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## A Study in the Experience of Entire Sanctification in the Pacific Conference of the Evangelical Church of North America

Allen Robert Solheim

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A STUDY IN THE EXPERIENCE OF ENTIRE SANCTIFICATION  
IN THE PACIFIC CONFERENCE OF THE EVANGELICAL  
CHURCH OF NORTH AMERICA

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A Required Research Project  
Presented to  
the Faculty of  
Western Evangelical Seminary

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In Partial Fulfillment  
of the Requirements for the Degree of  
Master of Divinity

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by  
Allen Robert Solheim  
March, 1973

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APPROVED BY

Major Professor: \_\_\_\_\_

Cooperative Reader: \_\_\_\_\_



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## Chapter 1

### INTRODUCTION

Christians who experience entire sanctification are interested in the doctrine of Christian holiness. Much has been written on this subject which is generally theoretic in nature. Outside of an occasional testimony or reference to personal experience, there seemed to be little available material on the details of the experience of people. Some months following the writer's experience of entire sanctification, he shared with Dr. Eldon Fuhrman, his dismay at the lack of material in this area. Following a season of prayer and a definite sense of the direction of the Holy Spirit, the idea of this study was born.

### STATEMENT OF THE PROBLEM

The purpose of this study was to determine empirically whether there are any commonalities in the manner in which God moves across the hearts of men in the experience of entire sanctification. The purpose of the study was to discern what actually happens and how it happens and what influences contribute to the experience in men's hearts.

### JUSTIFICATION OF THE STUDY

There are scattered testimonies of individuals contained in holiness literature, but no type of selective

material. Thus, motivated by an interest in Scriptural holiness and desiring to compare the way in which God had moved in his heart against the testimonies of others, this study was pursued. This material is presented with the desire that it will be beneficial to others interested in this doctrine and to the denomination involved in particular.

#### LIMITATIONS OF THE STUDY

The experience of entire sanctification reaches across denominational lines and involves untold numbers of born-again Christians. It was obvious that some type of sampling would have to be conducted and limitations placed on the study. Following a discussion of various possibilities, the following limitations were decided upon:

1. Persons qualified to receive questionnaires must be members of the Pacific Conference of the Evangelical Church of North America.
2. They must profess to a clear experience of entire sanctification.
3. Because of the empirical nature of the study, the investigation was limited to the information contained on the questionnaire and excluded outside reference materials.

#### DEFINITION OF TERMS USED

Since many theological terms are used throughout this paper, it was not deemed practical to attempt to define every one of them for purposes of the study. The study covers a broad area and where it appears that a definition of a term would be beneficial, such was included in the section of the study that dealt with that particular area.

Two terms occur regularly throughout the study, conversion and entire sanctification. The way in which these two terms were used in this study was governed by the Articles of Faith in the 1971 edition of the Discipline

of the Evangelical Church of North America. They were defined in the questionnaire under the section entitled "definition" and the reader is referred to the definition of these two terms as found on the sample questionnaire in Appendix #3 of this study.

#### METHOD OF PROCEDURE

Because of the nature of the study, all reference to books and outside resource material was avoided. It was felt that part of the objectivity of the study would be maintained by avoiding the references to what theoretically should have happened in the hearts of people. Rather it was to be a discovery of what actually did happen. Therefore, the only source of material referred to, was the material contained in the questionnaire. The following procedure for carrying out the proposed study was pursued.

1. Permission was secured from the District Superintendent of the Pacific Northwest Conference, to conduct this study in the churches under his supervision. Several meetings were arranged with him and the plan was carefully explained.

2. He sent a cover letter to all pastors of the conference asking for their cooperation. A copy of that letter is found in the Appendix #1 of this study.

3. The writer then sent a follow-up letter, four days later, to each of the pastors requesting their cooperation and informing them of the bulletin inserts that would soon be coming. This letter contained instructions to the pastors as to their part in the total study. See Appendix #1 for a copy of the letter.<sup>a</sup>

4. Bulletin inserts were sent to every congregation across the conference. There were 5,697 inserts sent out to the various churches to be placed in the bulletins on February 27, 1972. See Appendix #2. The purpose of

this insert was two-fold. First, it was to enable the writer to set the limitations of those who were qualified to participate in the study. Only those who could answer yes to both questions were qualified to receive a questionnaire. Second, it indicated the number of questionnaires each church was to receive. The pastor of each church was then to return the self-addressed, stamped card indicating the number of questionnaires he desired for distribution in his church.

5. The questionnaire was to be distributed on Sunday, April 2, 1972. See Appendix #3.

An objective of the study was to maintain the privacy and confidence of those participating. The questionnaire was to be returned to the writer directly without a return address and was to be unsigned.

#### INITIAL RESULTS

A total of 55 churches were contacted. 36 of these responded and requested questionnaires. See pages 6 and 7, Table #1, for the number of bulletin inserts sent to each of these 36 churches and for the number of questionnaires requested by each congregation.

The 36 churches who requested questionnaires used a total of 4,075 bulletin inserts. As a result of the 4,075 inserts, 541 members of the Pacific Conference of the Evangelical Church of North America, or 13.3 percent, made a clear profession of entire sanctification. It is acknowledged that on any given Sunday certain people may have been absent who could and would have made such a profession. Others for various reasons may not have chosen to indicate such a profession. However, several returns indicated that some professed to such an experience but later realized that it was not a true profession. Of the 541 questionnaires requested, only 275 were actually returned. It may be assumed that because some of the

questionnaires were not returned, some made such a profession when they had never had the experience. This was true in the writer's own congregation where one who made such a profession, later experienced entire sanctification. Thus, there are variables which cannot be measured. A reasonable assumption could be that the 13.3 percent who indicated a clear profession of entire sanctification on a given Sunday across the conference, would probably represent a fairly accurate indication of those who actually had the experience.

Another pastor indicated that he had those in his church who were active and professed to the experience of entire sanctification but were outside of the scope of the study because they were not members of the church. This is probably true in many congregations, but is a variable beyond the control and scope of this study.

#### SUMMARY

The purpose of this study was to determine what factors lead to the experience of entire sanctification and what happens in people's lives when it occurs. The method of attaining this information was through a questionnaire which forms the basis of the remainder of the study. This questionnaire was sent to every member of the Pacific Conference of the Evangelical Church of North America who professed to an experience of entire sanctification on a given Sunday morning. This represented a 13.3 percent response of the total number contacted.

Table 1

NUMBER OF BULLETIN INSERTS SENT AND  
NUMBER OF QUESTIONNAIRES REQUESTED

Church	Inserts sent	Questionnaires requested
Adna	72	0
Albany		
First	275	30
South	150	10
Burien	150	10
Canby	40	0
Colbert	80	0
Corvallis	215	12
Dallas	80	0
Dayton	80	8
Eugene		
Edgewood	100	0
First	275	35
Willakenzie	100	25
Florence	100	8
Foster	30	1
Happy Valley	70	6
Harmony	100	0
Hopewell	50	0
Jefferson	50	15
Lebanon	150	20
Liberal	30	8
Lincoln City	50	0
Manor	50	10
Mapleton and		
Swisshome	100	23
Maupin	50	13
Milwaukie Faith	150	25
Monmouth	50	11
Oregon City	150	30
Park Place	75	12
Pedee	60	5
Portland		
Collings View	50	0
First	150	0
Glenfair	75	0
Lents	300	0
Mocke Crest	150	19
Tremont	120	20
Willamette	100	0
Renton Park	40	4
Salem		
First	200	20

Table 1 (continued)

Church	Inserts sent	Questionnaires requested
Salem		
Fruitland	50	3
Labish Center	100	0
Middle Grove	50	0
Seattle		
Echo Lake	60	12
Maple Leaf	150	10
Sodaville	20	0
Spokane		
Lidgerwood	150	34
Trentwood	25	0
Sweethome	150	15
The Dalles	100	0
Tigard	100	13
Toppenish	75	0
Unionvale	60	9
Vancouver	150	22
Vernonia	65	8
Wichita	150	25
Yakima	125	0
Total	5,697	341

## Chapter 2

### BIOGRAPHICAL INFORMATION

The questionnaire was divided into three sections, the first of which dealt with biographical information. The reader is referred to Appendix #3, where the five questions that pertain to this first section are found on the sample questionnaire. This chapter is devoted to a review of the data collected under this section and conclusions derived therefrom.

Table 2

### EDUCATIONAL BACKGROUND

Responses	N	%
Grade School	25	9.09090
High School, 1 year	7	2.54545
2 years	7	2.54545
3 years	14	5.09090
4 years	71	25.81818
College 1 year	15	5.45454
2 years	16	5.81818
3 years	13	4.84636
4 years	14	5.09090
more than 4 years	19	6.90909
Graduate School	36	13.09090
Other	27	9.81818
Not Indicated	11	4.00000
Total	275	100



## EDUCATIONAL BACKGROUND

Each individual was asked to indicate the highest amount of education he or she has had. Table #2 on page 8 summarizes the information collected.

It is necessary to know what percentage of Americans have completed each of the major divisions of the educational system, if one is to know how to interpret Table #2. The following table, taken from the Reader's Digest Almanac and Yearbook, 1971 edition, gives that needed information.<sup>1</sup>

Table 3

## SCHOOL YEARS COMPLETED BY AMERICANS IN 1969

School Years Completed	% of Americans
0-4 years	5.6
5-8 years	23.2
9-11 years	17.2
12 years	33.5
13-15 years	9.8
16 or more	10.7
Total Response	100.00

Two things become evident as the two tables are compared. From grade school through high school, the percentage figures on Table #3 showed that there were more Americans who never went beyond either the grade school level or beyond high school than was true in the percentage figures found on Table #2. Where 23.2 percent of all

<sup>1</sup> Readers Digest Almanac and Yearbook, Readers Digest Association, Inc., 1971, pg. 190.

Americans never went beyond the 8th grade, only 9.0 percent of those in this study terminated their education at that level, only about two fifths as many when compared with the national average. As far as high school is concerned, nationally, 17.2 percent of the American people have had work above the grade school level but never graduated from high school. Only 10.0 percent of those in the study indicated a comparable level of educational achievement, a little more than half as many. Further, 33.5 percent of the American people have reached their highest educational level with the 12th grade, while this was only true of 25.8 percent of those in the study.

In direct contrast to the situation mentioned above, in both undergraduate work and graduate work, those responding to the questionnaire were higher in percentage than those of the national average. The percentage of Americans who have had some college work but never received their degree amounted to 9.8 percent, while the comparable figure for those in this study was 16.0 percent. Those who received a college degree or above in the national average was 10.7 percent, while the figure was 19.9 percent in the group under consideration.

A relatively high percentage of those in the study entered graduate school. This would be due in part to the number of clergymen who responded to the questionnaire, which would probably make this figure larger than it would otherwise have been.

The percentage of those who had high school or less was smaller than the national average and those who had college or above was larger than the national average, indicating a higher standard of education in the group involved in the study than in the national group.

Three conclusions may be drawn from this information, pertaining to the group under study.

1. The Evangelical Church of North America appeals to those who have a high standard of education as compared

to the national average.

2. Those who responded to the questionnaire were those who were more highly educated as compared with the national average.

3. Those who profess the experience of entire sanctification in the Evangelical Church of North America are likely to have had a higher standard of education than the national average.

However, it may not be concluded that those less educated are less likely to be entirely sanctified on the basis of these figures alone. A comparable study should be made of other denominations which reach people having a lower standard of education to determine if this is true in all cases. This information is not available, hence is not a part of this study.

#### OCCUPATIONAL INFORMATION

Table 4

#### OCCUPATIONAL DATA

Type of Occupation	N	%
White Collar Workers	66	23.99999
Blue Collar Workers	50	21.81817
Housewife	83	30.18181
Retired	26	9.45454
Student	18	6.54545
Farmer	4	1.45454
Not Indicated	16	5.81818
Total	275	100

There was a place on the questionnaire for each person to indicate his present occupation. The responses were

divided into six major divisions as indicated in Table #4 on page 11.

It is again necessary to have the national average before the figures on Table #4 are meaningful. Table #5 on this page gives that information as found in the Information Please Almanac and Atlas.

Table 5

EMPLOYED PERSONS, 16 YEARS AND OLDER<sup>2</sup>

Number in Thousands

U. S. Department of Labor

1970

Type of Occupation	N	%
White Collar Workers	35,510	46.9
Blue Collar Workers	25,129	35.1
Private household workers	788	1.1
Service Workers	6,801	9.5
Farmworkers	3,293	4.6
Total	71,521	97.2

The same source quoted above stated that in 1970, 63.4 percent of the total population in the United States was unemployed.<sup>3</sup> The other 36.3 percent included students, housewives, children, the retired and those who were unemployed.

As shown in Table #4, the white collar workers and the blue collar workers who participated in this study comprised

<sup>2</sup>Don Gelen Paul Associates, Information Please Almanac, and Yearbook, (Simon and Schuster, New York City, New York, 1972) pg. 126.

<sup>3</sup>Ibid, pg. 125.

47.9 percent of the total response. Housewives, students, retired and others who failed to indicate their occupation comprised the other 52.7 percent of those who responded. This is 16.1 percent less than the national average. It would thus appear that either a higher number of those outside the active working force have received the experience of entire sanctification or at least this group was more willing to respond to the questionnaire. This could be due in part to the fact that they had more time to make such a response. It is also interesting to note that the single highest response came from housewives, comprising over 30 percent of the total group.

A comparison of Table #4 with Table #5 indicates the study group had 22 percent less people involved in the white collar class than did the national average. Also there were 13.3 percent less in the study group under the blue collar heading as compared with the national average. This would in part be due to the higher percentage of those in the non-working category. Those on the two tables involved in farm work were almost identical.

Several conclusions may be drawn from this information:

1. There are less people involved in active employment in the controlled group than in the national average.
2. There are less members of the Evangelical Church of North America who profess entire sanctification involved in daily employment and more at home than would be true on the total employment picture.
3. The highest single group to experience entire sanctification was the housewife.

#### AGE

The respondents were required to state their present age and age at the time of conversion. The purpose of this question was, (1) to find out the present age of those who have experienced entire sanctification, (2) to find out

the average age at conversion of this group, (3) the average age at which they had experienced entire sanctification and (4) the length of time between these two experiences.

Table #6 on this page is a summary of the age of the respondents at the time of administration of the questionnaire.

Table 6  
PRESENT AGE

Age Divisions	N	%
9 years or under	0	0.00000
10-15 years of age	0	0.00000
16-20 years of age	14	5.09090
21-30 years of age	37	13.45454
31-40 years of age	39	14.18181
41-50 years of age	32	11.63636
51-60 years of age	71	25.81818
61-70 years of age	42	15.27272
71-80 years of age	22	8.00000
81-90 years of age	7	2.54545
Not indicated	11	4.00000
Total Response	275	100

No one under the age of 15 professed an experience of entire sanctification. There was little difference in number or percentage figures for the intervals 21-30, 31-40, and 41-50. However, between the ages of 51-60, there is a significant rise in the number of people who make such a profession. Also the second highest comparative response came from those in the next decade of their life, age 61-70. The numbers and percentages declined beyond that point, which is due, at least in part, to the increased mortality rate in elderly life.

The following conclusions may be drawn from this information.

1. The highest number of people in the Evangelical Church of North America, Pacific Conference, who profess the experience of entire sanctification are to be found in the age span of 51-60 years of age.

2. The older the age bracket considered, the higher the number of those who profess entire sanctification. Accounting for the mortality rate following the age 70, it would not be beyond the possibility that this trend would have continued. The whole trend of the group appears to be in that direction.

It would be impossible to determine without further investigation and research, if there might have been some external circumstances, such as revival and/or holiness emphasis, in this conference that accounted for the higher number of responses among the higher age bracket. This is not in the range of this study and awaits further investigation to either confirm or reject this hypothesis.

#### AGE OF CONVERSION

Part B, question 3 of Section I requested the individual to indicate the date on which he was converted. The information from this question is summarized in Table #7.

This study was not concerned with the experience of conversion except for the areas where it had a direct influence on entire sanctification. The information requested the year the experience occurred rather than the age at which the person experienced conversion. This enabled the author to quickly compute the time between the two experiences. This was the main reason for the requested information in parts B and C of question 3.

There is a continued increase in numbers from 1900 to 1970. The greatest single number of conversions came in the period 1966 to 1970, almost 13 percent higher than the five year period from 1961 to 1965. There was no apparent difference in numbers between the period 1946 to

1960. It would thus appear that those who have experienced conversion in the past 12 years were the most ready to answer the questionnaire and/or there have been more conversions in the conference in the past 12 years. There were almost as many reflecting conversion from the period 1960 to 1972 as there were from 1920 to 1960, or as many conversions in the past 12 years as in the former 40 years.

Table 7

## DATE OF CONVERSION

Year of conversion	N	%
1900-1905	0	0.00000
1906-1910	0	0.00000
1911-1915	2	0.72727
1916-1920	3	1.09090
1921-1925	8	2.90909
1926-1930	8	2.90909
1931-1935	7	2.54545
1936-1940	10	3.63636
1941-1945	16	5.81818
1946-1950	24	8.72727
1951-1955	23	8.36363
1956-1960	21	7.63636
1961-1965	30	10.90909
1966-1970	64	23.27272
1971-1972	23	8.36363
Not indicated	36	13.09090
Total	275	100

The information contained in Table #6 indicates that the greatest response came from those between the ages of 50 to 70. It thus appears that several of these conversions took place in the later years of life, and suggests that they were not necessarily saved or entirely sanctified years ago, but many have found these experiences in recent years.

Thus the following conclusions seem to be evident.



1. There are more people being saved in the past 12 years and/or willing to testify to it than there were in the previous 40 years.
2. Some are being saved in the maturing years of their life as well as at other age levels.

#### TIME BETWEEN CONVERSION AND ENTIRE SANCTIFICATION

More people either responded that there was one year between the two experiences, or between 15 and 20 years than any other single answer. It is true that some may have picked either of these two answers because they represented rounded numbers. However, the majority of those who answered the questionnaire gave actual dates including, in many cases, a month and day as well as a year. It appears that there was a trend toward a high number of responses between 1 to 3 years and 12 to 20 years. The lowest response came before one year and following 35 years.

The following conclusions may be drawn from these data:

1. There is no particular time interval at which one experiences entire sanctification following conversion.
2. There is no apparent limit either at which one is too young in the faith to experience entire sanctification, or at which time one has been a Christian too long.
3. More people in the group were sanctified either one year or 20 years following their experience of conversion than at any other time interval. Also, more people in this group were sanctified during the interval of 1 to 3 years and 12 to 20 years than at any other like combination of time intervals.
4. More people were entirely sanctified 30 years after their conversion experience than in the first year of their spiritual experience. This could indicate that it is not likely that a new convert will under ordinary circumstances

be sanctified during the 1st year after conversion. It also shows that for many the first three years following conversion were critical years as far as entire sanctification was concerned.

5. Unlike conversion, which appears according to various studies to follow a definite curve in terms of age groups, the experience of entire sanctification does not appear to be as predictable.

Table #8 on page 19 is a summary of the length of time between the conversion experience and the experience of entire sanctification.

#### TIME THE INDIVIDUAL WAS AWARE OF THEIR NEED

The fourth question dealt with the actual experience of entire sanctification, and is in two parts. Part A asked the individual to tell how long he was aware of the need to be entirely sanctified. The material on Table #9, page 20, is a summary of that information.

A total of twenty-nine persons responded that they were aware of the need for entire sanctification during the interval of less than one day up to and including one month. Those who responded one year or less numbered ninety-one. The greatest number of people indicated that they were aware of their need for one year and the highest grouping occurred between one and three years, 80 people in all. From four years and beyond there were scattered answers.

The following conclusions became apparent from this information.

1. There is no prescribed time for people to become aware of the need to be entirely sanctified. Some were not aware of the need at all while others were aware of the need for more than 11 years.

2. More people were aware of their need during the interval of one to three years than for a like interval

before that time or following that time.

Table 8

LENGTH OF TIME BETWEEN CONVERSION  
AND ENTIRE SANCTIFICATION

Time between	N	%
At the same time	2	0.72727
1 day	1	0.36363
1 month	3	1.09090
2 months	3	1.09090
3 months	0	0.00000
4 months	2	0.72727
5 months	1	0.36363
6 months	2	0.72727
7 to 11 months	1	0.36363
1 year	20	7.27272
2 years	13	4.72727
3 years	13	4.72727
4 years	7	2.54545
5 years	11	4.00000
6 years	10	3.63636
7 years	9	3.27272
8 years	12	4.36363
9 years	10	3.63636
10 years	8	2.90909
11-12 years	11	4.00000
13-15 years	15	5.45454
16-20 years	20	7.27272
21-25 years	12	4.36363
26-30 years	9	3.27272
31-35 years	9	3.27272
36-40 years	4	1.45454
41-45 years	6	2.18181
46-50 years	3	1.09090
More than 50 years	2	0.72727
Not indicated	56	20.36363
Total	275	100

Table 9

HOW LONG PEOPLE WERE AWARE OF THE  
NEED TO BE ENTIRELY SANCTIFIED

Length of time	N	%
Less than 1 day	5	1.81818
1 day	6	2.18181
2 days	3	1.09090
1 week	6	2.18181
2 weeks	3	1.09090
3 weeks	2	0.72727
1 month	4	1.45454
2 months	10	3.63636
3 months	6	2.18181
4 months	3	1.09090
5 months	0	0.00000
6 months	6	2.18181
7 months	1	0.36363
8 months	1	0.36363
9 months	0	0.00000
10 months	1	0.36363
11 months	1	0.36363
1 year	33	12.00000
2 years	17	6.18181
3 years	20	7.27272
4 years	5	1.81818
5 years	9	3.27272
6 years	3	1.09090
7 years	4	1.45454
8 years	1	0.36363
9 years	0	0.00000
10 years	5	1.81818
11 years	0	0.00000
More than 11 years	6	2.18181
Not aware of need	3	1.09090
Not indicated	109	39.63636
Total	275	100

LENGTH OF TIME IN SEEKING THE EXPERIENCE

Table #10, on page 21, indicates the length of time that people actually sought the experience of entire sanctification.

Table 10

TIME OF SEEKING THE EXPERIENCE OF ENTIRE  
SANCTIFICATION

Length of time	N	%
Less than one day	26	9.45454
1 day	4	1.45454
2 days	7	2.54545
3 days	3	1.09090
1 week	10	3.63636
2 weeks	7	2.54545
3 weeks	2	0.72727
1 month	10	3.63636
2 months	14	5.09090
3 months	1	0.36363
4 months	3	1.09090
5 months	1	0.36363
6 months	8	2.90909
7 months	2	0.72727
8 months	2	0.72727
9 months	1	0.36363
10 months	1	0.36363
11 months	0	0.00000
1 year	22	8.00000
2 years	13	4.72727
3 years	11	4.00000
4 years	2	0.72727
5 years	2	0.72727
6 years	3	1.09090
7 years	1	0.36363
8 years	1	0.36363
9 years	1	0.36363
10 years	1	0.36363
11 years	1	0.36363
More than 11 years	1	0.36363
Not indicated	140	50.90909
Total	275	100

Over 9 percent of those who answered this question sought for the experience of entire sanctification less than one day. Many of these indicated that it was merely one trip to the altar, and at that time it was settled

without a lengthy season of seeking.

It is interesting to note that those who failed to find the experience to be real in one day failed to find it in most cases until at least two days later and many not for another week. Perhaps this higher number at the level of one week could account for the period from Sunday to Sunday in many cases when they were awakened to the need on one Sunday and settled the need on the next. Also both one and two months were peaks in terms of response.

The second highest response came at one year, while both two and three years reflected comparatively high responses as well. Very few sought for the experience beyond three years although some indicated a seeking experience that lasted more than 10 years.

The following conclusions are drawn from these data.

1. There is no prescribed time limit during which one must seek the experience.
2. Some sought the experience for many years while others found it to be real almost as quickly as they sought for it.
3. Those who responded to this questionnaire were most likely to obtain the experience the same day they sought for it. Many found it the second day of seeking and even more the first week of seeking. If they did not obtain the experience during the first week, they were more likely to find it after one or two months of seeking. If they failed to obtain the experience of entire sanctification during the first two months of seeking, it would be more likely to come at one year, or even possibly at the 2nd or 3rd year of seeking.
4. There is no specific pattern apparent in these responses.

#### SEX

The final question on section I dealt with the sex of

the individual. Out of the 275 people who responded to the questionnaire, 101 were males or 36.72 percent while 160 were females, or 58.18 percent. Fourteen, or 5.09 percent, did not indicate their sex.

It would thus appear that almost 22 percent more females than males experienced and/or testified to an experience of entire sanctification.

#### SUMMARY

The first section of the questionnaire dealt with the biographical information and its relationship to the experience of entire sanctification.

People who responded to this questionnaire have a higher than average education, compared to the national norm. There were less white and blue collar workers in this group than is true nationally and more people that are not actively involved in the labor force. Housewives in comparatively large numbers testified to this experience.

The greatest number of responses came from those between 50 and 70 years of age. As the age of the respondents increased, there tended to be a higher positive response.

The greatest number of conversions occurred during the past 12 years, almost equal in number to the 40 years previous to that time.

One year and 20 years respectively were reflected by the highest number of people as the time interval between conversion and entire sanctification. Comparatively few were entirely sanctified during the first year following conversion and very few subsequent to 30 years following conversion.

Most respondents were aware of their need during the period 1 to 3 years and sought the experience less than one day. Several sought for a week and many others for

one or two months while a large number sought for as long as 1 to 3 years. Few sought longer than 3 years although some sought for as long as 10 years or more.



### Chapter 3

#### INFORMATION CONCERNING THE ACTUAL EXPERIENCE OF ENTIRE SANCTIFICATION

The second section of the questionnaire dealt with information that pertained to the actual experience of entire sanctification. The first two questions dealt with the home life of individuals and the possible influence this might have had in leading to a decision to be entirely sanctified. The last four questions of this section were concerned with the actual experience itself. The reader is referred to page        where section II of the sample questionnaire is found.

#### THE INFLUENCE OF THE HOME

Two questions pertained directly to the home situation. The first question was used to discover how many people who now testify to an experience of entire sanctification were raised in a christian home. Table #11 on page 26, gives the summary of that information.

Out of the total response, 162 individuals, or 58.90 percent answered yes when asked if their home was Christian. Only 98, or 35.63 percent answered no. A higher percentage of males testified to a background in a Christian home while those over 65 years of age had the highest percentage of any age group in answering yes to this particular question. Every age group had over 60 percent answering yes except those between the ages of 26-40 who had only a 49.1 percent response in the affirmative. From the information gathered, it appears that the following conclusions can be reached.

Table 11

## NUMBER OF RESPONDENTS RAISED IN A CHRISTIAN HOME

Responses	N	%	Yes	No	Not Indicated	Total
By sex						
Male	N		67	33	1	101
	%		66.33663	32.67326	.99009	100
Female	N		92	58	10	160
	%		57.50000	36.25000	6.25000	100
Not Indicated	N		3	7	4	14
By Age						
0-25 years	N		20	11	2	33
	%		60.60606	33.33333	6.06060	100
26-40 years	N		28	29	0	57
	%		49.12280	50.87719	0.00000	100
41-65 years	N		81	46	3	130
	%		62.30769	35.38461	2.30769	100
over 65 years	N		34	8	2	44
	%		77.27272	18.18181	4.54545	100
Not indicated	N		0	4	8	12
Total	N		162	98	15	275
	%		58.90909	35.63636	5.45454	100

1. The person who professes an experience of entire sanctification will very likely have come from a home that was christian.

