full members profess to be entirely sanctified will be important for the analysis of the data.

In addition to the purpose and the questions that flow from this purpose, target population is another factor that will shape research design and methodology. For this

study, the target population has been defined as all lay full members of The Atlantic District of The Wesleyan Church. The full membership of The Atlantic District of the Wesleyan Church for the fiscal year ending May 31, 1995 is 4419. Of this number, 119 are ordained elders, active or retired, sixteen are licensed minister (serving as pastors or assistant pastors) and 4284 are laypersons (The Atlantic District of The Wesleyan Church, 1995). The participants for this study have been selected by a random sampling of all lay full members from a representative case setting in the Atlantic District. The rationale for such a selection will be discussed later.

The above is a description of the purpose, an identification of research questions that flow out of the purpose, and the identification of the population from which data has been gathered. The following is a discussion of the research options available, the methodology selected, and the justification for choices made.

### Research Options

Charles C. McClintock states, “informant interviews, participant observation, and archival analysis are the primary sources of data in qualitative research” (Van Maanen 1983, 159). Isaac and Michael, however, list nine basic methods used in qualitative research. They are historical, descriptive, developmental, case and field, correlational, causal-comparative, true experimental, quasi-experimental, and action (Isaac and Michael 1981, 42). All of the above are not potential options for research methodology within the context of the stated purpose of this study. In fact, of the nine listed by Isaac and Michael, only *descriptive*, *developmental*, and *case and field* are potentially useful for the study at hand. From McClintock’s list *informant interviews* is most promising.

*Descriptive research* is used by the researcher when he/she wishes “to describe systematically the facts and characteristics of a given population or area of interest, factually and accurately (Isaac and Michael 1981, 46). Although Borg and Gall confine descriptive research to a study of “what is” (Borg and Gall 1989, 331), Isaac and Michael give a much broader latitude to this type of research. Recognizing that there is not a consensus among researchers on what comprises *descriptive research*, Isaac and Michael include comparisons and evaluations as a part of their explanation of purpose for descriptive research (Isaac and Michael 1981, 46). *Survey studies* is a broad category of descriptive research.

*Developmental research* is employed “to investigate patterns and sequences of growth and/or change as a function of time” (Isaac and Michael 1981, 47). This approach seems promising because this study does suggest the possibility of changing beliefs. It is not, however, the purpose of this study to evaluate the process of change per se over a period of time. For this reason, the developmental approach to our research would not prove useful.

*Case and field study* research is used “to study intensively the background, current status, and environmental interactions of a given social unit: an individual, group, institution, or community” (Isaac and Michael 1981, 48). Bogdan and Biklen define a case study as a “detailed examination of one setting, or one single subject, or one single depository of documents, or one particular event” (Bogdan and Biklen 1982, 58). This definition is very similar to those proposed by Borg and Gall (1989, 402) and Isaac and Michael (1981, 48). Case study method is particularly useful when an in-depth

investigation is required. Borg and Gall list the following five types of case studies commonly used: (1) historical case studies of organizations, (2) observational case studies, (3) oral histories, (4) situational analysis, and (5) clinical case study (Borg and Gall 1989, 403). Within the above mentioned methods of research, there are a number of options open to the researcher. These options will be explored in the following paragraphs as support for the selected research design and methodology is discussed.

### An Approach To Research

The qualitative paradigm and case study design has been selected as the most appropriate methodology for meeting the requirements of this study. Sharan B. Merriam's justification for her choice of this paradigm in the field of education is applicable to this study in the area of theology. She writes, "I chose this paradigm because I believe that research focused on discovery, insight, and understanding from the perspectives of those being studied offers the greatest promise of making significant contributions to the knowledge and practice of education" (Merriam 1988, 3). A descriptive or survey study approach has not been selected for the following reasons. Although this approach does have the advantage of allowing a larger sample than a case study approach, the design of a questionnaire which would adequately reflect the purpose of this study would be highly problematic. Of the several types of questionnaires, an open-ended type would come close to meeting the need but would not allow for detailed probing or clarification. Open-ended questions are also limited since it is a significant problem to eliminate ambiguity in the questions. Davies asks, "First, will the respondent understand the words you use? Second, will the words convey the meaning you intend?" (Davies 1984, 129).

The case study approach is not without limitations. As various options under this approach are discussed, both limitations and strengths will be presented. A word that punctuates discussion of the case study is *in-depth*. This is one reason for selecting the case study approach for this study. Merriam notes, “The decision to focus on qualitative case studies stems from the fact that this design is chosen precisely because researchers are interested in insight, discovery, and interpretation rather than hypothesis testing” (Merriam 1988, 10). The case study method allowed the probing of participants to more accurately understand what beliefs they do have about the doctrine of entire sanctification and why they hold these beliefs. “Because they (*case studies*) are intensive, they bring to light the important variables, processes, and interactions that deserve more extensive attention” (Isaac and Michael 1981, 48). With the case study approach as the overall research methodology, the “How?” and “Who?” questions of data collection must be considered.

Borg and Gall list several potential sources of information for the case study method (Borg and Gall 1989, 402). Of those listed, questionnaire and interviews seem most helpful. All other sources do not reflect current information. As mentioned above, a questionnaire does not appear to be the best approach. Even if one were able to be designed, the time for testing validity and reliability would be beyond the scope of this study, and, as stated above, a questionnaire is not the best way to collect in-depth comprehensive data required in this study. We are left with the option of interviewing participants. Interviews fall into three general categories: structured, semi-structured, and unstructured. In a structured interview the interviewer follows a carefully prepared

guide seeking responses to a series of questions which are generally answerable by a simple *yes* or *no*. This method simplifies the interview process and the recording of responses. It does not, however, allow for exploration or clarification of answers. The semi-structured interview consists of some structured questions but permits the interviewer to probe responses and explore other avenues pertinent to the study. As a result of this approach, a greater degree of understanding of participant's responses is possible. The unstructured interview does not employ a detailed guide and relies heavily on the expertise of the interviewer who is free to ask various questions (Borg and Gall 1989, 452-53). Since this study involves the beliefs about a specific doctrine, the semi-structured interview is best suited to accomplish the purpose of this study. This format allowed the interviewer to ask specific doctrinal questions, yet, permit additional questions to help clarify responses.

Interviews do have the advantage of permitting greater depth of understanding but they also have disadvantages. They are time consuming and do involve the inconvenience of scheduling interviews. Selecting a time and place appropriate for an interview is not always easy. Travel to the interview adds to the expense of the study. Two additional problems associated with interviews are interviewer bias and biased interviewers. "Interviewer bias refers to the possible problem of respondents answering questions because of something about the interviewer instead of responding accurately to the question" (Waltizer and Weinir 1978, 287). Respondents may answer questions based on what they feel the *correct answer* is, rather than their personal view. Interviewers may also be biased toward the participants or the study. "Because the

primary instrument in qualitative case study research is human, all observations and analyses are filtered through one's worldview, one's values, one's perspective" (Merriam 1988, 39). These biases may be reflected in the answers written down by the interviewer. Although interviews do not contain the number of questions found in a questionnaire, it is still important to pre-test questions to be asked. As a result of pre-testing, minor changes were made to the interview questionnaire to help eliminate ambiguity, improve conciseness, and reduce interviewer bias.

For the purpose of this study, interviews were recorded on a tape recorder with demographic information recorded on an interview guide (see appendix A). Recognizing that the presence of a tape recorder may introduce a bias, the advantage of being able to record data accurately, without the distraction and delay of note taking, outweighs this potential bias.

The interviewer acquired the participant's permission and assured the interviewee of complete anonymity. Anonymity has been accomplished by using a number on the interview guide to identify the interviewee and by using only first names while conducting the taped interviews. No individuals are identified in either the presentation and analysis of the data in chapter four or the conclusions in chapter five. In interviews where the participant did not grant permission to tape the interview, careful notes were taken during the interview. Permission to conduct interviews with lay full members has been obtained from the senior pastors of the three churches identified as the representative case in the following section.

### Sampling

Having selected a semi-structured interview case study approach for this study, it would represent an insurmountable challenge to select a statistically acceptable sample of all 4,284 lay full members of The Atlantic District of The Wesleyan Church. The district is spread over an area between Portland, Maine to Charlottetown, Prince Edward Island and Dalhousie, New Brunswick to Yarmouth, Nova Scotia. As noted earlier, the district is served by fifty-six churches. The distances involved to interview a sample of people from across the district, coupled with time and financial limitations, make a random sampling of all lay full members unfeasible. The approach adopted was to randomly select forty participants from the lay full members of a representative case setting within the district. Random sampling has been chosen because all lay full members will have equal opportunity of being selected. After all lay full members of the representative case were assigned a number, a table for generating random numbers was used to select participants

The representative case consists of three Wesleyan churches located in Fredericton, New Brunswick. These churches are Corbett Avenue Wesleyan Church, First Wesleyan Church, and Olivet Wesleyan Church. Corbett Avenue Wesleyan Church was organized in 1951 and has been served by fourteen pastors and assistant pastors during its forty-five year history (terms of service range from one to ten years). Corbett Avenue currently has 139 full members with three pastors. First Wesleyan Church was organized in 1910 and has been led by twenty-six pastors and assistant pastors since that time (terms of service range from two to seventeen years). First Wesleyan's 269 full



members are served by three pastors. Olivet Wesleyan Church was organized in 1895 and currently has 164 full members and two pastors. Since 1895, Olivet Wesleyan has been served by twenty-five pastors and assistant pastors (terms of service range from one to seventeen years). Collectively these churches have been served by fifty-six different ministers since their beginning.

The three Wesleyan churches of Fredericton began as ministries to three separate communities. Olivet Wesleyan, formerly Marysville Wesleyan Church, was established in 1895 in the town of Marysville, a community bordering the city of Fredericton. This church has experienced slow but steady growth during the past fifty years. Since 1945, membership has increased from 109 to 164 and average Sunday morning worship service attendance has grown to a high of 283 in 1979. Current Sunday morning worship service average attendance is 274. The church building has undergone several renovations and expansions and additional property has been acquired, however, the church has not relocated from property purchased in 1894. Although Olivet Wesleyan has been a part of the amalgamated city of Fredericton since the early 1970's, it remains a small town church.

First Wesleyan, established in the city of Fredericton in 1910, has a significantly different history. Growth in church membership was slow until the mid-1970's. Between 1974 and 1995, full membership grew from 118 to 269 with average Sunday morning worship service attendance growing to a high of 456 in 1980, while currently standing at 372. First Wesleyan relocated in 1968 and again in 1979. This church has focused on a larger constituent area than Olivet Wesleyan or Corbett Avenue Wesleyan

churches.

Corbett Avenue Wesleyan Church was established in 1951 as Barker's Point Reformed Baptist Church. Barker's Point was also a suburb community of Fredericton. The town was separated from Fredericton by the Saint John and Nashwaak Rivers. Although a bridge connected the communities, these rivers gave Barker's Point a greater sense of separation. Corbett Avenue Wesleyan grew from thirty-four to fifty-seven full members between 1951 and 1980. Since 1980, full membership has more than doubled to 139 full members in 1995. Sunday morning worship service average attendance has grown to a high of 210 in 1984, while currently standing at 182. Although the above noted amalgamation has dissolved community boundaries, Corbett Avenue Wesleyan remains a "Barker's Point" community church.

#### Data Collection

Data has been collected, as noted previously, by means of a semi-structured interview. This method involved the use of a two part interview guide (see appendix A) designed to give direction to the interview. Part 1 of the interview questionnaire was mailed to the participants for completion prior to the interview. During the interview, questions were not restricted to those in the guide. The interviewer did ask questions other than those in Part 1 and Part 2 of the questionnaire for the purpose of clarification and gathering additional data. When possible, interviews were conducted in interviewees' homes with a purposeful effort by the interviewer to create a relaxed atmosphere. Seventeen years of pastoral ministry has equipped the interviewer with the skills necessary to conduct the proposed interviews. Three interviews were conducted in

other suitable locations. Every effort was made to ensure that findings are both valid and reliable.

Validity falls into two main categories: internal validity and external validity or generalizability. "Internal validity deals with the question of how one's findings match reality" (Merriam 1988, 166). To achieve a high level of internal validity in this study, the guided interview questions were carefully pre-tested with four lay full members of The Wesleyan Church to assure clarity and preciseness. Interviewee and interviewer biases are recognized threats to internal validity and were minimized by careful planning and execution of the study. Qualitative researchers have identified the fact that often "changes in the subject's behavior . . . are brought about by the experimenter's expectations" (Borg and Gall 1989, 193). In light of this observation, it was necessary for the interviewer to avoid conveying expectations or to indicate any measure of approval or disapproval with respondent's answers. Developing rapport with interviewees and selecting a comfortable interview setting created a non-threatening atmosphere and helped minimize the tendency of interviewees to respond with what they believe is the "correct" answer. The researcher does know many of the interviewees and, therefore, there was a danger he may have or form an impression of the interviewee which could affect the accuracy of recorded data. The use of tape recorded interviews and careful attention to transcribing minimized this bias.

Sampling bias for the representative case has been resolved through the random sampling of all lay full members of the three churches selected as the representative case. The selection of forty participants provided a broad base of data regarding current beliefs

of the doctrine of entire sanctification within the case site. The literature cited in chapter two does not speak directly about the issue of changing beliefs with respect to the doctrine of entire sanctification in the defined population. Current trends noted in that chapter under the heading Twentieth Century Wesleyan Perspectives, however, are partially supportive of the findings of this study. This observation strengthens internal validity.

External validity or generalizability is not a major concern in this case study since the findings apply particularly to the lay members of the representative case setting and to lay full members of the Atlantic District of The Wesleyan Church. Beyond this no attempt has been made to defend the external validity of this study. That is not to say the findings are not generalizable to other settings, but only that it will be left to the reader to determine which findings apply to other situations. Within the representative case, the use of random sampling and predetermined questions supports generalizability (Merriam 1988, 174). The validity of generalizing from the representative case to the research or target population, defined as all lay full members of The Atlantic District of The Wesleyan Church, is strengthened by attention given to the concern for population validity. Population validity is defined as “the degree to which the sample is representative of the population from which the sample was drawn” (Borg and Gall 1989, 404). For this research, population validity would be defined as the degree to which the representative case, defined as all lay full members of the three churches in Fredericton, is, in fact, representative of the target population, defined as all lay full members of The Atlantic District of The Wesleyan Church.

To establish any degree of generalizability between the representative case and the target population, it will be necessary to answer the following questions. First, has the teaching and preaching of the doctrine of entire sanctification in the representative case churches been typical of that in churches of The Atlantic District? Second, are lay full members of the selected setting representative of lay full members of the target population?

An analysis of the ministry in The Atlantic District by pastors and assistant pastors who have served the three Fredericton area churches supports the proposition that the teaching and preaching of the doctrine of entire sanctification in these churches is representative of that in other Atlantic District Wesleyan churches (see appendix B). During the past fifty years, pastors and assistant pastors of the representative case churches have served a total of forty-four churches in The Atlantic District. Twenty churches have been ministered to by two or more of these pastors. Eleven churches have been impacted by three or more of the forty-three pastors and assistant pastors serving the representative case churches since 1945. The influence of these pastors and assistant pastors has spread to seventy-nine percent of the District's fifty-six churches. Of the forty-four churches served, twenty-three were in New Brunswick, twelve were in Nova Scotia, and nine were in Maine. The ministry of the forty-three pastors and assistant pastors, therefore, has reached eighty-two percent of existing churches in New Brunswick, seventy-one percent of existing churches in Nova Scotia, and ninety percent of existing churches in Maine. The length of their ministry in other churches ranged from one year to sixteen years, or an average of 4.7 years per church. The high percentage of

churches in The Atlantic District influenced by the pastors and assistant pastors who have ministered in the representative case churches and the average length of ministry in these churches strengthens generalizability from the representative case to the target population.

The second question one must answer, in order to establish generalizability from the representative case to the target population is, are lay full members of the selected case representative of lay full members of the target population? In response to this question, the researcher has selected and interviewed ten lay full members, two each from five churches in The Atlantic District. The churches selected are Woodstock Wesleyan, Moncton Wesleyan, Kings Valley Wesleyan, Amherst Wesleyan, and Easton Wesleyan. The churches have been selected to give a reasonable cross section of all churches of the District. The following variables influenced the selection of the churches listed above: church setting (urban vs. rural), church size, length of time in existence, church location (New Brunswick, Nova Scotia, or Maine). The selection of the two interviewees in each church was based upon length of full membership in that church. One person who has been a lay full member for less than ten years and one who has been a lay full member for twenty-five or more years was selected. Since the results of these interviews are similar to those from the representative case, generalizability to the target population is further supported.

Woodstock Wesleyan, Woodstock, New Brunswick, established in 1888, is the oldest church in The Atlantic District. It has 268 lay full members with an average Sunday morning worship service attendance of 227 (Annual District Conference Journal

1995, 83). Woodstock is a town of approximately 5000 people. Moncton Wesleyan, Moncton, New Brunswick, is the largest church in the District. Their annual report for 1995 records a lay full membership of 680 and an average Sunday morning worship service attendance of 1373. Moncton has a population of approximately 80,000. Kings Valley Wesleyan, Quispamsis, New Brunswick, was established in 1982. The church currently has 150 lay full members and reports an average Sunday morning attendance of 335. Quispamsis is a suburban community located near the city of Saint John, which has a population of 110,000. Amherst Wesleyan, Amherst, Nova Scotia reported thirty-one lay full members and an average Sunday morning worship service attendance of seventy-four. Amherst is a small community with a population of approximately 3000. Easton Wesleyan, Easton, Maine is a rural church with a Sunday morning average attendance of seventy-six and sixty-two lay full members.

Reliability deals with the question of replicability. Since this study is an attempt to determine current beliefs of a specific population, reliability, in the traditional sense, is questionable. In discussing reliability in the qualitative case study context Merriam suggest, "achieving reliability in the traditional sense is not only fanciful but impossible" (Merriam 1988, 171). This does not mean the results are not consistent and dependable, only that they may not be replicable. The methods noted above to achieve validity are very much a part of achieving reliability of this case study within the limitations of the qualitative paradigm.

In a study such as this, there are many variables that have an influence on data collected. Independent variables include:

age of participant	number of years in attendance
theological education	emphasis of pastor(s)
number of years of membership	intellectual ability
frequency of attendance	teaching ministry in the church
leadership roles	participated in or taught membership class

The principle dependent variable of this study are the beliefs of selected participants.

### Summary

In conclusion, in order to meet the objectives of this study, a random sample of all lay full members of the representative case setting (i.e., the three Wesleyan churches in Fredericton) in The Atlantic District of The Wesleyan Church has been selected. Semi-structured interviews were conducted in order to determine the present beliefs and reasons for the beliefs of participants concerning the doctrine of entire sanctification. Random sampling was chosen over stratified sampling, purposeful sampling, systematic sampling, volunteer sampling, and cluster sampling because this method will increase the validity and generalizability of the study. The semi-structured interview was chosen as a means of data collection because it has permitted an in-depth study of beliefs within a manageable time frame. Although a mailed survey questionnaire would have increased generalizability, problems associated with design, testing, and depth of data collected outweigh the advantages.