2. A person 65 or over is more likely to have come from a christian home than in any other age division, and those 26 to 40 years of age are the least likely to have had christian parents.

The second question pertaining to the home situation was concerned with the influence the parents had over their children in terms of their own profession to an experience of entire sanctification. Thus each individual was asked to indicate if either of their parents professed entire sanctification. The following Table #12, page 27 records this information.

Table 12

PROFESSION OF ENTIRE SANCTIFICATION  
OF PARENTS OF RESPONDENTS

Responses	N%	Yes	No	Not Indicated	Total
<b>By sex</b>					
Male	N	23	71	7	101
	%	22.77227	70.29702	6.93069	100
Female	N	50	95	15	160
	%	31.25000	59.37500	9.37500	100
Not Indicated	N	10	11	0	21
<b>By age</b>					
0-25 years	N	13	20	0	33
	%	39.39393	60.60606	0.00000	100
26-40 years	N	19	38	0	57
	%	33.33333	66.66666	0.00000	100
41-65 years	N	44	77	2	123
	%	33.84615	59.23076	6.92307	100
over 65 years	N	18	20	6	44
	%	40.90909	45.45454	13.63636	100
Not indicated	N	0	13	14	29
<b>Total</b>					
	N	83	170	22	275
	%	30.18181	61.81818	8.88888	100

Only 30.18 percent of those responding to the questionnaire indicated that their parents professed an experience of entire sanctification, with almost 62 percent responding negatively to that question. A slightly higher percentage of women came from homes with sanctified parents than was true with males. There was very little difference in the percentage responses in the various age groups, all within 7 percentage points of each other.

From this information, it then appears that the following conclusions can be reached.

1. In homes where the parents were sanctified, the children apparently were influenced. However, the fact still remains that very few in this study were able to testify to parents who professed the experience. It thus appears that this influence is not a major factor as far

as the total group is concerned. Many professed entire sanctification who never had witness to its reality in their own home.

2. There appeared to be little difference at this point in either sex or age groupings.

#### THE INFLUENCE OF PREVIOUS KNOWLEDGE

The following table is a summary of the information gathered in relation to the question as to whether or not the person understood the doctrine intellectually before experiencing its reality.

Table 13

#### AN INTELLECTUAL UNDERSTANDING

Response	N	%	Yes	No	Not Indicated	Total
By sex						
Male	N		46	50	5	101
	%		45.54455	47.50000	4.95049	100
Female	N		76	69	5	150
	%		47.50000	43.12500	9.37500	100
Not Indicated	N		6	1	7	14
By age						
0-25 years	N		19	14	0	33
	%		57.57575	42.42424	0.00000	100
26-40 years	N		20	35	2	57
	%		35.08771	61.40350	3.50877	100
41-65 years	N		72	52	6	130
	%		55.38461	40.00000	4.61538	100
over 65 years	N		18	14	12	44
	%		40.90909	27.27272	27.27272	100
Not Indicated	N		0	5	7	12
Total Response	N		128	120	27	275
	%		46.54545	43.63636	9.81818	100

Unfortunately, this question does not give sufficient information for a proper analysis. There may have been

some understanding of the doctrine by those who answered no and a lack of total understanding by those who indicated yes. The questionnaire failed to provide some means of expressing degrees of knowledge. While most merely checked the appropriate space, some included comments indicating that they had partial knowledge of the doctrine, but failed to understand it in the same sense in which they now understand it.

From the information provided by responses to the question, it would appear that a complete knowledge of the doctrine is not a necessary prerequisite to an experience of entire sanctification. Almost an equal number responded positively to those with a negative response. It may be assumed at this point that there would be some knowledge of the experience in the minds of those who answered no to the question. A further study of this nature should establish some means of determining how much knowledge is actually needed before the experience is possible.

Not only was there an almost equal division in the general response to the question, but there was also an almost equal division between the yes and no answers under sex divisions. There was little apparent change in percentage ratio in the age division, although those between the ages of 26 to 40 had the lowest percentage of respondents indicating they understood the doctrine before they experienced it, while those under 25 had the highest number with an understanding before the experience.

The following conclusions may be drawn from the information at hand.

1. The experience became a reality almost as often without an intellectual understanding as it did with such understanding. Thus it appears that it is not necessary to completely understand the doctrine of entire sanctification before experiencing it. It is a heart experience more than a head experience.

2. There was no apparent age or sex difference evident in the information at hand. It appears that God moved on the hearts of both sexes at all ages with or without a rational understanding of the doctrine to bring its reality into the lives of men and women across the conference.

#### THE PLACE AT WHICH THE EXPERIENCE OCCURRED

The questionnaire provided space to indicate the place where the respondent experienced entire sanctification. This information is recorded on Table #14 on page 31.

As to responses in terms of the five suggested places, "the ministry of the local church during its regular services" received the highest response and "other camps or special evangelistic services" received a close second. From various comments made in the returned questionnaires, there is reason to believe that the majority of those who marked part C had special evangelistic services in their own local church in mind. It is evident that the ministry of the local church in its regular program has been very effective in reaching men with the message of entire sanctification. Jennings Lodge received a weak third with 4.36 percent of the total response. There was not one single respondent who received the experience of entire sanctification through the ministry of the Sunday School. Undoubtedly some ground work was laid in this hour that was fulfilled in the service to follow, but still it appears significant that there was a total negative response at this level.

As far as sex and age is concerned, the ministry of the local church did not appear to significantly reach any particular group, all falling within 10 percentage points of one another. However, this was not true for Jennings Lodge Camp. Those between 0 and 40 years of age

Table 14

## LOCATION AT WHICH THE EXPERIENCE OCCURRED

Location	N	%	Male	Female	0-25 yrs	26-40 yrs	41-64 yrs	66 yrs-over
Church Home during a regular service	24		23.76237	29.37500	8 24.24242	14 24.56140	42 22.30769	11 25.00000
Jennings Lodge Camp	6		5.94059	6.87500	3 9.09090	6 10.52631	7 5.38461	0 0.00000
Another camp or special evangelistic service	25		24.75247	36	9 27.27272	21 36.84210	29 22.30763	12 27.27272
Pastor's office/home	2		1.98019	5 3.12500	1 3.03038	0 0.00000	55 3.84615	0 0.00000
The Sunday School	0		0.00000	0 0.00000	0 0.00000	0 0.00000	0 0.00000	0 0.00000
Other	39		38.61386	49 30.62500	12 36.36363	14 24.56140	45 34.61538	14 31.81818
Not Indicated	5		4.95049	10 6.25000	0 0.00000	2 3.50846	2 1.53846	7 15.90909
Total	101		100	160	33 100	57 100	130 100	44 100

had nearly 20 percent of their number sanctified through the ministry at Jennings Lodge. Those over 40 years of age had only 5.38 percent of their group reached through its ministry, and those over 66 years of age didn't have a single person sanctified at Jennings Lodge. It thus appears the camp is reaching those in the middle of their life or below and is doing little in terms of sanctification in ministering to the elderly. An analysis of enrollment by age at the camp year after year would perhaps indicate that there are comparatively more people from this lower age bracket at camp, which would account for the higher figure, but the fact would still remain that the camp is not ministering in this area to those above middle age.

There was a significant number of people in every division who marked part 4 F, other. Without exception, 4 F, other, received a higher percentage of responses than any other single area. Many not only marked the indicated place but took the time to fill in information. The following list is taken from the write-in remarks on the returned questionnaires.

There were forty-four respondents who indicated that they were sanctified at home, either at their own home or in a few cases at the home of another. Over half as many people experienced entire sanctification in their own home as did at the altars of the church. It is impossible with the information at hand to tell how much the local ministry aided in what happened at home, but undoubtedly the ministry of the church prepared the hearts of many. The number forty-four represents 16.00 percent of the total response, more than those who indicated Jennings Lodge as the place of receiving the experience. In addition to stating the location as their own home, two added that it was during private devotions, one said she was sanctified on her knees following several sessions of searching, and another at a special service held in the



home. For one it came in her home following her marriage. Another was listening to the radio. One woman said, "over several years of dedicated service--the realization came to me as I was reading." Still another indicated it was at her home following the regular service and personal Bible study.

The second highest response was in terms of a school situation. Four men and one woman indicated they were sanctified at Western Evangelical Seminary. Two mentioned Cascade College Chapel and another a college revival meeting. One mentioned a room at Bible School and another was sanctified in a public high school.

Two men indicated they were sanctified in the military service, both overseas, one in Paris, France. One lady said she was sanctified as a student at the Arctic Training Center in Palmer, Alaska.

Two gentlemen said they received the experience in a parked car and a farmer's wife testified to being sanctified while driving the tractor in the field. Another merely indicated it was on the job.

One elderly gentleman was sanctified at a cottage prayer meeting, and an older housewife received the experience "before and after major surgery." A young college senior was sanctified at the Mens Co-op at Eugene, Oregon.

One man and one woman specifically indicated that they were sanctified at a Baptist church while another said he received the experience at a missionary service. A young girl cited a Mexican youth retreat in 1971, as the place where she was sanctified, while another man found the experience at Men's Congress at Jennings Lodge. One elderly gentleman was sanctified at the John Wesley Crusade in Eugene.

From the information presented above, the following conclusions are drawn.

1. There is no specific place to which God is limited

in meeting the need of earnest seekers. God's Spirit works with men and women where He finds them, and when they are ready. People are sanctified at home, work, church, school, in the car and at conventions. God's Spirit is continually faithful.

2. The regular ministry of the local church and special evangelistic services are the chief means of reaching people in terms of entire sanctification. This doctrine needs to be stressed in the local program of the congregations in the conference.

3. The program at Jennings Lodge Camp is significant, but falls behind the ministry of the local church. It appears that it is reaching more than formerly, and that it is reaching more effectively the youth of the conference and those up to 40 years of age. Beyond that age Jennings Lodge is reaching very few.

4. The Sunday School has been unproductive over the years in leading men and women into an experience of entire sanctification. It appears that there needs to be greater stress in the Sunday School as a place of decision making.

5. God is able to deal with people in the quietness of their home. It is impossible to determine from the information at hand what place the local ministry had on influencing that decision. It is possible that many were awakened to their need through the local ministry and found peace at home. Further research would be needed to confirm this observation. The fact remains that almost half as many people were sanctified at home as at the altars of the church.

#### THE COUNSELOR

The fifth question in this section dealt with those that counselled the individual. Table #15 on page 26, summarizes that information.

Over 31 percent of those responding were counselled

by their own pastor. The next highest percentage represented those counselled by a pastor other than their own, probably an evangelist in many cases. This assumption is based on the high number of individuals indicating evangelistic services as the place at which they were sanctified. The percentages of those who were counselled by a lay counselor and a close friend were almost identical, within 1.9 percentage points. Only 2.09 percent of the group were counselled by their parents.

As far as sex and age divisions were concerned, there were some interesting differences. Those from the ages 0 to 25 had a higher response under lay counselor, over 13 percentage points higher than any other division. At the same time they were the lowest group in terms of pastor-counselor and the second highest group seeking the help of a pastor other than their own. Those 41 to 65 years of age sought the help of their pastor and other pastors to a larger degree than any other age group. This group sought very little help from a lay counselor, only 4.61 percent as compared with the 21.21 percent of those 0 to 25 years of age.

Only 2.09 percent of the total group turned to their parents for counsel, as compared with 7.66 who sought the counsel of a close friend.

Most of those who answered 5 F, other, indicated that they were alone at the time and received the experience through Bible study and prayer, some at the time of personal devotions. Several listed the Holy Spirit as their counselor. One stated that Percy Crawford on the Radio was her counselor while another listed Evangelist Daddy Graves. Another was sanctified while reading R. A. Torrey's book, "Baptism of the Spirit." Another said it

Table 15

## COUNSELORS

Counselor	N	%	Male	Female	0-25 yrs	26-40 yrs	41-65 yrs	over 66 yrs
The Local Pastor	33		29.72972	52	8	17	50	13
Pastor other than their own		%		32.29813	24.24242	29.31578	38.46153	29.54545
A lay counselor	19		17.11711	30	8	15	23	7
Parents	7	%	6.30630	13	24.24242	26.31578	17.69230	15.90909
A close friend	3	%	2.70270	8.07453	7	5	6	1
Other	10	%	9.09090	3	21.21212	8.77192	4.61538	2.27272
No answer	29	%	28.71287	14	1	1	3	1
		%		1.86335	3.03030	1.75438	2.30769	2.27272
		%		8.69565	9.09090	8.77192	8.46153	9.09090
		%		21.93750	15.15151	31.57894	23.84615	25.00000
		%		8.69565	2	3	9	7
		%			6.06060	5.26315	6.92307	15.90909
Total	112			163	34	64	133	44

happened while reading a book and yet another said it was a combination of reading a book on entire sanctification along with the Bible.

From the above information, it can be concluded that:

1. The local pastor was used as a counselor more than any other individual.
2. A pastor other than that of the respondent was used to give counsel if his own pastor had not been involved.
3. The clergy has been instrumental in helping those who are seeking the experience of entire sanctification, being used 52.72 percent of the time as compared with laymen who counselled 19.52 percent of the time.
4. Parents seldom counselled their children at the time of the experience of entire sanctification.
5. Those from the ages of 40 and over turned to the clergy more than any other age group, but seldom turned to laymen for counsel. This age group seems to have far greater confidence in the clergy.
6. Those under 25 years of age often turned to a lay counselor for advice, less often to the clergy than any other single age group.
7. The Holy Spirit is able to lead individuals into the experience of entire sanctification without the help of human counsel, as evident by several who were alone at the time. Undoubtedly, knowledge and previous counsel had been given, but the seeker was alone with God at the time.

#### AREAS OF LIFE TO BE SURRENDERED

The final question in this section dealt with areas of life that needed to be surrendered or habits that had to be broken before God would grant the victory. Table #16 on page 38, gives a summary of responses to the following question: Was there any area of life or habit

or sin that had to be surrendered before God granted the victory?

Table 16

## AREAS OF LIFE TO BE SURRENDERED

Age and sex divisions	N	%	Yes	No	Not Indicated	Total
By sex						
Male	N		64	32	5	101
	%		63.36633	31.68316	4.59049	100
Female	N		94	34	12	160
	%		58.75000	33.75000	7.50000	100
By age groups						
0-25 years	N		24	9	0	33
	%		72.72727	27.27272	0.00000	100
26-40 years	N		35	21	1	57
	%		61.40350	36.84210	1.75438	100
41-65 years	N		76	48	6	130
	%		58.46153	36.92307	4.61538	100
65 and over	N		27	10	7	44
	%		61.36363	22.72727	15.90909	100
Total Response	N		158	89	28	275
	%		57.45454	32.36363	10.18181	100

Those that answered yes represented 57.45 percent of the total response as compared with 32.36 percent who answered no. It is evident that most felt there were definite areas of surrender to be made. There were approximately 6 percent more males that felt the need of surrender than females. Those under 25 years of age had the highest percentage answering yes, over 11 percent higher than any other age group. Those 41 to 65 years of age had the lowest percentage feeling the need of some area of surrender.

There was a place on the questionnaire for each individual to indicate what that area was. The answers

varied and it is impossible to completely classify them into separate categories. An attempt is made at this point to divide them into generalities. Some had to give up areas of life that would best be classified as manifestations of carnality. The following list is taken directly from the questionnaire, and in most cases is given in the words of the particular individual as recorded in the appropriate place on the questionnaire.

Several had to deal with pride in their life as indicated below.

Pride--my wife.

Possessiveness and jealousy, pride and arrogance.

A rebellious spirit in being told what to do--pride.

I felt only pentecostals sought this experience and didn't want at first to be like them. So I supposed one would call it pride.

Pride.

Pride and self.

Pride.

Pride and self

To humble myself through Christ--to take away the pride and to become humble.

Pride--me.

Pride.

Vanity-pride.

Greed and pride.

Others had trouble with their tempers. Four individuals simply wrote down temper. Others added the following comments.

Worry--quick to anger--sensitiveness.

A bad temper.

A most violent temper.

I became angry and impatient at trivial things.

Temper, I could not control it without God's help.

Temper, evil thoughts, greed for money and gain, Uncontrollable temper.

The following list indicates that several had to surrender in the area of lust.

Lust.

It appealed to me to be popular, have many friends from the opposite sex who were not Christian.

It had to do with a sex lust in my mind in which

I resorted to some physical means to suppress.

Lustful thoughts when seeing women.

Expensive time spent on hobbies; an unwillingness to quit harboring lustful feelings.

Girls.

Worldly ambition, lust, pride, hate and bitterness.

Surrender of the lusts and desires of the flesh--particularly those concerning sex.

I have strong desires that only God can help me curb.

Others had to deal with areas involving selfishness and self-righteousness. In many cases this included self-will, and will be listed later. The following list represents some problem areas with self.

Cowardice, selfishness, compromise.

Selfishness, desire to be like friends at school.

Self-centered ambitions.

Self-righteousness.

Selfishness.

Self-righteousness.

Others listed various things that would be manifestations of carnality, and are presented below.

Carrying grudges--judging others.

Personal affections.

Jealousy over my wife.

Looking at people instead of God.

Resentment and self-pity.

Disposition.

My tongue.

Envy--absolute truth.

Bitterness and resentment against family.

Resentments of unkindness from a school superintendent. (I was a teacher).

Love of people and criticism.

My selfish desire.

Selfish desire.

Self-gain.

It was worry--now I leave everything in God's hands and he takes care of me and mine.

Many listed self-will as the area that needed surrendering.

My will.

I had to surrender my will to Him.

Just my complete will.

My will was not completely surrendered.

My will had to be given over completely to God.

I had a willful nature, I surrendered it to God.



Give up being self-willed.

Surrender of will.

Self-will.

My stubborn will, and my mother's safety, among other things.

Coming to the end of my own self-will, a symptom (only) was theater attendance.

Self-will.

My worldly ambitions.

Self-wanting to do things for God instead of letting Him work through me, as a channel.

My self-will.

My own will.

Related to the need to surrender self-will was the need to deal with a specific area of will, that of surrender to some type of service, or at least the willingness to do so.

Call to the ministry.

Committing my life for full-time service.

My unwillingness to prepare for missionary service.

Not being able to witness properly to friends, etc.

I wanted to do just what I wanted only, not what God wanted.

Making up my own mind instead of waiting to talk to our Heavenly Father first.

A deep inner desire for my life to be a certain pattern, I had to yield this up to Jesus.

My waiting for God to work instead of me trying to do it--God still helps me in this.

To do what the Lord wanted me to do regardless.

I was not even willing to be willing to let God control my entire life, especially that of dealing with my family life. I had to tell God I would be willing for Him to make me willing to do His will in all parts of my life.

No problem, except the desire to be fully in the Lord's will.

Willingness to have the Holy Spirit, and go to our Bible school.

Give up personal plans for my life.

I had to surrender my will--and be able to say, "not my will-but Thine be done." and mean it!

My unwillingness to witness and to try to win souls.

I felt I was capable of living right without saying, I will do anything that God asks me to do. After years of an up and down life, I surrendered to the whole will of God.

Full time Christian service.

A willingness to preach wherever God called me.

Become willing to become a minister.

Dedicate my life to God, every day I strive to do the will of God.

Complete surrender to will of God for my life to be used as He led.

I had to be willing to give up my house and be ready to go anywhere for Christ.

One individual said he was putting his education ahead of God. Another simply wanted all God had for him. He said that when he heard God had more for him, he wanted it all.

Several responded that the family was the point of difficulty and had to be put on the altar before peace came.

Willing to live without a wife, later God allowed this.

I loved my parents and they spoke differently concerning life and it was hard to go against them.

My family.

Wife and desire for a family.

Job, home and appetites.

I was waiting for my husband to lead us back to Christ.

My husband is not a Christian, which was difficult for me for several years.

Putting family before God.

My husband was the lord of my life--Christ had to be put in first place.

Self, my husband not being a Christian, it was so hard to place him on the altar.

It is interesting to note that all but two of the above responses came from females, thus indicating that the family is more likely to come between Christ and the female than with the male.

Others indicated that the thing that came between them and full victory was just their whole life, their total attitude, as indicated by the responses below.

I committed my life to a closer walk with the Lord.

Entire life--no one area.

Just myself, and my nature cleansed.

Love of worldly things, putting God first, to love all people.

Committed totally to God all of my life, soul and body, Luke 9:26 was the seal.

Area of dying to self and accepting it by simple faith.

Giving everything I had to God, and putting him entirely in first place.

Life at the time.

I surrendered myself.

Just self.

Myself and all I had, husband, children, home, car, everything.

Feeling of superiority, definite "I" problem.

Everything had to be surrendered.

A gradual giving up unimportant things to give of myself to God's Christian activities.

I love music and had a great desire to sing professionally. This area of my life was committed before victory came.

To let God have my failures.

Obedience, victory never came to stay until I was 20 years old, and began to learn even more fully what obedience and dedication was.

Only "self".

Every area of my life given over to God's control and guidance.

The whole way of life I changed.

Anything you can think of.

One said that a wrong attitude toward holiness and holiness people came between him and victory while another said, "Is there anything special in a dung lock?"

Two had to make restitution for past sin.

Some restitution that needed to be taken care of.

I had to return some things I had stolen from the U. S. Navy.

Several had to deal with doubts and unbelief.

The doubt that God would cleanse me, I felt so unworthy because of smoking and because of disobeying God at times.

Selfishness, minor fears and doubts.

I had to get rid of unbelief.

The sin of unbelief.

Unbelief that it could be done.

No one seemed to understand my need even though the hunger was there, my pastor always told me I had it.

For two separate individuals, it had to do with their daily devotions.

Being more faithful to attend prayer meetings and other important meetings of the church. Reading my Bible more and faithfully.

Reading the Word daily and taking the time to

study and pray.

Several indicated they had to surrender areas that would usually be classified as sins, which for many were taken care of at the moment of conversion.

Worldly amusements.

Tobacco.

Sin of the flesh.

Cigarettes--it was a stumbling block and creating additional areas of sin. In other words I felt I could never experience a Holy life.

Smoking and gambling.

Sin, lying sometimes.

Worldliness.

My mind, drugs, sex.

Smoking and drinking although not excessively.

Smoking dope and completely giving up cigarette smoking.

Exaggerating and telling lies.

Keeping company with wrong kinds of people.

Plenty afterwards, always attended church and Sunday School and was trying to overcome backsliding and sin.

Smoking.

Dancing and going to places in which I would not want God to find me, should He come.

Using God's name in vain and drinking.

I enjoy serious Rock Music. I had to be willing to give it to God.

Smoking.

Nervous habits.

Worldly habits, Mason's Lodge.

A certain "Sin of the Spirit." Beyond this I will not go!

Picture and card playing and dancing.

The following conclusions can be reached from the above information.

1. More people had to surrender certain areas of their life to the Lord when seeking entire sanctification than those who did not.

2. Males were more likely to have areas needing surrender than females.

3. Those under 25 years of age were more likely to have areas that needed surrendering than any other age group and those 41 to 65 years of age were the least likely to have such areas.

4. The areas that needed surrendering ranged from

single traits of carnality such as pride and temper to definite sins such as drinking and lying. Self will and dedication to service were two high areas of need. Thus it appears that it is not so much one single thing that was the cause of defeat, but could be one of many things needing to be dealt with directly before victory came.

#### SUMMARY

The following conclusions become evident from this chapter.

1. Those that were sanctified were largely from Christian homes. Those from the ages 26 to 40 were the least likely to have come from a Christian home.
2. Very few people came from a home where the parents professed to an experience of entire sanctification. Thus the parents seemed to have had little influence on the total group. This was evident when only 2.70 percent of those involved went to their parents for counsel. Thus the parents do not seem to have a significant influence over their children as far as entire sanctification is concerned.
3. As many received the experience without complete understanding of the doctrine as did those who understood it. Complete understanding is not a prerequisite for entire sanctification.
4. The local church in its regular scheduled services along with special evangelistic services has reached more people in terms of entire sanctification than any other combination of places listed.
5. Entire sanctification does not need to occur in a church setting, as demonstrated by the large number who were sanctified in their own homes.
6. The Sunday School has largely failed in bringing men to the point of decision as far as entire sanctification is concerned.

7. Jennings Lodge is important in reaching those from the mid-forties downward but has failed to reach many above 45 years of age.

8. The clergy are used as counselors far more than the laity, and the local pastor has the greatest influence over his own people in terms of entire sanctification.

9. Those over 40 years of age turn more often to the clergy and those 25 years and under will more often seek the help of a lay counselor.

10. It is not necessary for one to have human counsel when seeking entire sanctification, as demonstrated by a large number who were alone at the time of the experience.

11. The majority of people in seeking entire sanctification had definite areas of their life that had to be dealt with and surrendered before victory came.

12. There is no one single problem area in seeking entire sanctification, but many problem areas ranging from service to open sin. In each case, the solution was the same, complete surrender before perfect peace.

## Chapter 4

### EVIDENCES OF CARNALITY PRECEEDING AND FOLLOWING ENTIRE SANCTIFICATION

The third section of the questionnaire, consisting of eight separate questions, dealt with information pertaining to the actual experience of entire sanctification. Because of the length of the third section and the nature of the material covered, the material therein was divided into four separate chapters.

Chapter four deals with the material covered in question #3 of the third section of the questionnaire. The reader is referred to Appendix #3

The purpose of this question was to determine the extent of the carnal traits evident in the life of the respondent before and following entire sanctification. Such a comparison may determine to what degree entire sanctification was effective in removing the evidences of carnality and to what degree carnality remained, if at all, in the lives of those professing entire sanctification. Fourteen separate areas that are considered traits of carnality were listed in two columns, Column A to indicate their presence before entire sanctification and Column B to indicate their presence following entire sanctification. There was also a place on the questionnaire for the respondent to indicate any other area that was evident in his own life. The following material is a summary of the information from this part of the questionnaire.

In this chapter, and the remainder of the study, the terms entire sanctification and sanctification were used interchangeably. Where the term sanctification occurred without the term entire, it included the experienced defined as entire sanctification on the sample question-

## PRIDE

Part A of question three dealt with pride. The reader is referred to Table #17 on page 49 for the summary of Column A, pride evident before entire sanctification, and to Table #18 on page 50, for a summary of Column B, pride evident following entire sanctification.

Before sanctification, pride was evident to some degree in 96.56 percent of those responding to the questionnaire. Following sanctification, 76.50 percent experienced pride to some degree. A percentage of 19.06 of the respondents testified to a complete deliverance from pride at the time of their experience of entire sanctification.

Before sanctification, there was little difference between male and female of those who said pride was "never evident" in their life. Females reflected a slightly higher percentage range in those indicating pride to be "occasionally," "regularly" and "excessively" evident. Males reflected approximately 4 percent higher response in those who found pride to be "continually" evident. There appears to be little significant difference between the sexes with the females having a slightly greater problem in the area of pride than the male.