## CHAPTER FOUR

### ANALYSIS OF RESEARCH FINDINGS

#### Introduction

In this chapter, data gathered from fifty interviews with lay full members of The Wesleyan Church will be presented and analyzed. Interviews were conducted with a random sample of forty lay full members from a representative case setting within The Atlantic District of The Wesleyan Church. The representative case consists of three Wesleyan churches in Fredericton, New Brunswick. An additional ten interviews were conducted with lay full members from five Wesleyan churches selected to be representative of churches of The Atlantic District.

The first section of this chapter will give an overview of the participants of the survey including a brief summary of their beliefs concerning the doctrine of entire sanctification. Following this overview, the researcher will present a detailed analysis of data gathered during the interview process.

#### An Overview of The Participants of The Survey

In Chapter Three, the population for this study was identified as all lay full members of The Atlantic District of The Wesleyan Church. As noted above, the representative case, from which a random sample of forty participants was selected, was defined as all lay full members of three Wesleyan churches in Fredericton, New

Brunswick. The representative case will be referred to as Setting One in the following analysis. In an attempt to increase generalizability, an additional ten participants were selected, two each from five churches in The Atlantic District, hereafter referred to as Setting Two.

#### The Participants From Setting One

The randomly sampled participants from Setting One in Fredericton, New Brunswick, ranged in age from teens to senior adults (Question 3). The specific age range for all participants is as follows:

<u>Age Range</u>	<u>Number of Participants</u>	<u>Percentage of Total</u>
12 - 19 years	1	2.5%
20 - 35 years	2	5.0%
36 - 49 years	18	45.0%
50 - 65 years	13	32.5%
66+ years	6	15.0%

Individually, these persons have attended Wesleyan churches from seven to seventy years (Question 4). The average number of years attended is thirty-one. They have attended the church of which they are a member from two to seventy years with an average of twenty-four years (Question 5). These participants have been full members of The Wesleyan Church from two to seventy years with an average of twenty-four years (Question 6). Twenty-three persons surveyed (57.5%) have regularly attended a church of another denomination prior to becoming a full member of The Wesleyan Church (Question 7). Only seven (17.5%) of the twenty-three persons who have regularly attended a church of another denomination prior to becoming a full member of The Wesleyan Church, have regularly attended a church whose roots are in the holiness tradition (Question 8).

Thirty-three participants (82.5%) attend Sunday School normally every week, four (10%) attend on average twice a month, one (2.5%) attends on average once a month, and two (5%) seldom attend (Question 10). Thirty-eight (95%) attend Sunday morning worship service normally every week and two (5%) attend on average twice a month (Question 12). Thirty-three (82.5%) attend Sunday evening service normally every week, two (5%) attend on average twice a month, two (5%) attend on average once a month, and two (5%) seldom attend (Question 14). Twenty-two (55%) attend mid-week prayer meeting or cell group meeting normally every week, five (12.5%) attend on average twice a month, two (5%) attend on average once a month, and nine (22.5%) seldom attend (Question 16).

Of the forty participants, only fifteen (37.5%) have received instruction in membership classes (Question 18). Twenty-six (65%) of the participants have taught Sunday School, eleven (27.5%) have been involved in children's ministry, seven (17.5%) in youth ministry, one (2.5%) in young adult ministry, seven (17.5%) in adult ministry, and fourteen (35%) have served on the Local Board of Administration, a governing body of the local church elected annually by full members of the church (Questions 17 & 20).

The length of time they have been a Christian is from between four to sixty-three years (Question 21). The average length of time that participants have been Christians is twenty-nine years. Five persons have attended a Bible college or Christian liberal arts college for one or more years (Question 22).

Twenty-two participants (55%) profess to being entirely sanctified (Question 24). These persons have been entirely sanctified from between one to forty-four years with the

average at twenty-one years (Question 25). Twenty-nine interviewees (72.5%) gained most of their understanding of this doctrine from preaching, four (10%) from personal study, three (7.5%) from small group meeting (mid-week prayer or cell group meeting), one (2.5%) from their Bible College background, and three (7.5%) from the testimony and witness of others (Question 29). Six persons interviewed (15%) believe that entire sanctification occurs or can occur at the same instant as salvation (Question 30). Thirty-two (80%), however, responded that entire sanctification must take place after one is saved. One person (2.5%) does not believe it possible to be entirely sanctified and another (2.5%) has no opinion. Of those surveyed, thirty-four (85%) believe there are evidences that a person is entirely sanctified (Question 32). Four (10%) do not believe there are evidences and two (5%) are unsure. Twenty-eight persons (70%) believe entire sanctification is both a process and a crisis experience (Question 34). Two (5%) believe it is a crisis experience only, while seven (17.5%) believe it is a process only. Two (5%) are unsure whether entire sanctification is a process, a crisis, or both.

Thirty-nine persons (97.5%) of those interviewed believe that a person who is entirely sanctified can commit sin (Question 36). One person (2.5%) believes that once someone is entirely sanctified they cannot sin. In response to Question 38 (“If a person has been entirely sanctified, is it possible to come to a point in time when he/she is no longer entirely sanctified?”), thirty-eight persons (95%) responded positively. Two interviewees (5%) were unsure. The same number of individuals believe that if lost, entire sanctification can be regained (Question 39). Thirty-eight participants (95%) also believe that spiritual growth is possible after a person is entirely sanctified (Question 41).

Only one person (2.5%) does not believe this to be true and one (2.5%) is unsure. Of those surveyed, thirty-three persons (84.6%) believe there are differences in the spiritual growth experienced before and after one is entirely sanctified (Question 42). One person (2.6%) does not believe there are differences and five people (12.8%) are unsure.

A large majority of those interviewed (thirty-six or 90%) believe that a person who is entirely sanctified *should* give public testimony to the experience (Question 44). Three (7.5%) do not believe it is necessary and one (2.5%) is unsure. On the other hand, only twenty-one persons (52.5%) believe that an entirely sanctified person *must* give public testimony to the experience (Question 47). Eleven interviewees (27.5%) do not believe an entirely sanctified person must give a public testimony to the experience, while eight (20%) are unsure or have no opinion.

#### The Participants From Setting Two

Those selected to participate in this study from Setting Two range in age from in their twenties to senior adults (Question 3). The specific age breakdown of the ten individuals is as follows:

<u>Age Range</u>	<u>Number of Participants</u>	<u>Percentage of Total</u>
12 - 19 years	0	0%
20 - 35 years	3	30%
36 - 49 years	2	20%
50 - 65 years	3	30%
66+ years	2	20%

Individually, these persons have attended Wesleyan churches from six to seventy-five years (Question 4). The average number of years attended is thirty. They have attended the church of which they are a member from six to seventy-five years with an average of twenty-four years (Question 5). These participants have been full members of The

Wesleyan Church from three to sixty years with an average of twenty-two years (Question 6). Six persons (60%) surveyed have regularly attended a church of another denomination prior to becoming a full member of The Wesleyan Church (Question 7). Only one of these six persons have regularly attended a church whose roots are in the holiness movement (Question 8).

Nine persons (90%) attend Sunday School normally every week. One person (10%) has never attended Sunday School (Question 10). Ten interviewees (100%) attend Sunday morning worship service normally every week (Question 12). Eight (80%) attend Sunday evening service normally every week, and two (20%) seldom attend (Question 14). Of the ten participants, seven (70%) attend mid-week prayer or cell group meeting normally every week, one (10%) attends on average twice a month, and two (20%) seldom attend (Question 16).

Three of those persons (30%) interviewed have participated in membership classes (Question 18). Five of the participants (50%) have taught Sunday School, two (20%) have been involved in children's ministry, two (20%) in youth ministry, four (40%) in adult ministry, and eight (80%) have served on the Local Board of Administration (Questions 17 & 20). The length of time they have been Christian is from between six to sixty years (Question 21). The average length of time that participants have been Christian is twenty-nine and one half years. Five persons (50%) have attended a Bible college or Christian liberal arts college for one or more years (Question 22).

Seven participants (70%) profess to being entirely sanctified (Question 24). These persons have been entirely sanctified from two to fifty-seven years with the

average at approximately twenty-four years (Question 25). Four interviewees (40%) gained most of their understanding of this doctrine from preaching, two (20%) from personal study, and two (20%) from small group meeting (mid-week prayer or cell group meeting) (Question 29). One participant (10%) reported that their understanding of the doctrine of entire sanctification was gained equally from preaching and small group meeting, while another (10%) credited both preaching and Bible College background for their understanding. Nine interviewees (90%) believe that entire sanctification is possible only after salvation while one person (10%) believes that it is not possible in this life to be entirely sanctified (Question 30). All of those surveyed (100%) believe there are evidences that a person is entirely sanctified (Question 32). Nine persons (90%) believe entire sanctification is both a process and a crisis experience (Question 34). One person (10%) believes it is a process only. All of those interviewed (100%) believe that a person who is entirely sanctified can commit sin (Question 36).

In response to Question 38 (“If a person has been entirely sanctified, is it possible to come to a point in time when he/she is no longer entirely sanctified?”), nine persons (90%) responded positively. One interviewee (10%) does not believe that it is possible. The same number of individuals (90%) believe that if lost, entire sanctification can be regained (Question 39). One person (10%) is unsure if it is possible to regain one’s entire sanctification. Nine participants (90%) also believe that spiritual growth is possible after a person is entirely sanctified (Question 41). Only one person (10%) does not believe this to be true. Of those surveyed, eight persons (80%) believe there are differences in the spiritual growth experienced before and after one is entirely sanctified (Question 42).

One person (10%) does not believe there are differences and one person (10%) is unsure.

All of those interviewed (100%) believe that a person who is entirely sanctified *should* give public testimony to the experience (Question 44). Only seven persons (70%) believe that an entirely sanctified person *must* give public testimony to the experience (Question 47). Three interviewees (30%) do not believe an entirely sanctified person must give a public testimony to the experience.

#### A Comparison of Setting One and Setting Two

The purpose for selecting ten participants from five churches in The Atlantic District of The Wesleyan Church in addition to those randomly selected in the representative case was to determine the generalizability of findings in Setting One to the rest of the District. The following is a summary and comparison of data from Setting One and Setting Two discussed above. Since, for the most part, data is presented in percentages, it is important to note that in Setting One, one person represents a variance of 2.5%, while in Setting Two, one person represents a variance of 10%. This fact will be considered in determining the extent of correlation between data collected in Setting One and data collected in Setting Two.

	<b>Setting One</b>	<b>Setting Two</b>
Question 3 - Age of participants.		
<u>Age Range</u>	<u>Percentage of Total</u>	
12 - 19 years	2.5%	0%
20 - 35 years	5.0%	30%
36 - 49 years	45.0%	20%
50 - 65 years	32.5%	30%
66+ years	15.0%	20%



	<b>Setting One</b>	<b>Setting Two</b>
<b>Question 4 - Number of years attending Wesleyan churches.</b>		
Range of years	7 - 70	6 - 75
Average	31 years	30 years
<b>Question 5 - Number of years attending this Wesleyan church.</b>		
Range of years	2 - 70	6 - 75
Average	24 years	24 years
<b>Question 6 - Number of years as a full member of The Wesleyan Church.</b>		
Range of years	2 - 70	3 - 60
Average	24 years	22 years
<b>Question 7 - Have you regularly attended a church of another denomination prior to becoming a full member of The Wesleyan Church?</b>		
Yes	57.5%	60%
No	42.5%	40%
<b>Question 8 - If yes, what denomination(s)?</b>		
Baptist	25%	10%
Nazarene	7.5%	10%
United Church of Canada	7.5%	0%
United Pentecostal Church	5%	0%
Anglican	2.5%	0%
Jewish	2.5%	0%
Presbyterian	2.5%	0%
Salvation Army	2.5%	0%
Standard	2.5%	0%
Roman Catholic	0%	30%
Christian and Missionary Alliance	0%	10%
<b>Question 9 - Since beginning to attend The Wesleyan Church, have you attended Sunday School?</b>		
Yes	100%	90%
No	0%	10%
<b>Question 10 - If yes, have you attended:</b>		
normally every Sunday	82.5%	90%
on average once a month	10%	0%

	<b>Setting One</b>	<b>Setting Two</b>
on average once a month	2.5%	0%
seldom	5%	0%
<b>Question 11 - Since beginning to attend The Wesleyan Church, have you attended Sunday morning worship service?</b>		
Yes	100%	100%
No	0%	0%
<b>Question 12 - If yes, have you attended:</b>		
normally every Sunday	95%	100%
on average once a month	5%	0%
on average once a month	0%	0%
seldom	0%	0%
<b>Question 13 - Since beginning to attend The Wesleyan Church, have you attended Sunday evening service?</b>		
Yes	97.5%	100%
No	2.5%	0%
<b>Question 14 - If yes, have you attended:</b>		
normally every Sunday	82.5%	80%
on average once a month	5%	0%
on average once a month	5%	0%
seldom	5%	20%
<b>Question 15 - Since beginning to attend The Wesleyan Church, have you attended mid-week prayer meeting or cell group meeting?</b>		
Yes	95%	100%
No	5%	0%
<b>Question 16 - If yes, have you attended:</b>		
normally every week	55%	70%
on average once a month	12.5%	10%
on average once a month	12.5%	0%
seldom	22.5%	20%
<b>Question 17 - Have you taught (in a Wesleyan church):</b>		
Sunday School	65%	80%
discipleship group	5%	40%
a membership class	0%	0%

	Setting One	Setting Two
<b>Question 18 - Have you participated in a membership class in a Wesleyan church?</b>		
Yes	37.5%	30%
No	62.5%	70%
<b>Question 19 - Have you held a position of leadership in a Wesleyan church?</b>		
Yes	85%	90%
No	15%	10%
<b>Question 20 - If yes, what positions have you held?</b>		
Sunday School teacher	65%	80%
Local Board of Admin. Member	35%	80%
Children's ministry	27.5%	20%
Adult ministry	17.5%	40%
Youth ministry	17.5%	20%
Young Adult ministry	2.5%	0%
<b>Question 21 - How long have you been a Christian?</b>		
Range of years	4 - 63	6 - 60
Average	29 years	29 years
<b>Question 22 - Have you attended a Bible College or Christian liberal arts college?</b>		
Yes	12.5%	50%
No	87.5%	50%
<b>Question 23 - If yes, where did you attend?</b>		
Bethany Bible College	10%	30%
Houghton College	2.5%	10%
Eastern Nazarene College	0%	10%
New Brunswick Bible Institute	0%	10%
<b>Question 24 - Do you believe you are entirely sanctified?</b>		
Yes	55%	70%
No	45%	30%
<b>Question 25 - If yes, how long have you been entirely sanctified?</b>		
Range of years	1 - 44	2 - 57
Average	21 years	24 years

**Setting One****Setting Two**

Question 29 - Of the following, what area would you consider to have contributed most to your understanding of *entire sanctification*?

preaching	65%	60%
personal study	10%	30%
small group meeting	7.5%	20%
testimony of others	7.5%	0%
Bible College background	2.5%	10%
membership class	0%	0%
Sunday School	0%	0%

Question 30 - When can a person be entirely sanctified?

sometime after salvation	80%	90%
at the same instant as salvation	15%	0%
it is not possible to be entirely sanct.	2.5%	10%
no opinion	2.5%	0%

Question 32 - Are there any evidences that a person is entirely sanctified?

Yes	85%	100%
No	10%	0%
Unsure	5%	0%

Question 34 - Do you believe entire sanctification is a crisis experience and/or a gradual process?

a crisis and a process	70%	90%
a process	17.5%	10%
a crisis experience	5%	0%
unsure	5%	0%

Question 36 - Can an entirely sanctified person commit sin?

Yes	97.5%	100%
No	2.5%	0%

Question 38 - If a person has been entirely sanctified, is it possible to come to a point in time where he/she is no longer entirely sanctified?

Yes	95%	90%
No	0%	10%
Unsure	5%	0%

	Setting One	Setting Two
Question 39 - If entire sanctification can be lost, can it be regained?		
Yes	95%	90%
No	0%	0%
Unsure	5%	10%
Question 41 - After a person is entirely sanctified, what then? Is further spiritual growth possible?		
Yes	82.5%	70%
No	2.5%	10%
Unsure	12.5%	10%
Question 44 - If a person has been entirely sanctified, <i>should</i> he/she give public testimony to the experience		
Yes	90%	100%
No	7.5%	0%
Unsure	2.5%	0%
Question 47 - If a person has been entirely sanctified, <i>must</i> he/she give public testimony to the experience?		
Yes	52.5%	70%
No	27.5%	30%
Unsure	20%	0%

From the above summary, it is evident that, even though the sample size for Setting Two is small, there is considerable similarity between data collected in Setting One and that collected in Setting Two. These similarities support the generalizability of data collected in this study to all lay full members of The Atlantic District of The Wesleyan Church. With the exception of age distribution (Question 3) and the diversity of denominational backgrounds (Question 8), interviewees in Setting One and Setting Two are similar in the number of years attending Wesleyan churches and length of membership as well as in service attendance patterns (Questions 9 - 16). Those surveyed in Setting One, however, are less regular than interviewees in Setting Two in mid-week

prayer or cell group meeting attendance.

One can also see that survey participants in Setting One and Setting Two are almost equally active in leadership roles in the local church (Question 19), although those in Setting Two are more involved in Sunday School and the Local Board of Administration. In each setting, the range of years and average years that participants have been a Christian is almost identical (Question 21). A significantly higher percentage of interviewees in Setting Two have attended a Bible college or Christian liberal arts college than those of Setting One (Question 22).

With the exception of questions thirty-two, thirty-four, and forty-seven, the remainder of the data summarized above does demonstrate that responses from lay full members in Setting One and Setting Two are similar. This fact supports the generalization of conclusions drawn from the data in the representative case to all lay full members of The Atlantic District of The Wesleyan Church. In addition to its stated purpose, the following section will address the issue of generalization in relation to the remaining questions asked during the guided interview.

#### A Detailed Analysis of Participant Responses

This section will analyze relationships between participants' belief that they are or are not entirely sanctified and a number of variables. These variables include the number of years a participant has attended a Wesleyan church, the number of years a participant has attended the church where they currently are a full member, and the number of years a participant has been a full member of The Wesleyan Church. In addition, the relationship between the profession of entire sanctification and regular attendance at

churches other than The Wesleyan Church will be explored. Church service attendance and involvement in ministry will also be compared to participants' profession of entire sanctification. Data will be analyzed to determine what lay full members believe concerning the doctrine of entire sanctification and how they have come to hold those beliefs. Since the number of participants selected from churches outside Setting One is small, the analysis is not intended to suggest that data gathered is entirely representative of that which might be obtained from all lay full members of Setting Two. Reference will frequently be made to Appendix C, a thorough compilation of data from lay full members in Setting One, and to Appendix D, a compilation of data from lay full members in Setting Two.