Following sanctification, 13.86 percent of the males could testify to complete deliverance from pride while 21.25 percent of the females could make the same claim. However, pride remained a greater problem following sanctification for the male with 10.20 percent more males experiencing pride "occasionally" and 0.84 percent males experiencing pride "regularly." Over 2 percent more females experienced pride "continually" than did males. Thus it appears that pride was a slightly greater problem for the male following sanctification than for the female, with a significantly greater number of males finding pride



Table 17

## PRIDE

Column A, Evident Before Entire Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N %	7 6.93069	29 28.71287	22 21.17821	15 14.85148	9 8.91089	19 18.81188	101	100
Female	N %	11 6.87500	57 35.62500	37 23.12500	16 10.00000	16 10.00000	23 14.37500	160	100
No Response	N		3	3	1		7	14	
By Age									
0-25 years	N %	1 3.03030	13 39.39393	7 21.21212	7 21.21212	5 15.15151	0 0.00000	33	100
26-40 years	N %	6 10.52631	20 29.82456	11 19.29824	5 8.77192	2 3.50877	13 22.80701	57	100
41-65 years	N %	7 5.38461	42 32.30769	38 29.23076	10 7.69230	12 9.23076	21 16.15384	130	100
66 and over	N %	4 9.09090	14 31.81818	6 13.63636	3 6.81818	2 4.54545	15 34.09090	44	100
No Response	N				7	4		11	
Total Response	N %	18 6.54545	89 32.36363	62 22.54545	32 11.36363	25 9.09090	49 17.81818	275	100

Table 18

## PRIDE

Column B, Evident Following Entire Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	21	64	4	1	0	11	101	
	%	20.79207	63.36633	3.96039	.99009	0.00000	10.89108		100
Female	N	45	85	5	4	1	20	160	
	%	28.12500	53.12500	3.12500	2.50000	.06250	12.50000		100
No Response	N		3			1	10	14	
By Age									
0-25 years	N	4	28	0	1	0	0	33	
	%	12.12121	84.84848	0.00000	3.03030	0.00000	0.00000		100
26-40 years	N	10	40	3	1	1	2	57	
	%	17.54385	70.17543	5.26315	1.75438	1.75438	3.50877		100
41-65 years	N	39	67	2	0	0	22	130	
	%	30.00000	51.53846	1.53846	0.00000	0.00000	16.92307		100
66 and over	N	9	17	3	1	1	13	44	
	%	20.45454	38.63636	6.81818	2.27272	2.27272	29.54545		100
No Response	N	4		1	2		4	11	
Total Response	N	66	152	9	5	3	40	275	
	%	23.50807	55.27272	3.27272	1.81818	1.09090	14.54545		100

to be "occasionally" evident following the experience of entire sanctification than was true before entire sanctification.

Those between 0 to 25 years of age had the greatest problem with pride in their life before sanctification, with only 3.30 percent saying it was "never" evident and 39.39 percent saying it was "occasionally" evident, 21.21 percent saying it was "regularly" evident, 21.21 percent finding it "continually" evident and 15.15 percent testifying that it was "excessively" evident. The second age group indicating that pride was a problem was those from 41-65 years of age. There was up to a 10 percent-age point range in categories as compared with those 0-25 years of age. There was little difference between those 26 to 40 years of age and over 66 years of age, both indicating a lower percentage figure as far as pride was concerned.

Following sanctification, those 0-25 years of age still had the greatest problem with pride and had a significantly higher percentage range than any other group in every area of response. Table #18 indicates a definite trend in the age group divisions, showing that the older the age grouping, the less likely pride is to be evident. It definitely appears to be a problem area with younger people following sanctification.

Entire sanctification had a significant impact on pride in the lives of people. Before sanctification, 9.09 percent of the respondents indicated it was "excessively" evident while only 1.09 percent felt it "excessively" evident following entire sanctification, a difference of 8 percent. Before entire sanctification, 11.36 percent of those responding felt pride was "continually" evident as compared with 1.81 percent following sanctification, a difference of 9.35 percentage points. Before sanctification, 22.54 percent felt pride to be "regularly" evident as compared with 3.27 percent

following sanctification, a difference of 19.27 percent. More indicated it to be "occasionally" evident and "never" evident following the experience than before.

From this information, it then appears that the following conclusions can be reached.

1. Entire sanctification enabled 19.06 percent of the respondents to be able to testify to a complete deliverance from pride in their lives.

2. Before sanctification, there was little difference between males and females, with the females experiencing a slightly greater problem with pride than males. Following sanctification, males appeared to have a greater problem than females.

3. Those between 0 to 25 years of age had the greatest problem with pride, both before and following sanctification.

4. Following sanctification, there was a definite trend away from the younger age group to the older. The older age bracket was less likely to have problems with pride than the age bracket before it.

5. Entire sanctification definitely made a positive impact on the problem of pride, eliminating it for many and decreasing its intensity in the lives of others.

#### ANGER

The second area considered under carnal traits was anger. Table #19 on page 53, summarizes the information given in Column A of the questionnaire and Table #20 on page 54, summarizes the information from Column B.

There was little difference between the two sexes before entire sanctification. More females felt that anger was "never" evident before sanctification than did males, 6.87 percent as against 3.96 percent. However, 5.2 percent more females found anger "regularly" evident than did males. Males reflected a higher response when

Table 19

## ANGER

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	4	39	20	15	14	9	101	
	%	3.96039	38.61386	19.80198	14.85148	13.86138	8.91089		100
Female	N	11	54	40	19	18	18	160	
	%	6.87500	33.75000	25.00000	11.81500	11.25000	11.25000		100
No Response	N	11	2		1			14	
By Age									
0-25 years	N	0	14	6	8	5	0	33	
	%	0.00000	42.42424	18.18181	24.24242	15.15151	0.00000		100
26-40 years	N	1	23	14	9	8	2	57	
	%	1.75438	40.35087	24.56140	15.78947	14.03508	3.50877		100
41-65 years	N	10	45	34	13	17	11	130	
	%	7.69230	34.61538	26.15384	10.00000	13.07692	8.46153		100
66 and over	N	5	13	6	5	2	13	44	
	%	11.36363	29.54545	13.63636	11.36363	4.54545	29.54545		100
No Response	N	10					1	11	
Total Response	N	26	95	60	35	32	27	275	
	%	9.45454	34.54545	21.81818	12.72727	11.63636	9.81818		100

Table 20

## ANGER

## Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	contin- ually Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N %	16 15.84138	73 72.27722	1 .99009	0 0.00000	0 0.00000	11 6.87500	101	100
Female	N %	35 21.87500	95 59.37500	4 2.50000	0 0.00000	1 .06250	25 15.90909	160	100
No Response	N				2		12	14	
By Age									
0-25 years	N %	12 36.36363	19 57.57575	2 6.06060	0 0.00000	0 0.00000	0 0.00000	33	100
26-40 years	N %	8 14.03508	44 77.19298	0 0.00000	0 0.00000	1 1.75438	4 7.01754	57	100
41-65 years	N %	21 16.15384	89 68.46153	2 1.53846	0 0.00000	0 0.00000	18 13.84615	130	100
66 and over	N %	9 20.45454	13 29.54545	1 2.27272	2 4.54545	0 0.00000	19 43.18181	44	100
No Response	N	1	3				7	11	
Total Response	N %	51 18.54545	168 60.09090	5 1.81818	2 0.72727	1 0.36363	48 17.45454	275	100

marking "occasionally," "continually" and "excessively" evident. It thus appears that males have a slightly greater problem with anger than females, although the difference indicated here is small.

Following sanctification, it was a greater problem with the male than with the female. Males reflected a 16.20 percent higher figure than females as far as those who found anger to be "occasionally" evident. Females still said they had anger "regularly" evident more often than males, but only by 1.51 percentage difference. More females, 15.00 percent, than males were able to testify to anger "never being evident" following sanctification than before sanctification, and 12.88 percent more males were able to make the same claim. Following entire sanctification, anger became a greater problem with males than females, with more females experiencing deliverance from anger at the time of the experience.

Before entire sanctification, those over 66 years of age reflected the least problem with anger in every category of response. However, they also had a significantly higher number who made no response to the question, which makes it difficult to compare this age group with the other three.

When asked if pride was "regularly" evident before the experience of sanctification, there was a definite trend to move from those of the younger interval to those of the older age interval with anger increasing with age. However, this trend was reversed when indicating "occasionally," "continually" and "excessively" evident. It would thus appear that anger is not particularly evident in excess in any one age interval.

Following entire sanctification, those 0 to 25 years of age experienced the greatest deliverance from anger with 36.36 percent of the respondents indicating a complete deliverance from anger. Of those 26 to 40, 12.38 percent, could testify to such deliverance while 8.56

percent of those 41 to 65 could mark anger as "never" being evident. There were 9.08 percent of those over 66 who were able to testify to deliverance following sanctification.

Following entire sanctification, those 26 to 65 found anger to be a continuing problem, more so than those under 25 and over 66 years of age. It thus appears that anger is more likely to be present during the middle years of life.

In comparing the total figures, 9.09 percent more of the total group could testify to complete deliverance from anger than was true before the experience. While before sanctification, 11.63 percent found anger to be "excessively evident," following the experience, only 0.36 percent found this to be true, or a percentage difference of 11.27 points. Before sanctification, 12.72 percent found anger to be "continually evident," following sanctification only 0.72 percent found it to be so, a difference of 12.00 percent. Before sanctification, 21.81 percent found anger "regularly evident" while only 1.81 percent found it "regularly evident" following sanctification, a difference of 20.00 percent. There were 36.55 percent more people who found anger "occasionally evident" following sanctification than before.

From the information given above, it can be assumed that:

1. There is little difference between the sexes as far as anger is concerned before entire sanctification. It remained a greater problem with males than females following entire sanctification.

2. Those over 66 years of age had the least problem with anger. However, they also had a high number with no response, making a true comparison impossible.

3. Those 0 to 25 years of age experienced the greatest deliverance from anger at the time of entire sanctification.



4. Those 26 to 65 had the greatest problem with anger following entire sanctification as well as before entire sanctification, suggesting that anger is the greatest problem in the middle years of life.

5. Entire sanctification made a definite positive impact on anger in the lives of people, either removing it entirely from many or enabling them to testify to its presence only "occasionally."

### LUST

The information taken from Column A under lust is presented on Table #21 on page 58 and the information from Column B is presented on Table #22 on page 59.

Before entire sanctification, lust was definitely a problem for males more than for females. Of the female respondents, 36.25 percent said lust was "never evident" in their lives before sanctification. Only 4.99 percent of the males felt themselves free from lust. There was only a 2.17 percent difference when indicating that lust was "occasionally evident," with the females finding it occasionally true more than males. The males, however, indicated it to be "regularly evident" by 16.00 percentage points more than females and "continually evident" by 10.74 percentage points more than females. Males found that it was "excessively evident" 12.98 percent more than females.

Following entire sanctification, it still remained a problem with males more than females. There were 39.60 percent of the males who could testify to complete deliverance while 58.12 percent of the females could make the same claim, a difference of 18.52 percent. Males found lust to be "occasionally evident" in 44.55 percent of the responses while females responded 19.37 percent, a difference of 25.18 percent. Males registered a slightly higher figure in both these areas of

Table 21

## LUST

## Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N %	5 4.95049	20 29.70297	25 24.75247	14 13.86136	15 14.85148	12 11.88118	101	100
Female	N %	58 36.25000	31 31.87500	14 8.75000	3 3.12500	3 1.87500	29 18.12500	160	100
No Response	N	1			10		3	14	
By Age									
0-25 years	N %	9 27.27272	10 30.30303	3 9.09090	6 18.18181	5 15.15151	0 0.00000	33	100
26-40 years	N %	12 21.05263	19 33.33333	11 19.29824	7 12.28070	4 7.01754	4 7.01754	57	100
41-65 years	N %	31 23.84615	42 32.30769	21 16.15384	6 4.61538	3 6.15384	22 16.92307	130	100
66 and over	N %	12 27.27272	8 18.18181	3 6.81818	2 4.54545	1 2.27272	18 40.90909	44	100
No Response	N		2	1	3			11	
Total Response	N %	64 23.27272	81 29.09090	39 14.18181	29 10.54545	18 6.54545	44 16.00000	275	100

Table 22

LUST

Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continual- ly Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	40	45	2	2	0	12	101	
	%	39.60396	44.55445	1.98019	1.98019	0.00000	11.88118		100
Female	N	93	31	1	0	1	34	160	
	%	58.12500	19.37500	.06250	0.00000	.06150	21.25000		100
No Response	N	2	1	1		1	9	14	
By Age									
0-25 years	N	19	11	2	1	0	0	33	
	%	57.57575	33.33333	6.06060	3.03030	0.00000	0.00000		100
26-40 years	N	30	24	0	0	1	2	57	
	%	52.63157	42.10526	0.00000	0.00000	1.75438	3.50877		100
41-65 years	N	70	36	1	0	0	23	130	
	%	53.84615	27.69230	.76923	0.00000	0.00000	17.69230		100
66 and over	N	16	6	1	0	1	20	44	
	%	36.36363	13.63636	2.27272	0.00000	2.27272	45.45454		100
No Response	N				1		10	11	
Total Response	N	135	77	4	2	2	55	275	
	%	49.09090	28.00000	1.45454	0.72727	0.72727	20.00000		100

60

"regularly" and "continually" evident.

Before entire sanctification, those over 66 years of age indicated that very few had a problem with lust. However, 40.90 percent did not respond to this portion of the questionnaire, making it difficult to determine the complete comparison with the other groups. There is no great deal of difference between the other three age divisions. Those over 66 and under 25 both indicated that 27.27 percent of their age group could say lust was "never evident." This is slightly higher than the responses of the other two age intervals. All three age groups from 0 to 65 years of age were within 3 percentage points of each other under the section, "occasionally evident." Those under 25 years of age had a marked drop under "regularly evident" as compared with those 26 to 65 but a marked increase in percentage points under "continually evident," as compared with the other three age groups. Also, those under 25 years of age had a high percentage indicating lust to be "excessively evident." It would thus appear that lust was fairly common in those 40 years and younger, with a slight decrease in intensity in those 41 to 65 and a marked drop in those over 66 years of age. Those under 25 years of age had a little more trouble in this area than those 26 to 40, but the difference was not great.

Following entire sanctification, the same trend was evident that was true before sanctification. Those over 66 years of age had the smallest percentage reflecting lust to be a problem. Again, they had 45.45 percent of their age group with no response, making a full evaluation difficult. Those 0 to 25 and 26 to 40 were slightly different, but not significantly so. Perhaps those under 25 years of age had the most difficulty, reflected by a higher percentage bracket under "continually" and "excessively evident," while those 26 to 40 reflected a higher percentage figure under "occasionally evident."

Following entire sanctification, there was an increase of 25.82 percent of those who could testify that lust was "never evident" in their life as compared to those who made the same claim before sanctification. Before sanctification, 6.54 percent of the respondents said lust was "excessively evident" while following sanctification, only 0.72 percent made the same claim, a difference of 5.82 percent. Before sanctification, 10.54 percent marked lust to be "continually evident" while following sanctification, 0.72 percent made the same claim, a difference of 9.82 percent. Those indicating lust to be "regularly evident" before sanctification amounted to 14.18 percent as compared with 1.45 percent following sanctification, a difference of 12.73 percent. Those indicating lust to be "occasionally evident" before sanctification was 29.09 percent as compared with 28.00 percent following sanctification, a difference of 1.09 percent. Thus, the experience greatly diminished the presence of lust in the lives of people, and for some, gave them complete freedom.

In light of the above information, it appears that:

1. Lust, both before and following entire sanctification, is an area present in males in a significantly greater portion than in females.
2. There was little difference in the age divisions. Those over 66 years of age showed the least problem with lust. Those under 25 years of age may have had a slightly greater problem with lust, both before and following entire sanctification as compared with those 26 to 40, but it is not a large difference.
3. The experience of entire sanctification enabled 25.82 percent of the respondents to testify that lust was "never evident" following the experience than had found it there before and lessened its effect on the lives of others.

## SPIRITUAL INCONSISTENCIES

The material from Column A, spiritual inconsistencies before sanctification, is condensed and presented in Table #23 on page 63 and the material from Column B, spiritual inconsistencies following sanctification, is found in Table #24, page 64.

Before entire sanctification, there was not a discernable pattern as far as the two sexes were concerned. There were 2.19 percent more males testifying that spiritual inconsistencies were "never evident" at this time than did females. Also, 1.50 percent more females testified that spiritual inconsistencies were "occasionally evident" in their lives. However, 5.00 percent more males said they were "regularly evident," 6.05 percent more males said they were "continually evident," and 2.23 percent more females testified that spiritual inconsistencies were "excessively evident" than did males. It would thus appear that there is little difference in the total group and spiritual inconsistencies were not predominate in either one of the sexes.

Following entire sanctification, there was less than 1.00 percent difference of those indicating it was "never evident." The females reflected a higher percentage of those who marked spiritual inconsistencies were "occasionally" and "regularly evident" while the males indicated they were "continually" and "excessively evident." The percentage differences was in balance between the two, suggesting that there was little, if any, difference between males and females.

Before entire sanctification, those over 66 years of age appeared to be the most stable spiritually. However, again there was a 45.45 percent failure to respond in this section. Those between 26 and 65 reflected high percentage figures under "occasionally evident."

Table 23

## SPIRITUAL INCONSISTENCIES

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continual- ly Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N %	6 5.94059	25 24.75247	29 28.71287	20 19.80198	11 10.89108	10 9.90099	101	100
Female	N %	6 3.75000	42 26.25000	38 23.75000	22 13.75000	21 13.12500	31 19.37500	160	100
No Response	N	2	4	1	1	2	4	14	
By Age									
0-25 years	N %	1 3.03030	5 15.15151	8 24.24242	5 15.15151	11 33.33333	3 9.09090	33	100
26-40 years	N %	4 7.01754	17 29.82456	13 22.80701	13 22.80701	9 15.78947	1 1.75438	57	100
41-65 years	N %	6 4.61538	41 31.53846	37 28.46153	16 12.30769	12 9.23076	18 13.84615	130	100
66 and over	N %	3 18.18181	8 13.63636	6 11.36363	5 11.36363	2 4.54545	20 45.45454	44	100
No Response	N			4	4		3	11	
Total Response	N %	14 5.09090	71 25.81818	68 24.72727	43 15.63636	34 12.36363	45 16.36363	275	100

Table 24

## SPIRITUAL INCONSISTENCIES

Column B, Evident Following Sanctification

Responses	N %	Never	Occasion- ally	Regularly	Continu- ally	Excess- ively	No	Total	
		Evident	Evident	Evident	Evident	Evident	Answer	N	%
By Sex									
Male	N	14	42	25	11	6	3	101	
	%	13.86138	41.58415	24.75247	10.89108	5.94059	2.97029		100
Female	N	22	61	26	15	14	22	160	
	%	13.75000	38.12500	16.25000	9.37500	8.75000	13.75000		100
No Response	N			8	2	4		14	
By Age									
0-25 years	N	1	7	10	7	8	0	33	
	%	3.03030	21.21212	30.30303	21.21212	24.24242	0.00000		100
26-40 years	N	12	38	3	2	1	1	57	
	%	36.36363	66.66666	5.26315	3.50877	1.75438	1.75438		100
41-65 years	N	15	49	28	13	11	14	130	
	%	11.53846	37.69230	21.53846	9.99999	8.46153	10.76923		100
66 and over	N	7	9	8	13	11	10	44	
	%	15.90909	20.45454	18.18181	29.54545	25.00000	22.72727		100
No Response	N	1		10				11	
Total Response	N	36	103	59	28	24	25	275	
	%	13.09090	37.45454	21.45454	10.18181	8.72727	9.09090		100



There was a reasonable balance between the three lower age intervals under "regularly evident." Those 0 to 25 years of age and 41 to 65 years of age registered considerably lower under "continually evident" than did those 26 to 40. Those 0 to 25 years of age reflected a particularly high percentage figure under "excessively evident," 27.55 percent higher than the next highest answer. Thus, it would appear that spiritual inconsistencies are "excessively evident" among those under 25 years of age, but "regularly" and "occasionally evident" between the ages of 26 to 65. There appears to be maturation over 66 years of age.

Following entire sanctification, those over 66 years of age reflected the highest percentage of spiritual inconsistencies. Whereas, before sanctification, 45.45 percent did not answer, following the experience of sanctification, only 22.72 percent did not answer. Those at the upper age brackets had the highest figures in both "continually" and "excessively evident" columns. Those under 25 years of age also had a high figure in these two areas while those 26 to 40 had extremely low figures under "excessively" and "continually" evident and those 41 to 65 had a slightly higher figure, but still low as compared with those 25 and above 66. When comparing "occasionally evident," those 26 to 40 indicated that 66.66 percent of their age group had spiritual inconsistencies and 37.69 percent of those 41 to 65 made the same response. When considering spiritual consistencies as being "regularly evident," those 0 to 25 years of age had a significantly higher response, 8.87 percent higher than the next age group, 41 to 65 years of age. Thus, it appears that those over 65 felt spiritual inconsistencies were most evident following sanctification, and those 26 to 40 felt themselves most stable following that experience. Those under 25 years of age were also aware of many spiritual inconsistencies in their life, and those 41 to 65 felt they were "regularly" or "occasionally evident." Also, those

26 to 40 had the highest percent who marked "never evident" with those 65 and over with the second highest, 20.40 percentage points difference. Those under 25 years of age only reflected a 3.30 percent response to "never evident."

Following entire sanctification, there was an increase of 8.00 percent of those who could testify that spiritual inconsistencies was "never evident." There was not as significantly great a change evident here under "continually" and "excessively evident" as was true with pride, anger and lust. Before the experience of sanctification, 12.36 responded that spiritual inconsistencies were "excessively evident" as compared to 8.72 percent following sanctification, a difference of 3.54 percent. Before sanctification, 15.63 percent testified that spiritual inconsistencies were "continually evident" while 10.18 percent testified to it following the experience, a difference of 5.45 percent. Before sanctification, 24.27 percent testified that they were "regularly evident" while 21.45 percent made the same response following the experience, a difference of 2.82 percent. Before sanctification, 25.81 percent of the respondents indicated spiritual inconsistencies were "occasionally evident" while 37.45 percent indicated the same following entire sanctification, an increase of 11.64 percent.

From the information presented above, the following conclusions seem apparent.

1. There was no difference as far as sex was concerned in the presence of spiritual inconsistencies either before or following entire sanctification.

2. Before entire sanctification, those over 66 years of age reflected the least presence of spiritual inconsistencies. However, there was a large percentage of this age group who never responded to this question. Further, spiritual inconsistencies were "excessively evident" in those under 25 years of age more often than

any other age division, and "regularly" and "occasionally evident" between the ages of 26 to 65.

3. Following entire sanctification, those over 66 years of age indicated a high percent of spiritual inconsistencies. Also those under 25 years of age had a high percent listing spiritual inconsistencies "excessively" and "continually evident." Those 26 to 40 had the least problem in this area and those 40 to 65 were slightly higher than the other group but still low when compared with those over 66 and under 25.

4. Although entire sanctification helped to bring people into a more stable Christian experience, evidenced by less spiritual inconsistencies, it did not affect this area of life as greatly as was true in the other three areas considered in this chapter up to this point. There was only an 8.00 percent increase in those who were freed from spiritual inconsistencies and not as significant a change in those who found it "continually" and "excessively evident," as was true in the other areas discussed earlier in this chapter.

#### DOUBTS

Table #25 on page 68 contains the material from Column A, doubts evident before entire sanctification and Table #26, page 69, contains the material from Column B, doubts evident following entire sanctification.

Before entire sanctification, there was little significant difference between male and female in indicating that doubts were "never evident" in their life. The male had a 2.77 percent advantage at this point. Also the males indicated that they had doubts both "occasionally" and "regularly" more often than females, 5.54 percent more males marking "occasionally evident" and 10.69 percent more males marking "regularly evident." Females indicated that they had "continual" doubts more

Table 25

## DOUBTS

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	11	32	31	10	8	9		
	%	10.89108	31.16831	30.69306	9.90099	7.92079	8.91089	101	100
Female	N	13	41	32	24	25	25	160	100
	%	8.12500	25.62500	20.00000	15.00000	15.62500	15.62500		
No Response	N	4	6				4	14	100
By Age									
0-25 years	N	1	7	10	7	8	0	33	
	%	3.03030	21.21212	30.30303	21.21212	24.24242	0.00000		100
26-40 years	N	5	14	16	13	8	1	57	
	%	8.77192	24.56140	28.07017	22.80701	14.03508	1.75438		100
41-65 years	N	15	49	24	10	11	21	130	
	%	11.53846	37.69230	18.46153	7.69230	8.46153	16.15384		100
66 and over	N	7	9	6	2	4	16	44	
	%	15.90909	20.45454	13.63636	4.54545	9.09090	36.36363		100
No Response	N			7	2	2		11	
Total Response	N	28	79	63	34	33	38	275	
	%	10.18181	28.73029	22.90909	12.36363	12.00000	13.18181		100

Table 26

## DOUBTS

Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	39	50	1	1	0	10	101	
	%	38.61386	49.50495	.99009	.99009	0.00000	9.90099		100
Female	N	59	68	3	1	2	27	160	
	%	36.87500	42.50000	1.87500	.06250	1.25000	16.87500		100
No Response	N	3		2			9	14	
By Age									
0-25 years	N	10	22	1	0	0	0	33	
	%	30.30303	66.66666	3.03030	0.00000	0.00000	0.00000		100
26-40 years	N	23	30	1	1	0	2	57	
	%	40.35087	52.63157	1.75438	1.75438	0.00000	3.50877		100
41-65 years	N	55	52	2	0	0	21	130	
	%	42.30769	40.00000	1.53846	0.00000	0.00000	16.15384		100
66 and over	N	13	11	2	1	2	15	44	
	%	29.54545	25.00000	4.54545	2.27272	4.54545	34.09090		100
No Response	N		3				8	11	
Total Response	N	101	118	6	2	2	46	275	
	%	36.72727	42.90909	2.18181	.23529	.23529	16.72727		100

often than males with a 5.10 percent difference. Females also indicated they had "excessive" doubts more often than males with a 8.70 percent difference. Although it is not a significant difference, it appears that doubts may be slightly more evident among females than males.

Following entire sanctification, more males were able to indicate that doubts were "never evident" than females, but only slightly with a 1.74 percent difference. More males indicated they had "occasional" doubts than females, 7.00 percent difference. Slightly more males indicated doubts "regularly evident" but less than 1.00 percent difference. Thus, following entire sanctification, there is little difference between male and female, and the slight difference evident before sanctification is removed.

Before entire sanctification, those over 66 years of age had the highest percentage indicating that doubts were "never evident," 15.90 percent. Those 41 to 65 years of age indicated 11.53 percent "never" experienced doubts while those 26 to 40 marked 8.77 percent were free from doubting. Those under 25 years of age reflected only 3.03 percent to be free from doubting. Thus, the older the age bracket, the greater was the possibility of being free from doubts. Those 41 to 65 years of age were the highest group showing "occasional" doubts, while the other three age intervals were almost identical. Those under 25 years of age had the most trouble with "regular" doubting with those 26 to 40 very close in total percentage, a difference of only 2.27 percent. Those 40 years and under had considerable trouble with "continual" doubting while those over 41 showed very little trouble with "continual doubt." Those under 25 years of age marked 24.24 percent having trouble with "excessive" doubt, which was over 10.00 percent higher than those 26 to 40, the next highest group. Those over 40 had little trouble with "continual" doubt. Thus it appears

that those under 25 years of age have the greatest problem with doubts before sanctification. Those 26 to 40 also had trouble, but not to the same degree as those of the younger group. Doubt was not as significant over 41 years of age and there was little difference between those 41 and 65 and over 65.