#### The Relationship of Years Attending The Wesleyan Church and The Length of Church Membership to a Profession of Entire Sanctification

First to be analyzed is the participants' profession of entire sanctification (Question 24) compared with the number of years participants have attended Wesleyan churches (Question 4), the number of years attending the Wesleyan church of which they are currently a member (Question 5), and the number of years as a full member of The Wesleyan Church (Question 6). Tables 1, 3, and 5 summarize this data from interviewees of Setting One. Tables 2, 4, and 6 contain data from the lay full members of Setting Two.

The data found in Table 1 indicates there is no correlation between the number of years participants have attended Wesleyan churches and their profession of entire sanctification throughout the range of one to seventy years. A subdivision of the range, however, indicates there is a higher percentage of those participants attending for thirty-one to seventy years who are entirely sanctified (68.4%) as compared to those who are

Table 1  
Number of Years Attending Wesleyan Churches  
(Setting One)

Range of Years	Total Participants	Number Entirely Sanctified	Number not Entirely Sanctified
1-10	6	4	2
11-20	6	3	3
21-30	9	2	7
31-40	6	3	3
41-50	9	7	2
51-60	3	2	1
61-70	1	1	0

not entirely sanctified (31.6%). In the range of one to twenty years, a slightly higher percentage profess to being entirely sanctified (58.3%) as compared to those who do not profess to be entirely sanctified (41.7%). Only 22.2% of participants in the range twenty one to thirty years profess to be entirely sanctified.

A detailed statistical comparison between the data in Table 1 and that in Table 2 is not possible because of the small sample interviewed. It is worth noting, however, that all interviewees who have attended Wesleyan churches for thirty-one or more years believe they are entirely sanctified. This compares with 68.4% of participants from Setting One within the same range of years who believe they are entirely sanctified. This observation may suggest that lay full members of both Setting One and Setting Two are more likely to be entirely sanctified if they have attended a Wesleyan church for more than thirty years. Also, in both survey areas between the range of years one to twenty, more participants surveyed believe they are entirely sanctified than those who do not.



Table 2  
Number of Years Attending Wesleyan Churches  
(Setting Two)

Range of Years	Total Participants	Number Entirely Sanctified	Number not Entirely Sanctified
1-10	2	1	1
11-20	3	2	1
21-30	1	0	1
31-40	1	1	0
41-50	1	1	0
51-60	1	1	0
61-70	1	1	0

Responses to question five of the interview questionnaire asking the number of years participants have attended the church where they are currently a full member does not indicate any correlation with a profession of being entirely sanctified. An analysis of a segment of the total range in Table 3 does highlight the fact that participants who have attended the church where they currently hold membership for more than twenty-one years are more likely to be entirely sanctified. In this range, 66.7% of participants believe they are entirely sanctified. Of the participants from Setting One who have attended the

Table 3  
Number of Years Attending the Wesleyan Church Where Currently a Member  
(Setting One)

Range of Years	Total Participants	Number Entirely Sanctified	Number not Entirely Sanctified
1-10	10	5	5
11-20	9	3	6
21-30	8	5	3
31-40	4	2	2
41-50	8	6	2
51-60	0	0	0
61-70	1	1	0

Table 4  
Number of Years Attending the Wesleyan Church Where Currently a Member  
(Setting Two)

Range of Years	Total Participants	Number Entirely Sanctified	Number not Entirely Sanctified
1-10	3	2	1
11-20	3	2	1
21-30	2	0	2
31-40	0	0	0
41-50	1	1	0
51-60	0	0	0
61-70	1	1	0

church where they currently hold membership for one to twenty years, only 42.1% profess to be entirely sanctified. On the other hand, data from lay full members of Setting Two in Table 4 does not lend support to these observations. In this setting, of those who have attended the church where they currently hold membership for more than twenty-one years, only 50% profess to be entirely sanctified. Of the participants from Setting Two who have attended the church where they currently hold membership for one to twenty years, 66.7% profess to be entirely sanctified.

Table 5 does not indicate that there is any correlation between the number of years participants have been a full member of The Wesleyan Church and their profession of entire sanctification. As above, a further breakdown of the data yields additional information. It is observed that in the range of years from thirty-one to seventy, 84.6% of participants believe they are entirely sanctified. In the range of years from eleven to thirty, only 33.3% of participants profess to be entirely sanctified. Of those who have been a full member for one to ten years, 55.6% believe they are entirely sanctified.

Table 5  
Number of Years as a Full Member of The Wesleyan Church  
(Setting One)

Range of Years	Total Participants	Number Entirely Sanctified	Number not Entirely Sanctified
1-10	9	5	4
11-20	10	3	7
21-30	8	3	5
31-40	8	7	1
41-50	4	3	1
51-60	0	0	0
61-70	1	1	0

Table 6  
Number of Years as a Full Member of The Wesleyan Church  
(Setting Two)

Range of Years	Total Participants	Number Entirely Sanctified	Number not Entirely Sanctified
1-10	5	3	2
11-20	1	0	1
21-30	0	0	0
31-40	2	2	0
41-50	1	1	0
51-60	1	1	0
61-70	0	0	0

Similarly, as observed in Table 6, participants who have been a full member from one to ten years in Setting Two have a slightly higher rate of those professing to be entirely sanctified. In the range of years from thirty-one to seventy, there are more participants entirely sanctified than not entirely sanctified.

### The Relationship of Regular Attendance at Churches Other Than The Wesleyan Church to a Profession of Entire Sanctification

Twenty-three (57.5%) of those interviewed in Setting One had regularly attended a church of another denomination prior to becoming a full member of The Wesleyan Church (Question 7). A summary of churches attended and number of participants attending each denomination for Setting One and Setting Two is found in Appendix C and Appendix D (Question 8), respectively. Of those who have regularly attended a church of another denomination from Setting One, twelve (52.2%) profess to be entirely sanctified, eleven (47.8%) do not. Of those who have not regularly attended a church of another denomination, ten (58.8%) believe they are entirely sanctified, seven (41.2%) do not. Seven (41.2%) of the twenty-three interviewees who had regularly attended a church of another denomination, attended a church with roots in the holiness movement. Four (57.1%) of these profess to be entirely sanctified. In like manner, six (60%) of the ten interviewees from Setting Two have regularly attended a church of another denomination before becoming a full member of The Wesleyan Church. Three (50%) of the six believe they are entirely sanctified. Only one (16.7%) of the six attended a church of a sister holiness denomination. These findings do not support any significance between the regular attendance at a church of another denomination prior to becoming a full member of The Wesleyan Church and the participant's profession of entire sanctification.

### The Relationship of Church Service Attendance to a Profession of Entire Sanctification

The purpose of questions nine through sixteen was to gain information concerning the frequency of church service attendance to determine if there is a relationship between

regular attendance and the profession of entire sanctification. That is to say, is there a higher rate of a profession of entire sanctification among those who have attended church services normally every week since beginning to attend The Wesleyan Church, than among those whose attendance is less regular. Attendance at Sunday School, Sunday morning worship service, Sunday evening worship service, and mid-week prayer or cell group meeting was evaluated. A summary of this data for Setting One is found in Tables 7-10 and for Setting Two in Tables 11-14

From the data in Tables 7-10, it is evident that there is a slightly higher percentage of participants who profess to be entirely sanctified who attend Sunday School, Sunday morning worship service, Sunday evening worship service, and mid-week prayer or cell group meeting normally once a week. The difference in percentage ranges from between 10% (Sunday morning worship) to 15% (mid-week prayer or cell group meeting). Those who do not profess to be entirely sanctified have a higher rate of participants who seldom attend these services. The difference ranges between 2.5% for mid-week prayer or cell group meeting to 5% for Sunday evening worship service. This is somewhat countered by the fact that among those who do profess to be entirely sanctified, one person (2.5%) has never attended Sunday evening worship service and one (2.5%) has never attended a mid-week prayer or cell group meeting. Only one person (2.5%) of those who do not profess to be entirely sanctified has never attended at least one of the services surveyed (See Table 10). None of those interviewed indicated they seldom attend Sunday morning worship service.

Table 7  
Attendance at Sunday School  
(Setting One)

Pattern of Attendance	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
normally every Sunday	19	47.5%	14	35.0%
on average twice a week	2	5.0%	2	5.0%
on average once a month	0	0%	1	2.5%
seldom	1	2.5%	1	2.5%
never attend	0	0%	0	0%

Table 8  
Attendance at Sunday Morning Worship Service  
(Setting One)

Pattern of Attendance	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
normally every Sunday	21	52.5%	17	42.5%
on average twice a week	1	2.5%	1	2.5%
on average once a month	0	0%	0	0%
seldom	0	0%	0	0%
never attend	0	0%	0	0%

Table 9  
Attendance at Sunday Evening Worship Service  
(Setting One)

Pattern of Attendance	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
normally every Sunday	19	47.5%	14	35.0%
on average twice a week	0	0%	2	5.0%
on average once a month	2	5.0%	0	0%
seldom	0	0%	2	5.0%
never attend	1	2.5%	0	0%

\*Percentages in Tables 7-16 are out of the total number of interviewees in each setting.

Table 10

Attendance at Mid-week Prayer or Cell Group Meeting  
(Setting One)

Pattern of Attendance	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
normally every week	14	35.0%	8	20.0%
on average twice a week	3	7.5%	2	5.0%
on average once a month	0	0%	2	5.0%
seldom	4	10.0%	5	12.5%
never attend	1	2.5%	1	2.5%

Comparing the above to data from Setting Two presented in Tables 11-14, points to a similarity between the findings. As noted earlier, the sample size does not permit detailed statistical analysis, yet, for all four services analyzed, a corresponding pattern is evident. Data in Tables 11, 13, and 14 supports the representative case findings that, as a group, those who do not profess to be entirely sanctified are not as regular in attendance at Sunday School, Sunday evening worship service, and mid-week prayer or cell group meeting. All participants normally attend Sunday morning worship service every Sunday.

Table 11

Attendance at Sunday School  
(Setting Two)

Pattern of Attendance	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
normally every Sunday	7	70.0%	2	20.0%
on average twice a week	0	0%	0	0%
on average once a month	0	0%	0	0%
seldom	0	0%	0	0%
never attend	0	0%	1	10.0%

Table 12  
Attendance at Sunday Morning Worship Service  
(Setting Two)

Pattern of Attendance	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
normally every Sunday	7	70.0%	3	30.0%
on average twice a week	0	0%	0	0%
on average once a month	0	0%	0	0%
seldom	0	0%	0	0%
never attend	0	0%	0	0%

Table 13  
Attendance at Sunday Evening Worship Service  
(Setting Two)

Pattern of Attendance	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
normally every Sunday	7	70.0%	1	10.0%
on average twice a week	0	0%	0	0%
on average once a month	0	0%	0	0%
seldom	0	0%	2	20.0%
never attend	0	0%		0%

Table 14  
Attendance at Mid-week Prayer or Cell Group Meeting  
(Setting Two)

Pattern of Attendance	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
normally every week	6	60.0%	1	10.0%
on average twice a week	0	0%	1	10.0%
on average once a month	0	0%	0	0%
seldom	1	10.0%	1	10.0%
never attend	0	0%		0%



**The Relationship of Ministry Involvement  
to a Profession of Entire Sanctification**

Through interview questions seventeen, nineteen, and twenty, participants in the survey were given an opportunity to indicate their level of involvement in ministry in the local church. From responses to these questions, the following data was collected. A total of thirty-four participants (85%) in Setting One have held a position of leadership in a Wesleyan church equally divided at seventeen for those who profess entire sanctification and those who do not. It should be noted that several interviewees have been involved in more than one area of ministry since becoming a full member of The Wesleyan Church. Of those who profess to be entirely sanctified in Setting One, 77.3% have held a position of leadership in a Wesleyan church, while 94.4% of those who do not believe they are entirely sanctified have held a position of leadership. Similarly in Setting Two, nine participants (90%) have been involved in some position of leadership in a Wesleyan Church. The one person who has not been in a position of leadership does not profess to be entirely sanctified.

Table 15  
Involvement in Ministry  
(Setting One)

Ministry Involvement	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
Sunday School teacher	16	40.0%	10	25.0%
children's ministry	4	25.0%	7	17.5%
youth ministry	2	5.0%	5	12.5%
young adult ministry	1	2.5%	0	0%
adult ministry	5	12.5%	2	5.0%
Local Board of Admin.	4	10.0%	10	25.0%

Table 16  
Involvement in Ministry  
(Setting Two)

Ministry Involvement	Profess to be E. S.		Do Not Profess to be E. S.	
	Number	Percentage*	Number	Percentage*
Sunday School teacher	5	50.0%	0	0%
children's ministry	2	20.0%	0	0%
youth ministry	2	20.0%	0	0%
young adult ministry	0	0%	0	0%
adult ministry	4	40.0%	0	0%
Local Board of Admin.	7	70.0%	2	20.0%

#### What Participants Believe About the Doctrine of Entire Sanctification

With the exception of interview question twenty-nine, questions twenty-six through forty-nine were designed to determine what full members of The Wesleyan Church believe concerning the doctrine of entire sanctification. Appendices C and D provide an exhaustive compilation of data collected from the participants of the survey. The following is a detailed analysis of the responses to these questions.

#### Question 26: "What does it mean to you to be entirely sanctified?"

In answer to this question, participants from Setting One suggested eleven different meanings. Thirty (75%) of those interviewed cited the concept of giving ourselves totally to God or being totally set apart for God in response to this question. Thirteen of these persons believe they are entirely sanctified. In contrast, all interviewees from Setting Two share this view. In Setting One, there were twenty responses (50%) that suggested a higher level of spiritual walk. Of these, ten were given by those who profess to be entirely sanctified, while only two persons who profess to be entirely sanctified from Setting Two defined entire sanctification in similar terms. Complete

sinlessness and absolute perfection were given by a total of three persons in Setting One, all of whom do not believe they are entirely sanctified. Seven interviewees (17.5%) from Setting One include being filled with the Holy Spirit, five of these believe they are entirely sanctified. Three persons (7.5%) believe it is much the same as being a Christian, two of whom profess to be entirely sanctified.

Of the eleven suggested meanings by the forty interviewees, only three do not conform to current or traditional Wesleyan thought. These responses (complete sinlessness, absolute perfection, and much the same as being a Christian) were given by a total of six participants, two of whom believe they are entirely sanctified. When individual responses are compared to the number of years participants have attended a Wesleyan church, little difference is seen in the level of understanding in the range of one to forty years in attendance. Participants who have attended a Wesleyan church for forty-one or more years do exhibit a better understanding of the meaning of entire sanctification expressed in commonly accepted Wesleyan terms.

Question 27: “What terms would you consider to be synonymous to *entire sanctification*?”

Interviewees from Setting One noted a total of twenty-seven different terms they consider to be synonymous to entire sanctification. The three most often cited are “holiness” (a total of seventeen times or 42.5% of the interviewees, seven times by those who profess to be entirely sanctified), “filled with the Holy Spirit” (a total of sixteen times or 40% of the interviewees, ten times by those who profess to be entirely sanctified), and “second blessing” (a total of eleven times or 27.5% of the interviewees, eight times by those who profess to be entirely sanctified). These results compare

favorably with data from Setting Two. Here, five participants (50%) suggested “filled with the Holy Spirit” (four believe they are entirely sanctified), three (30%) cited “holiness” (two believe they are entirely sanctified), and three (30%) stated “second work of grace” (two believe they are entirely sanctified), as terms they would consider synonymous to entire sanctification.

In Setting One, “second work of grace” was mentioned a total of eight times (20% of interviewees), four times by those professing to be entirely sanctified, while in Setting Two, two persons of those surveyed (20%) suggested that the phrase “second blessing” has the same meaning as entire sanctification. Both of these interviewees profess to be entirely sanctified. The description most often indicated by those in Setting One who believe they are entirely sanctified is “filled with the Holy Spirit.” This is also true of persons from Setting Two. “Holiness” is most often cited by participants in Setting One who do not believe they are entirely sanctified. Although the terms “entire sanctification” and “sanctification” were not shared in response to question twenty-seven, they are cited by those of Setting One as the two most popular terms to describe the participant’s personal experience. “Filled with the Holy Spirit,” however, is the preferred phrase by those interviewed in Setting Two. This data indicates that all participants are quite familiar with a number of terms that are used as synonyms for entire sanctification.

Question 30: “When can a person be entirely sanctified?”

Thirty-eight (95%) of persons surveyed in Setting One believe it is possible to be entirely sanctified in this life. Thirty-two (80%) believe it cannot occur until sometime after a person is saved. Of those thirty-two, eighteen (56.3%) believe they are entirely

sanctified, fourteen (43.3%) do not. Six persons (15%) surveyed believe a person can be entirely sanctified at the same time as they are saved. Four (66.7%) of these persons believe they are entirely sanctified, two (33.3%) do not. One (2.5%) person does not believe it is possible to be entirely sanctified and one person (2.5%) does not have an opinion. Both of these interviewees do not profess to be entirely sanctified. In Setting Two, a slightly higher percentage (90%) of participants believe a person can be entirely sanctified sometime after they are saved, while one person does not believe it is possible to be entirely sanctified in this life. This data affirms that there is widespread understanding of the Wesleyan position that entire sanctification is an experience subsequent to salvation.

Question 31: “What must a person do to be entirely sanctified?”

The thirty-eight participants (95%) in Setting One who believe it is possible to be entirely sanctified collectively shared nineteen things they believe a person must do to be entirely sanctified. By far the most often suggested step is to “totally give yourself to God.” This was related a total of twenty-two times (55%), twelve times by persons who believe they are entirely sanctified. The second most offered step is to “ask for it and seek it.” This was proposed nine times (22.5%), five times by participants professing to be entirely sanctified. In a similar manner, the concept of totally giving oneself to God was shared by five (50%) of the ten participants of Setting Two, all by persons who believe they are entirely sanctified. Interviewees in Setting Two also suggested “seek it in prayer” as the second most offered step (three of the ten persons, i.e. 30%), twice by those who profess to be entirely sanctified.

A detailed examination of individual responses of those persons who believe they are entirely sanctified in Setting One reveals that sixteen (72.7%) out of the twenty-two use phrases such as “yielding all to the Holy Spirit,” “total surrender to God,” “lay all on the altar,” “seek God and ask Him to sanctify you,” and “consecrate your all.” The predominant concept is to give yourself, your all to God, expressed by three participants as “laying your all on the altar.” The total number of persons in Setting One who share this point of view is fifteen (37.5%). Six (27.3%) of those who profess to be entirely sanctified use phrases that point to a lack of understanding of a Wesleyan perspective with respect to what we must do to be entirely sanctified. They suggest a person needs to “seek to go deeper,” “walking with and following God,” “read the Word more,” “practice what you know,” “ask the Lord to help weak areas of your life,” “seek God’s best,” and “desire to have all that He wants for you.” These persons have been full members of The Wesleyan Church from between six to seventy years.