Following entire sanctification, those over 66 years of age appeared to have the greatest trouble with doubts. This age group recorded the lowest number answering "never evident" and the greatest number answering "regularly," "continually" and "excessively evident." Those 41 to 65 years of age reflected that 42.35 percent of their group were free from doubts while those 26 to 40 showed a 40.30 percent number free from doubting, a 2.50 percent difference. Those over 66 only reflected a 29.54 percent figure free from doubting and those under 25 a 30.30 percent figure. Those under 25 years of age had the highest figure showing "occasionally evident," 66.66 percent, and the second highest showing "regularly evident," 3.30 percent. Thus, those over 66 appear to have the most doubts following sanctification, and those under 25 experiencing doubts slightly more than those 26 to 65, but not significantly so.

Before entire sanctification, 10.18 percent of the respondents responded that they "never" had doubts evident, while following the experience of sanctification, 36.72 percent could make the same claim, a difference of 26.54 percent. Before sanctification, 12.00 percent indicated "excessive" doubts, following sanctification, 0.23 percent, a difference of 11.77 percent. Before sanctification, 12.36 percent of the respondents indicated "continual" doubt, following sanctification, 0.23 percent, a difference of 12.13 percent. Before sanctification, 22.90 percent of the respondents indicated "regular" doubts, following sanctification, 2.18 percent, a



difference of 20.72 percent. Those having only "occasional" doubts increased from 28.73 percent before entire sanctification to 40.90 percent following the experience, an increase of 14.17 percent. Entire sanctification made a significant difference in terms of the doubts in the spiritual life of the respondents.

From the above information, it appears that the following would be true.

1. Before entire sanctification, doubts were slightly "more evident" among females than males. Following entire sanctification this difference was removed.

2. Before entire sanctification, those over 66 years of age had the least problem with doubts while following entire sanctification they had the greatest problem with this condition.

3. Before entire sanctification, those under 25 years of age had the greatest trouble with doubts. Following entire sanctification they had doubts "slightly more" than those 26 to 65, but not significantly so, and less than those 66 and over.

4. Before entire sanctification, doubts were more of a problem in people's lives than was true following the experience. The experience enabled 26.54 percent more people to testify that doubts were "never" evident. Others were delivered in differing degrees from spiritual doubting.

#### SELF WILL

The material in Table #27, page 73, is a summary of the information from Column A, self-will evident before entire sanctification. The corresponding information from Column B is on page #74, Table #28.

Before sanctification, there was not a significant difference between males and females. Females said they were free from self-will 2.59 percent more than



Table 27

## SELF-WILL

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	2	23	24	30	16	6	101	
	%	1.98019	22.77227	23.76237	29.70297	15.84158	5.94059		100
Female	N	7	32	39	33	34	15	160	
	%	4.37500	20.00000	24.37500	20.62500	21.25000	14.37500		100
No Response	N	2	9		1	2		14	
By Age									
0-25 years	N	1	5	7	13	7	0	33	
	%	3.03030	15.15151	21.21212	39.39393	21.21212	0.00000		100
26-40 years	N	1	10	21	13	11	1	57	
	%	1.75438	17.54385	36.84210	22.80701	19.29824	1.75438		100
41-65 years	N	6	40	29	30	21	4	130	
	%	4.61538	30.76923	22.30769	23.07692	16.15384	3.07692		100
66 and over	N	3	9	5	8	3	16	44	
	%	6.81818	20.45454	11.36363	18.18181	6.81818	36.36363		100
No Response	N			1		10		11	
Total Response	N	11	64	63	64	52	21	275	
	%	4.00000	23.27272	22.90909	23.27272	18.90909	7.63636		100

Table 28

## SELF-WILL

## Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	29	31	7	1	0	13	101	
	%	28.71287	50.49504	6.93069	.99009	0.00000	12.87128		100
Female	N	47	78	5	1	4	25	160	
	%	29.37500	48.75000	3.12500	.06250	2.50000	15.62500		100
No Response	N	2		3	1	1	7	14	
By Age									
0-25 years	N	12	19	2	0	0	0	33	
	%	36.36363	57.57575	6.06060	0.00000	0.00000	0.00000		100
26-40 years	N	15	33	6	0	1	2	57	
	%	26.31578	57.89473	10.52631	0.00000	1.75438	3.50877		100
41-65 years	N	41	63	2	1	2	21	130	
	%	31.53846	48.46153	1.53846	.76923	1.53846	16.15384		100
66 and over	N	10	10	3	2	1	18	44	
	%	22.72727	22.72727	6.81818	4.54545	2.27272	40.90909		100
No Response	N		4	2		1	4	11	
Total Response	N	78	129	15	3	5	45	275	
	%	28.36363	47.90909	5.45454	1.09090	1.81818	16.36363		100

males and 22.77 percent more males marked self-will was "occasionally evident" than did females. Males marked self will evident "continually" 9.08 percent more than females but 5.41 percent more females marked self-will to be "excessively evident." It appears that self-will is not more evident to any significant degree with either sex.

Following entire sanctification, the degree of differences between male and female was even smaller than indicated above. In no single area was there more than a 3.8 percent difference. Females registered slightly higher under "never evident" and "excessively evident." Males registered slightly higher under "occasionally evident," "regularly evident" and "continually evident." Thus, as was indicated before, self-will appears to be evident to approximately the same degree in both sexes following sanctification.

Before entire sanctification, those over 66 experienced a slightly greater freedom from self-will than those 26 to 65. However, 36.36 percent of this age group did not answer this section which makes a true comparison difficult. Those 41 to 65 appear to have the second highest degree of freedom from self-will followed by those 26 to 40. Those under 25 years of age experienced the greatest problem with this area of carnality. Thus, there seems to be a trend established from youth upward, decreasing with age.

Following entire sanctification, the trend indicated about was completely reversed. Those under 25 years of age showed a remarkable transformation in this area of their life. Whereas before sanctification, only 3.03 percent of those under 25 could say self-will was "never evident," following sanctification 36.36 percent could make such a claim, a difference of 33.33 percent. This was also true in all of the other age intervals, but not as significantly so as was true with those under 25. Those over 66 recorded

the highest percent of those marking self-will to be "excessively evident" following sanctification, as well as "continually evident." Those 41 to 65 showed self-will to be the most "regularly evident." Those 26 to 40 had the highest percent marking "occasionally evident," but only exceeded by 0.32 percentage points of those under 25 years of age. Those under 25 reflected the highest percent who "never" found self-will to be evident following their experience of sanctification. Thus, there is a significant reverse of trend apparent before and after sanctification.

Entire sanctification made a significant change in the lives of people in this area of their spiritual experience. Before sanctification, only 4.00 percent of the respondents could say that self-will was "never evident" as compared with 28.36 percent who could testify to such a reality following the experience, a difference of 24.36 percent. Before sanctification 18.90 percent said self-will was "excessively evident" as compared with 1.81 percent following the experience, a difference of 17.09 percent. Before sanctification 23.27 percent of those responding to the questionnaire said self-will was "continually evident" as compared with 1.09 percent following sanctification, a difference of 22.18 percent. The same trend was true with those marking self-will to be "regularly evident," 22.90 percent saying it was "regularly evident" before sanctification and 5.45 saying it was "regularly evident" following sanctification, a difference of 17.45 percent. Before sanctification it was "occasionally evident" in 23.27 percent of the respondents as compared with 47.90 percent following sanctification, a difference of 24.63 percent.

From the information given above, the following conclusions seem apparent.

1. Self-will did not appear to be predominate in either sex, either before or following entire sanctification.

2. Before entire sanctification, self-will was the highest with those under 25 years of age and decreased with each age interval. Following entire sanctification, the trend was reversed and those under 25 years of age experienced the greatest freedom from self-will and those over 66 years of age experienced the least freedom from it.

3. The experience of entire sanctification made a significant change in the lives of people as far as self-will is concerned, eliminating it from their lives in many cases and decreasing its frequency in the lives of many others.

#### SELFISH DESIRE

The information collected from Column A that concerns selfish desire is found on Table #29, page 78 and the corresponding information from Column B is found on Table #30, page 79.

Before entire sanctification, selfish desire was definitely a greater problem with males than females. Initially, 6.40 percent more females could testify to complete freedom from selfish desire than could males. Males registered a higher percentage in each of the other four categories of answers, ranging from a 1.47 percent difference in the case of "occasionally evident" to a 3.97 percent difference in the case of "excessively evident."

Following entire sanctification, there was less difference between the sexes, although the males still showed a higher percentage figure when answering "occasionally," "regularly" and "continually evident." Females, however, showed a 2.50 percent higher figure under "excessively evident." The range of difference remained about the same as that indicated above. It would thus appear that selfish desire remained a greater problem for males following sanctification than for females, although not as

Table 29

## SELFISH DESIRE

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N %	3 2.97029	28 27.72277	22 21.78217	21 20.79209	16 15.84158	11 10.89108	101	100
Female	N %	15 9.37500	42 26.25000	32 20.00000	27 16.87500	19 11.87500	25 15.62500	160	100
No Response	N			6	1	5	2	14	
By Age									
0-25 years	N %	1 3.03030	7 21.21212	9 27.27272	9 27.27272	7 21.21212	0 0.00000	33	100
26-40 years	N %	1 1.75438	15 26.31578	13 22.80701	16 28.07017	11 19.29824	1 1.75438	57	100
41-65 years	N %	8 6.15384	37 28.46153	31 23.84615	19 14.61538	20 15.38461	15 11.53846	130	100
66 and over	N %	7 15.90909	10 22.72727	5 11.36363	3 6.81818	2 4.54545	17 38.63636	44	100
No Response	N	1	1	2	2		5	11	
Total Response	N %	18 6.54545	70 25.45455	60 21.81818	49 17.81818	40 14.54545	38 13.81818	275	100

Table 30

## SELFISH DESIRE

## Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	29	51	7	1	0	13	101	
	%	28.71287	50.49504	6.93069	.99009	0.00000	12.87128		100
Female	N	47	78	5	1	4	25	160	
	%	29.37500	48.75000	3.12500	.06250	2.50000	15.62500		100
No Response	N	7	1		1		5	14	
By Age									
0-25 years	N	10	20	2	1	0	0	33	
	%	30.30303	60.60605	6.06060	3.03030	0.00000	0.00000		100
26-40 years	N	15	35	2	1	1	3	57	
	%	26.31578	61.40350	3.50877	1.75438	1.75438	5.26315		100
41-65 years	N	47	62	0	1	1	19	130	
	%	36.15384	47.69230	0.00000	.76923	.76923	14.61538		100
66 and over	N	11	13	0	0	2	18	44	
	%	25.00000	29.54545	0.00000	0.00000	4.54545	40.90909		100
No Response	N			8			3	11	
Total Response	N	83	130	12	3	4	43	275	
	%	30.18181	47.27272	4.36363	1.09090	1.45454	15.63636		100

much so as was true before sanctification.

Before entire sanctification, those over 66 years of age experienced the least problem with selfish desire. However, 38.63 percent of this age group did not indicate an answer to the question. There was very little difference between those under 25 years of age and those 26 to 40 years of age. Those 41 to 65 experienced less problems than those 0 to 40 years of age but only about half as much freedom from selfish desire as indicated by those over 66 years of age. It would thus appear that selfish desire is more predominate before sanctification between the ages of 0 to 40 and declining thereafter in importance. One is only half as likely to be "continually" or "excessively" aware of selfish desire after 41 to 60 years of age as he was between 0 to 25 years and less than one fourth as likely to be aware of it beyond 66 years of age, a significant drop in percentage.

Following entire sanctification, it was likely to remain a problem with those 0 to 25 years of age more so than with those 41 to over 66 years of age. The exception to the above observation is under the column, "excessively evident," where those over 66 years of age recorded the highest percent, 4.5 percent as compared with 1.75 percent of those of ages 26 to 40. It would thus appear that the trend is that those 0 to 40 years of age will experience most self desire with a decrease thereafter. However, the difference does not appear to be as pronounced as it was before entire sanctification.

Before entire sanctification, 6.54 percent of the respondents could testify to the fact that selfish desire was "never evident" in their lives, as compared with 30.18 percent who could make the same claim following sanctification, a difference of 23.54 percent. Before sanctification, 14.54 percent of the respondents said selfish desire was "excessively evident" in their life as compared with a 1.45 percent figure following the experience, a drop



of 13.10 percent. Those marking selfish desire was present "continually" before sanctification amounted to 17.81 percent as compared with 1.09 percent following sanctification, a difference of 16.72 percent. There were 21.61 percent indicating it was "regularly evident" before the experience as compared with 4.36 percent following the experience, a difference of 17.45 percent. Whereas 25.45 said it was present "occasionally" before sanctification, 47.27 said it was present "occasionally" following sanctification, an increase of 21.82 percent. It thus appears that entire sanctification significantly lessened the problem of selfish desire in people's lives.

From the information given above, it would appear that:

1. Before entire sanctification, selfish desire was more of a problem with males than females. This remained true following entire sanctification, but not as significantly so.

2. Both before and following entire sanctification, selfish desire was more of a problem with those 0 to 40 years of age than it was following that period in life. There was a marked decrease in percentage after 40 years of age and following.

3. The experience of entire sanctification enabled 23.64 percent more people to claim complete freedom from selfish desire than was true before the experience. It also showed a significant decrease in those indicating that selfish desire was "regularly," "continually" and "excessively evident" in their lives.

#### DESIRE TO SIN

Table #31, page 82, summarizes the information concerning the frequency of the desire to sin before sanctification, and Table #32 on page 83 gives the corresponding information concerning its presence in people's lives

Table 31

## DESIRE TO SIN

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	16	42	23	9	4	7	101	
	%	15.84158	41.58415	22.77227	8.91089	3.96039	6.93069		100
Female	N	37	54	16	8	7	38	160	
	%	23.12500	33.75000	10.00000	5.00000	4.37500	23.75000		100
No Response	N	4	5	2	3			14	
By Age									
0-25 years	N	8	16	6	0	2	1	33	
	%	24.24242	48.48484	18.18181	0.00000	6.06060	3.03030		100
26-40 years	N	7	30	13	4	2	1	57	
	%	12.28070	52.63157	22.80701	7.01754	3.50877	1.75438		100
41-65 years	N	29	46	19	14	3	19	130	
	%	22.30769	35.38461	14.61538	10.76923	2.30769	14.61538		100
66 and over	N	12	8	2	2	1	19	44	
	%	27.27272	18.18181	4.54545	4.54545	2.27272	43.18181		100
No Response	N	1	1	1		3	5	11	
Total Response	N	57	101	41	20	11	45	275	
	%	20.73727	2727	14.90909	7.27272	4.00000	16.36363		100

Table 32

## DESIRE TO SIN

Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ously Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	67	24	0	0	0	10	101	
	%	66.33663	23.76237	0.00000	0.00000	0.00000	9.90099		100
Female	N	109	29	2	1	1	18	160	
	%	68.12500	11.87500	1.25000	.06250	.06250	11.25000		100
No Response	N		3			1	10	14	
By Age									
0-25 years	N	22	7	0	0	1	3	33	
	%	66.66666	21.21212	0.00000	0.00000	3.03030	9.09090		100
26-40 years	N	40	13	0	1	1	2	57	
	%	70.17543	22.80701	0.00000	1.75438	1.75438	3.50877		100
41-65 years	N	91	23	1	0	0	15	130	
	%	70.00000	22.72727	.76923	0.00000	0.00000	11.53846		100
66 and over	N	20	10	0	0	0	14	44	
	%	45.45454	17.69230	0.00000	0.00000	0.00000	31.81818		100
No Response	N	3	3	1			4	11	
Total Response	N	176	56	2	1	2	38	275	
	%	64.00000	20.36364	0.72727	0.36363	0.72727	13.18181		100

following entire sanctification.

It appears that before entire sanctification, the desire to sin was "more evident" among males than females. Males desired to sin "occasionally" 7.83 percent<sup>more</sup> than did females, 12.77 more males said it was a desire "regularly evident" than did females, and 3.91 percent more males said this was "continually evident" than did females. However, 0.41 percent more females said it was "excessively evident," an insignificant number. Also, 7.28 percent more females could say it was "never evident" in their lives than could males before sanctification.

Following entire sanctification, the above mentioned margin was eliminated and there was very little difference between the two sexes. Fewer males said it was "never evident" than females, but more females responded to the "continually" and "excessively evident" category than did males. The percentage differences were so insignificant that it would appear that following sanctification there was no apparent difference between males and females.

Before entire sanctification, there was a differential between the various age groups. Those over 66 years of age were significantly lower in percentage rank as compared with the other three groups, but here again, 43.18 percent of this age group did not answer the question, making an accurate evaluation difficult. Those under 25 years of age reflected a 24.24 percent response to the statement that the desire to sin was "never evident," second only to those over 66 years of age. Also, those under 25 had the highest percentage indicating that this desire was "excessively evident," 6.06 percent as compared with 3.05 percent of those 26 to 40, the second highest group. Those 26 to 40 reflected the highest desire to sin "occasionally" and "regularly" and those 41 to 65 indicated the highest number feeling that this desire was "continually evident." It thus appears that the desire to sin is not predominate in any single age group, but is spread fairly

evenly between 0 to 65 years of age. After 66 years of age the desire to sin diminished.

Following entire sanctification, there was little significant difference as far as age intervals were concerned. Those under 25 years of age had 3.03 percent suggesting the desire to sin was still "excessively evident" and those 26 to 40 had 3.50 percent indicating the desire to sin to be "continually" and "excessively evident." There was no significant difference in the "never evident," "occasionally evident" and "regularly evident" columns. The exception to the fact stated above was that those over 66 years of age were still lower than the other three groupings in every category. It would thus appear that the desire to sin is evenly spread over the first three age intervals and slightly less after the age of 66.

Before entire sanctification, 20.73 percent of the respondents were able to say they "never" found the desire to sin to be evident in their lives as compared with the 64.00 percent following the experience of sanctification, a difference of 43.27 percent. Before the experience, 4.00 percent of the respondents said this desire was "excessively evident" as compared with 0.72 percent following, a difference of 3.28 percent. Those who said this desire was "continually evident" before sanctification amounted to 7.27 percent as compared with 0.36 percent following the experience, a difference of 6.91 percent. Of those responding to the questionnaire, 14.90 percent said the desire to sin was "regularly evident" before sanctification as compared with 0.72 percent following, a difference of 14.18 percent. Before the experience of sanctification, 36.72 percent said this desire was "occasionally evident" as compared with 20.36 percent following, a difference of 16.36 percent. The greatest change came in those who could testify subsequent to sanctification of a complete deliverance from the desire to sin. This has been the greatest change evident in

this chapter up to this point of all the traits considered. Entire sanctification did deliver, in most cases, people from the desire to sin.

From the foregoing information, it would appear that:

1. Before entire sanctification, the desire to sin was more apparent among males than females. Following entire sanctification there was very little difference between the two sexes.

2. Both before and following entire sanctification, those over 66 years of age indicated a lower percentage of those desiring to sin. There was little difference between 0 to 66 years of age, and this desire appeared to be spread fairly evenly over the three age intervals.

3. The experience of entire sanctification delivered many completely from the desire to sin, allowing 44.27 percent more people to say the desire was "never evident" following the experience than could make such a testimony before the experience. The change before and after entire sanctification was greater in response to this area than in any other single area considered in this chapter thus far.

#### ENVY

Table #33 on page 87 and Table #34 on page 88 summarizes the information from Column A and Column B concerning envy.

Before entire sanctification, more males indicated trouble with envy than did females. There were 9.43 percent more females that said they "never experienced" envy than did males. Males indicated by a 4.13 percent margin that they experienced envy "regularly" more often than females and "continually" experienced envy 7.25 percent more often than did the female respondents. Females, however, marked a slightly higher number experiencing envy "excessively" but it was less than 1.00

Table 33

## ENVY

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excesse- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	10	39	25	13	4	10	101	
	%	9.90099	38.61386	24.75247	12.87128	3.96039	9.90099		100
Female	N	31	57	33	9	8	23	160	
	%	19.37500	35.62500	20.62500	5.62500	4.37500	14.37500		100
No Response	N	6			3		5	14	
By Age									
0-25 years	N	6	10	12	4	1	0	33	
	%	18.18181	30.30303	36.36363	12.12121	3.03030	0.00000		100
26-40 years	N	3	23	22	7	1	1	57	
	%	5.26315	40.35087	38.59649	12.28070	1.75438	1.75438		100
41-65 years	N	28	45	19	12	3	23	130	
	%	21.53846	34.61538	14.61538	9.23076	2.30769	17.69230		100
66 and over	N	10	13	3	2	2	14	44	
	%	22.72727	29.54545	6.81818	4.54545	4.54545	27.27272		100
No Response	N		5	2		4		11	
Total Response	N	47	46	58	25	11	38	275	
	%	17.09090	34.90909	21.09090	9.09090	4.00000	13.81818		100

Table 34

## ENVY

Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	54	33	1	0	0	13	101	
	%	53.46554	32.67326	.99009	0.00000	0.00000	12.87128		100
Female	N	91	31	3	0	2	33	160	
	%	56.87500	19.37500	1.87500	0.00000	1.25000	20.62500		100
No Response	N	5			1		8	14	
By Age									
0-25 years	N	17	16	0	0	0	00	33	
	%	51.51515	48.48484	0.00000	0.00000	0.00000	0.00000		100
26-40 years	N	31	13	0	0	2	11	57	
	%	54.38596	22.80701	0.00000	0.00000	3.50877	19.29824		100
41-65 years	N	81	27	0	0	0	22	130	
	%	62.30769	20.76923	0.00000	0.00000	0.00000	16.92301		100
66 and over	N	16	7	1	1	0	19	44	
	%	36.36363	15.90909	2.27272	2.27272	0.00000	43.18181		100
No Response	N	5	1	3			2	11	
Total Response	N	150	64	4	1	2	54	275	
	%	54.54545	23.27272	1.45454	0.36363	0.72727	19.63636		100



percent and insignificant in the total picture. It thus appears that envy was more likely to be present among males than females before sanctification.

Following sanctification, there was only a 3.41 percent difference between males and females responding that envy was "never evident," females registering the higher response. Males reflected a 13.30 percent figure when stating that envy was "occasionally evident." However, women reflected a slightly higher response under "regularly evident" and "excessively evident." It thus appears that it remained a male problem following the experience, but only slightly so, and the margin that was reflected before sanctification was almost entirely eliminated.

When considering the age intervals before sanctification, it appears that it was most predominate between the ages of 26 and 40 with those under 25 years of age very close in their responses. Those 41 and over showed a marked reduction in the presence of envy in their life. Envy, therefore, is most likely to occur between the ages of 0 to 40 but is still significantly present over that age.

It is difficult to evaluate the age intervals following the experience of sanctification because of the 19.29 percent of those 26 to 40 who didn't answer the question and the 43.18 percent of those over 66 who did not answer this question. It would appear from the information at hand that it is still those under 40 that have the most trouble with envy, although the margin of difference is slight between the various age groups. It would thus appear that envy could be found at approximately the same degree at any of the first three age intervals and possibly with those over 66 as well. There appeared to be a trend with those over 66 indicating that envy was more prevalent after being sanctified, but the large percentage of the no response made this difficult to know for sure.

Before entire sanctification, 17.09 percent of the respondents said envy was "never evident" in their lives as compared with 54.54 percent following sanctification, a difference of 37.45 percent. Before sanctification, 4.00 percent indicated envy was "excessively evident" as compared with 0.72 percent following the experience, a difference of 3.28 percent. When indicating the presence of envy before sanctification, 9.09 percent of the respondents said it was true before the experience as compared with 0.36 percent following, a difference of 8.73 percent. Before entire sanctification, 21.09 percent said envy was "regularly evident" while only 1.45 percent indicated the same following sanctification, making a difference of 20.64 percent. Those experiencing envy "occasionally" also dropped from 34.09 percent before to 23.27 percent following, a drop of 10.82 percent. It then appears that sanctification was effective in dealing with envy in a significant way in people's lives.

From the information presented above, it appears that:

1. Before entire sanctification, envy was more evident with males than females. Following entire sanctification, this fact was not so noticable, and envy appeared to be more evenly distributed between the two sexes.

2. Before entire sanctification, envy was present more in those 40 years and younger than those over 40 years of age and older. Following entire sanctification, envy was more evenly distributed over the various age groups, with the possibility of those over 66 years of age indicating a greater problem proportionately than those under that age.

3. Entire sanctification was an effective means of dealing with envy in the lives of people, enabling 27.45 percent more people to testify to deliverance from envy than was true before entire sanctification. It also greatly reduced the intensity of envy in the lives of many others.

## JEALOUSY

The information from Column A, jealousy evident before entire sanctification, is summarized in Table #35, page 92, and the corresponding information from Column B is given in Table #36, page 93.

Before entire sanctification, 2.82 percent more males than females were able to reflect that jealousy was "never evident" in their lives. Also 17.29 percent more females positively identified "occasional" jealousy than did males. However, 3.66 percent more males suggested that jealousy was "regularly evident" and 9.33 percent more males indicated it was "continually evident" in their lives. Males also marked "excessively evident" more than females by 1.20 percent. It would thus appear that jealousy was present in males more often than females, however the difference was not as great as it was in some other areas that have been considered.

Following the experience of sanctification, 2.50 percent more females marked jealousy as "excessively evident" than did males, and they also reflected a slightly higher percentage figure under "regularly" and "continually" evident, but less than 1.00 percent in both cases. Males still indicated they had trouble with "occasional" jealousy, by 6.63 percent. It would appear that jealousy is fairly evenly divided between the two sexes following sanctification.

Before entire sanctification, those over 66 years of age had the lowest figures showing jealousy to be the least problem at that time. Jealousy was "regularly" and "continually evident" with those under 25 years of age, more than was true in the other age intervals. It was "excessively evident" more often with those 41 to 65 years of age, but not enough to change the total picture. There seems to be a trend established in the direction from

Table 35

## JEALOUSY

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N %	18 17.82178	29 28.71287	22 21.78217	17 16.83168	5 4.95049	10 9.90099	101	100
Female	N %	24 15.00000	64 40.00000	29 18.12500	12 7.50000	6 3.75000	25 15.62500	160	100
No Response	N	5					9	14	
By Age									
0-25 years	N %	6 18.18181	8 24.24242	9 27.27272	9 27.27272	1 3.03030	0 0.00000	33	100
26-40 years	N %	6 10.52631	28 49.12280	13 22.80701	4 7.01754	5 8.77192	1 1.75438	57	100
41-65 years	N %	26 20.00000	42 32.30769	22 16.92307	14 10.76923	3 2.30769	23 17.69230	130	100
66 and over	N %	8 18.18181	13 29.54545	5 11.36363	1 2.27272	1 2.27272	16 36.36363	44	100
No Response	N	1	2	2	1	1	4	11	
Total Response	N %	47 17.09090	93 33.81818	51 18.54545	29 10.54545	11 4.00000	44 16.00000	275	100

Table 36

## JEALOUSY

Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	52	37	0	0	0	12	101	
	%	51.48514	36.63366	0.00000	0.00000	0.00000	11.88118		100
Female	N	82	48	1	1	4	24	160	
	%	51.25000	30.00000	.06250	.06250	2.50000	15.00000		100
No Response	N	3		2	1		8	14	
By Age									
0-25 years	N	13	19	1	0	0	0	33	
	%	39.39393	57.57575	3.03030	0.00000	0.00000	0.00000		100
26-40 years	N	29	24	0	1	1	2	57	
	%	50.87719	42.10526	0.00000	1.75438	1.75438	3.50877		100
41-65 years	N	75	31	0	1	1	22	130	
	%	57.69230	23.84615	0.00000	.76923	.76923	16.92307		100
66 and over	N	20	4	2	0	0	18	44	
	%	45.45454	9.09090	4.54545	0.00000	0.00000	40.90909		100
No Response	N		7			2	2	11	
Total Response	N	137	85	3	2	4	44	275	
	%	49.81818	30.90909	1.09090	0.72727	1.45454	16.00000		100

younger to older, those of the younger years having the most trouble with jealousy which decreases with the different age intervals.

Following the experience of sanctification, the trend established before entire sanctification seems to be evident as well. Those under 25 years of age had the lowest percentage suggesting that jealousy was "never present," and the highest percentage indicating it was "occasionally evident." Those 26 to 40 experienced some jealousy evident "continually" and "excessively," but they were low percentages.

Before entire sanctification, only 17.09 percent of the respondents could say that jealousy was "never evident." Following sanctification, 49.81 percent could say that jealousy was "never evident," a difference of 32.72 percent. Before sanctification, 4.00 percent of the respondents said jealousy was "excessively evident" while following the experience, only 1.45 percent felt it was still "excessively evident," a decrease of 2.55 percent. There was a decrease of 9.82 percent in those indicating jealousy to be "continually evident," from 10.54 percent to 0.72 percent. There was an even greater decrease in those indicating jealousy to be "regularly evident" with a drop of 17.45 percent, dropping from 18.54 percent to 1.09 percent. There was a slight drop of 2.91 percent in those indicating jealousy "occasionally evident" in their lives, from 33.81 percent to 30.90 percent.

From the information given above, it appears that the following conclusions can be made.

1. Before entire sanctification, jealousy was present more often with males than females. Following entire sanctification, jealousy was spread quite evenly between the two sexes.

2. Before and following entire sanctification, jealousy was more likely to be present with those that are

younger and decreasing with age.

3. Jealousy decreased by 32.37 percent in people's lives at the time of entire sanctification.

#### TEMPER

Table #37, page 96, contains the information pertaining to temper before entire sanctification and Table #38, page 97, pertains to information concerning temper following entire sanctification.

Before the experience of sanctification, there was a reversal of trends between male and females as far as percentage of responses were concerned. Females registered the highest number who were able to say temper was "never evident" by 5.93 percent. However, they also indicated that 1.25 percent more females found temper "excessively evident" than did males. Males, on the other hand, said temper was "occasionally evident" 7.41 percent more often than females, "regularly evident" 3.58 percent less than females and "continually evident" 6.77 percent more than females. It thus appears that there is little difference between male and female as far as temper is concerned. Perhaps males have slightly more trouble than females, but it is not a major difference.

Following entire sanctification, temper appears to be more evident in females than males, but only slightly. Females were still able to say it was "never" evident more times than males, but only by 2.29 percent. Males still experienced "occasional" doubt more than females, by 7.42 percent. Females, however, registered a higher percentage return under "regularly," "continually" and "excessively evident." These percentage differences were small, less than 2.00 percent in each case.

Before the experience of sanctification, those under 25 years of age were able to indicate the highest percentage of those who "never" experienced temper, 18.18 percent.

Table 37

## TEMPER

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	6	34	21	20	10	10	101	
	%	5.94059	33.66336	20.79207	19.89198	9.90099	9.90099		100
Female	N	19	42	39	21	18	21	160	
	%	11.87500	26.25000	24.37500	13.12500	11.15000	13.12500		100
No Response	N	1	1		1	3	8	14	
By Age									
0-25 years	N	6	9	8	6	4	0	33	
	%	18.18181	27.27272	24.24242	18.18181	12.12121	0.00000		100
26-40 years	N	3	14	18	12	9	1	57	
	%	5.26315	24.56140	31.57894	21.05263	15.78947	1.75438		100
41-65 years	N	10	46	26	20	14	14	130	
	%	7.69230	35.38461	20.00000	15.38461	10.76923	10.76923		100
66 and over	N	5	8	7	4	4	16	44	
	%	11.36363	18.18181	15.90909	9.09090	9.09090	36.36363		100
No Response	N	2		1			8	11	
Total Response	N	26	77	60	42	31	39	275	
	%	9.45454	28.00000	21.81818	15.27272	11.27272	14.18181		100



Table 38

## TEMPER

Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	28	58	2	0	0	13	101	
	%	27.72277	57.42574	1.98019	0.00000	0.00000	12.57128		100
Female	N	48	80	4	3	1	24	160	
	%	30.00000	50.00000	2.50000	1.87500	.06250	15.00000		100
No Response	N		13		1			14	
By Age									
0-25 years	N	11	21	1	0	0	0	33	
	%	33.33333	63.63636	3.03030	0.00000	0.00000	0.00000		100
26-40 years	N	16	37	3	0	1	0	57	
	%	28.07017	64.91228	5.26315	0.00000	1.75438	0.00000		100
41-65 years	N	29	82	1	1	0	17	130	
	%	22.30769	63.07692	.76923	.76923	0.00000	13.07692		100
66 and over	N	12	11	1	3	0	17	44	
	%	27.27272	25.00000	2.27272	6.81818	0.00000	38.63636		100
No Response	N	8					3	11	
Total Response	N	76	151	6	4	1	37	275	
	%	27.63636	54.90909	2.18181	1.45454	0.36363	13.45454		100

Those 41 to 65 years of age had the highest number marking only "occasionally evident," with those under 25 years of age following by 8.11 percent. Those 26 to 40 years of age registered the highest number who found temper "regularly," "continually" and "excessively evident." Those over 66 years of age reflected low percentage figures in almost every area, but 36.36 percent of this age group did not respond, making it difficult to compare with the other three age groups. It would thus appear that temper is the greatest problem with those 26 to 40 years of age, and those under 25 and 41 to 65 years of age would have about the same degree of trouble in this area. Those over 66 appeared to have less trouble with temper.

Following entire sanctification, there is little difference between the various age divisions. The percentage figures are fairly evenly distributed under the column, "never evident," ranging within 6 percentage points, and, with the exception of those over 66 years of age, are almost identical under the column, "occasionally evident." Those over 66 years of age registered a low figure at this point. It was "regularly evident" slightly more with those 0 to 40 years of age than with those over 40 years of age. Those over 60 years of age had the highest figure suggesting that temper was "continually evident." There seems to be no single area where the difference is large enough to indicate a trend or to suggest that temper is a greater problem with a certain age group following the experience of sanctification.

Before entire sanctification, only 9.45 percent of the respondents could say that temper was "never evident" in their lives. Following sanctification, 27.63 percent of the respondents could make such a claim, a difference of 18.18 percent. The number indicating "excessively evident" following the experience was 10.91 percent less than before sanctification, a difference from 11.27 percent to 0.36 percent. Before sanctification, 15.27

percent of the respondents responded that temper was "continually evident" while following the experience, only 1.45 percent of the respondents made the same claim, a difference of 13.82 percent. There was a difference of 19.63 percent responding that temper was "regularly evident," with 21.81 percent saying it was "regularly evident" before sanctification and only 2.18 percent saying it was "regularly evident" following the experience. Those responding that temper was "occasionally evident" increased from 28.00 percent before sanctification to 54.90 percent following sanctification, an increase of 26.90 percent.

The information presented above suggests the following conclusions.

1. Before entire sanctification, temper was slightly more evident in males than females. Following entire sanctification, there was a slight tendency for females to experience temper more often than males, but the difference was less than true before entire sanctification.

2. Before entire sanctification, those 26 to 40 had the greatest problem with temper. Those 25 and under and 41 to 65 followed closely in percentage figures being equal in distribution in terms of temper. Those over 66 appeared to have the least trouble with temper. Following entire sanctification, there is little difference between the various age divisions.

3. Entire sanctification enabled 18.18 percent more people to testify to the fact that temper was "never evident" in their lives than was true before entire sanctification. Following entire sanctification, those responding that temper was "regularly," "continually" and "excessively evident" were significantly less than before, and those indicating it "occasionally evident" increased 26.90 percent.

## DEFEATED FEELINGS

The information from Column A, defeated feelings evident before entire sanctification, is found on Table #39, page 101, and the information from the corresponding Column B, is found on Table #40, page 102.

Before entire sanctification, there was 1.2 percent more males than females who stated that they never experienced defeated feelings. However, 3.61 percent more males said they found defeated feelings present occasionally than did females and males said they were "regularly evident" 4.86 percent more often than with females. Females said defeated feelings were "continually evident" in their lives less than 1 percent more times than did males. Females did, however, indicate that defeated feelings were "excessively evident" in their lives 10.46 percent more times than males. It would thus appear that defeated feelings are more likely to be present in females than in males before the experience of sanctification.

Following entire sanctification, the degree of difference between the two sexes was less. Females were then able to say that they "never" experienced such feelings by 4.68 percent more than did males. Males also registered a higher percentage with whom defeated feelings were "occasionally evident," a 5.76 percent increase over females. Females, on the other hand, registered slightly higher figures under "regular," "continually" and "excessively evident." It would thus appear that there was not as distinct a difference between male and female in this area following sanctification as there was prior to sanctification. If any difference were evident, it would appear to be slightly in favor of the male, but not significantly so.

Before entire sanctification, those over 66 years of

Table 39

## DEFEATED FEELINGS

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N %	5 4.95049	27 26.73267	27 26.73267	20 19.80198	9 8.91089	13 12.87128	101	100
Female	N %	6 3.75000	37 23.12500	35 21.87500	33 20.62500	31 19.37500	18 11.25000	160	100
No Response	N	4	6				4	14	
By Age									
0-25 years	N %	0 0.00000	8 24.24242	6 18.18181	13 39.54545	6 18.18181	0 0.00000	33	100
26-40 years	N %	4 7.01754	12 21.05263	16 28.07017	16 28.07017	8 14.03508	1 1.75438	57	100
41-65 years	N %	6 4.61538	42 32.30769	29 22.30769	18 13.84615	19 14.61538	16 12.30769	130	100
66 and over	N %	5 11.36363	8 18.18181	3 6.81818	6 13.63636	5 11.36363	17 38.63636	44	100
No Response	N			8		2	1	11	
Total Response	N %	15 5.45454	70 25.45454	62 22.54545	53 19.27272	40 14.54545	35 12.72727	275	100

Table 40

## DEFEATED FEELINGS

Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	18	62	3	2	2	14	101	
	%	17.82178	61.38613	2.97029	1.98019	1.98019	13.86138		100
Female	N	36	89	7	6	4	18	160	
	%	22.50000	55.62500	4.37500	3.75000	2.50000	11.25000		100
No Response	N	4			1		9	14	
By Age									
0-25 years	N	8	23	0	0	0	2	33	
	%	24.24242	69.69696	0.00000	0.00000	0.00000	6.06060		100
26-40 years	N	17	33	1	2	1	3	57	
	%	29.82456	57.89473	1.75438	3.50877	1.75438	5.26315		100
41-65 years	N	28	77	4	3	1	17	130	
	%	21.53846	59.23076	3.07692	2.30769	.76923	13.07692		100
66 and over	N	5	13	1	2	4	19	44	
	%	11.36363	29.54545	2.27272	4.54545	9.09090	43.18181		100
No Response	N		5	4	2			11	
Total Response	N	58	151	10	7	6	41	275	
	%	21.09090	54.90909	3.63636	3.27272	2.18181	14.90909		100

age showed the smallest number having trouble with defeated feelings, but 38.63 percent never responded to this question, making it difficult to discern a trend in this age group. There is no significant trend obvious in the age intervals. There may be a slightly greater tendency for those under 25 years of age to feel defeated, decreasing slightly with each succeeding age division, but the difference was not great.

Following sanctification, those over 66 years of age had the highest percentage reporting "continually" and "excessively" feelings of defeat with 8.34 percentage points difference between that group and those 26 to 40 years of age, the second highest group. Of those over 66 years of age, 43.18 percent did not respond to this question, and yet it appears that they had the most trouble with defeated feelings. Those between 26 and 65 years of age had a slightly higher percentage than those under 25 years of age in almost every category. Those under 25 years of age were most free from defeated feelings following their experience of sanctification. Thus it would appear that a reverse trend is evident following sanctification than was true prior to the experience.

Before the experience of entire sanctification, only 5.45 percent of the respondents could say that they were free from defeated feelings. Following the experience of sanctification, 21.09 percent made such a claim, an increase of 15.64 percent. Those reporting defeated feelings as "excessively evident" decreased following the experience of sanctification from 14.54 percent to 2.18 percent, a decrease of 12.36 percent. Those reporting that defeated feelings were "continually evident" decreased 16.00 percent, dropping from 19.27 percent to 3.27 percent. There was a decrease of 21.82 percent in those indicating such feelings were "regularly evident," decreasing from 25.45 percent to 3.63 percent. Those reporting defeated feelings as being "occasionally evident" increased from

25.45 percent before entire sanctification to 51.90 percent following sanctification, a difference of 26.45 percent.

It can be concluded from the above information that:

1. Before entire sanctification, defeated feelings were more likely to be evident in females than males. Following entire sanctification, the female would still be more likely to experience defeated feelings, but not so significantly as before.

2. Before entire sanctification, those under 25 years of age were most likely to feel defeated feelings and this would decrease with age. Following entire sanctification, the trend was reversed and those of younger years were less likely to experience defeated feelings than were those of mature years.

3. Entire sanctification was the answer to defeated feelings in the lives of many. The experience enabled 21.09 percent more people to testify to the fact that defeated feelings were "never evident" in their lives following entire sanctification, than could make such a claim before the experience. It also greatly reduced the percentage figures of those who found it "regularly," "continually" and "excessively" evident, and increased those who could say it was not just "occasionally evident" in their lives.

#### OBEDIENCE

The information concerning obedience is found on Table #41 on page 105 and Table #42 on page 106.

Before entire sanctification, males experienced more trouble with obedience than did females in every single area of response. However, this particular question was poorly structured and it is impossible to know what the respondent had in mind. Obedience can be either positive or negative and the questionnaire failed to



Table 41

## OBEDIENCE

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	2	29	43	11	5	11	101	
	%	1.98019	28.71287	42.57425	10.89108	4.95049	10.89108		100
Female	N	13	40	53	16	5	33	160	
	%	8.12500	25.00000	32.25000	10.00000	3.12500	20.62500		100
No Response	N		5	1	5	3		14	
By Age									
0-25 years	N	2	10	17	4	0	0	33	
	%	6.06060	30.30303	51.51515	12.12121	0.00000	0.00000		100
26-40 years	N	1	21	23	6	2	4	57	
	%	1.75438	36.84210	40.35087	10.52631	3.50877	7.01754		100
41-65 years	N	8	35	48	16	9	14	130	
	%	6.15384	26.92307	36.92307	12.30769	6.92307	10.76923		100
66 and over	N	1	8	9	6	2	18	44	
	%	2.27272	18.18181	20.45454	13.63636	4.54545	40.90909		100
No Response	N	3					8	11	
Total Response	N	15	74	97	32	13	44	275	
	%	5.45454	26.90909	35.27272	11.63636	4.84636	16.00000		100

Table 42

## OBEDIENCE

Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N	16	14	15	37	8	11	101	
	%	15.84158	13.86138	14.85148	36.63366	7.92079	10.89108		100
Female	N	29	15	25	34	22	35	160	
	%	18.12500	9.37500	15.62500	21.25000	13.75000	21.87500		100
No Response	N				9	5		14	
By Age									
0-25 years	N	4	2	4	14	8	1	33	
	%	12.12121	6.06060	12.12121	42.42424	24.24242	3.03030		100
26-40 years	N	6	1	11	25	10	4	57	
	%	10.52631	1.75438	19.29824	43.85964	17.54385	7.01754		100
41-65 years	N	25	14	21	35	12	23	130	
	%	19.23076	10.76923	16.15384	26.92307	9.23076	17.69230		100
66 and over	N	7	4	4	6	5	18	44	
	%	15.90909	9.09090	9.09090	13.63636	11.36363	40.90909		100
No Response	N	3	8					11	
Total Response	N	45	24	40	80	35	46	275	
	%	16.36363	10.54545	14.54545	29.09090	12.72727	16.72727		100

distinguish the difference. Thus, some reported a problem in this area while others listed obedience to be "continually" and "excessively evident," meaning that there was no problem with obedience in their lives. I could be assumed, however, that more people responded from a negative viewpoint than positive because of the fact that all the carnal traits before it were approached from the negative. Therefore, it would be more natural to approach this concept in the same way. It is assumed that this was probably true in most cases but it may not have been true in every case which would account for the high number marking "continually" and "excessively evident." Males reported obedience as a problem area more than females, as much as 10.35 percent higher in the case of "regularly evident."

Following entire sanctification, both males and females showed high responses as far as obedience was concerned. Females reported that obedience was a problem more than males when showing "regularly evident" and "excessively evident." Also 2.28 percent more females were able to say that obedience was never a problem than did males. Males, on the other hand, reported that obedience was more of a problem than females when responding to the item, "occasionally evident" as well as "continually evident." Thus it would appear, following entire sanctification, obedience was evenly distributed between males and females and there was no apparent sex differences.

Before entire sanctification, the percentage responses were fairly evenly divided among the various age groups with no apparent trend being established. Those over 66 years of age had the lowest figures in each case, but there were 40.90 percent of this age group that made no response to the question. When marking "occasionally evident," those under 25 years of age had the highest response, this trend decreasing with age. The same was true when considering the column, "regularly evident."

There was very little difference in percentages under the column, "continually evident," and those 41 to 65 who showed the highest number when it came to "excessively evident" with those over 66 years of age, following closely. Thus, there may be a slight trend from the younger years to the older, decreasing with age, but it is so slight that one cannot say it is a trend. Obedience is therefore, fairly evenly distributed among the various age groups.

Following entire sanctification, there was a marked difference in age groups. Those 0 to 40 years of age reflected a high percentage figure under "regularly," "continually" and "excessively evident." In direct contrast, those 41 and over were significantly lower in these same areas, often as low as half of the figures indicated by those who were younger. The older age group also had the highest response under "never evident" and "occasionally evident." Thus, it appears that those 41 to 66 had the least problem with obedience, basing this assumption on the negative use of the term, while those under 40 had the greater problem. If, on the other hand, the response was approached from the opposite use of the term obedience, using it in a positive manner, the opposite conclusion would be apparent.

Thus, the following may be assumed:

1. Before entire sanctification, males reflected the highest percentage groupings in every area of response. Following entire sanctification, the responses to obedience were distributed between the sexes.

2. Before entire sanctification, the percentage responses for the various age groups were fairly evenly distributed between the sexes. Following entire sanctification, those 0 to 40 years of age reflected high percentage points when considering "regularly," "continually"

and "excessively evident." Those 40 and over reflected high responses when considering "never" and "occasionally evident." depending on whether they interpreted the word obedience positively or negatively, one or the other definitely had a greater problem in this area than did the other. Assuming that it would be more reasonable to approach it negatively, it would appear that those over 40 had the least problem and those under 40 had the greater one.

3. Because of the faulty construction of this part of the questionnaire, there was little value in further comparison of data at this point. Any conclusions under obedience would be subject to interpretation since one could never be sure of the meaning of the respondent.

#### INSTABILITY

The information pertaining to Column A, instability evident before entire sanctification, is found on Table #43, page 110. The corresponding information for Column B, instability evident following entire sanctification is found on Table #44, page 111.

Before entire sanctification, instability was definitely more of a problem with females than with males. Females reflected higher responses in three categories. Females found instability to be "excessively evident" 5.78 percent more often than males, "continually evident" 2.82 percent more, and "regularly evident" 4.28 percent more. Males on the other hand, reported that instability was "occasionally evident" 25.02 percent more times than did females. Females, however, said it was "never evident" 3.74 percent more often than males. It thus appears that before the experience of sanctification, it was definitely more of a problem with females than males.

Following entire sanctification, there was little difference between the sexes. Males reported it was

Table 43

## INSTABILITY

Column A, Evident Before Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N %	12 11.88118	36 35.64356	22 21.78217	18 17.82178	3 2.97029	10 9.90099	101	100
Female	N %	25 15.62500	41 25.62500	28 17.50000	24 15.00000	14 8.75000	28 17.50000	160	100
No Response	N	4	5	2	3			14	
By Age									
0-25 years	N %	3 9.09090	9 27.27272	5 15.15151	12 36.36363	3 9.09090	1 3.03030	33	100
26-40 years	N %	8 14.03508	19 33.33333	13 22.80701	12 21.05263	4 7.01754	1 1.75438	57	100
41-65 years	N %	21 16.15384	49 37.69230	25 19.23076	15 11.53846	8 6.15384	12 9.23076	130	100
66 and over	N %	9 20.45454	5 11.36363	5 11.36363	6 13.63636	1 2.27272	18 40.90909	44	100
No Response	N			4		1	6	11	
Total Response	N %	41 14.90900	82 29.81818	52 18.90909	45 16.36363	17 6.18181	38 30.54545	275	100

Table 44

## INSTABILITY

Column B, Evident Following Sanctification

Responses	N %	Never Evident	Occasion- ally Evident	Regularly Evident	Continu- ally Evident	Excess- ively Evident	No Answer	Total	
								N	%
By Sex									
Male	N %	36 35.64356	49 48.51485	3 2.97029	2 1.98019	3 2.97029	8 7.92079	101	100
Female	N %	59 36.31250	52 32.29813	0 0.00000	8 5.00000	4 2.50000	37 23.12500	160	100
No Response	N	7		6			1	14	
By Age									
0-25 years	N %	14 42.42424	17 51.51515	0 0.00000	0 0.00000	1 3.03030	1 3.03030	33	100
26-40 years	N %	25 45.85964	26 45.61403	2 3.50877	1 1.75438	1 1.75438	2 3.50877	57	100
41-65 years	N %	52 40.00000	49 37.69230	3 2.30769	6 4.61538	3 2.30769	17 10.06250	130	100
66 and over	N %	11 25.00000	9 20.45454	2 4.54545	0 0.00000	2 4.54545	20 45.45454	44	100
No Response	N			2	3		6	11	
Total Response	N %	102 37.09090	101 36.72727	9 3.27272	10 3.63636	7 2.54545	46 16.72727	275	100

"occasionally evident" 16.22 percent more times than females and "regularly evident" 2.97 percent more times than females. Females however, said instability was "evident" 3.02 percent more often than males and there was little difference between them when it came to "excessively evident." It would thus appear that instability was not as evenly divided between the sexes following sanctification as before. If anything, the males had a slightly greater problem in this area following the experience, but not decidedly so.

Before entire sanctification, the trend, as far as age intervals were concerned, was from younger to elder. Those under 25 years of age were the most likely to experience instability, those 26 to 41 were the next most likely age group to find instability evident, and decreasing thereafter.

Following entire sanctification, this trend was reversed. The degree of differences was not so great and was harder to discern. It appears that those under 25 years of age had the greatest deliverance from instability when sanctified. Thus, who could make a similar claim following sanctification, a difference of 22.99 percent. Before sanctification, 6.18 percent of those responding said instability was "excessively evident" while following the experience only 2.54 percent made the same claim, a decrease of 3.64 percent. Those saying instability was "continually evident" decreased from 16.36 percent following, a difference of 13.00 percent. When considering instability as "regularly evident" the percentage figure decreased 15.63 percent, dropping from 18.90 percent to 3.27 percent. Those saying it was only "occasionally evident" rose from 29.81 percent to 36.72 percent, an increase of 6.91 percent. Thus, it appears that entire sanctification made a significant difference in times of instability in people's lives.

It can be concluded that:



1. Before entire sanctification, instability was more of a problem with females than with males. Following entire sanctification there was little difference, males perhaps having slightly more difficulty than females.

2. Before entire sanctification, the trend was from younger to older, with instability decreasing with age. Following entire sanctification, this trend was reversed, with instability becoming a greater problem with age.

3. Entire sanctification was effective in dealing with instability in people's lives, enabling 22.99 percent more people to be able to testify to it "never being evident" following entire sanctification than could before the experience. Also the intensity of instability was decreased in the lives of many others.

#### OTHER

There was a place on the questionnaire for the respondent to indicate any other area of trouble that was present in his life. One individual stated that bad attitudes were "occasionally present." Another mentioned disobedience while another suggested a lack of happiness was continually present. Others mentioned anxiety, a lack of joy and self pity. One said an inferiority complex was a problem. Two listed depression and three others mentioned fear. One indicated a lack of patience in his spiritual experience.

#### SUMMARY

From the information contained in this chapter, the following trends appear to be evident.

1. Before entire sanctification, males are more likely to experience lust, selfish desire (slightly), desire to sin, envy, jealousy, temper and trouble with obedience

than are females.

2. Before entire sanctification, females are more likely than males to experience pride (slightly), anger, doubts, defeated feelings and spiritual instabilities.

3. Following entire sanctification, males are more likely than females to have trouble with pride, lust, selfish desire, envy and spiritual instability (slightly).

4. Following entire sanctification, females are more likely than males to have trouble with temper (slightly), and defeated feelings (slightly).

5. Before entire sanctification, those 0 to 25 years of age are more likely to have trouble with pride, doubts, and self-will than will any other age group.

6. Before entire sanctification, those 26 to 40 are more likely to experience trouble with temper than will any other age group.

7. Before entire sanctification, those 0 to 40 years of age are more likely to find selfish desire and envy evident in their lives than are those 41 and over.

8. Following entire sanctification, those under 25 years of age are more likely to have spiritual inconsistencies in their lives than are the other age groups.

9. Following entire sanctification, those over 66 years of age are the most likely to have doubts and envy present in their lives.

10. Before entire sanctification, there was a definite trend established in certain cases from the younger ages to the older age groups. The younger the age interval considered, the more likely the trait would be evident, decreasing with the age interval. This was true with anger, spiritual inconsistencies, self-will, jealousy, defeated feelings and instability.

11. Following entire sanctification, pride and jealousy was more predominate with the young age intervals and decreased with each increasing age division.

12. Following entire sanctification, self will, defeated feelings and instability were more likely to be evident with the higher age divisions, decreasing with each younger age interval, with those under 25 years of age least likely to find them evident in their lives.

13. In every single carnal trait considered, there was a definite decrease in its presence in lives following entire sanctification. Many were able to indicate that the particular trait being considered was completely removed from their lives by the experience. The following list arranges the percentage figures of those who experienced such deliverance which shows the areas over which entire sanctification had the greatest effect.

Percentage of respondents who were completely delivered from the desire to sin, 44.27.