An analysis of responses in comparison to the number of years participants have attended a Wesleyan church indicates that those who have attended a Wesleyan church for twenty-one or more years have a clearer understanding of what a person must do to be entirely sanctified. Of the twenty-eight interviewees in this range of years, twenty-three (82%) do suggest an approach that is in keeping with a generally accepted Wesleyan perspective. Participants who have attended a Wesleyan church for one to twenty years do not have as clear an understanding. Only five (42%) of the twelve persons interviewed in this range of years share a view similar to those noted above.

Questions 32 & 33: “Are there any evidences that a person is entirely sanctified?” and “If yes, what are those evidences?”

Eighty-five percent (34) of those surveyed in Setting One believe there are evidences that a person is entirely sanctified. A total of twenty-three evidences are suggested. These fall into three major divisions: internal evidences that are primarily affective, internal evidences that result in some external manifestation, and external evidences observed in our Christian walk.

“Personal feelings” and “peace of mind” are the most often noted internal evidences that a person is entirely sanctified. These occur a total of seven and six times, respectively. Six participants who believe they are entirely sanctified state that “personal feelings” is an evidence and five believe “peace of mind” is an evidence of being entirely sanctified. It is worthy of note that sixteen (80%) of the twenty responses citing internal evidences were given by persons who believe they are entirely sanctified.

A total of twenty-nine out of forty persons (72.5%) shared evidences that are internal in nature but which result in some type of external manifestation. Fourteen of these were given by those who believe they are entirely sanctified. The “fruit of the Spirit” is the evidence most often noted (a total of eight times, six times by persons who believe they are entirely sanctified). The evidence most frequently given by those who do not profess to be entirely sanctified is “Christ-likeness” (five times).

Of the fifteen primarily external evidences given, nine are shared by persons who do not profess to be entirely sanctified. The evidence shared most frequently is “a consistent Christian walk.” This evidence was cited eight times, all by those who do not profess to be entirely sanctified.

Conversely, the most often cited internal evidence by interviewees in Setting Two is “total peace with God.” This response was shared by three persons, all of whom profess to be entirely sanctified. A total of ten internal evidences are suggested, nine by persons who believe they are entirely sanctified. Only three evidences were offered that are internal with external responses. The “fruit of the Spirit” was one of the three shared. Of the nine primarily external evidences shared in this setting, six were noted by persons who do believe they are entirely sanctified. The most often listed evidence is “evidenced in the way they live,” shared eight times. This evidence is similar to “a consistent walk” noted in Setting One above. Evidences most often suggested in Setting One are similar to those most often suggested in Setting Two.

A detailed observation of the data in Appendix C yields several significant facts. First, there is not a balance between responses from those who do believe they are entirely sanctified and those who do not in two of the three major divisions noted above. Sixteen persons who believe they are entirely sanctified cited evidences that are internal in nature. Only four of those persons who do not profess to be entirely sanctified gave similar evidences. In the division listing evidences that are internal with external manifestations, there is nearly a balance between evidences offered by those who believe they are entirely sanctified and those who do not. Evidences that are external are shared by nine participants who do not believe they are entirely sanctified and six who do believe they are entirely sanctified. Second, these observations, combined with a detailed study of individual participant responses, indicate that a higher percentage of those who do not profess to be entirely sanctified as compared to those who believe they are entirely



sanctified cite evidences that tend to relate to externals. Third, taken as a whole, the understanding of the forty participants with respect to evidences that a person is entirely sanctified is relatively comprehensive.

Question 35: “What does God do for the believer when one is entirely sanctified?”

In response to this question, participants in Setting One suggested thirty distinct acts of God. Sixteen persons (40%) mentioned three different acts that involve the ministry of the Holy Spirit. The “Holy Spirit comes and leads us” was mentioned most often by those who believe they are entirely sanctified (six times) and three times by those who do not profess to be entirely sanctified. This action of God was the one most often suggested by participants. “God helps us with our commitment” and “He gives an unusual peace and satisfaction” were the second and third most often mentioned acts. Both were shared seven times each. “He gives an unusual peace and satisfaction” was the most common response for those who do not profess to be entirely sanctified (six times).

Setting Two participants shared fifteen acts of God in response to this question. All but two of these were given by persons who believe they are entirely sanctified and only one suggestion was cited more than once (“He cleanses the heart,” noted twice). The concepts of the presence of the Holy Spirit and the peace of God, noted above, are among other responses given by these participants. Although there is not a one-to-one correlation between responses from those surveyed in Setting One and in Setting Two, there is a significant similarity.

A detailed analysis of the data in Appendix C in response to the question “What does God do for the believer when one is entirely sanctified?” indicates that participants

surveyed who believe they are entirely sanctified are more likely to have a better understanding of God's role than those who do not profess to be entirely sanctified. This group suggested seven acts of God that are at the heart of His ministry to those whom He entirely sanctifies. These are: the Holy Spirit comes and leads, God makes us holy, we are cleansed by the Holy Spirit, He sets us apart for His service, He gives more love for others, He gives a purity of spirit, motives, and intent, and He gives the fruit of the Spirit. One or more of these acts of God was suggested by eleven participants in Setting One who believe they are entirely sanctified.

A further analysis of individual responses reveals that for those who have attended a Wesleyan church from one to thirty years, only seven (33%) of twenty-one persons suggest responses that are partially descriptive of what God does for the believer when he/she is entirely sanctified. Responses such as "a purification," "cleanses the inside," "fills with the Holy Spirit," and "the Holy Spirit comes and leads us," are representative of those given by these seven participants. The fourteen remaining participants suggest that God does nothing more than He has already done, makes us part of Him, causes us to lean on Him more, gives us a sense of His approval, gives strength and guidance, answers prayer, gives strength to witness, or makes us Christian. This is in contrast to the data of the nineteen participants who have attended a Wesleyan church for more than thirty years, of these, thirteen (68%) give evidence of an adequate understanding of what God does when He entirely sanctifies a person.

Questions 36 & 37: "Can an entirely sanctified person commit sin?" and "How would you define sin?"

Approximately ninety-seven percent (39) of all participants in Setting One believe

an entirely sanctified person can commit sin. Similarly, all persons interviewed in Setting Two share this belief. Twenty-one interviewees (52.5%) in Setting One (eleven of whom believe they are entirely sanctified) define sin as disobedience to God's commands or His will. Fifteen participants (37.5%), eleven of which believe they are entirely sanctified, define sin in traditional Wesleyan terms as a willful transgression of or disobedience to the known law or will of God. However, seven interviewees (70%) from Setting Two (six of whom believe they are entirely sanctified) believe sin is a willful transgression of God's law or will. Three participants (30%) believe sin is disobedience to God. Two of these three do not believe they are entirely sanctified. Other responses for Setting One are noted in Appendix C.

Questions 38, 39 & 40: "If a person has been entirely sanctified, is it possible to come to a point in time where he/she is no longer entirely sanctified?"; "If entire sanctification can be lost, can it be regained?"; and "If yes, how may it be regained?"

As noted earlier in this chapter, thirty-eight participants (95%) in Setting One believe a person who has been entirely sanctified can come to a time where he/she would no longer be entirely sanctified. The same number believe that entire sanctification can be regained. The data recorded in Appendix D indicates a similar response in that nine (90%) of ten interviewees in Setting Two share this belief. Those interviewed in Setting One offered five ways one might regain the experience, while three ways of regaining the experience were suggested by participants in Setting Two. The majority viewpoint in both settings (seventeen of the thirty-eight persons responding to this question in Setting One, i.e. 44.7%, and five of those surveyed in Setting Two, i.e. 50%) is that a person can be entirely sanctified again in much the same manner as he/she was entirely sanctified the

first time. Others suggested “ask for forgiveness” (eleven responses in Setting One, i.e. 28.9%, one in Setting Two, i.e. 10%), “repent, confess” (ten responses in Setting One, i.e. 25%, two in Setting Two, i.e. 20%), and “totally commit yourself to God” (six responses in Setting One, i.e. 15.8%) as means to regain the experience of entire sanctification.

Here too, we see a similarity between responses from Setting One and Setting Two.

Questions 41, 42 & 43: “After a person is entirely sanctified, what then? Is further spiritual growth possible?”; “If yes, are there differences between the rate or quality of spiritual growth after one is entirely sanctified and the rate or quality of spiritual growth before one is entirely sanctified?”, and “If yes, how would you describe the difference(s)?”

Thirty-eight participants (95%) in Setting One (twenty-two of whom profess to be entirely sanctified) believe it is possible for a person who is entirely sanctified to experience further spiritual growth. A slightly lower percentage (90%) of participants in Setting Two also hold to this belief. Six of these nine persons believe they are entirely sanctified. Thirty-three persons (82.5%) in Setting One (twenty-one of whom profess to be entirely sanctified) believe there are differences between the rate or quality of spiritual growth before and after one is entirely sanctified. Seven persons (70%) in Setting Two also believe this. Participants in Setting One cite a total of nineteen differences (see Appendix C), while in Setting Two, participants shared a total of twelve differences. Ten of these twelve responses are like or similar to responses by participants in Setting One. There is no difference cited by participants in either setting that stands out as a clear preference, however, a majority of those interviewed believe spiritual growth is deeper, faster, and steadier, resulting in a closer walk with God and a clearer understanding of God’s will.

Questions 44, 45 & 46: "If a person has been entirely sanctified, *should* he/she give public testimony to the experience?"; "If *yes*, why?"; and "If *no*, why not?"

Participants in the survey are clear that a person who is entirely sanctified *should* give public testimony to the experience. Thirty-six persons (90%) in Setting One (including all twenty-two who profess to be entirely sanctified) and all persons interviewed in Setting Two responded positively to this question. The primary reason given that a person should give such a testimony was, "for the benefit of others," which was shared almost equally by those who believe they are entirely sanctified (twelve out of twenty-two) and those who do not profess this experience (ten out of twenty-two). Four of six persons in Setting Two who gave this response believe they are entirely sanctified. "Obedience to God" ranked a distant second cited by seven participants in Setting One, five of whom believe they are entirely sanctified and two who do not.

Questions 47, 48 & 49: "If a person has been entirely sanctified, *must* he/she give public testimony to the experience?"; "If *yes*, why?"; and "If *no*, why not?"

Participants do not believe as strongly that a person *must* give a public testimony to the experience of entire sanctification. Only twenty-one (52.5%) of all persons surveyed in Setting One believe this to be true. The division between responses of those who believe they are entirely sanctified and those who do not profess this experience is relatively even. Of those who do believe they are entirely sanctified, eleven responded positively, five negatively, and six were unsure. Of those who do not profess to be entirely sanctified, ten responded positively, six negatively, and two were unsure. In contrast, seven of the ten persons surveyed in Setting Two believe an entirely sanctified person *must* give public testimony to the experience. Six of these seven persons believe

they are entirely sanctified. The reason most often given by those in Setting One who believe they are entirely sanctified is that it is “important for ourselves” (four times). The opinions that it is “important for others” and that “God expects it” were cited three times each by participants who believe they are entirely sanctified. The reason most often given by persons who do not profess to be entirely sanctified is that “God expects it.” This opinion was shared five times (50% of the total responses shared by this group). In Setting Two, the reason most often suggested was to encourage others (three times). All five reasons given by these participants for giving a public testimony to the experience of entire sanctification were shared by those who profess to be entirely sanctified. Thus there are similarities between responses by interviewees in Setting One and those in Setting Two.

#### Participants Source of Knowledge Concerning The Doctrine of Entire Sanctification

Undeniably, the area that has contributed most to participants’ understanding of the doctrine of entire sanctification has been preaching (Question 29). Twenty-nine (72.5%) persons surveyed in Setting One affirm preaching as the area that has contributed most to their understanding. Of these, fifteen believe they are entirely sanctified and fourteen do not profess this experience. Similarly, six (60%) of ten participants in Setting Two share this belief. Entire sanctification is professed by four of these six persons. Four persons in Setting One (10%) and three in Setting Two (30%) indicated that personal study has contributed most. Three in Setting One and all three in Setting Two believe they are entirely sanctified. Small group meeting was cited by three persons in Setting One (7.5%) and two persons in Setting Two (20%). Two of the participants in

Setting One and one in Setting Two believe they are entirely sanctified. Three participants in Setting One (7.5%) believe the testimony of others has contributed the most to their understanding of the doctrine of entire sanctification. All of these persons do not profess to be entirely sanctified.

Fifteen interviewees (37.5%) in Setting One have participated in a membership class in a Wesleyan church (Question 18). All but one of these fifteen attended the membership class in the church where they are currently a full member. Eight (36.5%) of those who believe they are entirely sanctified have attended membership classes. Seven (38.9%) of those who do not profess to be entirely sanctified have attended membership classes. In Setting Two, a lower percentage (30% of the persons surveyed) have attended membership classes. Two attended in the church where they currently hold membership and all three believe they are entirely sanctified. No one cited a membership class as having contributed most to their understanding of the doctrine of entire sanctification.

#### Summary

The analysis of data from the representative case (Setting One) and data from interviewees from the additional five churches on The Atlantic District of The Wesleyan Church (Setting Two) supports the generalizability of the survey. That is, responses to questions posed in the interviews conducted in Setting One would be similar to responses of all lay full members of The Atlantic District. The data also reveals that a significant number of lay full members in Setting One do not profess to be entirely sanctified. A person who has been a full member for more than thirty years is more likely to profess to be entirely sanctified than other lay full members.

Critical points of understanding concerning the doctrine of entire sanctification, such as, what one must do to be entirely sanctified, what God does for the person whom He entirely sanctifies, the definition of sin, and evidences that a person is entirely sanctified, are lacking among a majority of lay full members who have attended a Wesleyan church for less than twenty years. Although twenty-eight participants (70%) believe entire sanctification is both a process and a crisis, eleven (27.5%) hold other points of view. Thirty-two of those interviewed (80%) believe that a person must be saved before they can be entirely sanctified. A key observation is that twenty-nine (72.5%) participants indicated that preaching had contributed most to their understanding of the doctrine of entire sanctification.

In Chapter Five, the findings of the survey will be compared to observations noted in the literature review. The significance of findings will also be discussed. That chapter will also include a critique of the project highlighting problems encountered and a discussion of the survey process. Chapter five will conclude with recommendations for further research.



## CHAPTER FIVE

### CONCLUSIONS

#### Introduction

In this concluding chapter, ten of the most significant factors discussed in the literature review, which define the Wesleyan doctrine of entire sanctification, will be identified. These factors observed in chapter two will be reviewed and compared to the findings of the survey conducted in the representative case setting. A detailed compilation of this data is found in Appendix C. The significance of these comparisons will also be discussed. The final sections of the chapter will present a critique of the project and recommendations for further research.

#### Summary of Findings

A study of the literature concerning the doctrine of entire sanctification highlights several recurring questions common to nearly all periods discussed in chapter two. Answers to these questions are foundational in shaping our understanding of this doctrine. The questions are as follows:

What does it mean to be entirely sanctified?

When can a believer be entirely sanctified?

What must a believer do to be entirely sanctified?

What are the evidences that a person is entirely sanctified?

Is entire sanctification a crisis experience, a gradual process, or both?

What does God do for the believer when one is entirely sanctified?

Can an entirely sanctified person commit sin?

What is the definition of sin?

After a person is entirely sanctified, is further spiritual growth possible?

Should a person publicly testify to the experience of entire sanctification?

Answers to each of these questions discussed in the findings of the survey in chapter four will be summarized and compared to the historical perspective of each period covered in chapter two.

#### Defining Entire Sanctification

The literature review in chapter two highlights the fact that since the time of John Wesley, entire sanctification has been defined in terms of a perfection in love for both God and man, a cleansing of the heart from inbred sin, inherited depravity, or the carnal nature, and a total consecration to God. The holiness revival added an emphasis on the baptism of and infilling with the Holy Spirit as an integral part of entire sanctification. These four concepts continue to be the major components of the definition of entire sanctification.

Throughout all periods of Wesleyan history, Wesleyan theologians have placed great emphasis on the concept of perfect love. Lay full members of The Wesleyan Church in the representative case, however, do not define entire sanctification in terms of “perfect love.” In response to Question 26 (“What does it mean to you to be entirely sanctified?”), no one used this term. When asked to share terms they felt to be synonymous to entire sanctification, only three (7.5%) of all interviewees responded with the term “perfect love.” Although one cannot conclude with absolute certainty why so

few participants define entire sanctification in terms of perfect love, the survey does point to one possible reason. Seventy-two and one half percent of those interviewed shared that preaching had contributed most to their understanding of entire sanctification (Question 29). It is possible that the concept of perfect love in relationship to entire sanctification has not been stressed in the preaching ministry of the church. It is also possible that other terms have been used to communicate this component of the doctrine.

Wesley and his successors in the holiness movement have also stressed the concept of cleansing. This has historically been viewed as a cleansing from inbred sin, inherited depravity, or the carnal nature. Of those interviewed in the representative case, only four (10%) defined entire sanctification in terms of a cleansing. Five participants (12.5%) indicated this term to be synonymous to entire sanctification. This finding and that noted above points to a lack of familiarity with traditional Wesleyan terminology among lay full members of the representative case. The precise cause for this lack of familiarity is not readily discernible from this study, however, the teaching/preaching ministry of the church must bear a major portion of the responsibility.

Twenty-three interviewees (57.5%) from Setting One defined entire sanctification in terms of a consecration or commitment to God or being set apart for God. Fourteen of these twenty-three profess to be entirely sanctified. Nine of forty participants understand this concept to be synonymous to entire sanctification. Of the four components of the traditional definition of entire sanctification, consecration to God is cited most often. This compares favorably with responses to Question 31 (“What must a person do to be entirely sanctified?”). Twenty-two persons (55%) proposed that one must give

him/herself totally to God to be entirely sanctified. Although this represents a significant improvement over responses previously discussed, it is still evident that a large number of lay full members of The Wesleyan Church in the representative case do not define entire sanctification in terms of consecration to God.

The final concept, the baptism of and infilling with the Holy Spirit, was added during the period of the nineteenth century holiness revival. Only six participants (15%) from Setting One used these terms in defining entire sanctification. Four of these six do profess to be entirely sanctified. A total of twenty persons (50%) believe these terms to be synonymous with entire sanctification. Although these expressions were not prominent in holiness terminology until the mid-eighteen hundreds, they are more familiar to current Wesleyans in the representative case than Wesley's preferred terms. The impact of the revival period is evident at this point. However, only one-half of those surveyed define entire sanctification in these terms. A thorough understanding of why so few lay full members include the baptism of or the infilling with the Holy Spirit in their definition of entire sanctification is not evident from the data.