Percentage of respondents who were completely delivered from jealousy, 32.37.

Percentage of respondents who were completely delivered from lust, 28.82.

Percentage of respondents who were completely delivered from envy, 27.45.

Percentage of respondents who were completely delivered from doubts, 25.64.

Percentage of respondents who were completely delivered from self-will, 24.36.

Percentage of respondents who were completely delivered from selfish desire, 23.64.

Percentage of respondents who were completely delivered from spiritual instability, 22.09.

Percentage of respondents who were completely delivered from pride, 19.06.

Percentage of respondents who were completely delivered from temper, 18.18.

Percentage of respondents who were completely delivered from defeated feelings, 15.54.

Percentage of respondents who were completely delivered from anger, 9.09 percent.

Percentage of respondents who were completely delivered from spiritual inconsistencies, 8.00.

14. Where there was not a complete deliverance from a particular trait, there were reductions in terms of those who found them "regularly," "continually" and "excessively evident." Often there was a corresponding

percentage rise in those finding the trait "occasionally evident" as it failed to be "regularly," "continually" or "excessively evident."

15. There was usually more of a differentiation between male and female before entire sanctification than there was after entire sanctification. Following entire sanctification, the margin of difference usually decreased, and often where there was a distinction between sexes before, it was eliminated after. The particular trait appeared to be more evenly divided between male and female following entire sanctification than it was before entire sanctification.

16. Those over 66 years of age usually had a large percentage of respondents who did not answer the questions in this section. This made it difficult to always have a fair evaluation of that age group. In direct contrast, those under 25 years of age seldom failed to answer a question.

17. In three cases, self-will, defeated feelings and spiritual instability, those under 25 years of age tended to have more problems in these areas than did each succeeding age group. Following entire sanctification, this trend was reversed with those under 25 years of age experiencing the greatest freedom in these three areas and those in each succeeding age interval experiencing greater problems.

## Chapter 5

### A COMPARISON OF VARIOUS ASPECTS OF THE RESPONDENTS' SPIRITUAL LIFE

Questions 1, 2, and 4 of Section III dealt with various aspects of the respondents' spiritual life, comparing each area before and following entire sanctification. The reader is referred to Appendix #3.

The purpose of this section was to determine what effect sanctification had on the specific areas of Christian experience. The respondents were asked to compare their life before and after entire sanctification and to indicate on a rated scale what degree of change was evident following their experience. The following material is a summary of the information collected from this section of the questionnaire.

#### PRAYER LIFE

##### More Consistent Prayer

Part A of question 1, section III was concerned with the consistency of prayer, comparing it before and after entire sanctification. Table #45 on page 118 summarizes the information pertaining to this area of concern.

There was very little difference between males and females as far as consistency in prayer was concerned. Females reflected a slightly higher percentage response when indicating none or very little change in this area of their prayer experience. There were 4.47 percent more females who indicated a "somewhat" increase in consistency in prayer than did males and a 1.00 percent higher response

Table 45

## PRAYER

## A. More Consistent

Responses	N %	None	Very Little	Somewhat	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	2 1.98019	2 1.98019	22 21.78217	37 36.63366	28 27.72277	10 9.90099	101	100
Female	N %	6 3.75000	5 3.12500	42 26.25000	52 32.50000	46 28.75000	9 5.62500	160	100
No Response	N		1		3		10	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	7 21.21212	11 33.33333	15 45.45454	0 0.00000	33	100
26-40 years	N %	1 1.75438	3 5.26315	23 40.35087	16 28.07017	12 21.05263	2 3.50877	57	100
41-65 years	N %	4 3.07692	4 3.07692	26 20.00000	52 40.00000	33 25.38416	11 8.46153	130	100
66 and over	N %	1 2.27272	1 2.27272	6 13.63636	7 15.90909	13 29.54545	16 36.36363	44	100
No Response	N	2		2	6	1		11	
Total Response	N %	8 2.90909	8 2.90909	64 23.27272	92 33.45454	74 26.90909	29 10.54545	275	100

on a "very much" response. Males however, reflected a 4.13 percent higher response than females when indicating that their prayer life was "much" more consistent following entire sanctification.

It would thus appear that there is little significant difference between males and females as far as their prayer consistency is concerned following the experience of entire sanctification.

In considering age divisions, it appears that every age group changed in a positive direction, indicating that their prayer life was more consistent following entire sanctification. This was most evident in those under 25 years of age and least significant for those over 66 years of age. Those under 25 years of age marked 78.78 percent of their group experiencing either "much" or "very much" change in prayer consistency. Those between 41 and 65 years of age showed a 65.38 percent increase in the same two areas as compared with the 49.12 percent of those 26 to 40 years of age and 45.44 percent of those over 66 years of age.

It would thus appear that entire sanctification resulted in a more consistent prayer life for people of every age, particularly so with those under 25 years of age and between 41 and 65 years of age. Less than 5 percent of any single age group indicated no or "very little" change in this area of their christian experience.

#### More Habitual prayer

Part B of question 1 dealt with the habit of prayer. Consistency, as indicated in part A, dealt with the nature and content of prayer while part B was directed to the frequency and regularity of the prayer experience. Information pertaining to this area of consideration is given in Table #46, page 120.

There was little significant difference between male and females at this point. Males reflected a slightly

Table 46

## PRAYER

## B. More Habitual

Responses	N %	None	Very Little	Somewhat	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	8 7.92079	6 5.94059	26 25.74257	32 31.68316	18 17.82178	10 9.90099	101	100
Female	N %	10 6.25000	17 10.62500	37 23.12500	43 26.87500	39 24.37500	13 8.75000	160	100
No Response	N			14	1			14	
By Age									
0-25 years	N %	4 12.12121	2 6.06060	9 27.27272	8 24.24242	8 24.24242	2 6.06060	33	100
26-40 years	N %	4 7.01754	6 10.52631	22 38.59649	17 29.82456	7 12.28070	1 1.75438	57	100
41-65 years	N %	9 6.92307	8 6.15384	39 6.15384	44 33.84615	28 21.53846	2 1.53846	130	100
66 and over	N %	0 0.00000	3 6.81818	7 15.90909	7 15.90909	10 22.72727	17 38.63636	44	100
No Response	N	1	4			5	2	11	
Total Response	N %	18 6.54545	28 10.18181	77 28.00000	76 27.63036	57 20.72727	24 8.72727	275	100



higher percentage response when indicating a "somewhat" more habitual prayer experience following entire sanctification as well as a 4.81 percent higher response when indicating a "much" more habitual prayer experience. Females, on the other hand, reflected a higher response in terms of those noting "very little" change in this area of their life, but 6.55 percent more females responded that their prayer life was "very much" more habitual following entire sanctification than was true before the experience.

It would thus appear that there is a reasonable balance between females and males when indicating change in this area of their prayer life.

There was not as significant a change in this area as far as age divisions are concerned, as was true when considering the consistency of prayer. In reporting "none" or "very little" change in the habit, it appeared that those of younger years had the higher response and this decreased with age. This trend was not absolute or completely consistent in every area of response, but it appears to be a general overall trend. Those under 25 years of age not only reflected the least percentage showing no or little change, but also reflected the higher number reporting "very much" change, but others were very close at that point in percentage responses. Those 41 to 65 years of age reflected the highest response when considering "much" change and those 16 to 40 years of age had the highest response when considering a "somewhat" increase in the habit of prayer.

It would thus appear that entire sanctification had a definite impact on every age group, making prayer more habitual, but not as significant a change as was true in other areas under consideration.

### More Spirit-Directed Prayer

The third section of the first question was directed to more Spirit-directed prayer. Information concerning this area of consideration is given in Table #47, page 123.

There was a significant change in both females and males at this point. Less than 1.50 percent of either sex indicated either "none" or "very little" change following the experience of sanctification. Both sexes reported a "somewhat" response within .04 percent points of each other, males showing a 16.83 percent experiencing somewhat more Spirit-directed prayer following entire sanctification as compared with 16.87 percent female responses. Males indicated 10.18 percent more respondents indicating their prayer life was "much" more Spirit-directed following entire sanctification. It was significant that 44.55 percent of the male respondents felt that their prayer was "much" more Spirit-directed, while 34.37 percent of the females made the same response. However, 12.54 percent more females said their prayer life was "very much" more Spirit-directed following entire sanctification than did males. 41.25 percent of the females were able to testify to a "very much" more Spirit-directed prayer life following entire sanctification, a significant number.

Thus, it appears that both sexes had a more Spirit-directed prayer life following entire sanctification. Of the males, 72.96 percent could testify to either a "much" or a "very much" more Spirit-directed prayer life following entire sanctification, as compared with 75.62 percent of the females who could make a similar claim. It is certainly clear from this information that entire sanctification enables the Holy Spirit to direct the prayers of God's children in a significantly more effective way following entire sanctification than was true before the experience.

As far as age divisions are concerned, there is not

Table 47

## PRAYER

## C. More Spirit Directed

Responses	N %	None	Very Little	Somewhat	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	0 0.00000	17 16.83168	45 44.55445	29 28.71287	9 8.91089	101	100
Female	N %	2 1.25000	2 1.25000	27 16.87500	55 34.37500	66 41.25000	8 5.00000	160	100
No Response	N			1	1	1	11	14	
By Age									
0-25 years	N %	0 0.00000	1 3.03030	5 15.15151	13 39.39393	14 42.42424	0 0.00000	33	100
26-40 years	N %	2 3.50877	0 0.00000	14 24.56140	22 38.59649	18 31.57894	1 1.75438	57	100
41-65 years	N %	1 .76923	0 0.00000	15 11.53846	58 44.61538	51 39.23016	5 3.84615	130	100
66 and over	N %	0 0.00000	1 2.27272	10 18.18181	8 18.18181	13 29.54545	12 27.27272	44	100
No Response	N			1			10	11	
Total Response	N %	3 3.35394	2 .25529	45 16.36363	101 36.72727	96 34.90909	28 10.18181	275	100

a sharp distinction between them in any single category. Those under 25 years of age were slightly more likely to experience a more Spirit-directed life than the other age groups, but not significantly so. Every age division had significant increases in those who testified to a more Spirit-directed prayer life. Of those under 25, 81.81 percent reported that their prayer life was more Spirit-directed following entire sanctification, as compared with 70.17 percent response of those 26 to 40 years of age, 83.84 percent responses of those 41 to 65 years of age and a 47.22 percent response of those over 66 years of age.

It would thus appear that the experience of entire sanctification made a tremendous impact on Spirit-directed prayer in every age group with high percent of responses reporting "much" and "very much" more Spirit-directed prayers. There was not a particular age division that experienced a significantly more pronounced response in this area when compared with others. Those under 66 years of age had the least response, but 27.27 percent of their group failed to respond to the question.

#### More Compassionate Prayer

Part D of question 1 dealt with more compassionate prayer. Information pertaining to this section is summarized in Table #48, page 125.

There was little difference between males and females when indicating "none," "very little" and "somewhat" in terms of more compassionate prayer. Males reported a 7.62 percent higher response when indicating "much" more compassionate prayer and females reported 13.53 percent higher response when marking a "very much" more compassionate prayer experience. Perhaps females found their prayers to be slightly more compassionate following entire sanctification than did males, but it was not significantly different. The more important factor was that both sexes

Table 48

## PRAYER

## D. More Compassionate

Responses	N %	None	Very Little	Somewhat	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	2 1.98019	19 18.81188	38 37.62376	28 27.72277	13 12.87128	101	100
Female	N %	2 1.25000	3 1.86335	28 17.50000	48 30.00000	66 41.25000	13 8.12500	160	100
No Response	N			2			12	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	6 18.18181	12 36.36363	15 45.45454	0 0.00000	33	100
26-40 years	N %	1 1.75438	0 0.00000	20 35.08771	18 31.57894	8 14.03508	10 13.84615	57	100
41-65 years	N %	1 .76923	4 3.07692	17 13.07692	49 37.69230	41 31.53846	18 13.84615	130	100
66 and over	N %	0 0.00000	1 2.27272	6 13.63636	5 11.36363	18 40.09090	14 31.81818	44	100
No Response	N	1			1	9		11	
Total Response	N %	3 1.09090	5 1.81818	49 17.81818	85 31.72727	94 34.18181	38 13.18181	275	100

experienced more compassionate prayer following entire sanctification than was true before entire sanctification. Of the females, 71.25 percent were able to testify that their prayers were either "much" or "very much" more compassionate following the experience as compared with 65.34 percent of the males who made a similar response.

It would thus appear that females are slightly more likely to have a compassionate prayer experience following sanctification than are men, but both groups had a significant change in this part of their life. Entire sanctification does make the prayer experience of many more compassionate.

Those under 25 years of age had the highest response in those reporting a more compassionate prayer experience, with those 41 to 65 years of age reflecting the second highest response. Those over 66 years of age reported a higher response in this area than did those 26 to 40. Those under 25 years of age were able to testify that 81.81 percent of their age group had a more compassionate prayer life, either "much" or "very much" more significant following the experience. Those 41 to 65 reported the "same" 69.22 percent of the time, as compared with 51.45 percent of those over 66 years of age and 45.60 percent of those 26 to 40 years of age.

It appears that there was a more significant age division at this point than was true before. The significant factor, however, is still that each of the age divisions experienced more compassionate prayer lives, as reflected by 45.60 to 81.81 percent increases following entire sanctification. This appears to be consistent with data discovered in the other three areas considered under the heading of prayer life.

#### Summary

It can thus be concluded that entire sanctification made a tremendous difference in people's prayer life. The

change was not pronounced in either sex or age divisions, but was fairly equally distributed between the various divisions. The important factor is that, in every case, there were high percent numbers in those reporting a "much" or "very much" response in the four areas of prayer considered above, and a correspondingly low response in those reporting either "none" or "very little" change in their prayer life. Entire sanctification had a profound effect on the prayer experience of the respondents.

The second question of Section III dealt with four areas of Christian response in the Christian's life. The reader is referred to Appendix #3

#### INCREASED BURDEN FOR THE LOST

Part A of question two asked the respondent to report whether or not his experience of sanctification increased his burden for the lost. Table #49 on page 128 summarizes that information.

More males reported that there was no increased burden for the lost than did females, but more females reported very little increased burden. Males reflected a 2.39 percent more response in these two areas than did females.

Males also reflected a 9.75 percent higher response of those reporting only a "somewhat" greater increased burden for the lost, and a 3.98 percent higher response of those reporting a "much" response. Females, on the other hand, reflected a 12.28 percent higher response of those reporting "very much" increased burden for the lost. Thus, 8.30 percent more females were able to testify to either a "much" or "very much" increased burden for the lost than could males. However, the more important

Table 49

## INCREASED BURDEN FOR THE LOST

Responses	N %	None	Very Little	Somewhat	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	4 3.96039	1 .99009	25 24.75247	40 39.60396	28 27.72217	3 2.97029	101	100
Female	N %	1 .06250	4 2.50000	24 15.00000	57 35.62500	64 40.00000	10 6.25000	160	100
No Response	N				2		12	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	6 18.18181	15 45.45454	12 36.36363	0 0.00000	33	100
26-40 years	N %	2 3.50877	3 5.26315	12 21.05263	23 40.35087	7 12.28070	10 17.54385	57	100
41-65 years	N %	1 .76923	0 0.00000	22 16.92307	52 40.00000	55 42.30769	0 0.00000	130	100
66 and over	N %	1 2.27272	1 2.27272	6 13.63636	9 20.45454	16 36.36363	11 25.00000	44	100
No Response	N	1	1	3		2	4	11	
Total Response	N %	5 1.81818	5 1.81818	49 17.81818	99 36.00000	92 32.08615	25 9.09090	275	100



fact was that both females and males could make such a testimony in significantly higher numbers, with 75.62 percent of the females testifying to a greater burden for the lost following the experience of sanctification and 67.32 percent of the males making a similiar claim. Thus, entire sanctification was an important factor in increasing the burden for the lost in the lives of Christians.

There was not a significant trend obvious in the age divisions. Every age group found their burden for the lost increased. Those 26 to 40 noted the greatest change when reporting a "somewhat" increased burden for the lost, those under 25 reflecting the greatest response when reporting a "much" increased burden for the lost and those 41 to 65 reflecting the highest response when marking the column, "very much" increased burden for the lost. Perhaps the most important factor to consider at this point is that 82.30 percent of those 41 to 65 years of age could say they had either "much" or "very much" increased burden for the lost, as could 81.81 percent of those under 25 years of age. Of those over 66 years of age, 61.36 percent made a similiar claim as compared with 52.63 percent of those 26-40 years of age. It is significant that over 30 percent of every age group could testify to an even greater burden for the lost following entire sanctification.

#### INCREASED DESIRE FOR SERVICE

Part B of question two dealt with the respondents' increased desire for service. There was no attempt to define any category of service, but the question was broad and included all types of Christian service. Information pertaining to this part of question two is found in Table #30, page 130.

There was an observable trend when considering the figures comparing the two sexes. The experience of

Table 50

## INCREASED DESIRE FOR SERVICE

Responses	N %	None	Very Little	Somewhat	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	1 .99009	15 14.85148	35 34.65346	41 40.59405	8 7.92079	101	100
Female	N %	3 1.86335	3 1.86335	32 20.00000	49 30.62500	61 38.12500	12 7.50000	160	100
No Response	N		1		3		10	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	6 18.18181	12 36.36363	15 45.45454	0 0.00000	33	100
26-40 years	N %	1 1.75438	2 3.50877	9 15.78947	24 42.10526	21 36.84210	0 0.00000	57	100
41-65 years	N %	2 1.53846	2 1.53846	25 19.23076	41 31.53846	53 40.76923	7 5.38461	130	100
66 and over	N %	1 2.27272	1 2.27272	5 11.36363	9 20.45454	13 29.54545	15 34.09090	44	100
No Response	N			2	1		8	11	
Total Response	N %	4 1.45454	5 1.81818	47 17.09090	87 31.63636	102 37.09090	30 10.90909	275	100

entire sanctification increased the desire for service for men more often than for women. Women reflected a 5.15 percent higher response than men when reporting that the desire for service increased "somewhat." However, men reported that this same desire was "much" increased, 4.03 percent more than females and "very much" increased 2.47 percent more than females. The difference between males and females is not a large one, but it is a consistent one, indicating that males felt this increased desire for service more than females. Again, the more important factor is that 75.24 percent of the male respondents could testify that their desire for service increased when they were sanctified, as could 68.74 percent of the female respondents. Thus, entire sanctification is an important factor in increasing the desire for Christian service among Christians.

There was also a slight trend in the various age groups, moving from those under 25 years of age to those over 66 years of age, the increased burden for service decreasing with age division. This was not easily discernable by comparing the figures in the Table, but became more obvious when combining the responses under "much" and "very much." Of those under 25 years of age, 81.81 percent could testify that their desire for service had increased, either "much" or "very much." Of those 26 to 40 years of age, 78.94 percent could make the same claim, 72.29 percent of those 41 to 65 saying the same and only 49.99 percent of those over 66 responding accordingly. Thus, the trend moved younger to older, the younger experiencing the greater increased desire for service. However, it is still significant, that every age division had almost 50 percent of their respondents making a claim to an increased desire for service. The experience of sanctification is an effective means of moving men and women toward a desire for service.

Thus, the increased desire for service was more

readily discernable with men than women, and with those of younger age divisions than those of the older age divisions. It was significantly high however in both sexes and among all age groups.

#### INCREASED FREQUENCY IN TESTIFYING

Section C of question two dealt with the increased frequency in testifying. The reader is referred to Table #51, page 133.

There was little significant difference between the sexes at this point, 2.37 percent more females reporting a "somewhat" increased frequency in testifying than did males. Of the males, 3.71 percent reported a "very much" increased frequency in testifying than did females. There was less than a 1.00 percent difference between males and females in the other three areas of response. It would thus appear that there was little significant difference between males and females at this point. The more important factor is that 37.42 percent of the male respondents were able to testify to either a "much" or a "very much" increased frequency in testifying and 32.50 percent of the females could make a similar claim. Entire sanctification had a significant impact on the frequency in testifying.

In considering the age divisions, those 25 and under and 41 to 65 years of age experienced the greatest increase in their frequency in testifying, and those 26 to 40 and 66 and over experienced the least increased frequency. Those over 66 had the lowest response of all the age groups, but 34.09 percent of their group failed to respond to the question. By comparison, those who reported that they either had a "much" or "very much" increased frequency in testifying, 69.69 percent of those under 25 years of age could make such a claim, 61.53 percent of those 41 to 65 years of age were able to say that their

Table 51

## INCREASED FREQUENCY IN TESTIFYING

Responses	N %	None	Very Little	Somewhat	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	4 3.96039	7 6.93069	25 24.75247	29 28.71287	29 28.71287	7 6.93069	101	100
Female	N %	6 3.75000	12 7.50000	45 28.12500	44 27.50000	40 25.00000	13 8.12500	160	100
No Response	N				2		12	14	
By Age									
0-25 years	N %	1 3.03030	3 9.09090	6 18.18181	12 36.36363	11 33.33333	0 0.00000	33	100
26-40 years	N %	2 3.50877	7 12.28070	21 36.84210	15 26.31578	12 21.05263	0 0.00000	57	100
41-65 years	N %	3 2.30769	5 3.84615	32 24.61538	44 33.84615	36 27.69230	10 7.69230	130	100
66 and over	N %	2 4.54545	2 4.54545	11 25.00000	4 9.09090	10 22.72727	15 34.09090	44	100
No Response	N	2	2				7	11	
Total Response	N %	10 3.63636	19 6.90909	70 25.45454	75 27.27272	69 25.09090	32 11.63636	275	100

testifying had increased, as could 47.36 percent of those 26 to 40 years of age and 31.81 percent of those over 66 years of age. Thus, it appears that there is an observable trend in that those under 25 years of age are a little more likely to find that their testimony increased than any other age group, over 22 percent more likely to testify than those 26 to 40 years of age. The amount of percent increase was not as great at this point as was true in the previous two areas discussed, but an important increase never-the-less.

Thus, it appears that there is little difference between the sexes when it comes to increased frequency in testifying. Those under 25 years of age and 41 to 65 years of age more likely to experience an increased frequency in testifying than will the other two age groups. Over all, there is still a significant upward trend in this area, but not as pronounced as was true in the other areas considered.

#### INCREASED SPIRITUAL PRODUCTIVITY

The fourth and last division under question two, dealt with the respondents' increased spiritual productivity. There were no guidelines given to determine spiritual productivity, a judgment left to the respondent. The information pertaining to this division is summarized on page 135, Table # 52.

There is little difference in the responses between male and female. There is less than a 1.00 percent response difference when reporting "none" and "very little" increased spiritual productivity. Females reported a 2.85 percent greater response of those who said their spiritual productivity was somewhat increased. Males reflected a 3.77 percent higher response when considering those who said it was "much" increased and females reflected a higher response, 1.13 percent, of those indicating it was "very

Table 52

## INCREASED SPIRITUAL PRODUCTIVITY

Responses	N %	None	Very Little	Somewhat	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	3 2.97029	23 22.77227	36 35.64356	26 25.74257	12 11.88118	101	100
Female	N %	1 .06250	5 3.12500	41 25.62500	51 31.87500	43 26.87500	20 13.06250	160	100
No Response	N		1		7	5		14	
By Age									
0-25 years	N %	0 0.00000	1 3.03030	9 27.27272	12 36.36363	10 30.30303	1 3.03030	33	100
26-40 years	N %	1 1.75438	2 3.50877	11 19.29824	28 49.11180	14 24.56140	1 1.75438	57	100
41-65 years	N %	1 .75438	6 4.61538	28 21.53846	45 34.61538	36 27.69230	14 10.76923	130	100
66 and over	N %	0 0.00000	0 0.00000	8 18.18181	9 20.45454	12 27.27272	15 34.09090	44	100
No Response	N			8		2	1	11	
Total Response	N %	2 0.72727	9 3.27272	64 23.27272	94 34.18181	74 26.90909	32 11.63636	275	100

much" higher. These differences are relatively small and of little importance as far as the total picture is concerned. Of the male respondents, 61.38 percent could testify that following entire sanctification, their spiritual productivity had increased either "much" or "very much", as compared with 58.74 percent of the females making a similar claim, a difference of 2.64 percent. The significant factor is not the difference in the sexes, but the higher percentage making such a testimony. However, this is smaller than was true in terms of those reporting an increased burden for the lost and an increased desire for service.

There is a fairly equal distribution of responses between the various age groups. Those under 25 years of age reflected the highest percentage response when indicating "somewhat" increased spiritual productivity. Those 26 to 40 years of age reflected the highest percentage response when considering "much" increase and those 41 to 65 years of age reflected the highest response when indicating "very much" increase in spiritual productivity. Those over 66 years of age had generally lower percentage response than the rest, but had 34.09 percent of their age group who failed to respond to the question. When combining the total percentages of each group who responded to "much" and "very much," we can note that those 26-40 years of age had the highest percentage response, 73.67 percent of the total response. Those under 25 years of age reported that 66.66 percent of their age group could testify that their spiritual productivity had increased either "much" or "very much." Those 41 to 65 responded with 62.30 percent making a similar claim as compared with the 47.72 percent of those over 66 years of age. Excluding those over 66 years of age, there were only slightly over 10.00 percentage points difference in the combined totals. Thus, it would appear, that there is not a great difference in age divisions.



"much" higher. These differences are relatively small and of little importance as far as the total picture is concerned. Of the male respondents, 61.38 percent could testify that following entire sanctification, their spiritual productivity had increased either "much" or "very much", as compared with 58.74 percent of the females making a similar claim, a difference of 2.64 percent. The significant factor is not the difference in the sexes, but the higher percentage making such a testimony. However, this is smaller than was true in terms of those reporting an increased burden for the lost and an increased desire for service.

There is a fairly equal distribution of responses between the various age groups. Those under 25 years of age reflected the highest percentage response when indicating "somewhat" increased spiritual productivity. Those 26 to 40 years of age reflected the highest percentage response when considering "much" increase and those 41 to 65 years of age reflected the highest response when indicating "very much" increase in spiritual productivity. Those over 66 years of age had generally lower percentage response than the rest, but had 34.09 percent of their age group who failed to respond to the question. When combining the total percentages of each group who responded to "much" and "very much," we can note that those 26-40 years of age had the highest percentage response, 73.67 percent of the total response. Those under 25 years of age reported that 66.66 percent of their age group could testify that their spiritual productivity had increased either "much" or "very much." Those 41 to 65 responded with 62.30 percent making a similar claim as compared with the 47.72 percent of those over 66 years of age. Excluding those over 66 years of age, there was only slightly over 10.00 percentage points difference in the combined totals. Thus, it would appear, that there is not a great difference in age divisions.

However, the fact that three out of the four age groups could testify to over 60.00 percent of their group experiencing either "much" or "very much" increased spiritual productivity following entire sanctification is certainly significant in itself. The experience of sanctification results in a high percentage of increased spiritual productivity.

Thus, there is little difference between the sexes or the various age divisions in increased spiritual productivity. The more significant factor is the high percentage of respondents who could testify to increased spiritual productivity in their lives following their experience of being entirely sanctified.

#### SUMMARY

There is not a clear distinction between male and female nor between the various age groups in the areas considered in the above section. The increased desire for service was more readily discernable with men than women, and with those of younger age divisions than those of the older age divisions. This distinction was less discernable in the other three areas considered.

The most significant factor to consider in this section was the high percentage of respondents in every area who were able to testify to either "much" or "very much" increased burden for the lost, desire for service, frequency in testifying and spiritual productivity. In every one of these areas, the experience of entire sanctification had a tremendous impact on a large percentage of the respondents. In most cases, these percentage figures ranged from between 45.00 percent to 80.00 percent of the respondents in the categories being considered.

question four of section III dealt with the spiritual condition of the respondent, both before and following entire sanctification. It is divided into five sections, A through E with two columns following each section, Column A reporting their spiritual condition before entire sanctification and Column B reporting their condition following entire sanctification. The reader is referred to Appendix # 3.

#### A TIME OF SPIRITUAL VICTORY

Part A of question four dealt with the respondent's life, both before and following his experience of sanctification, as a time of spiritual victory. Information pertaining to this section can be found in Table # 53 on page 139 and Table # 54 on page 140.

Before entire sanctification, females reported that it was "sometimes true" they had spiritual victory 8.59 percent more times than males. Also they indicated that it was "always true" 3.12 percent more times than males. Males, however, reported that it was "usually true" that their lives were in spiritual victory almost 10.00 percent more often than females and that it was "almost always" true 3.65 percent more often than did females. It thus appears that there was little difference between the sexes before the experience. Following entire sanctification, males reported the higher response when indicating "sometimes true," "usually true," and "almost always true." Women, on the other hand, reported the higher response when indicating "never true" and "always true." When considered collectively, there is less than a 3 percent difference in those reporting "almost always true" and "always true," suggesting that there is little difference between the sexes following sanctification.

Those under 25 years of age reported the highest percentage who found that it was "never true" that this

Table 53

## A TIME OF SPIRITUAL VICTORY

Column A, True Before Sanctification

Responses	N %	Never True	Sometimes True	Usually True	Almost Always True	Always True	No Answer	Total	
								N	%
By Sex									
Male	N %	8 7.92079	39 38.01380	32 31.06316	10 9.90099	0 0.00000	12 11.88118	101	100
Female	N %	14 8.75000	76 47.50000	35 21.87500	10 6.25000	3 1.25000	20 12.50000	160	100
No Response	N		3	5	1		5	14	
By Age									
0-25 years	N %	4 12.12121	19 57.57575	7 21.21212	3 9.09090	0 0.00000	0 0.00000	33	100
26-40 years	N %	3 5.26315	28 49.12280	21 36.84210	5 8.77192	0 0.00000	0 0.00000	57	100
41-65 years	N %	12 9.23076	58 44.61538	33 25.38461	9 6.92307	3 2.30769	12 11.53846	130	100
66 and over	N %	3 6.81818	13 29.54545	9 20.45454	4 9.09090	1 2.27272	14 31.81818	44	100
No Response	N			2		1	8	11	
Total Response	N %	22 7.66550	118 42.90909	72 26.18181	21 7.63636	3 1.09090	37 13.45454	275	100

Table 34

## A TIME OF SPIRITUAL VICTORY

Column B, True Following Sanctification

Month \_\_\_\_\_

Responses	N %	Never	Sometimes	Usually	Almost Always	Always	No	Total	
		True	True	True	True	True	True	N	%
By Sex									
Male	N	1	5	18	48	19	12	101	
	%	.99009	4.95049	17.62176	45.54455	18.61186	11.88118		100
Female	N	2	6	20	62	47	23	160	
	%	1.25000	3.75000	12.50000	38.75000	29.37500	14.37500		100
No Response	N	1	4	1	0	2		14	
By Age									
0-25 years	N	1	9	13	10	0	0	33	
	%	3.03030	27.27272	39.39393	30.30303	0.00000	0.00000		100
26-40 years	N	0	0	8	33	15	1	57	
	%	0.00000	0.00000	14.03508	57.89473	26.31578	1.75438		100
41-65 years	N	2	3	15	38	36	10	130	
	%	1.53846	2.30769	11.53846	28.61538	27.69230	7.69230		100
66 and over	N	1	3	3	10	10	17	44	
	%	2.27272	6.81818	6.81818	22.72727	22.72727	38.63636		100
No Response	N				3	7	1	11	
Total Response	N	4	15	39	114	68	35	275	
	%	1.45454	5.45454	14.18181	41.45454	24.72727	12.72727		100

period of their life was a time of spiritual victory, with those 41 to 65 years of age less than 3.00 percentage points behind in this same response. Those under 25 years of age reported that it was "sometimes true" more often than any other age division, and those 26 to 40 reported that it was "almost always true" more often than did any other age division. When combining the figures under "sometimes true" and "usually true," those 26 to 40 had a 85.96 percent response while those under 25 years of age had a 78.78 percent response. This is compared with 69.99 percent response of those 41 to 65 years of age and the 49.99 percent response of those over 66 years of age. It would thus appear that, before entire sanctification, there would be more chance of spiritual victory before the age of 40 than after that age. Those over 40 years of age did register a slightly higher response when reporting "almost always true" and "always true," but not enough to off-set the difference in figures presented above. However, those 41 to 65 years of age had 11.53 percent who failed to answer the question and those over 66 years of age had 31.81 percent who did not answer, as compared with 0 percent of those under 40 years of age.

Following the experience of entire sanctification, those under 25 years of age demonstrated the least stability in this area, and responded with the highest percentage of those who did not find it a time of spiritual victory. Of those under 25 years of age, 66.66 percent reported that it was "sometimes true" or "usually true" as compared with the other three groups who all answered between 12.00 and 14.00 percent. In contrast, the combined figures for those responding "almost always true" and "always true" shows that 84.20 percent of those 26 to 40 years of age could make such a claim. Also 72.30 percent of those 41 to 65 reported that it was either "almost always true" or "always true" that this was a time of spiritual victory, as did 45.44 percent of those over

66 years of age, 38.63 percent of this age group not responding. Those under 25 years of age could only report that 30.30 percent of their age found it "almost always" or "always" to be a time of spiritual victory. Thus, those under 25 years of age found it least often and those 26 to 40 found it most often to be a time of spiritual victory, decreasing thereafter with age.

More significant is the fact that before entire sanctification, 7.66 percent of the respondents had to say it was "never true," and following sanctification, only 1.45 percent of the respondents made the same claim, a difference of 6.21 percent. Before entire sanctification, only 1.09 percent of the respondents could say it was "always" a time of spiritual victory, while following the experience, 24.72 percent of the respondents could make the same claim, a difference of 23.63 percent. Following the experience, 33.82 percent more people could say they "almost always" experienced spiritual victory than was true before the experience. Twelve percent more people could say such was "usually true" following the experience. Thus, entire sanctification made a tremendous difference in the lives of people, enabling them to live more often in spiritual victory.

#### A TIME OF SPIRITUAL CONFLICT

The second part of this question asked the respondents to report the degree of spiritual conflict evident in their lives, both before and following the experience of entire sanctification. Table #55 and Table #56 on pages 143 and 144 summarize the information collected from this question.

Before entire sanctification, men appear to have had more spiritual conflict than did women, but the degree is insignificant. Men responded that spiritual conflict was "usually," "almost always" and "always"

Table 55

## A TIME OF SPIRITUAL CONFLICT

Column A, True Before Sanctification

Responses	N %	Never True	Sometimes True	Usually True	Almost Always True	Always True	No Answer	Total	
								N	%
By Sex									
Male	N	3	29	31	21	6	11	101	
	%	2.98019	28.71287	30.69306	20.79207	5.94059	10.89108		100
Female	N	5	62	29	30	7	27	160	
	%	3.12500	38.75000	18.12500	18.75000	4.37500	16.87500		100
No Response	N	1	8	4		1		14	
By Age									
0-25 years	N	1	9	9	12	2	0	33	
	%	3.03030	27.27272	27.27272	36.36363	6.06060	0.00000		100
26-40 years	N	1	22	17	15	2	0	57	
	%	1.75438	38.59649	29.82456	26.31578	3.50877	0.00000		100
41-65 years	N	4	59	33	18	5	11	130	
	%	3.07692	45.38461	25.38461	13.84615	3.84615	8.46153		100
66 and over	N	3	9	5	5	5	17	44	
	%	6.81818	20.45454	11.36363	11.36363	11.36363	38.63636		100
No Response	N				1		10	11	
Total Response	N	9	99	64	51	14	38	275	
	%	3.27272	36.00000	23.27272	15.54545	5.09090	13.81818		100



Table 56

## A TIME OF SPIRITUAL CONFLICT

Column B, True Following Sanctification

Responses	N %	Never	Sometimes	Usually	Almost	Always	No	Total	
		True	True	True	Always True	True	Answer	N	%
By Sex									
Male	N	29	42	10	1	1	18	101	
	%	28.71287	41.58415	9.90099	.99009	.99009	17.82178		100
Female	N	37	77	5	6	5	30	160	
	%	23.12500	48.12500	3.12500	3.75000	3.12500	18.75000		100
No Response	N	2	4		2		6	14	
By Age									
0-25 years	N	9	21	2	1	0	0	33	
	%	27.27272	63.63636	6.06060	3.03030	0.00000	0.00000		100
26-40 years	N	15	31	4	2	2	3	57	
	%	26.31578	54.38596	7.01754	3.50877	3.50877	5.26315		100
41-65 years	N	29	58	6	5	2	30	130	
	%	22.30769	44.61538	4.61538	3.84615	1.53846	23.07692		100
66 and over	N	8	11	3	1	0	21	44	
	%	18.18181	25.00000	6.81818	2.27272	0.00000	47.72727		100
No Response	N	7	2			2		11	
Total Response	N	68	123	15	9	6	54	275	
	%	24.72727	44.72727	5.45454	3.27272	2.18181	19.63636		100

true more often than did women. Women reported that it was "never" and "sometimes" true more often than did men. However, when combining the figures for "sometimes" and "usually" true, men reported that 59.40 percent of their group were in this category. Women reported 56.87 percent in this same grouping, a difference of 2.53 percent.

Under the heading, "almost always true" and "always true," men reflected a 26.73 percent response as compared with the 23.12 percent of women, a difference of 3.61 percent. Thus, it appears that men are slightly more likely to have spiritual conflict than are women before this experience. Following entire sanctification, women reported more spiritual conflict than did men, while 5.59 percent more men indicated that spiritual conflict was "never" evident than did women and 6.54 percent more women indicated spiritual conflict in their lives "sometimes" than did men. Men, however, reported that spiritual conflict was "usually true" 6.78 percent more times than women, but women reported spiritual conflict was "almost always" evident in their lives 2.76 percent more often than men and "always" evident 2.13 percent more often than men. It would thus appear that men experienced slightly less spiritual conflict than did women following the experience of being sanctified, but not in significant degrees.

Before entire sanctification, those over 66 years of age experienced the most freedom from spiritual conflict. Those 41 to 65 years of age more often said it was "sometimes true" while those 26 to 40 said more often it was "usually true." There was not a great degree of percentage differences in these areas. When combining the figures for "sometimes true" and "usually true," those 41 to 65 years of age said that 70.76 percent of their age group were in this division, followed by 68.41 percent of those 26 to 40 years. Those under 25 years, 54.54 percent, reported it to be "sometimes" or "usually"

true in their lives. When combining "almost always true" and "always true," 42.42 percent of those under 25 years of age responded, 29.81 percent of those 26 to 40 years of age, 22.72 percent of those over 66 years of age and 17.68 percent of those 41 to 65 years of age.

If one takes into account the 38.63 percent of those who failed to respond to this question over the age of 66 years, it appears that in the first category, the trend was from those of younger years to those of maturing years, with spiritual conflict increasing with age. In the case of those responding to "almost always true" and "always true," the trend is reversed. It would thus appear that there is little difference in age divisions before the experience of entire sanctification. Following the experience, there is a slight trend from younger to older, those that are younger experiencing more spiritual conflict than those that are older. In combining "sometimes true" and "usually true," this trend is evident, with those under 25 years of age reporting that 69.69 percent of their group were in this division. Of those 26 to 40 years, 61.39 percent said it was "sometimes" and "usually" true that they had spiritual conflicts, as compared with 49.22 percent of those 41 to 65 years of age and 31.81 percent of those over 65 years of age. When considering those answering "almost always true," and "always true," those under 25 years of age reflected a 3.03 percent response as compared with the 7.00 percent response of those 26 to 40 years of age, while 5.37 percent of those 41 to 65 years of age made a similar response as compared with the 2.27 percent response of those over 65 years. The trend is not as clear in the latter case, but these figures still do not appear to be great enough to counteract the other set of figures. Thus, it appears that there is a trend for younger people to have more spiritual conflict than older groups, and that conflict will decrease with age following

entire sanctification.

Before the experience of entire sanctification, only 3.27 percent of the respondents could say that spiritual conflict was "never" evident as compared with 24.72 percent who could testify to this following the experience, a difference of 21.45 percent. Before being entirely sanctified, 5.09 percent of the respondents said spiritual conflict was "always true" in their lives as compared with 2.18 percent who claimed the same following the experience, a difference of 2.91 percent. When reporting "almost always true," before the experience, 18.54 percent said it was true, while following the experience only 3.27 percent made the same claim, a difference of 15.27 percent. It was "usually true" for 23.27 percent of the respondents before the experience but only so for 5.45 percent following the experience, a drop of 17.82 percent. Where it had been "sometimes true" for 36.00 percent of the respondents before entire sanctification, it was "sometimes true" 44.72 percent following the experience, an increase of 8.72 percent.

It would thus appear that spiritual conflict was more likely to occur in men before the experience, and more often in women following the experience. There was little significant difference in age divisions before the experience, while a slight trend was discernable following entire sanctification, moving from younger to older, spiritual conflict decreasing slightly with age, perhaps a result of the maturing process. Entire sanctification had an impact in this area of people's lives, enabling 21.45 percent of the respondents to testify to complete deliverance from spiritual conflict, decreasing significantly in the lives of others.

#### A TIME OF SPIRITUAL DEFEAT

The third part of question four dealt with spiritual

defeat. The information pertaining to this section is found in Table # 57 and Table # 58 on pages 149 and 150.

The term, spiritual conflict, can mean many things, but does not necessarily mean a time of defeat. Spiritual defeat refers to the attitude of defeat in one's life, and should be considered different from conflict by definition.

Before entire sanctification, there was not a significant difference between male and female. Perhaps males felt spiritual defeat a little more than females. Females reported that it was "never evident" in their lives 3.80 percent more than did males and said it was "sometimes true" less than one percent more than males. Males reported that it was "usually true" less than one percent more than women but indicated it was "always true" 9.33 percent more than females. Females reported that it was "always true" less than one percent more than did males. Thus there is a tendency for it to be more evident in males than females. Following entire sanctification, it was definitely a female problem more than a male problem, 4.66 percent more males testifying that it was "never true" than could females, and 7.62 percent more males said it was "sometimes true" than did females. However, females reported it was "almost always true" 3.38 percent more than did males and "always true" 3.38 percent more than did males. Thus, it appears that the trend is reversed subsequent to entire sanctification, becoming more predominate in females.

Before entire sanctification, spiritual defeat was definitely a problem with those under 25 years of age more often than any other age group. This difference was not noticeable in the responses to "usually true" and "sometimes true." However, there was not a single young person saying that it was "never true" in his life, as compared with the 7 to 13 percent responses in the other age groups. Also, they reported almost 12.00 percent higher responses than any other group indicating

Table 57

## A TIME OF SPIRITUAL DEFEAT

Column A, True Before Sanctification

Responses	N %	Never	Sometimes	Usually	Almost Always	Always	No	Total	
		True	True	True	True	True	Answer	N	%
By Sex									
Male	N	5	41	23	17	4	11	101	
	%	4.95049	40.59405	22.77227	16.83168	3.96039	10.89108		100
Female	N	14	67	35	12	7	25	160	
	%	8.75000	41.87500	21.87500	7.50000	4.37500	15.62500		100
No Response	N	3	3	1			7	14	
By Age									
0-25 years	N	0	14	8	8	3	0	33	
	%	0.00000	42.42424	24.24242	24.24242	9.09090	0.00000		100
26-40 years	N	4	32	11	7	2	1	57	
	%	7.01754	56.14035	19.29824	12.28070	3.50877	1.75438		100
41-65 years	N	11	57	26	11	3	22	130	
	%	8.46153	43.84615	20.00000	8.46153	2.30769	16.92307		100
66 and over	N	6	8	9	2	2	17	44	
	%	13.63636	18.18181	20.45454	4.54545	4.54545	38.63636		100
No Response	N	1		5	1	1	3	11	
Total Response	N	22	111	59	29	11	43	275	
	%	8.00000	40.36363	21.45454	10.54545	4.00000	15.63636		100

Table 58

## A TIME OF SPIRITUAL DEFEAT

Column B, True Following Sanctification

Responses	N %	Never	Sometimes	Usually	Almost Always True	Always	No	Total	
		True	True	True	True	True	Answer	N	%
By Sex									
Male	N	47	38	1	1	1	13	101	
	%	46.53465	37.62376	.99009	.99009	.99009	12.87128		100
Female	N	67	48	4	7	7	27	160	
	%	41.87500	30.00000	2.50000	4.37500	4.37500	16.87500		100
No Response	N	6	2	1			5	14	
By Age									
0-25 years	N	16	16	0	1	0	0	33	
	%	48.48484	48.48484	0.00000	3.03030	0.00000	0.00000		100
26-40 years	N	33	20	2	1	0	1	57	
	%	57.89473	35.08771	3.50877	1.75438	0.00000	1.75438		100
41-65 years	N	61	38	2	2	3	24	130	
	%	46.92307	29.23076	1.53856	1.53856	2.30769	18.46153		100
66 and over	N	9	12	2	3	1	17	44	
	%	20.45454	27.27272	4.54545	6.81818	2.27272	38.63636		100
No Response	N	1	2		1	4	3	11	
Total Response	N	120	88	6	8	8	45	275	
	%	43.63636	32.00000	2.18181	2.90909	2.90909	16.36363		100

that spiritual defeat was "always true" and almost 6.00 percent higher response indicating it was "always true." It appears that the trend was moving from young to older, those of younger years experiencing more spiritual defeat in their lives, and becoming less of a problem with age. Following entire sanctification, this trend was not discernable, and there appears to be little significant difference between the various age divisions. Those under 25 years of age demonstrated the greatest change. It would appear that those over 66 years of age were reporting the greatest problem with spiritual defeat, but 38.63 percent of this age group did not respond, making it difficult to fully evaluate their position.

Before entire sanctification, only 8.00 percent of the respondents could testify to complete deliverance from spiritual defeat, while following the experience, 43.63 percent could make the same claim, an increase of 35.63 percent. While before the experience, 4.00 percent of the respondents said spiritual defeat was "always true," following the experience only 2.90 percent said the same, a decrease of 1.10 percent. Before the experience, 10.54 percent of the respondents said it was "almost always" a time of spiritual conflict, while following the experience 2.90 percent said the same, a decrease of 7.64 percent. Before the experience, 21.45 percent said it was "usually true" while following the experience only 2.81 percent said it was "usually true," a decrease of 18.64 percent. Before the experience, 40.36 percent of the respondents said it was "sometimes true" while following the experience, 32.00 said it was now "sometimes true," a decrease of 8.36 percent. This represents a decrease in every category except those who claimed it to be "never true," which increased 36.36 percent, a significant change. Certainly the experience of entire sanctification enabled many to be delivered from spiritual defeat in their lives and decreased its



presence in the lives of others by a significant percent.

#### A TIME OF SPIRITUAL SATISFACTION

The fourth section of question four dealt with spiritual satisfaction. Table #59 summarizes the information pertaining to the period before entire sanctification and Table #60 reports the information following the experience. They are found on pages 153 and 154.

Before entire sanctification, males reported that they were more spiritually satisfied than females. More males 3.25 percent, reported that they were "sometimes satisfied" than did females, 10.33 percent more males reported that they were "usually" more satisfied spiritually than did females, 1.52 percent more males indicated they were "almost always" more satisfied and 2.19 percent more males indicated they were "always" more satisfied than females. Following entire sanctification, the difference noted above was reversed. Women reported they were "sometimes" satisfied more often than males, but less than 1.00 percent difference. Women also reported they were "usually" 1.61 percent more satisfied than men, and 6.97 percent more females reported they were "always" satisfied than did males. However, males reported that they were "always" satisfied 13.62 percent more often than did females. Thus, it appears that there is little difference between males and females following the experience.

Before entire sanctification, those under 25 years of age reported more often that they were not spiritually satisfied. Of this age group, 18.18 percent said they were "never" satisfied and 60.60 percent indicated that they were only "sometimes" satisfied. In contrast, the percentages of the other three groups ranged from 4.54 to 7.01 percent of those reporting that they were "never" satisfied. In the two columns, "never true" and "some-

Table 59

## A TIME OF SPIRITUAL SATISFACTION

Column A, True Before Sanctification

Responses	N %	Never	Sometimes	Usually	Almost Always	Always	No	Total	
		True	True	True	True	True	Answer	N	%
By Sex									
Male	N	6	45	30	11	6	3	101	
	%	5.94059	44.55445	29.70297	10.89108	5.94059	2.70270		100
Female	N	15	66	31	15	6	27	160	
	%	9.37500	41.25000	19.37500	9.37500	3.75000	16.87500		100
No Response	N		4	7			3	14	
By Age									
0-25 years	N	6	20	4	2	1	0	33	
	%	18.18181	60.60606	12.12121	6.06060	3.03030	0.00000		100
26-40 years	N	4	33	14	6	0	0	57	
	%	7.01754	57.89473	24.56140	10.52631	0.00000	0.00000		100
41-65 years	N	9	53	40	14	2	12	130	
	%	6.02307	40.76923	30.76923	10.76923	1.53846	9.23076		100
66 and over	N	2	7	10	4	3	18	44	
	%	4.54545	15.90909	22.72727	9.09090	6.81818	40.90909		100
No Response	N		2			6	3	11	
Total Response	N	21	115	68	26	12	33	275	
	%	7.63636	41.81818	24.72727	9.45454	4.36363	12.00000		100

Table 60

## A TIME OF SPIRITUAL SATISFACTION

Column B, True Following Sanctification

Responses	N %	Never	Sometimes	Usually	Almost Always	Always	No	Total	
		True	True	True	True	True	Answer	N	%
By Sex									
Male	N	3	4	11	51	22	10	101	
	%	2.98019	3.06039	10.89108	50.49504	21.78217	9.90099		100
Female	N	6	6	20	59	46	23	160	
	%	3.75000	3.75000	12.50000	36.87500	28.75000	14.37500		100
No Response	N			4		7	3	14	
By Age									
0-25 years	N	1	0	5	18	9	0	33	
	%	3.03030	0.00000	15.15151	54.54545	27.27272	0.00000		100
26-40 years	N	0	0	5	32	19	1	57	
	%	0.00000	0.00000	8.77192	56.14035	33.33333	1.75438		100
41-65 years	N	7	2	20	48	34	19	130	
	%	5.38461	1.53846	15.38461	36.92301	26.15384	14.61538		100
66 and over	N	1	3	3	11	12	14	44	
	%	2.27272	6.18181	6.18181	25.00000	27.27272	31.81818		100
No Response	N		5	2	1	1	2	11	
Total Response	N	9	10	35	110	75	36	275	
	%	3.27272	3.63636	12.72727	40.00000	27.27272	13.09090		100

times true," there was a trend moving from younger to older, those, as indicated above, under 25 years of age having the least satisfaction, spiritual satisfaction developing with increasing years. This was reversed when considering the responses to "almost always true" and always true." Thus, it appears that the younger the respondent was, the less likely he was to be spiritually satisfied, whereas the older he was, the more likely he was to be spiritually satisfied. Following entire sanctification, the above mentioned trend was reversed, and those of younger years were generally more satisfied, and those of the two higher age brackets reflecting less spiritual satisfaction. Those 26 to 40 were the most spiritually satisfied following the experience, and those under 25 years of age, the next most satisfied, with a small difference between them. Those over 40 years of age were the least satisfied spiritually, with a significant difference evident in the two higher age brackets.

Before entire sanctification, 7.63 percent of the respondents said they never experienced spiritual satisfaction, as compared with 3.27 percent who said the same following the experience, a decrease of 4.36 percent. Before the experience, only 4.36 percent of the respondents said they were "always" satisfied, as compared with 27.27 percent who reported the same following the experience, an increase of 22.91 percent. Likewise, before entire sanctification, only 9.45 percent of the respondents could testify that they were "almost always" satisfied, as compared with 40.00 percent making the same testimony following entire sanctification, a difference of 30.55 percent. Those reporting that they were "usually" satisfied before the experience amounted to 24.72 percent of the respondents, as compared with 12.72 percent following the experience, a decrease of 12.00 percent. There was a decrease of 38.18 percent of those reporting "sometimes" true following the experience of entire sanctification.

Thus, it appears that males were more spiritually satisfied than were females prior to the experience and that there was very little difference between them following the experience. Before entire sanctification, spiritual satisfaction increased with age, and following entire sanctification spiritual satisfaction decreased with age. The experience enabled 4.36 percent more of the respondents to testify to satisfaction in their lives, a percentage figure that has been lower than many others in similar comparisons. However, there were significant changes in the other areas considered, and it must be concluded that the experience of entire sanctification made a significant change in the lives of those who experience it as far as this discussion is concerned. There was, in every category, more spiritual satisfaction following the experience than before it.

#### A TIME OF SPIRITUAL HUNGER

Part B of question four deals with spiritual hunger. Information pertaining to this material is given in Table # 61 on page 157 and Table # 62 on page 158.

The questionnaire failed to distinguish between a possible positive or negative interpretation of this part of the question. To some, spiritual hunger meant a lack of a spiritual quality, and was answered from the negative standpoint, which was the intent of the question. Several, however, answered it from its positive interpretation, suggesting that spiritual hunger is a wholesome thing, creating within us more desire for God. Several made mention of this fact on the questionnaire, and in such areas as they would reflect a low response in other areas, they reflected a high response in this area.