In addition to the above, four additional responses were shared which are not outside the broader scope of Wesleyan doctrine. These are Christ-likeness, second work concept, holiness, and separation from sin (will to sin is gone). A total of eleven (27.5%) persons shared one or more of these responses. Of the sixty-three responses offered by forty interviewees, nineteen do not define entire sanctification according to Wesleyan doctrine. A detailed analysis of all interviews reveals that no one included all four major components of the definition noted above. In addition, ten interviewees (25%) do not

share even one component of a definition that is in keeping with traditional Wesleyan doctrine.

#### When Can a Believer be Entirely Sanctified

Eighty percent of the lay full members surveyed believe that entire sanctification can only take place sometime after salvation. That time may be short or long but there is some element of time between the moment of conversion and the moment of entire sanctification. This view is consistent with that found in the literature review. John Wesley also held that this experience was not as early as justification or as late as death (Wesley 1966, 114). During the holiness revival a second element was added to the timing of entire sanctification. Promoters of holiness still taught that entire sanctification was possible only subsequent to regeneration but to this point was added the insistence that it could be experienced anytime a believer exercised enough faith (Palmer 1979, 109).

Theologians of the post-revival era followed Wesley in allowing that entire sanctification is possible only after a person is saved. Ralston, Foster, and Steele retained the view taught during the revival period. Ralston said that entire sanctification could be attained “whenever we exercise the requisite degree of faith” (Ralston 1876, 468). Steele believed that “the immediateness depends upon the faith of the soul in the Divine promise” (Steele 1961, 252). Pope was more cautious on this point. He concluded that since entire sanctification was the work of the Holy Spirit and that the Holy Spirit would determine the time when He would finish the work (Pope 1880, 42).

The views of these nineteenth century theologians with respect to the timing of

entire sanctification have prevailed to this day in the holiness movement. Reformed Baptists and twentieth century holiness theologians are united in the belief that entire sanctification is an experience subsequent to regeneration and that a person's faith does have a significant bearing on when one may receive this blessing. The Discipline of The Wesleyan Church states that this experience may only occur after regeneration and that it does occur "when the believer presents himself a living sacrifice, holy and acceptable to God, through faith in Jesus Christ" (The Discipline of The Wesleyan Church 1992, 25). Dr. Lee Haines adds that "The Wesleyan Church calls for it sometime after conversion but seems to expect it closer to the time of conversion" (Haines [1996], 3).

#### What a Believer Must Do to be Entirely Sanctified

John Wesley was very clear with respect to what a believer must do to be entirely sanctified. He believed a Christian needed to be actively engaged in pursuing perfect love. This was to be done through obedience to God's commandments, prayer, fasting, and a taking up of our cross daily. Entire sanctification is received by simple faith but God will not give this faith unless we diligently seek it (Wesley 1966, 62). Phoebe Palmer developed a shorter way that reduced the believer's role to a three step formula: consecrate your all, believe, and confess the experience (White 1986, 125).

Following the holiness revival, the elements of consecration, faith, and confession are found in varying degrees. The First General Holiness Assembly emphasized all three steps as necessary to entire sanctification. Thomas Ralston believed entire sanctification should be sought by faith and prayer. He added that it was obtained through an exercise of faith in God to sanctify. The precise formula for attaining the experience of entire

sanctification was of little concern to Ralston. Randolph Foster proposed a six step process which would lead the believer to the experience of entire sanctification. In this process he emphasized the necessity of recognizing one's need, being willing to be made holy, a hunger to be holy, consecration, and belief or faith (Foster 1884, 195-207). Pope followed closer to Wesley's view; however, he did stress the need of consecration. Daniel Steele developed a process leading to entire sanctification much like Foster's six step plan. Steele added that the believer must exercise patience to wait for God to accomplish the work. The steps necessary for a believer to be entirely sanctified stressed by later writers are consecration and faith. Twentieth century authors, Reformed Baptists, and The Wesleyan Church emphasize these concepts.

Twenty-three (57.5%) of the lay full members interviewed emphasize the concept of consecration to God as a necessary step to being entirely sanctified. Thirteen of those persons who believe they are entirely sanctified hold this view. This point of view has been a part of traditional holiness doctrine since Wesley but became the predominant perspective during the holiness revival. Approximately twenty-five percent of all lay full members surveyed share the belief that a person must seek and pray for this experience. Wesley, Foster, and Steele highlight this element as part of the process leading to entire sanctification. Only eight percent of all lay full members in Setting One indicate the importance of believing that God will entirely sanctify as a necessary step for the believer to be entirely sanctified. Since this perspective has been a major part of the holiness tradition from the holiness revival period, this observation is a matter of interest. This data would suggest a moderation in the position propagated during the nineteenth century

holiness revival period which encouraged seekers to accept the fact that they had been entirely sanctified, based on their belief that God would entirely sanctify them. The holiness revival concept of confession as an integral part of the experience of entire sanctification is not held by the lay full members interviewed. Fifteen persons (37.5%) gave responses that are not part of traditional Wesleyan doctrine in relation to what one must do to be entirely sanctified.

#### Evidences That a Person is Entirely Sanctified

Proponents of the doctrine of entire sanctification have almost always taught the necessity of accompanying evidences that God had sanctified the believer. John Wesley believed that those who had experienced this grace would have a desire to please God and God alone. They would walk as Christ walked and would love God and all mankind (Wesley 1966, 36). With her strong emphasis on receiving the experience by faith, Phoebe Palmer “held that one needed no evidence other than the biblical text to be assured of entire sanctification (White 1986, 125). The holiness revival period did continue to stress the evidence of love in addition to one’s personal experiences in the attainment of entire sanctification.

Thomas Ralston, Randolph Foster, William Pope, and Daniel Steele all emphasized the evidence of perfect love toward God and others. To this Ralston added evident maturity of all the graces of Christian character. Foster included “the spiritual graces” (Foster 1884, 77) and the witness of the Holy Spirit as accompanying evidences that one is entirely sanctified. Pope’s perspective is very similar to that of Foster. Steele, on the other hand, lists eleven evidences confirming that one is entirely sanctified. To



this list he elsewhere adds that the entirely sanctified believer will give evidence of this experience through “obedience, rejoicing evermore, praying without ceasing, and in everything giving thanks” (Steele 1878, 31).

The views of twentieth century holiness writers, the Reformed Baptists, and The Wesleyan Church continue to stress the importance of perfect love as an evidence that a believer is entirely sanctified. H. Orton Wiley includes the necessity of obedience to God’s will, the witness of the Holy Spirit, and the testimony of one’s own spirit as evidences. The Reformed Baptists stressed the concept of living a life of holiness. This was often defined in terms of what entirely sanctified believers do and not do, such as, total abstinence from the use of alcoholic drink or tobacco, the avoidance of “all vain extravagance and sinful conformity to the world” and abstinence “from all sinful amusements, as theaters, circuses, dancing, gambling, etc.” (Manual of The Reformed Baptist Church 1958, 30). In addition to perfect love, The Wesleyan Church currently highlights the endowment with power for service and, like Foster and Pope, the witness of the Holy Spirit as evidences that a person is entirely sanctified.

Lay full members interviewed in the representative case are currently as aware of the importance of evidences that a person is entirely sanctified as their predecessors. The evidences given by Wesleyans today, however, are more diverse than those discussed in chapter two. The concept of perfect love for God and for others does not appear to be as prominent in the thinking of modern Wesleyans as it has been in the past or as it is currently reported to be in the official position of The Wesleyan Church. This corresponds to the earlier observation that lay full members in Setting One do not define

entire sanctification in terms of perfect love. If perfect love is not a part of one's definition of entire sanctification, it follows that it will not be viewed as an evidence of being entirely sanctified. Individual feelings, fruit of the Spirit (which includes love), and a consistent Christian walk are more significant evidences than perfect love and the witness of the Holy Spirit. Many of the responses to the question regarding evidences that a person is entirely sanctified compiled in Appendix C are similar to those taught by promoters of holiness from Wesley to the present. Only the few mentioned above are held by a significant percentage of the lay full members surveyed.

#### The Nature of Entire Sanctification

John Wesley believed for many years that entire sanctification was a progressive experience culminating in the experience of being perfected in love some time near the end of life. His emphasis was not on the crisis experience but rather on the process. After 1760 he began to teach and preach in favor of an instantaneous experience possible much earlier in the Christian's life. Wesley believed entire sanctification involved both crisis experience and process for he said, "it is constantly both preceded and followed by a gradual work" (Wesley 1966, 115).

With the holiness revival came increased stress on the crisis aspect of entire sanctification. Palmer's altar theology made the event the most significant part of the experience. This point in time set the believer apart from the world and often from other Christians. Emphasis on the crisis experience continued in some quarters of the holiness movement during the post-revival era. For some, the nature of entire sanctification was "experience minus process" (Peters 1956, 138). Thomas Ralston, Randolph Foster, and

William Pope stressed the gradual process as well as the crisis experience in entire sanctification. Steele included both aspects but stressed the instantaneous element of the experience.

Twentieth century writer H. Orton Wiley believed that God's work of grace takes place in the heart of the believer in successive stages. "Each of these stages is marked by a gradual approach and an instantaneous consummation" (Wiley and Culbertson 1946, 317). This process sets the stage for the crisis experience of entire sanctification. "When the child of God, through the Spirit, fully renounces inbred sin and trusts the blood of cleansing he may in that moment, by simple faith in Christ, be sanctified wholly" (Wiley and Culbertson 1946, 317). The Manual of The Reformed Baptist Church emphasizes the instantaneous crisis experience referring to it as a "second work of grace." "It is divinely imparted, not imputed; and instantaneously received by faith in the atonement" (History of the Organization of the Reformed Baptist Denomination 1890, 66). The Wesleyan Church currently teaches that there is "a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously" (The Discipline of The Wesleyan Church 1992, 25). This view strikes a balance between the crisis and the process elements of entire sanctification.

Seventy percent of the lay full members surveyed in the representative case hold to the traditional view that entire sanctification consists of both a gradual process and a crisis experience. Only seventeen percent feel it is just a gradual process and five percent believe it is a crisis experience. These findings indicate that, with respect to the nature of

entire sanctification, a significant majority of lay full members surveyed do have a belief that is similar to what is taught by The Wesleyan Church. Only a small number hold the “crisis only” view promoted during the nineteenth century holiness revival and emphasized in Reformed Baptist teaching.

#### God’s Role in Entire Sanctification

What does God do for the believer when He entirely sanctifies? John Wesley believed that God cleansed from all filthiness of the flesh and spirit and filled the believer’s heart with a perfect love for God and mankind. The emphasis of the holiness revival period was that God cleanses from all sin. A Declaration of Principles drafted at the First General Holiness Assembly held in 1885 affirmed that in entire sanctification God’s work results in “the entire extinction of the carnal mind, the total eradication of the birth principle of sin and communication of perfect love to the soul” (Peters 1956, 137). Ralston, Foster, Pope, and Steele follow Wesley on this question in their belief that when God entirely sanctifies, He cleanses from all sin and fills the believer with His love.

H. Orton Wiley, in his definition of entire sanctification, identified four acts of God in His work of entire sanctification. First, God frees the believer from original sin; second, love is made perfect in the believer; third, God baptizes with the Holy Spirit who then indwells the entirely sanctified; and fourth, He cleanses the heart from all sin (Wiley and Culbertson 1946, 311). The Reformed Baptists believed that God cleanses the believer from moral corruption and pollution. God also fills the heart with perfect love and frees the believer from all sin. All inbred sin is excluded. The Wesleyan Church emphasizes that God, through the baptism of the Holy Spirit, “cleanses the heart from all

inbred sin . . . perfects the believer in love and empowers him for effective service” (The Discipline of The Wesleyan Church 1992, 25).

From the above, one observes that the concepts of a cleansing from inbred sin and a perfecting in love have, since Wesley, been a part of what Christians of the holiness movement have believed God to do when He entirely sanctifies a believer. Most lay full members surveyed do not, however, have a clear understanding of this issue. In contrast to traditional Wesleyan teaching, only twenty percent of those interviewed make reference to cleansing or a change in their love when they describe what they believed God does for the believer through entire sanctification. Thirteen percent describe God’s role in terms of a cleansing, seven percent note that God gives more love for others, and five percent allude to the removal of or forgiveness of our carnal nature (inbred sin). Twenty-two percent refer to the ministry of the Holy Spirit. Eleven of these persons believe that the Holy Spirit fills the believer. Five percent feel that God gives more power to witness to others. Seventeen persons (42.5%) of those surveyed gave responses that do not reflect Wesleyan doctrine. A complete listing of the thirty different responses is found in Appendix C.

#### Sin and Entire Sanctification

The necessity of sin in believers and the definition of sin have been two points of divergence between Wesleyans and other Christians since the time of John Wesley. Wesley believed that a person who has been entirely sanctified “does not commit sin” (Wesley 1966, 36). He did not go so far as to say, however, that this was sinless perfection. “Wesley did not claim that a Christian was not able to sin, but that by the

indwelling Spirit, he was able not to sin” (Wood 1967, 268). Promoters of holiness during the revival period continued to stress the concept of salvation from all sin and freedom from the necessity to sin. During the last quarter of the nineteenth century, there was a rise in the concept of sinless perfection. Sin was no longer even a possibility for the sanctified believer.

The four post-holiness revival theologians discussed in chapter two follow Wesley’s teaching with respect to the possibility of sin in the entirely sanctified believer. All agree that though one is not free from the possibility of sinning, a person who is entirely sanctified is free from sin and free from the necessity of sinning. Ralston, Foster, and Steele emphasized the total deliverance from sin at the moment one is entirely sanctified. Pope takes a more gradual approach to the liberating process. Although he does believe that “in entire sanctification, the Holy Spirit effects the removal of sin from the nature of the believer” (Pope 1880, 47), he views the alienation from sin as a gradual process. With the passage of time the entirely sanctified believer has less and less affinity with sin.

Twentieth century holiness theologians continue to follow Wesley’s teaching that the entirely sanctified believer is free from sin, but that it is still possible to sin. The Reformed Baptists seem to have avoided the doctrine of sinless perfection which had crept into holiness teaching in the late nineteenth century. They did stress that the entirely sanctified are free from sin but that this experience “does not exempt us from the possibility of sinning” (History of the Organization of the Reformed Baptist Denomination 1890, 66). The Wesleyan Church currently calls for a life lived above a

willful transgression of God's law but allows that the entirely sanctified may fall into deliberate sin.

In keeping with the historical position of the Wesleyan movement, current lay full members surveyed in the representative case are almost unanimous (98%) in their belief that an entirely sanctified person can commit sin. One cannot say conclusively whether this finding is the result of a lack of understanding of God's role in entire sanctification, a definition of sin that diverges from John Wesley's definition, or a clear theological understanding of what entire sanctification accomplishes in the believer.

#### A Definition of Sin

John Wesley consistently defined sin as a willful or voluntary transgression of a known law of God. From Wesley to the present, theologians in the holiness tradition outlined in chapter two have generally continued to define sin in these terms. Richard S. Taylor, Nazarene theologian, believes, however,

there are signs of a movement to take a stricter view of what constitutes an act of sin needing repentance and forgiveness . . . failures in Christ-likeness should be frankly labeled as sins and dealt with as such, even though they fall short of deliberate wrongdoing (Taylor 1971, 9).

Twenty-one (52.5%) of all lay full members surveyed believe the meaning of sin is to disobey God's commands or His will. Fifteen of these persons (37.5% of all interviewees) clearly believe sin to be a transgression of the perfect will of God, known or unknown. Only thirty-seven and one-half percent of lay full members interviewed share Wesley's definition of sin as a willful transgression of a known law of God. Ten percent of lay full members define sin in other terms. Seventy-three percent of those who define sin in traditional Wesleyan terms do believe they are entirely sanctified.

In summary, of the forty persons interviewed, fifteen clearly share the traditional Wesleyan definition of sin. Twenty-five persons define sin in broader terms and six responded in such a way so as to be unclear whether they include a transgression of the perfect will of God or just His known will in their definition of sin. This broadening of the definition of sin in the representative case tends to support Richard Taylor's observation noted above. The findings, however, also seem to identify a move beyond that referred to by Taylor. To define sin as any deed or thought contrary to the perfect will of God, known or unknown, is to adopt the traditional Calvinist view. This definition of sin is not compatible with the traditional Wesleyan understanding of the doctrine of entire sanctification. When one is entirely sanctified, one is freed from the necessity of sin. This is true, however, only if sin is understood in terms of Wesley's narrow definition.

#### Spiritual Growth After Entire Sanctification

In 1764 John Wesley wrote a summary of his beliefs concerning the doctrine of entire sanctification. In this summary he concluded that entire sanctification is improvable. He went on to add "that one perfected in love may grow in grace far swifter than he did before" (Wesley 1966, 114). Although the holiness revival writers are not as transparent as Wesley was on this topic, Phoebe Palmer indicates that continued growth is to be expected after one is entirely sanctified and failure to respond to the challenges of such new growth would result in the loss of entire sanctification (Palmer 1990, 76). A review of the literature indicates that holiness advocates continue to stress their belief that spiritual growth after entire sanctification is to be expected. With such overwhelming



support from the literature, it is not surprising that ninety-five percent of lay full members surveyed also hold this belief. This strong support of the traditional Wesleyan position may be a reflection of a clear understanding of the doctrine of entire sanctification or simply the belief that one's spiritual life is always improvable.

### Testifying to The Experience of Entire Sanctification

John Wesley was not opposed to a believer testifying to the experience of entire sanctification. He believed that at first a person would not be able to avoid speaking of it because of the fire they would feel within. He expressed caution about testifying to those who are not Christians for "most likely, it would only provoke them to contradict and blaspheme" (Wesley 1966, 55). When testifying to believers one "should have special care to avoid all appearance of boasting; to speak with the deepest humility and reverence, giving all the glory to God" (Wesley 1966, 56). This word of caution should not be understood to imply that Wesley was in any sense opposed to giving a witness to the experience of entire sanctification. He added that there are times when one ought to speak of this blessing. Other believers who are not entirely sanctified will be encouraged and their hunger and thirst for the experience will increase.

The holiness revival added a new dimension to the concern for testifying to the experience of entire sanctification. Phoebe Palmer made the confession of the experience a vital part of the process whereby one is entirely sanctified. She also taught that if believers failed to testify to the experience they would lose it (White 1986, 139). The First General Holiness Assembly of 1885 affirmed that "it is the duty of all who are made partakers of entire sanctification . . . to testify thereof to the praise of the Giver" (Peters

1956, 138). Randolph Foster was opposed to Palmer's requiring a profession of sanctification as a condition of its attainment. He believed this to be an absurd and dangerous error. Post-revival authors noted in chapter two do not indicate that one should or must give a public testimony to the experience of entire sanctification. This does not, however, imply they were opposed to giving such a testimony. Although Reformed Baptist literature does not deal with the question of testifying to this experience, the author has sufficient personal familiarity with this period to affirm that Reformed Baptists who were entirely sanctified were expected to give public testimony of "full salvation." The Wesleyan Church is silent on this issue.

Ninety percent of lay full members interviewed believe that a person who has been entirely sanctified *should* give public testimony to the experience. Only fifty-three percent believe a person *must* give a public testimony. Lay full members believe this testimony is important for the benefit of others (55%), is in keeping with God's will (18%), and is for the benefit of the entirely sanctified believer (25%). These findings do reveal the influence of the holiness revival and subsequent teaching of The Reformed Baptists on the necessity of giving public testimony to the experience of entire sanctification. A key difference, however, is found in the reasons noted above and found in Appendix C, Questions 45 and 48. Unlike Phoebe Palmer no one responded that one *should* or *must* give public testimony as a means of attaining or maintaining the experience of entire sanctification. Although several participants confess they do not hear many testimonies to the experience of entire sanctification, there is evidence that lay full members do consider this to be important.

### Discussion of Significance

The following is an excerpt from Article 5566, Covenant Questions, The Discipline of The Wesleyan Church. These Covenant Questions are part of the ritual prescribed for the reception of full members into the fellowship of The Wesleyan Church.

**Minister:** And do you believe that God not only counts believers as righteous, but that He makes them righteous, perfecting them in love at entire sanctification, and providing for their growth in grace at every stage of their spiritual life, enabling them through the presence and power of the Holy Spirit to live a victorious life?

**Candidate:** This I believe.

**Minister:** Have you the assurance that you have experienced the deeper grace of heart cleansing through the infilling of the Holy Spirit? If not, do you purpose to diligently seek this grace?

**Candidate:** I do (The Discipline of The Wesleyan Church 1992, 400).

On this occasion, candidates acknowledge not only that God perfects in love at entire sanctification and enables the believer, through the presence and power of the Holy Spirit, to live a victorious life, but also, that they are entirely sanctified or are seeking to be entirely sanctified. It is highly significant, therefore, in light of this acknowledgment and declaration, that only fifty-five percent of all lay full members interviewed profess to be entirely sanctified. Wesleyans who have been full members for as many as forty-four years have yet to be made perfect in love by the indwelling Holy Spirit.

As significant as this is, what is even more significant is the lack of a clear understanding of lay full members with respect to several key questions noted above. If lay full members of The Wesleyan Church are to respond with integrity to the Covenant Questions, what they believe about the doctrine of entire sanctification is important. Theologians and Church leaders may continue to promote the doctrine of entire sanctification; however, unless that doctrinal point of view is effectively communicated

and espoused by lay full members, The Wesleyan Church will be a holiness church in name only. Specific areas of concern identified in the Summary of Findings are: (1) defining what it means to be entirely sanctified, (2) understanding what a believer must do to be entirely sanctified, (3) awareness of the evidences that a person is entirely sanctified, (4) understanding God's role in entirely sanctifying the believer, and (5) the definition of sin. A significant number of lay full members surveyed do not hold views on these issues that are consistent with those held by John Wesley or The Wesleyan Church.

One cannot conclude from this observation that the Church has not accurately or adequately communicated the doctrine of entire sanctification to its lay members. What one can conclude, however, is that this doctrine has not been effectively communicated. There is not only lack of understanding, but also misunderstanding. If The Wesleyan Church desires to continue to be a holiness church, the findings of this study should cause concern at the local, district, and general church levels. Leaders at each level of church government should ask what can be done to increase the effectiveness of communicating this doctrine to the Church.

The data reveals that eighty-three percent or more of the lay full members interviewed normally attend Sunday School, Sunday morning worship service, and Sunday evening worship service every Sunday. For this reason, these occasions would seem to offer the best opportunities to increase understanding. The data reveals that seventy-three percent of lay full members believe that preaching has contributed the most to their understanding of entire sanctification. This finding, coupled with the five points

of concern noted above, questions the effectiveness of this method. The reason for this apparent lack of effectiveness is not clear from the study. However, there are several possibilities. It is possible that preaching may not focus enough on this doctrine to effectively communicate the breadth of the subject, or, preaching is monological and does not allow for questions and subsequent clarification. Another possibility is that pastors may not have an adequate understanding of the doctrine of entire sanctification, or, pastors may not possess adequate knowledge or skills to effectively communicate this doctrine.

It is also significant that Sunday School, which traditionally has been viewed as the teaching arm of the church, is not mentioned as contributing most to any lay person's understanding of the doctrine of entire sanctification. This fact warrants further study by all levels of church leadership.

Fifty-five percent of lay full members attend mid-week prayer meeting or cell group meeting normally every week. Since only eight percent indicate this avenue has contributed most to their understanding of the doctrine of entire sanctification, church leaders may be prompted to evaluate the potential of increasing doctrinal content in these meetings.

The significance of the findings of this study reaches beyond the various levels of government of the Church to impact the centers of training for pastors of The Wesleyan Church. As noted in chapter one, eighty percent of pastors currently serving churches in The Atlantic District are graduates of Bethany Bible College. These findings should prompt the faculty and administration of this college to evaluate their effectiveness in

communicating the doctrine of entire sanctification to students and their effectiveness in training students to teach and preach this doctrine.

### Critique of the Study

The design and methodology for this study proved to be adequate in collecting data to meet the purpose of the project. Random sampling of the representative case to select forty participants generated a good cross section of lay full members. Those interviewed have attended the Wesleyan Church of which they are a member from between two to seventy years. They have also been a full member for the same range of years. The number of participants surveyed in the age range twenty to thirty-five, however, is lower than the number one might expect to be representative of all lay full members in this age group. Also, although the cross section of participants with respect to number of years in attendance and number of years as a full member was fairly evenly distributed, the number in any one age group is small. A larger sample would increase the probability that the sample is representative of the total population. In the sampling process, only four of the forty persons originally selected felt they were unable to participate in the survey. Four of the next five persons selected did agree to be interviewed. This response greatly reduced the potential of volunteer bias.

One significant challenge for the interviewer was the commitment of time necessary to conduct the interviews. A conscious effort was made to limit the interviews to one-half hour each. However, many exceeded this by fifteen or more minutes. Distances between the ten additional interviews conducted in five churches in The Atlantic District added many hours to the process. The fifty interviews were completed

in seven days.

The interview format did prove effective in data collection. However, the researcher believes that more time could have been spent probing for additional information. The guided interview questionnaire (part two of the questionnaire) was a helpful instrument in directing the discussion but it does have limitations not identified in the pre-testing. First, the questions are directed more toward those who are entirely sanctified than those who are not. Second, the guide was not as useful with three interviewees who had little or no knowledge of entire sanctification. One participant had never heard the term and two others felt entire sanctification is the same as being a Christian. Finally, the order of questions for the interview portion of the questionnaire required modification since many of the participants are not entirely sanctified. The first question of this section asks, "Do you believe you are entirely sanctified?" After a few interviews, the interviewer felt this question should be asked later in the interview.

The analysis of the findings produced several unexpected results. Since the doctrine of entire sanctification is a doctrinal distinctive of The Wesleyan Church, it is surprising that such a low percentage of lay full members profess to be entirely sanctified. The fact that many of these persons have attended and have been full members of The Wesleyan Church for up to forty-four years is equally surprising in light of the membership Covenant Questions noted above. Chapter two discussed several changes to the doctrine of entire sanctification that have taken place from John Wesley to the present. The effects of these changes are seen in the data. What was unexpected, however, was the minimal influence of holiness revival theology on lay members

surveyed. Palmer's altar terminology is used by some members and the emphasis on consecration is clearly present but the urgency to claim the experience by faith is not clearly evident. The researcher was also surprised by the number of participants who expressed an interest in knowing more about the doctrine. Several expressed concern over a lack of teaching in the church while others were prompted by the interview to evaluate their own spiritual state.

#### Recommendations for Further Research

The purpose of this study was to determine what lay full members of The Atlantic District of The Wesleyan Church believe concerning the doctrine of entire sanctification and what has contributed to their holding those beliefs. The methodology selected has provided a clear understanding of the beliefs held by fifty lay full members in The Atlantic District. This study has demonstrated that these persons are representative of lay full members in the district. Data collected in this survey provides information that could be used to develop a mailed questionnaire to improve the generalizability of such a study. This questionnaire could then be sent to a random sample of all lay full members of The Atlantic District.

The findings of this survey point to the need for additional research in The Atlantic District and across The Wesleyan Church. The focus of the survey was on lay full members. Similar research could be conducted with licensed and ordained ministers to determine their understanding of the doctrine of entire sanctification. This would help formulate a more complete picture for denominational leaders and Wesleyan educators. District and denominational leadership have expressed interest in the findings of this



project-dissertation. A copy of this research will be forwarded to The Atlantic District Superintendent and to the General Superintendents of The Wesleyan Church. Wesleyan colleges may also benefit from research to determine their effectiveness in teaching and preparing ministerial students to teach and preach the doctrine of entire sanctification. The results of this report has prompted the author to initiate plans for this research at Bethany Bible College. In addition, a course in preaching holiness has been added to Bethany's curriculum for pastoral ministry students.

Wesleyan theologians from Wesley to the present have emphasized the belief that entire sanctification results in a changed life and lifestyle. These are described in part in the evidences that are expected to accompany entire sanctification. Further research to determine how Wesleyans who profess to be entirely sanctified demonstrate this experience in their lives would be helpful in analyzing the dynamics between profession and practice.

## REFERENCES

## REFERENCES

- Arnett, William. 1961. Current theological emphasis in the American holiness tradition. Mennonite Quarterly Review 35 (April): 120-29.
- Ayling, Stanley Edward. 1979. John Wesley. Cleveland: Collins Pub.
- Baker, Frank. 1980. Unfolding John Wesley. Quarterly Review 1 (Fall): 44-58.
- Bogdan, Robert C., and Sari Knopp Biklen. 1982. Qualitative research for education: An introduction to theory and methods. Boston: Allyn and Bacon, Inc.
- Borg, Walter R., and Meredith D. Gall. 1989. Educational research: An introduction. New York: Longman Inc.
- Britten, Edward Gay. 1964. A history of the Reformed Baptist Alliance of Canada. B.Div. thesis, Acadia University.
- Butler, John J. 1861. Natural and revealed theology. Dover, NH: Free Will Baptist Publishers.
- Cannon, William Ragsdale. 1974. The theology of John Wesley. Lanham, MD: University Press of America.
- Carradine, Beverly. 1896. The old man. Cincinnati: God's Revivalist Press.
- \_\_\_\_\_. n.d. The sanctified life. Louisville: Pentecostal Publishing Co., 1897; reprint, Cincinnati: Revivalist Press, (page references are to reprint edition).
- Carter, Charles Webb. 1974. The person and ministry of the Holy Spirit, a Wesleyan perspective. Grand Rapids: Baker Book House.
- Cell, George Croft. 1975. The rediscovery of John Wesley. Lanham, MD: University Press of America.
- Chapman, J. B. 1947. The terminology of holiness. Kansas City, MO: Beacon Hill Press.
- Cox, Leo George. 1975. John Wesley's concept of perfection. Kansas City, MO: Beacon Hill Press.

- Crooks, George R., and John F. Hurst, eds. 1894. Library of biblical and theological literature. Vol. 6, Systematic theology. by John Miley. New York: Eaton and Mains.
- Daniels, W. H. 1880. The illustrated history of Methodism. New York: Methodist Book Concern, Phillips and Hunt.
- Davies, Richard E. 1984. Handbook for Doctor of Ministry projects. Lanham MD: University Press of America.
- Dieter, Melvin E. 1985. The development of nineteenth century holiness theology. Wesleyan Theological Journal 20 (Spring): 19-33.
- Foster, R. S. 1884. Christian purity: or, the heritage of faith. New York: Phillips and Hunt.
- Grant, John Webster. 1967. The Canadian experience of church union. Richmond, VA: John Knox Press.
- Grider, Kenneth J. 1994. A Wesleyan-holiness theology. Kansas City, MO: Beacon Hill Press.
- Haines, Lee M. [1996] Christian perfection - Wesley and the Wesleys. TMs [photocopy].
- Haines, Lee M., and Paul W. Thomas. 1990. An outline history of The Wesleyan Church. Indianapolis: Wesley Press.
- Harper, A. F., ed. 1984. Great holiness classics. Vol. 2, The Wesley century (1725-1825). T. Crichton Mitchell, ed. Kansas City, MO: Beacon Hill Press.
- \_\_\_\_\_. 1985. Great holiness classics. Vol. 3, Leading Wesleyan thinkers. Richard S. Taylor, ed. Kansas City, MO: Beacon Hill Press.
- Heitzenrater, Richard P. 1984. The present state of Wesleyan studies. Methodist History 22 (April): 221-33.
- Hills, A. M. 1927. The uttermost salvation. Kansas City: Nazarent Publishing House.
- \_\_\_\_\_. 1931. Fundamental Christian theology. Vol. 1, Pasadena: C. J. Kinne.
- \_\_\_\_\_. 1952. The secret of spiritual power. Manchester: Star Hall Publishing Co., n.d.; reprint, Kansas City: Beacon Hill Press (page references are to reprint edition).
- History of the organization of the Reformed Baptist denomination of the Dominion of Canada, November 1888. [1890]. St. John, NB: George E. Day.

- Hurst, John Fletcher. 1902. The history of Methodism. Vol. 4 and 5, New York: Eaton and Main.
- Hynson, Leon O. 1985. The Wesleyan quadrilateral in the American holiness tradition. Wesleyan Theological Journal 20 (Spring): 19-33.
- Isaac, Stephen, and William B. Michael. 1981. Handbook in research and evaluation. San Diego, CA: Edits Publishers.
- Jerome, Kirk, and Marc L. Miller. 1986. Reliability and validity in qualitative research. Beverly Hills: Sage Publications.
- Johnson, D. W. n.d. Methodism in eastern British America. Sackville, NB: The Tribune Printing Co., Ltd.
- Kinney, D. S., ed. 1887 Discipline of The Wesleyan Methodist Connection of America. Syracuse, NY: Wesleyan Methodist Publishing House.
- Langford, Thomas A., ed. 1984. Wesleyan theology, a sourcebook. Durham, NC: The Labyrinth Press.
- Lindstrom, Harold G. A. 1980. Wesley and sanctification: A study in the doctrine of salvation. Grand Rapids: Francis Asbury Press.
- Lowrey, Asbury. 1944. Possibilities of grace. Kansas City, MO: Beacon Hill Press.
- Manual of the Reformed Baptist Church. 1958. n.p. Published by Order of The Alliance.
- McMurray, J., ed. 1882. Centenary of Methodism in eastern British America. Toronto: William Briggs.
- Merriam, Sharran B. 1988. Case study research in education, a qualitative approach. San Francisco: Jossey-Bass Publishers.
- Minutes of the one hundred and seventh annual session, the twenty-eighth annual conference of the Atlantic District of The Wesleyan Church. 1995. Brown's Flat, N.B.: Bor-Mar-Gar Printing.
- Mullen, Laurence K. 1978. The organization of the Reformed Baptists. TMs [photocopy].
- Outler, Albert C. 1964. John Wesley. New York: Oxford University Press.
- Palmer, Phoebe. 1976. Entire devotion to God. n.p., 1855; reprint, Salem, OH: Schmull Publishers; 1855. (page references are to reprint edition).

- \_\_\_\_\_. 1979. Full salvation. New York: Walter C. Palmer, n.d.; reprint, Salem, OH: Schmull Publishers (page references are to reprint edition).
- \_\_\_\_\_. 1981. The promise of the Father. Boston: Henry V. Degen, 1859; reprint, Salem, OH: Schmull Publishers (page references are to reprint edition).
- \_\_\_\_\_. 1988. Phoebe Palmer: selected writings. Edited by Thomas C. Oden. Sources of American Spirituality. New York: Paulist Press.
- Parker, Percy Livingstone, ed. 1903. The heart of John Wesley's journal. London: Fleming H. Revell.
- Peters, John Leland. 1956. Christian perfection and American Methodism. New York: Abingdon Press.
- Piette, Maximin. 1937. John Wesley in the evolution of Protestantism. Translated by J. B. Howard. New York: Sheed and Ward.
- Pope, William Burt. 1880. A compendium of Christian theology. Vol.3, New York: Phillips and Hunt.
- Potts, J. Manning, ed. 1958. The journal and letters of Francis Asbury. Vol. 3, London: Epworth Press.
- Purkiser, W.T. 1983. Exploring Christian holiness. Vol. 1, The biblical foundations. Kansas City, MO: Beacon Hill Press.
- Ralston, Thomas N. 1924. Elements of divinity. Edited by T. O. Summers. New York: Abingdon Press.
- Saunders, Edward M. 1902. History of the Baptists of the Maritime provinces. Halifax, NS: John Burgoyne.
- Shelton, R. Larry. 1986. The trajectory of Wesleyan theology. Wesleyan Theological Journal 21 (Spring - Fall): 160-76.
- Smith, David L. 1992 Contemporary theology. Wheaton, IL: Scripture Press.
- Smith, Timothy L. 1957. Revivalism and social reform: American Protestantism on the eve of the Civil War. Gloucester, MA: Peter Smith
- Snyder, Howard A. 1980 The radical Wesley and patterns for church renewal. Downers Grove, IL: Inter-Varsity Press.
- Staples, Rob L. 1977. The present frontiers of Wesleyan theology. Wesleyan Theological Journal 2 (Spring): 5-15.

- Steele, Daniel. 1917. The Gospel of the Comforter. Boston: Christian Witness Co. 1897; reprint, Boston: Christian Witness Co. (page references are to reprint edition).
- \_\_\_\_\_. 1961. Love enthroned. Boston: Christian Witness Co., 1877; reprint, Salem, OH: Schmul Publishers (page references are to reprint edition).
- \_\_\_\_\_. 1878. Mile-stone papers, doctrinal, ethical, and experimental, on Christian progress. New York: Phillips and Hunt.
- \_\_\_\_\_. 1984. A defense of Christian perfection. New York: Hunt and Eaton, 1896; reprint, Salem, OH: Schmul Publishing Co., Inc. (page references are to reprint edition).
- Synan, Vinson. 1971. The holiness-Penticostal movement in the United States. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Taylor, Richard S. 1971. Some recent trends in Wesleyan-Arminian thought. Wesleyan Theological Journal 6 (Spring): 5-12.
- The discipline of The Wesleyan Church. 1992. Indianapolis, IN: Wesleyan Publishing House.
- The doctrines and discipline of The Methodist Episcopal Church. 1888 New York: Hunt and Eaton.
- The Wesleyan Church discipline. 1968. Marion, IN: The Wesleyan Publishing House.
- Thompson, W. Ralph. 1966. An appraisal of the Keswick and Wesleyan contemporary positions. Wesleyan Theological Journal 1 (Spring): 11-20.
- Tuttle, Robert G. 1978. John Wesley: his life and theology. Grand Rapids: Zondervan Publishing House.
- Van Maanen, John, ed. 1983. Qualitative methodology. Beverly Hills: Sage Publications.
- Vickers, John. 1969. Thomas Coke, apostle of Methodism. London: Epworth Press.
- Wakeley, J.B. 1855. The heroes of Methodism. Toronto: William Briggs.
- Walizer, Michael H., and Paul L. Wienir. 1978. Research methods and analysis: Searching for relationships. New York: Harper and Row Pub.
- Wesley, John. 1966. A plain account of Christian perfection. Edited by J. Fred Parker. Kansas City, MO: Beacon Hill Press.

- \_\_\_\_\_. 1991. The works of John Wesley. Edited by Thomas Jackson. London: Wesleyan Methodist Bookroom, 1872.; reprint, Peabody, MA: Hendrickson Publishers, Inc. (page references are to reprint edition).
- White, Charles Edward. 1986. The beauty of holiness - Phoebe Palmer as theologian, revivalist, feminist, and humanitarian. Grand Rapids: Francis Asbury Press.
- Wiley, H. Orton, and Paul T. Culbertson. 1946. Introduction to Christian theology. Kansas City, MO: Beacon Hill Press.
- Williams, Colin W. 1960. John Wesley's theology today. New York: Abingdon Press.
- Wood, A. Skevington. 1967. John Wesley: The burning heart. Grand Rapids: Wm. B. Eerdmans Publishing Company.
- Wood, J. A. 1944. Perfect love. Kansas City, MO: Beacon Hill Press.
- Wynkoop, Mildred Bangs. 1967. Foundations of Wesleyan-Arminian theology. Kansas City, MO: Beacon Hill Press.
- \_\_\_\_\_. 1972. A theology of love. Kansas City, MO: Beacon Hill Press.



APPENDIXES

## Appendix A

## Interview Questionnaire - Part 1

1. Interviewee Code Number \_\_\_\_\_ 2. Church Code Number \_\_\_\_\_
3. Age Range: 12 - 19 \_\_\_\_\_  
 20 - 35 \_\_\_\_\_  
 36 - 49 \_\_\_\_\_  
 50 - 65 \_\_\_\_\_  
 66+ \_\_\_\_\_
4. Number of years attending Wesleyan churches \_\_\_\_\_
5. Number of years attending this Wesleyan church \_\_\_\_\_
6. Number of years as a full member of The Wesleyan Church \_\_\_\_\_
7. Have you regularly attended a church of another denomination prior to becoming a full member of The Wesleyan Church? Yes \_\_\_ No \_\_\_
8. If yes, what denomination(s)? \_\_\_\_\_
9. Since beginning to attend The Wesleyan Church, have you attended Sunday School?  
 Yes \_\_\_ No \_\_\_
10. If yes, have you attended: normally every Sunday? \_\_\_\_\_  
 on average twice a month? \_\_\_\_\_  
 on average once a month? \_\_\_\_\_  
 seldom? \_\_\_\_\_
11. Since beginning to attend The Wesleyan Church, have you attended morning worship? Yes \_\_\_ No \_\_\_
12. If yes, have you attended: normally every Sunday? \_\_\_\_\_  
 on average twice a month? \_\_\_\_\_  
 on average once a month? \_\_\_\_\_  
 seldom? \_\_\_\_\_
13. Since beginning to attend The Wesleyan Church, have you attended evening service?  
 Yes \_\_\_ No \_\_\_

14. If *yes*, have you attended: normally every Sunday? \_\_\_\_\_  
 on average twice a month? \_\_\_\_\_  
 on average once a month? \_\_\_\_\_  
 seldom? \_\_\_\_\_
15. Since beginning to attend The Wesleyan Church, have you attended mid-week prayer meeting or cell group meeting? Yes \_\_\_ No \_\_\_
16. If *yes*, have you attended: normally every week? \_\_\_\_\_  
 on average twice a month? \_\_\_\_\_  
 on average once a month? \_\_\_\_\_  
 seldom? \_\_\_\_\_
17. Have you taught Sunday School, Yes \_\_\_ No \_\_\_; discipleship group, Yes \_\_\_ No \_\_\_; or a membership class, Yes \_\_\_ No \_\_\_, in a Wesleyan church?
18. Have you participated in a membership class in a Wesleyan church? Yes \_\_\_ No \_\_\_  
 If *yes*, was that in this Wesleyan Church? Yes \_\_\_ No \_\_\_
19. Have you held a position of leadership in a Wesleyan Church? Yes \_\_\_ No \_\_\_  
 (Sunday School teacher, board member, youth leader, etc.)
20. If *yes*, what position(s) have you held and approximately when did you hold these position(s)? \_\_\_\_\_  
 \_\_\_\_\_
21. How long have you been a Christian? \_\_\_\_\_ years
22. Have you attended a Bible College or Christian liberal arts college? Yes \_\_\_ No \_\_\_
23. If *yes*, what school did you attend? \_\_\_\_\_  
 When did you attend this school? \_\_\_\_\_

## Interview Questionnaire - Part 2

24. Do you believe you are entirely sanctified? Yes \_\_\_ No \_\_\_
25. If *yes*, how long have you been entirely sanctified? \_\_\_\_\_
26. What does it mean to you to be entirely sanctified?
27. What terms would you consider synonymous to *entire sanctification*?  
 \_\_\_\_\_  
 \_\_\_\_\_
28. Which term do you feel most comfortable with to describe your personal experience?  
 \_\_\_\_\_
29. Of the following, what area would you consider to have contributed most to your understanding of *entire sanctification*?
- |                          |       |
|--------------------------|-------|
| preaching                | _____ |
| personal study           | _____ |
| Sunday School            | _____ |
| membership class         | _____ |
| small group meeting      | _____ |
| Bible College background | _____ |
30. When can a person be entirely sanctified?
31. What must a person do to be entirely sanctified?
32. Are there any evidences that a person is entirely sanctified? Yes \_\_\_ No \_\_\_
33. If *yes*, what are those evidences?
34. Do you believe entire sanctification is a crises experience and/or a gradual process?
35. What does God do for the believer when one is entirely sanctified?
36. Can an entirely sanctified person commit sin? Yes \_\_\_ No \_\_\_
37. How would you define sin?
38. If a person has been entirely sanctified, is it possible to come to a point in time where he/she is no longer entirely sanctified? Yes \_\_\_ No \_\_\_
39. If entire sanctification can be lost, can it be regained? Yes \_\_\_ No \_\_\_

40. If *yes*, how may it be regained?
41. After a person is entirely sanctified, what then? Is further spiritual growth possible?  
Yes \_\_\_ No \_\_\_
42. If *yes*, are there differences between the rate or quality of spiritual growth after one is entirely sanctified and the rate or quality of spiritual growth before one is entirely sanctified? Yes \_\_\_ No \_\_\_
43. If *yes*, how would you describe the difference(s)?
44. If a person has been entirely sanctified, should he/she give public testimony to the experience? Yes \_\_\_ No \_\_\_
45. If *yes*, why?
46. If *no*, why not?
47. If a person has been entirely sanctified, must he/she give public testimony to the experience? Yes \_\_\_ No \_\_\_
48. If *yes*, why?
49. If *no*, why not?

## Appendix B

The following is a summary of the pastors and assistant pastors who have served the three churches of the representative case in Fredericton, New Brunswick since 1945.

The data also contains a list of other churches these pastors have served in The Atlantic District of The Wesleyan Church since that date.

**First Wesleyan Church, Fredericton, New Brunswick**

<u>Pastor</u>	<u>Date</u>	<u>Other Churches Served with Dates</u>	
Rev. H. E. Mullen	1945-54	Grand Harbour, NB	1954-56
		Havelock, NB	1956-61
Rev. B. C. Cochrane	1954-62	Moncton, NB	1945-51
	1973-81		1962-73
	1983-84	Fredericton, NB Corbett Avenue	1951-52
Rev. L. H. Hicks	1962-66	Royalton, NB	1950-54
		Fort Fairfield, ME	1954-62
		Shelburne, NS	1966-72
		Havelock, NB	1972-89
Rev. N. E. Trafton	1966-73	Truro, NS	1949-51
		Yarmouth, NS	1951-55
		Fredericton, NB Corbett Avenue	1955-62
		Yarmouth, NS	1962-65
		Bethany President	
		Sussex, NB	1965-66
		Fredericton, NB Olivet	1973-83
Rev. Peter VanderPloeg assistant	1974-76	Houlton, ME	1978-81
Rev. A. W. Maxwell assistant	1976-80	Head of Millstream, NB	1974-76
			1991-92
		Bristol, NB	1982-86
		Shelburne, NS	1989-91

<u>Pastor</u>	<u>Date</u>	<u>Other Churches Served with Dates</u>	
Rev. C. D. Grant	1981-83		
Rev. Barry Smith assistant	1981-83		
Rev. D. W. LeRoy	1984-93	Fredericton, NB Olivet - assistant	1974-81
		Dartmouth, NS	1981-84
Rev. Bill Moore assistant	1984-88	Seal Cove, NB Calais, ME	1988-90 1990-pres.
Rev. Doug Spearman assistant	1990-93	Woodstock, NB assistant	1977-81
		Easton, ME Houlton, ME	1981-83 1993-pres.
Rev. Don Grant assistant	1990-93		
Rev. D. C. Brown	1993-pres.	Woodstock, NB assistant	1982-83
		North Head, NB Fredericton, NB Olivet	1983-87 1987-93
Rev. Eric Currie assistant	1993-pres.	Portland, ME assistant	1992-93
Lic. K. Brewer assistant	1994-95		
Rev. Peter Moore assistant	1995-pres.		

**Olivet Wesleyan Church, Fredericton, New Brunswick**

<u>Pastor</u>	<u>Date</u>	<u>Other Churches Served with Dates</u>	
Rev. F. A. Watson	1942-53	Saint John, NB Westchester, NS	1954-58 1959-62

<u>Pastor</u>	<u>Date</u>	<u>Other Churches Served with Dates</u>	
Rev. G. R. Symonds	1953-70	Seal Cove, NB	1945-47
		Perth, NB	1947-53
		Woods Harbour, NS	1970-76
Rev. M. A. Terifay	1970-73		
Rev. N. E. Trafton	1973-83	as noted above	
Rev. D. W. LeRoy assistant	1974-81	as noted above	
Rev. P. D. Ingersoll. assistant	1981-83	Island Falls, ME	1966-70
		Deer Island, NB	1970-73
		Port Maitland, NS	1973-81
		Hartland, NB	1981-pres.
Rev. David Higle assistant	1982-84		
Rev. S. Bradley	1983-87	Houlton, ME	1972-78
		North Head, NB	1978-83
Rev. W. Burbury assistant	1985-87		
Rev. D. C. Brown	1987-93	as noted above	
Rev. T. Giljam assistant	1988-89		
Rev. Mark Cooney	1990-91	Shelburne, NS	1991-93
		Millville, NB	1993-pres.
Rev. L. Johnston assistant	1990-93	Nackawic, NB	1981-88
Lic. Chris Mattatall assistant	1991-92		
Rev. M. T. Norton	1993-pres.	Liverpool, NS	1969-70
		Grand Harbour, NB	1971-78
		Fort Fairfield, ME	1978-82
		Saint John, NB	1982-93



<u>Pastor</u>	<u>Date</u>	<u>Other Churches Served with Dates</u>
Rev. D. Schrader assistant	1993-95	
Lic. Mike Hamilton assistant	1995-pres.	

**Corbett Avenue Wesleyan Church, Fredericton, New Brunswick**

<u>Pastor</u>	<u>Date</u>	<u>Other Churches Served with Dates</u>
Rev. B. C. Cochrane	1951-52	as noted above
Rev. H. R. Ingersoll	1952-53	Beals Island, ME      1950-52 Saint John, NB      1954-56 1957-67 Woodstock, NB      1956-57
Rev. H. S. Wilson	1954-56	Black's Harbour, NB      1945-48 Port Maitland, NS      1948-54
Rev. N. E. Trafton	1956-62	as noted above
Rev. M. W. Bagley	1962-66 1980-85	Seal Cove, NB      1950-52 Presque Isle, ME      1953-57 Amherst, NS      1957-62 Woodstock, NB      1966-71
Rev. A. L. Stairs	1966-73	Nackawic, NB      1945-48 Westchester, NS      1948-51 Head of Millstream, NB      1951-54 Royalton, NB      1954-58 Monticello, ME      1959-62 Fort Fairfield, ME      1962-66 Sandford, NS      1973-76 Yarmouth, NS      1976-83
Rev. C. N. Bain	1973-80	Yarmouth, NS      1961-62 Westchester, NS      1962-67 Digby, NS      1967-73 Lower Sackville, NS      1980-pres.

<u>Pastor</u>	<u>Date</u>	<u>Other Churches Served with Dates</u>	
Rev. H. B. Ricker	1985-pres.	Bristol, NB	1956-59
		Port Maitland, NS	1959-63
		Digby, NS	1963-67
		Seal Cove, NB	1967-72
		Sussex, NB	1972-79
		Perth, NB	1981-85
Rev. J. L. Symonds assistant	1982-83	Yarmouth, NS	1982-pres.
Rev. Bruce Cheney assistant	1983-85	Bristol, NB	1975-76
		assistant	
		Perth, NB	1985-90
		Norton, NB	1990-pres.
Rev. Ward McComiskey assistant	1985-87	Beals Island, ME	1987-92
		Blissfield, NB	1992-pres.
Rev. Paul DeMerchant assistant	1989-92		
Rev. R. T. Benson assistant	1990-pres.		
Rev. Jim Agrell assistant	1993-94	Bristol, NB	1994-pres.
Rev. T. Guptill	1994-pres.	Seal Cove, NB	1993-94

## Appendix C

## A Compilation of Data From the Representative Case

**Question 3 - Age of participants.**

<u>Age Range</u>	<u>Number of Participants</u>	<u>Percentage of Total</u>
12 - 19 years	1	2.5%
20 - 35 years	2	5.0%
36 - 49 years	18	45.0%
50 - 65 years	13	32.5%
66+ years	6	15.0%

**Question 4 - Number of years attending Wesleyan churches.**

Range of years: 7 - 70; average - 31 years

**Question 5 - Number of years attending this Wesleyan church.**

Range of years: 2 - 70; average - 24 years

**Question 6 - Number of years as a full member of The Wesleyan Church.**

Range of years: 2 - 70; average - 24 years

**Question 7 - Have you regularly attended a church of another denomination prior to becoming a full member of The Wesleyan Church?**

Yes - 23 participants      No - 17 participants

**Question 8 - If yes, what denomination(s)?**

Baptist -	10 participants
Nazarene -	3 participants
United Church of Canada -	3 participants
United Pentecostal Church -	2 participants
Anglican -	1 participant
Jewish -	1 participant
Presbyterian -	1 participant
Salvation Army -	1 participant
Standard -	1 participant

**Question 9 - Since beginning to attend The Wesleyan Church, have you attended Sunday School?**

Yes - 40 participants      No - 0 participants

**Question 10** - If *yes*, have you attended:

normally every Sunday - 33 participants  
 on average once a month - 4 participants  
 on average once a month - 1 participant  
 seldom - 2 participants

**Question 11** - Since beginning to attend The Wesleyan Church, have you attended Sunday morning worship service?

Yes - 40 participants      No - 0 participants

**Question 12** - If *yes*, have you attended:

normally every Sunday - 38 participants  
 on average once a month - 2 participants  
 on average once a month - 0 participants  
 seldom - 0 participants

**Question 13** - Since beginning to attend The Wesleyan Church, have you attended Sunday evening service?

Yes - 39 participants      No - 1 participant

**Question 14** - If *yes*, have you attended:

normally every Sunday - 33 participants  
 on average once a month - 2 participants  
 on average once a month - 2 participants  
 seldom - 2 participants

**Question 15** - Since beginning to attend The Wesleyan Church, have you attended mid-week prayer meeting or cell group meeting?

Yes - 38 participants      No - 2 participants

**Question 16** - If *yes*, have you attended:

normally every week - 22 participants  
 on average once a month - 5 participants  
 on average once a month - 2 participants  
 seldom - 9 participants

**Question 17** - Have you taught Sunday School, Yes - 26 participants, No - 14 participants; discipleship group, Yes - 2 participants, No - 38 participants; a membership class, Yes - 0 participants, No - 40 participants, in a Wesleyan church?

**Question 18** - Have you participated in a membership class in a Wesleyan church?

Yes - 15 participants                  No - 25 participants

**Question 19** - Have you held a position of leadership in a Wesleyan church?

Yes - 34 participants                  No - 6 participants

**Question 20** - If yes, what positions have you held?

Sunday School teacher -	26 participants
Local Board of Administration member -	14 participants
Children's ministry -	11 participants
Adult ministry -	7 participants
Youth ministry -	7 participants
Young Adult ministry -	1 participant

**Question 21** - How long have you been a Christian?

Range of years: 4 - 63; average - 29 years

**Question 22** - Have you attended a Bible College or Christian liberal arts college?

Yes - 5 participants                  No - 35 participants

**Question 23** - If yes, where did you attend?

Bethany Bible College, Sussex, NB -	4 participants
Houghton College, Houghton, NY -	1 participant

**Question 24** - Do you believe you are entirely sanctified?

Yes - 22 participants                  No - 18 participants

**Question 25** - If yes, how long have you been entirely sanctified?

Range of years: 1 - 44; average - 21 years

**Question 26** - What does it mean to you to be entirely sanctified?

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Giving ourselves totally to God which includes the concept of giving Him full control of our lives	26	10	16
Exhibiting a high moral quality in our Christian walk, includes concept of Christ-likeness, purity, cleansing, removal of inherited sin	14	7	7
Being filled with the Holy Spirit	7	5	2

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Totally set apart for God	4	3	1
A second crisis experience	3		3
Growing in grace	3	3	
Much the same as being a Christian	3	2	1
Complete sinlessness	2		2
Absolute perfection	1		1
Assurance of God's presence	1	1	
Peace within	1	1	

**Question 27** - What terms would you consider synonymous to *entire sanctification*?

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Holiness (heart)	17	7	10
Filled with the Holy Spirit	16	10	6
Second blessing	11	8	3
Second work of grace	8	4	4
Cleansed, purified	5	4	1
Sold out to God	5	3	2
Baptism of the Holy Spirit	4	2	2
Consecration	4	3	1
Deeper Walk	3	2	1
Perfect love	3	3	
Rid of the old man (crucifying)	3	2	1
Dying to self	2	2	
Fully dedicated	2	2	
Second crisis experience	2		2
Set apart	2	2	
Deeper work of grace	1	1	
Godliness	1	1	
Growing in grace	1	1	
Heart purity	1	1	
Made holy	1	1	
Perfection	1	1	
Sanctified	1		1
Second dipping	1		1
Separation from sin	1		1
Total commitment	1	1	
Walking with God in all His fullness	1		1
Wholly holy	1	1	

**Question 28** - Which term do you feel most comfortable with to describe your personal experience?

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Entire sanctification	6	3	3
Sanctification	6	5	1
Filled with the Holy Spirit	4	1	3
Holiness	4	1	3
Unsure	3	3	
Heart purity	2	1	1
Sold out to God	2	1	1
Christ filled or controlled life	1	1	
Fully dedicated	1	1	
Giving your all	1		1
Heart is perfect toward God	1	1	
Perfect love	1	1	
Second blessing	1	1	
Second crisis experience	1		1
Second work of grace	1	1	
Total commitment	1	1	

**Question 29** - Of the following, what area would you consider to have contributed most to your understanding of *entire sanctification*?

preaching	29 participants
personal study	4 participants
small group meeting	3 participants
testimony of others	3 participants
Bible College background	1 participant
membership class	0 participants
Sunday School	0 participants

**Question 30** - When can a person be entirely sanctified?

sometime after salvation -	32 participants
at the same instant as salvation -	6 participants
it is not possible to be entirely sanctified -	1 participant
no opinion -	1 participant

**Question 31 - What must a person do to be entirely sanctified?**

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Totally give yourself up to God	22	12	10
Ask for it and seek it	9	5	4
Commit to put Christ first and do it	5	1	4
Lay your all on the altar	5	3	2
Attend to all the means of grace	4	4	
Practice what you know	4	4	
Believe that God will do it	3	3	
Walk with God	3	1	2
You need to understand that this is something for you	3	3	
Ask the Lord to help weak areas of your life	2	2	
Ask God to fill you in every aspect	1		1
Ask the Lord to cleanse you	1		1
Be holy	1		1
Be sure all sin is forgiven	1	1	
Daily die to self	1		1
Pray for the Holy Spirit	1	1	
Seek to go deeper	1	1	
Tell the Lord of your need to be in His will	1	1	
You consecrate your all	1	1	

**Question 32 - Are there any evidences that a person is entirely sanctified?**

Yes - 34 participants

No - 4 participants

Unsure - 2 participants

**Question 33 - If yes, what are those evidences?**

Internal - affective

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Our own feelings and reactions	7	6	1
Peace of mind	6	5	1
Increased faith	3	3	
A personal assurance	2	1	1
A giving attitude	1		1
More aware of short comings	1	1	



## Internal with external manifestation

Responses	Number of Participants		
	Total	Entire.	Sanct.
Fruit of the Spirit	8	6	2
Christ-likeness	5		5
God's perfect love in me	3	1	2
Selflessness	3		3
Commitment	2		2
Courage to witness to others	2	2	
More sensitive to the checks of the Spirit	2	2	
Evidence of spiritual gifts	1	1	
Increased growth	1		1
Knowledge of a cleansed, a pure heart	1	1	
Love God more	1	1	

## External - our walk

Responses	Number of Participants		
	Total	Yes	No
A consistent Christian walk	8		8
Doing His will	2	1	1
Walk in the light	2	2	
Admission of wrong	1	1	
Now serve Him to the best of your ability	1	1	
Take actions to correct error	1	1	

**Question 34** - Do you believe entire sanctification is a crises experience and/or a gradual process?

a crisis and a process -	28 participant
a process.-	7 participants
a crisis experience -	2 participants
unsure -	2 participant

**Question 35** - What does God do for the believer when one is entirely sanctified?

Responses	Number of Participants		
	Total	Yes	No
Holy Spirit comes and leads us	9	6	3
God helps us with our commitment	7	4	3
He gives an unusual peace and satisfaction	7	1	6

Responses	Number of Participants		
	Total	Entire.	Sanct. No
Cleansed by the Holy Spirit	5	4	1
Gives you more love for the outsiders	3	3	
God gives an automatic conviction	3	3	
Makes them part of Him	3		3
Sets us apart for His service	3	2	1
A closeness to God	2	2	
Gives a pure spirit and motives and intent	2	2	
Gives a steadfastness to our spiritual life	2		2
Gives power to witness to others	2	1	1
God makes us holy	2	2	
Helps you see the Bible more clearly	2	1	1
Nothing different	2		2
The Holy Spirit begins to chip away at those things that are....	2	2	
A richer walk	1	1	
Gives a security, a confidence	1	1	
Gives the fruit of the Spirit	1	1	
Gives motivation to go on to maturity	1	1	
God brings circumstances that cause us to lean on Him	1		1
God gives a different meaning to life	1	1	
Have more concern for the saved	1	1	
He answers prayer	1	1	
He completely consumes our soul	1		1
He forgives fall of Adam	1	1	
He takes away the carnal nature	1		1
Lifts to a higher spiritual level	1	1	
Puts us above temptation	1		1
Takes away the wandering spirit	1	1	

**Question 36** - Can an entirely sanctified person commit sin?

Yes - 39 participants

No - 1 participant

**Question 37** - How would you define sin?

Responses	Number of Participants		
	Total	Entire.	Sanct. No
To disobey God's commands or His will	21	11	10
A willful transgression or disobedience	15	11	4
Anything done that does not follow the teaching of Christ	2		2
Disharmony with God	1		1
Turning your back on God	1		1

**Question 38** - If a person has been entirely sanctified, is it possible to come to a point in time where he/she is no longer entirely sanctified?

Yes - 38 participants                  Unsure - 2 participants

**Question 39** - If entire sanctification can be lost, can it be regained?

Yes - 38 participants                  Unsure - 2 participants

**Question 40** - If *yes*, how may it be regained?

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
In the same way it was gained	17	11	6
Ask for forgiveness	11	4	7
Repent, confess	10	7	3
Totally recommit yourself to God	6	3	3
Pray and seek it	1	1	

**Question 41** - After a person is entirely sanctified, what then? Is further spiritual growth possible?

Yes - 38 participants                  No - 1 participant                  Unsure - 1 participant

**Question 42** - If *yes*, are there differences between the rate or quality of spiritual growth after one is entirely sanctified and the rate or quality of spiritual growth before one is entirely sanctified

Yes - 33 participants                  No - 1 participant                  Unsure - 5 participants

**Question 43** - If *yes*, how would you describe the difference(s)?

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Deeper growth	5	5	
A closer walk with God	5		5
Now have a clearer understanding	4	4	
Steadier growth, more progressive	4	4	
Faster growth	3	1	2
Study God's Word more	3		3
Fervor could increase	2		2
Pray longer	2		2
A deeper commitment	1		1
A more consistent walk	1	1	

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Become better servants	1		1
Daily dying to self	1		1
Desires to be more Christ-like	1	1	
Easier for God to get your attention	1	1	
God is now perfecting His love in me	1	1	
More faith for answered prayer	1	1	
More of a study	1	1	
More wisdom	1	1	
Slower growth	1	1	

**Question 44** - If a person has been entirely sanctified, should he/she give public testimony to the experience

Yes - 36 participants

No - 3 participants

Unsure - 1 participant

**Question 45** - If *yes*, why?

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
For the benefit of others	22	12	10
In obedience to God	7	5	2
Makes it more real in our own life	6	4	2
To praise God for what He has done	4	3	1
For your own spiritual growth	2	2	
You then become accountable	2	2	
Affirms the relationship of the Holy Spirit	1	1	
To help perpetuate the doctrine	1		1

**Question 46** - If *no*, why not?

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
It is not important	1		1
Not necessary (but you probably would want to)	1		1
Your actions speak for your life	1		1

**Question 47** - If a person has been entirely sanctified, must he/she give public testimony to the experience?

Yes - 21 participants

No - 11 participants

Unsure - 8 participants

**Question 48 -If yes, why?**

Responses	Number of Participants		
	Total	Yes	No
God expects it	8	3	5
Important for ourselves	6	4	2
Important for others	4	3	1
To affirm what God has done	2		2
If it is there, it is going to come out	1	1	
Most would want to	1	1	

**Question 49 - If no, why not?**

Responses	Number of Participants		
	Total	Yes	No
Not explicit in the Bible	2	1	1
It is not important	1		1
Once but not continuous	1		1
Only the Lord needs to know	1	1	
Some might find it hard	1		1

## Appendix D

A Compilation of Data From Ten Participants  
Representing Five Churches on The Atlantic District

**Question 3 - Age of participants.**

<u>Age Range</u>	<u>Number of Participants</u>	<u>Percentage of Total</u>
12 - 19 years	0	0%
20 - 35 years	3	30%
36 - 49 years	2	20%
50 - 65 years	3	30%
66+ years	2	20%

**Question 4 - Number of years attending Wesleyan churches.**

Range of years: 6 - 75; average - 30 years

**Question 5 - Number of years attending this Wesleyan church.**

Range of years: 6 - 75; average - 24 years

**Question 6 - Number of years as a full member of The Wesleyan Church.**

Range of years: 3 - 60; average - 22 years

**Question 7 - Have you regularly attended a church of another denomination prior to becoming a full member of The Wesleyan Church?**

Yes - 6 participants                      No - 4 participants

**Question 8 - If yes, what denomination(s)?**

Roman Catholic -	3 participants
Baptist -	1 participant
Christian and Missionary Alliance -	1 participant
Nazarene -	1 participant

**Question 9 - Since beginning to attend The Wesleyan Church, have you attended Sunday School?**

Yes - 9 participants                      No - 1 participant

**Question 10 - If yes, have you attended:**

normally every Sunday -	9 participants
on average once a month -	0 participants
on average once a month	0 participants
seldom	0 participants

**Question 11** - Since beginning to attend The Wesleyan Church, have you attended Sunday morning worship service?

Yes - 10 participants      No - 0 participants

**Question 12** - If *yes*, have you attended:

normally every Sunday - 10 participants  
 on average once a month - 0 participants  
 on average once a month 0 participants  
 seldom 0 participants

**Question 13** - Since beginning to attend The Wesleyan Church, have you attended Sunday evening service?

Yes - 10 participants      No - 0 participants

**Question 14** - If *yes*, have you attended:

normally every Sunday - 8 participants  
 on average once a month - 0 participants  
 on average once a month 0 participants  
 seldom 2 participants

**Question 15** - Since beginning to attend The Wesleyan Church, have you attended mid-week prayer meeting or cell group meeting?

Yes - 10 participants      No - 0 participants

**Question 16** - If *yes*, have you attended:

normally every week - 7 participants  
 on average once a month - 1 participant  
 on average once a month 0 participants  
 seldom 2 participants

**Question 17** - Have you taught Sunday School, Yes - 8 participants, No - 2 participants; discipleship group, Yes - 4 participants, No - 6 participants; a membership class, Yes 0 participants, No - 10 participants, in a Wesleyan church?

**Question 18** - Have you participated in a membership class in a Wesleyan church?

Yes - 3 participants      No - 7 participants

**Question 19** - Have you held a position of leadership in a Wesleyan church?

Yes - 9 participants      No - 1 participant

**Question 20** - If yes, what positions have you held?

Local Board of Administration member -	8 participants
Sunday School teacher -	8 participants
Adult ministry -	4 participants
Children's ministry -	2 participants
Youth ministry -	2 participants

**Question 21** - How long have you been a Christian?

Range of years: 6 - 60; average - 29 years

**Question 22** - Have you attended a Bible College or Christian liberal arts college?

Yes - 5 participants                      No - 5 participants

**Question 23** - If yes, where did you attend?

Bethany Bible College, Sussex, NB -	3 participants
Eastern Nazarene College -	1 participant
Houghton College, Houghton, NY -	1 participant
New Brunswick Bible Institute	1 participant

**Question 24** - Do you believe you are entirely sanctified?

Yes - 7 participants                      No - 3 participants

**Question 25** - If yes, how long have you been entirely sanctified?

Range of years: 2 - 57; average - 24 year

**Question 26** - What does it mean to you to be entirely sanctified?

Responses	Number of Participants		
	Total	Yes	No
Totally surrendered life to God	9	6	3
Total commitment to holiness	2	2	
Deals with the sin nature	1		1
Having all that the Lord has for you	1	1	
Totally set apart	1	1	

**Question 27** - What terms would you consider synonymous to *entire sanctification*?

Responses	Number of Participants		
	Total	Yes	No
Filled with the Holy Spirit	5	4	1



Responses	Number of Participants		
	Total	Entire. Sanct.	No
Holiness (heart)	3	2	1
Second work of grace	3	2	1
Second blessing	2	2	
Surrendered whole life to God	2	2	
Crisis experience	1	1	
Baptized with the Holy Spirit	1	1	
Empowered for service	1	1	
Heart purity	1	1	
Putting God first	1	1	
Sanctified	1	1	
Wholly committed	1	1	

**Question 28** - Which term do you feel most comfortable with to describe your personal experience?

Responses	Number of Participants		
	Total	Entire. Sanct.	No
Filled with the Holy Spirit	3	3	
Entire sanctification	2	1	1
Surrendered whole life to God	2	2	
Sanctified	1		1
Second work of grace	1		1
Wholly committed	1	1	

**Question 29** - Of the following, what area would you consider to have contributed most to your understanding of *entire sanctification*?

preaching	6 participants
personal study	3 participants
small group meeting	2 participants
Bible College background	1 participant
membership class	0 participants
Sunday School	0 participants

One person stated that preaching and small group meeting were of equal value.  
One person stated that preaching and Bible College background were of equal value.

**Question 30 - When can a person be entirely sanctified?**

sometime after salvation -	9 participants
not in this life -	1 participant
at the same instant as salvation -	0 participants

**Question 31 - What must a person do to be entirely sanctified?**

Responses	Number of Participants		
	Total	Entire. Sanct.	
		Yes	No
Seek it in prayer	5	3	2
Totally surrender everything to God	5	5	
Committing areas of our life to God as He reveals them	1	1	
Decide to live a holy life	1	1	

**Question 32 - Are there any evidences that a person is entirely sanctified?**

Yes - 10 participants

**Question 33 - If yes, what are those evidences?**

Internal - affective

Responses	Number of Participants		
	Total	Entire. Sanct.	
		Yes	No
Total peace with God	3	3	
A feeling of closeness to God	1	1	
A hungering for God	1	1	
An inner feeling of completeness	1	1	
A refreshing from God	1	1	
Contentment	1	1	
Joy	1	1	
You know in your heart	1		1

Internal and external manifestations

Responses	Number of Participants		
	Total	Entire. Sanct.	
		Yes	No
A servant attitude	1	1	
A zeal for the Christian walk	1	1	
Fruit of the Spirit	1	1	

External - our walk

Responses	Number of Participants		
	Total	Entire. Sanct.	Yes
Evidenced in the way they live, (attitudes, actions)	8	5	3
Obedience	1	1	

**Question 34** - Do you believe entire sanctification is a crises experience and/or a gradual process?

a crisis experience -	0 participants
a process.-	1 participants
a crisis and a process -	9 participant

**Question 35** - What does God do for the believer when one is entirely sanctified?

Responses	Number of Participants		
	Total	Entire. Sanct.	Yes
He cleanses the heart	2	2	
Builds us up in the most holy faith	1	1	
Comes into our heart and life and takes control	1		1
Deepening your spiritual walk	1	1	
Empowers us to live victoriously	1	1	
Fills with the Holy Spirit	1	1	
Gives assurance of it	1		1
Gives us His peace	1	1	
He comes very close to you	1	1	
He deals with our sin nature	1	1	
Makes our hearts more like His	1	1	
May hear and answer prayer more and more	1	1	
Pours out a blessing	1	1	
Totally changes thoughts, minds, hearts	1	1	
We become healthier holistically	1	1	

**Question 36** - Can an entirely sanctified person commit sin?

Yes - 10 participants

**Question 37** - How would you define sin?

Responses	Number of Participants		
	Total	Entire. Sanct.	Yes
Consciously doing what God does not want us to do	7	6	1
Disobedience to God	3	1	2

**Question 38** - If a person has been entirely sanctified, is it possible to come to a point in time where he/she is no longer entirely sanctified?

Yes - 9 participants                      No - 1 participants

**Question 39** - If entire sanctification can be lost, can it be regained?

Yes - 9 participants                      Unsure - 1 participants

**Question 40** - If *yes*, how may it be regained?

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Same process as in the first place	5	4	1
Confession and repenting	2	2	
Ask forgiveness for backsliding	1		1

**Question 41** - After a person is entirely sanctified, what then? Is further spiritual growth possible?

Yes - 9 participants                      No - 1 participant

**Question 42** - If *yes*, are there differences between the rate or quality of spiritual growth after one is entirely sanctified and the rate or quality of spiritual growth before one is entirely sanctified

Yes - 7 participants                      No - 1 participant                      Unsure - 1 participants

**Question 43** - If *yes*, how would you describe the difference(s)?

Responses	Number of Participants		
	Total	Entire. Sanct. Yes	No
Deeper growth	2	2	
Growth more productive	2	2	
More power and desire	2	1	1
Are closer to God	1		1
Desire to study the Word more	1	1	
Empowered for service	1	1	
I now feel God is teaching me	1	1	
Maybe faster	1		1
More spiritual insight	1		1
Now easier to understand	1	1	
Steadier growth	1	1	
You are more of an open vessel after entire sanctification	1	1	

**Question 44** - If a person has been entirely sanctified, should he/she give public testimony to the experience

Yes - 10 participants

**Question 45** - If *yes*, why?

Responses	Number of Participants		
	Total	Yes	No
Encourage others	5	3	2
Challenging others to be more like Christ	1	1	
It is something good	1	1	
So others will realize what the Holy Spirit can do in their lives	1	1	
To give the Lord the praise and credit	1	1	

**Question 47** - If a person has been entirely sanctified, must he/she give public testimony to the experience?

Yes - 7 participants

No - 3 participants

**Question 48** -If *yes*, why?

Responses	Number of Participants		
	Total	Yes	No
Encourage others	3	3	
Part of our commitment in our relationship with God	1	1	
Part of our commitment to our church family	1	1	
You can't help but	1	1	
Your life will be a better witness	1	1	

**Question 49** - If *no*, why not?

Responses	Number of Participants		
	Total	Yes	No
Could be confusing to some people	1	1	
Others can see and they know	1		1

## VITA

Arthur Wesley Maxwell was born May 27, 1944 in Moncton, New Brunswick. He earned the B.A. (Religion) degree from Bethany Bible College, Sussex, New Brunswick, in 1976, followed by a M.A.R. (C.E.) degree from Asbury Theological Seminary, Wilmore, Kentucky, in 1982 and a M.Div. degree from Ontario Theological Seminary, Toronto, Ontario, in 1989. Since 1974 he has pastored a total of five Wesleyan Churches in Ontario, New Brunswick, and Nova Scotia. In 1991, he became Academic Dean at Bethany Bible College. Arthur and his wife Sherry have three children and five grand children.