Before entire sanctification, males reported that spiritual hunger was "sometimes true" and "usually true" more often than did females. Females reported that they

Table 61

## A TIME OF SPIRITUAL HUNGER

Column A, True Before Sanctification

Responses	N %	Never	Sometimes	Usually	Almost	Always	No	Total	
		True	True	True	Always True	True	Answer	N	%
By Sex									
Male	N	2	28	26	20	15	10	101	
	%	1.98019	27.72277	25.74257	19.80199	14.85148	9.90099		100
Female	N	10	29	27	37	35	22	160	
	%	6.25000	18.12500	16.87500	23.12500	20.62500	15.00000		100
No Response	N		4		4	2	4	14	
By Age									
0-25 years	N	0	8	7	8	10	0	33	
	%	0.00000	24.24242	21.21212	24.24242	30.30303	0.00000		100
26-40 years	N	1	15	21	15	5	0	57	
	%	1.75438	26.31578	36.84210	26.31578	8.77192	0.00000		100
41-65 years	N	9	28	22	32	24	15	130	
	%	6.92307	21.53846	16.92307	24.61538	18.46153	11.53846		100
66 and over	N	1	9	2	6	11	15	44	
	%	2.27272	20.45454	4.54545	13.63636	25.00000	34.09090		100
No Response	N	1	1	1		2	6	11	
Total Response	N	12	61	53	61	52	36	275	
	%	4.36363	22.18181	19.27272	22.18181	18.90909	13.09090		100

Table 62

## A TIME OF SPIRITUAL HUNGER

Column B, True Following Sanctification

Responses	N %	Never	Sometimes	Usually	Almost	Always	No	Total	
		True	True	True	Always True	True	Answer	N	%
By Sex									
Male	N	9	17	8	30	27	10	101	
	%	8.91089	16.83168	7.92079	29.70296	26.73267	9.90099		100
Female	N	14	37	14	16	47	32	160	
	%	8.75000	23.12500	8.75000	10.00000	29.37500	19.43750		100
No Response	N		5		7		2	14	
By Age									
0-25 years	N	1	12	4	6	8	2	33	
	%	3.03030	36.36363	12.12121	18.18181	24.24242	6.06060		100
26-40 years	N	5	18	6	18	9	1	57	
	%	8.77192	31.57894	10.52631	31.58794	15.78947	1.75438		100
41-65 years	N	12	24	11	23	39	21	130	
	%	9.23076	18.46153	8.46153	17.69230	30.00000	16.15384		100
66 and over	N	2	4	1	6	14	17	44	
	%	4.54545	9.09090	2.27272	13.63636	31.81818	38.63638		100
No Response	N	3	1			4	3	11	
Total Response	N	23	59	22	53	74	44	275	
	%	8.36363	21.45454	8.00000	19.27272	26.90908	16.00000		100

were spiritually hungry "more often" than males "almost all" and "all" the time. It would appear that there may be a slight tendency for females to be spiritually hungry more often than males, but not significantly so, and generally there is little difference between the sexes at this point. Following entire sanctification, there was little difference evident between the sexes. Women reflected higher percentage responses under "sometimes true," "usually true" and "always true." Men reflected higher responses under "never true" and "almost always true." Thus, there appears to be a balance between them at this point.

Before the experience of entire sanctification, there was not a significant difference between the age groups. Those 41 to 65 years of age reflected the highest percentage answer "never true." Those 26 to 40 had the highest number reporting "sometimes true," "usually true" and "almost always true." Those under 25 years of age had the greatest number indicating "always true." Thus, there may be a slight tendency for those under 40 years of age to have more spiritual hunger than those over 40, but it is not a definite trend. Following entire sanctification, there was still a mixture of response between the various age groups. Those under 40 years of age registered highest when indicating "never true," "sometimes true," "usually true" and "almost always true." Those over 40 years of age reflected the highest response when considering those who found spiritual hunger to be "always true." Again, as was true before those under 40 years of age may have more spiritual hunger, but this is not necessarily a trend.

Before entire sanctification, 4.36 percent of the respondents indicated they never had spiritual hunger evident in their lives, as compared with 8.36 percent following the experience, an increase of 4.00 percent. Before the experience, 18.90 percent of the respondents



said they "always" had spiritual hunger as compared with 26.90 percent following the experience, an increase of 3.00 percent. There was a decrease of 2.91 percent of those indicating that it was "almost always true" in their lives and a decrease of 11.27 percent in those indicating that it was "usually true" in their lives. Those reporting that it was "sometimes true" dropped only .73 percent. These figures are not so great as those presented in similar comparisons in this study. This may be partly due to the uncertainty of the respondents as to the way the question should be answered, negatively or positively.

Thus it appears that before entire sanctification, there was a slight tendency for females to have more spiritual hunger than males, but not significantly so. Following entire sanctification, there was a reasonable balance between the two sexes.

Before and after entire sanctification, there was not a significant difference in age groups as far as spiritual hunger was concerned. Those under 40 may have had a tendency to be more spiritually hungry than those over 40, but not significantly so.

The experience of entire sanctification did not have the same apparent impact at this point as was evident in other comparative parts of the study. There were some percentage shifts, but not significantly as high. This in part was due to the nature of the question.

#### SUMMARY

This chapter has covered a wide range of areas in the Christian's life, comparing different aspects of Christian experience both before and after entire sanctification. Responses to the questionnaire suggest that the experience of entire sanctification makes a difference in the lives of Christians.

The difference was not so great between the sexes nor in the various age groups, where there was little variances. In terms of prayer life and Christian response there was little observable difference in either the areas of sex or age. Rather, the significant change occurred in the high percent of respondents who could testify, subsequent to entire sanctification, to "much" and "very much" change in the areas under consideration. The range varied from approximately 45.00 percent to 84.00 percent in every area. This change in people's lives, demonstrates the power of God through sanctifying grace to lead his people into the perfection of heart for which Jesus prayed (John, chapter seventeen).

In considering their spiritual condition, 35.63 percent of the respondents testified to complete deliverance from spiritual defeat, 21.45 percent testified to deliverance from spiritual conflict. Subsequent to sanctification, 6.22 percent more people could witness that their lives were a time of spiritual victory than before the experience.

This study suggests that men were more likely to have spiritual conflict than were women, and that before entire sanctification men were more likely to experience spiritual defeat while women were more likely to experience it following the experience.

In every category considered, there was evident progress in people's lives following entire sanctification. There was no area in which men or women regressed through the experience, but always, without exception, moved forward in Christian experience.

## Chapter 6

### DEGREES OF EMOTION EVIDENT AT SANCTIFICATION

The fifth question of Section III pertained to information about the emotional response of the respondents at the time of their experience of sanctification. The purpose of this question was to determine the degree and type of emotions resulting from the experience. The reader is referred to the sample questionnaire in Appendix #3.

This question was divided into two sections. The first section consisted of a value scale and the individual was asked to indicate which term best described the degree of emotion evident at the time of his experience of sanctification. The scale ranged from no emotion to a highly degree of emotion. Table #63 on page 163 contains the information collected from the first part of question five.

The experience of entire sanctification was more of an emotional experience for females than males. There were 2.56 percent more males who indicated no emotion whatsoever than did females. Also, 10.90 percent more males indicated "little" emotion than did females. There were 29.70 percent of the males who indicated "none" or "little" response at the time of the experience, as compared with 16.24 percent of the female respondents, a difference of 13.46 percent. There was less than 2.00 percent difference between the two sexes when reporting "some" emotional response, females reporting the slightly higher percentage figure. However, 10.03 percent more females suggested the experience resulted in "considerable" emotion than did males, and 2.08 percent more

Table 63

## EMOTIONAL RESPONSES

Responses	N %	None	Little	Some	Consider- able	Highly Emotion-	No Response	Total	
								N	%
By Sex									
Male	N %	7 6.93069	23 22.77227	26 25.74257	29 28.71207	8 7.92079	8 7.92079	101	100
Female	N %	7 4.37500	19 11.67500	44 27.50000	62 38.75000	10 10.00000	12 7.50000	160	100
No Response	N	4	4	1	3	2	4	14	
By Age									
0-25 years	N %	2 3.55555	8 22.22222	11 33.33333	9 30.55555	3 8.33333	0 0.00000	33	100
26-40 years	N %	4 7.01754	16 28.07017	13 22.80701	20 35.06771	2 3.50877	2 3.50877	57	100
41-65 years	N %	3 2.30769	16 12.30769	38 29.23076	46 35.38461	17 13.07692	10 7.69230	130	100
66 and over	N %	3 6.81818	6 13.63636	9 20.45454	13 30.09090	8 18.18181	2 4.54545	44	100
No Response	N	2	2	4	4	2	3	11	
Total Response	N %	14 3.09090	46 10.45454	71 15.81818	94 20.81818	26 5.81818	24 5.27272	275	100

Females reported that it was a "highly emotional" experience than did males. Thus, 48.75 percent of the females indicated their experience of sanctification was either "considerable" or "highly" emotional, as compared with 36.63 percent of the males, a difference of 12.12 percent.

There was not as much noticeable difference in the various age divisions. Three of the age groups, those under 25 years of age, those 26 to 40 years of age, and those over 66 years of age, showed very little difference in their responses in any of the combined categories. Those 41 to 65 years of age definitely reflected that the experience of sanctification was more emotional for them than for the other three age divisions.

When combining the figures for those reporting that there was "none" or "little" emotion involved, those under 25 years of age responded with 22.77 percent. This was compared with the 25.08 percent response of those 26 to 40 years of age and the 20.44 percent of those over 66 years of age. There were 20.45 percent of those over 66 years of age who did not answer the question, which may have brought this figure up a few percentage points, bringing it slightly closer to the other two age divisions. However, only 14.60 percent of those between 41 and 65 years of age made a similar response, significantly lower than the other three age divisions. When reporting "some" emotional response, those under 66 years of age had the lowest percentage figure, 20.45 percent, those 26 to 40 with the second lowest figure, 22.80 percent, those 41 to 65 indicating 29.23 percent and those under 25 years of age 33.33 percent. When reporting "considerable" or "highly" emotional, all the age groups, except those 41 to 65 years of age, responded between 38.38 percent and 38.54 percent, a difference of less than 0.15 percent. However, those 41 to 65 years of age had a 48.45 percent response, approximately 10.00 percent higher than the other three age groups. It would thus appear that there

was little difference in emotional response in three of the age groups, with those between 41 and 65 years of age experiencing a significantly higher degree of emotion at the time of their experience of sanctification.

When considering the total response, only 10.54 percent of all respondents reported "none" or "little" emotion, while 25.81 percent of all respondents said that there was at least "some" emotion involved. When reporting "considerable" and "highly" emotional experience, 43.63 percent of all respondents marked this as being true in their life, a higher combined figure than those reporting "none," "little," and "some" by 7.28 percent.

It would thus appear from the data presented above that:

1. Females are more likely to have "considerable" or a "highly" emotional experience at the time of entire sanctification than are men.

2. Those 41 to 65 years of age are more likely to have a "considerable" or "highly" emotional experience than those of any other age division.

3. Of the total respondents, more people said that their experience of entire sanctification was either "considerable" or "highly" emotional than the combined total of those indicating "some," "little" or "no" emotion, thus suggesting that entire sanctification is more likely to be highly emotional than not.

The second part of the fifth question was to determine the type of emotional response present at the time of the experience of entire sanctification. The reader is referred to Table # 64, page 166 for information concerning this area of the study.

The questionnaire contained seven types of emotional response, and the respondent was asked to check those words that described his emotional reaction. Also there was a place for the respondent to write in descriptive terms relating to the experience.

Table 64

## TYPE OF EMOTIONAL RESPONSE

Type of Response	N	%	Male	Female	0-25 yrs	26-40 yrs	41-65 yrs	66 and over
Weeping	N	%	36	80	17	25	63	12
Love	N	%	11.25000	16.09657	14.16666	13.96648	15.78947	11.32075
Rest	N	%	55	88	21	34	77	16
Praise	N	%	17.18750	17.70623	17.50000	13.99441	19.29824	15.09433
Laughter	N	%	56	76	19	30	66	20
Pence	N	%	17.50000	15.29175	15.83333	16.75977	16.54135	18.86792
Shouting	N	%	58	79	19	27	71	18
No answer	N	%	18.12500	15.89537	15.83333	15.08379	17.79448	16.98113
Total Response	N	%	12	21	10	7	15	4
	N	%	3.75000	22.535	8.33333	3.91061	3.75999	3.77358
	N	%	78	137	31	54	105	33
	N	%	24.37500	27.56539	25.83333	30.16759	25.31578	31.13207
	N	%	5	6	3	2	2	3
	N	%	1.56250	1.20724	2.50000	1.11731	.50125	2.83018
	N	%	14	17	1	3	8	2
Total Response	N	%	314	504	121	182	407	108
	N	%	38.38630	61.61370	14.79217	22.24939	49.75555	23.20289

There were 4.84 percent more females than males reporting "weeping" at the time of the experience of entire sanctification. Those 0 to 65 years of age reflected very little difference in age divisions as far as weeping was concerned. Those over 66 years of age reported less "weeping" than those under that age. It would thus appear that women were more likely to weep than men, and those over 66 years of age less likely to weep than those under that age.

Love, as used at this point, referred to the inner sense of love, the realization of being loved and feeling loved, love experienced as an emotion inwardly. There was no difference between males and females at this point, both reflected in the 17.00 percent bracket of experiencing love at the time of being sanctified. There was also less than a 2.00 percent difference in those from 0 to 65 years of age as far as love was concerned. Those over 66 years of age reflected a slightly smaller percentage of respondents indicating the presence of love, from 2.00 percent to 4.00 percent less than any other age group. It would thus appear that there is no difference between males and females in experiencing the presence of love, and little difference in the three age divisions from 0 to 65 years of age. Those over 65 years of age experienced love less often as an emotion at the time of entire sanctification than did those under that age.

Slightly more males testified to experiencing rest than did females, a difference of 2.21 percent. There was little age difference at this point between those 0 to 65 years of age, less than a 1.00 percent difference. However, those over 66 years of age reflected a 2.00 to 3.00 percent higher response in this area than did those under that age. Thus, the data above suggests that males are a little more likely to experience rest than females, and those over 66 years of age are slightly more



likely to experience rest than those under that age.

There were 2.23 percent more males who reported the presence of praise at the time of the experience than did females. There was no difference in any of the age divisions at this point, with less than 2.00 percentage point difference in all four groups. It appears that males felt freer to express praise than did females, but praise was not a definite characteristic of any single age group.

There was little difference between males and females as far as laughter was concerned, females reporting 0.47 percent more laughter than males. However, laughter was evident in those under 25 years of age more often than any other age division. Those 26 and over, all reflected a 3.75 percent to a 3.91 percent response, as compared with the 8.33 percent response of those under 25, a difference of approximately 4.50 percent. It would seem from the data presented above that laughter was not unique or predominate in either sex, but was more likely to occur in those under 25 years of age.

There were 2.79 percent more females reporting the presence of peace at the time of entire sanctification than males. Those under 25 years of age and those 41 to 65 years of age were within 1.00 percentage point of each other, both reporting approximately 25.00 percent of their group experiencing peace. Those 26 to 40 and over 66 years of age both reflected a higher percentage response, the former group reporting 30.16 percent of their group experiencing peace and the latter 31.13 percent. This represented approximately a 5.00 to 6.00 percent increase over the other groups. Thus it would appear that peace is more likely to be evident in females than males, although the percentage difference is small. Peace was present more often in those 26 to 40 and over 66 years of age than those under 25 and between 41 to 56 years.

There was less than 0.30 percent difference in those reporting shouting as far as the sexes were concerned. Those 41 to 65 years of age had less than 0.51 percent who shouted, while those 26 to 40 showed a 1.11 percent response. Those under 25 and over 66 both reported 2.00 percent of the respondents shouting at the time of the experience, those under 25 showing a 2.50 percent response and those over 66 years of age a 2.83 percent response. It would seem from these data that there is little difference between males and females as far as shouting is concerned, but that those under 25 and over 66 years of age are more likely to shout at the time of the experience of sanctification than those between these two age intervals.

In comparing the percentage responses of the total group, 61.61 percent of the collective responses came from females as compared with 38.38 percent from the males, showing that there were 23.23 percent more females reporting the presence of various types of emotional responses than did males. Also, 49.75 percent of the total responses came from those 41 to 65 years of age, 23.20 percent from those 66 years of age and over, 22.24 percent from those 26 to 40 years of age and 14.79 percent from those under 25 years of age. It would thus appear that females are more likely to testify to the various types of emotional response than males, and that those 41 to 65 years of age are more likely to demonstrate or experience the various types of emotional response than any other age group. Those under 25 years of age are least likely to experience the various emotional responses.

Several respondents "wrote in" terms that described their emotional experience. The following Table, number 65, on page 170, shows the terms and the number and percentage figures of writing in answers under the heading, "other."

Table 65

## OTHER TYPES OF EMOTIONAL EXPERIENCES

Type of experience indicated	N	%
Joy	11	1.29411
Relief	7	.82352
Satisfaction	3	.35294
Excitement	3	.35294
Happy	2	.23529
Clean	2	.23529
Contentment	2	.23529
Assurance	2	.23529
Total	33	2.59997

Joy was the predominate type of "write in" experience, with relief being expressed by several as well.

From the foregoing data it would appear that:

1. Males experience rest and praise more often than females at the time of entire sanctification.

2. Women experience peace more often than males, and are more likely to cry than are men.

3. Those under 25 years of age are the most likely to laugh at the time of the experience, and those 66 years and over are the most likely to shout at that time.

4. Those 26 to 40 years of age are the most likely to experience peace, along with those over 66 years of age, at the time of entire sanctification.

5. Those over 66 years of age are the least likely to weep and to experience love of any age group, but experience rest more often than do the others.

6. Females reported a 23.23 percent higher response to the presence of the various types of emotional response than did males, suggesting that females experience the higher emotional responses.

7. Those 41 to 65 years of age were the most likely

to manifest emotional traits and those under 25 years of age the least likely to manifest the same traits.

#### SUMMARY

From the information presented in this chapter, the following conclusions appear evident in relation to the experience of entire sanctification.

1. It is likely to be an emotional experience.
2. Females are more likely to experience higher emotion than are males.
3. Those 41 to 65 years of age are the most likely to have a highly emotional experience than younger people.
4. Males will experience rest and praise more often than females.
5. Females will experience praise more often than males, and are more likely to cry than males.
6. Those under 25 years of age are the most likely to laugh, and those over 66 are the most likely to shout.
7. Those 26 to 40 years of age are the most likely to experience peace as well as those over 66 years of age.
8. Those over 66 years of age are the least likely to weep and experience love, but experience rest more often than the others.
9. Many terms not included in the questionnaire were "written in" reporting different types of emotional responses, joy and relief being the most predominate.

## Chapter 7

### THE LASTING EFFECTS OF THE EXPERIENCE OF ENTIRE SANCTIFICATION

The material considered in the first seven chapters of this study had direct reference to either the time at which the experience of sanctification occurred or a comparison of the time between conversion and entire sanctification. The material in chapter seven may have had some reflection on the period of time following the experience, but was not directly intended to determine the lasting effects of the experience. Questions six and seven of Section III were included in the study to give some indication of the effect the experience of sanctification had on the respondents in the years following the experience. The instructions given to the individual clearly directed their response to their life following the experience, and they were to answer the questions accordingly. The reader is referred to Appendix #3.

#### AREAS OF GROWTH

The sixth question, referring to areas of growth, was divided into thirteen sections. The individual was asked to circle one of the five numbers on the rating scale, reporting the degree of growth following the experience of sanctification.

##### A. Prayer

The first area considered on the questionnaire was

the individual's prayer life. Table 66, page 174, summarizes that information.

There was little difference between males and females in this area of growth. There was less than 1.00 percent difference on the rating scale showing "no growth," "a little growth," and "some growth." Males showed a 2.94 percent increase over females when reporting "much growth" and females reported a 3.58 percent increase over males when reporting "very much growth." Thus, there was no area in which there was over a 1.00 percent difference between the sexes.

The percentage differences between the various age groups was fairly equally distributed, reflecting the fact that no single age group experienced the greatest degree of growth in their prayer experience. Those over 66 years of age showed the lowest figure when marking "some growth," less than 9.00 percent difference as compared with the group immediately above them. However this same age group reported the highest percent of all ages marking "very much growth," but again reflected the lowest age group marking "much growth." Those 41 to 65 years of age had the second highest percentage marking "very much growth," 35.38 percent, and the second lowest percentage group marking "much growth." Those 26 to 40 years of age represent the highest percent indicating "some growth" and "much growth," but had the lowest number marking "very much growth," 17.55 percent less than those immediately above them. It thus appears that there is a fair distribution of percentages between the various divisions.

More important is the fact that only 4.72 percent of all respondents said there was "no growth" or "little growth" following the experience. There were 17.09 percent who said they only experienced "some growth." Also 41.72 percent of all respondents could then testify to "much growth" and 30.18 percent to "very much growth,"

Table 66

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## A. Prayer

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very Much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	0 0.00000	5 4.95049	18 17.82178	44 43.56435	29 28.7287	5 4.95049	101	100
Female	N %	1 .06250	7 4.37500	28 17.50000	65 40.62500	52 32.29813	7 4.37500	160	100
No Response	N			1	3	2	8	14	
By Age									
0-25 years	N %	0 0.00000	1 3.03030	6 18.18181	15 45.45454	11 33.33333	0 0.00000	33	100
26-40 years	N %	0 0.00000	3 5.26315	14 24.56140	31 54.38596	9 15.78947	0 0.00000	57	100
41-65 years	N %	1 .76923	6 4.61538	21 16.15384	55 42.30769	46 35.38461	1 .76923	130	100
66 and over	N %	0 0.00000	2 4.54545	3 6.81818	11 25.00000	17 38.63636	11 25.00000	44	100
No Response	N			3			8	11	
Total Response	N %	1 0.30303	12 4.36363	47 17.09090	112 41.72727	83 30.18181	20 7.27272	275	100

a total of 71.90 percent.

It appears from the information above that there is no difference between males and females in the area of prayer, nor between the age divisions. The significant factor is the 71.90 percent of respondents who could testify to "much" or "very much" growth in their prayer life.

#### B. Love of the Word

The second area of growth considered in this question was the individual's love for the Word of God. Table 67, page 176, gives the information reflecting this information.

Males experienced more growth than did females in this area of their life. There were 4.95 percent of the males saying there was "no growth" or "little growth" as compared with 1.93 percent of the females making the same claim, a difference of 3.02 percent. However, 6.42 percent more males marked "some growth" than did females. When indicating "much growth" and "very much growth," males reported a 21.44 percent higher response than females. Females indicated that 46.87 percent of their group experienced either "much" or "very much" growth as compared with the 68.31 percent response from males. It appears that males experienced the greatest growth in their love for the Word.

There was some difference in the age intervals as far as love for the Word is concerned. There was not a single individual under the age of 25 years that marked "no growth" or "very little growth." Those over 66 years of age had the highest figure marking "no growth" and "a very little growth," 1.94 percent more than those who were the next highest, not an important difference.

Those 40 years and younger reported 21.21 percent and 22.80 percent of their group experiencing "some growth" as compared with 15.38 percent of those 41 to 65 years of age and 6.81 percent of those over 66 years of



Table 67

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## B. Love of the Word

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very Much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	3 2.97029	2 1.98019	21 20.79207	38 37.62376	31 30.69306	6 5.94059	101	100
Female	N %	1 .06250	3 1.87500	23 14.37500	58 36.25000	62 38.75000	13 8.12500	160	100
No Response	N		1	2	1	2	8	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	7 21.21212	13 39.39393	12 36.36363	1 3.03030	33	100
26-40 years	N %	0 0.00000	2 3.50877	13 22.80701	23 40.35087	19 33.33333	0 0.00000	57	100
41-65 years	N %	2 1.53846	2 1.53846	20 15.38461	49 37.69230	46 35.38461	11 8.46153	130	100
66 and over	N %	1 2.27272	1 2.27272	3 6.81818	12 27.27272	17 38.63636	10 22.72727	44	100
No Response	N	1		3		1	5	11	
Total Response	N %	4 1.45454	6 2.18181	46 16.72727	97 35.72727	95 34.54545	27 9.81818	275	100

age. Those over 66 years of age had the largest group marking "very much growth" but the lowest number marking "much growth." Those 26 to 40 had the highest number marking "much growth" and the lowest marking "very much growth." When combining the percentage figures for "much growth" and "very much growth," those under 25 years of age had the greatest growth with 75.75 percent of their group marking these two categories. There were 73.68 percent of those 26 to 40 years of age making the same choice and 73.07 percent of those 41 to 65 years of age, compared with the 65.90 percent of those over 66 years of age indicating the same. It would appear, when combining these totals, that those under 66 years of age had approximately 7.00 percent less response in this area than the other three groups. It appears then that those over 66 years of age are slightly less likely to grow in this area than the other age groups.

When considering the total response, 8.63 percent of the respondents reported "no growth" or "little growth." Of all those answering this question, 16.72 percent said they experienced "some growth." There were 61.81 percent of the respondents who testified, following their experience of sanctification, to having experienced "much" and "very much growth" as far as their love for the Word of God was concerned.

From the information presented above, it appears that:

1. Males experienced more growth in this area of their life than did females.
2. Those under 66 years of age experienced less growth than the other three age divisions.
3. The experience of entire sanctification enabled 61.81 percent of the respondents to testify to "much" or "very much" growth.
4. Entire sanctification is an effective means of developing a deeper love for the Word of God in the lives

of Christians.

### C. Freedom

The third area to be considered is growth in spiritual freedom. There was no attempt in the questionnaire to define what area of freedom was involved. The term "freedom" was to be interpreted in terms of the individual's own spiritual life, and reflected freedom for them in whatever areas they found spiritual bondage before the experience of entire sanctification. Table 68, on page 179, summarizes this information.

Males appear to have experienced more growth in this area than females. Only 3.75 percent of the females marked "no growth" or "little growth" as compared with 4.95 percent of the males, a difference of 1.20 percent. When marking "some growth," 1.81 percent more females than males reported that this was true in their lives. However, 66.33 percent of the males reported "much" and "very much" growth, compared with 56.87 percent of the females, a difference of 9.46 percent. This does not represent a large difference, but does tend to show that males have slightly more growth in this area than females.

Those under 25 years of age had the highest percentage figures reporting "no" or "little" growth, representing 9.09 percent of their total group. This was compared with the 3.50 percent, 2.29 percent and 2.27 percent figures of the other three age groups, respectively. Those over 66 years of age were over 10.00 percentage points lower than any other age group reporting "some growth." The other age groups were within a five percentage point range of each other. When marking "much" and "very much" growth, those 26 to 40 years of age had the highest percentage of any group, 71.92 percent. The other three groups were all in the 50 percent bracket, 58.45 percent for those 41 to 65 years of age, 57.57 percent for those under 25 years of age and 52.26 percent

Table 68

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## C. Freedom

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very Much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	4 3.96039	19 18.81188	38 37.62376	29 28.71287	10 9.90099	101	100
Female	N %	2 1.25000	4 2.50000	33 20.62500	46 30.00000	43 26.87500	30 18.75000	160	100
No Response	N					10	4	14	
By Age									
0-25 years	N %	0 0.00000	3 9.09090	8 24.24242	10 30.30303	9 27.27272	3 9.09090	33	100
26-40 years	N %	0 0.00000	2 3.50877	11 19.29824	26 45.61403	13 26.31578	3 5.26315	57	100
41-65 years	N %	1 .76923	2 1.53846	29 22.30769	40 30.76923	36 27.69230	22 16.92307	130	100
66 and over	N %	0 0.00000	1 2.27272	4 9.09090	9 20.45454	14 31.81818	16 36.36363	44	100
No Response	N	2			1	8		11	
Total Response	N %	3 1.09090	8 2.90909	52 18.90909	86 31.72727	82 29.81818	44 16.00000	275	100

for those over 66 years of age. It appears that those 26 to 40 years of age had the greatest growth in spiritual freedom, with the other three age divisions showing little difference.

In considering the total response, only 3.99 percent of the total group said there was "no" or "little" growth. Also 18.91 percent of the group said they had "some" growth and 61.53 percent of the respondents said they experienced "much" and "very much" growth in the area of spiritual freedom. This figure is almost equal with those experiencing more love for the Word and about 10.00 percent less than those experiencing growth in their prayer life.

From the information above, it appears that:

1. Males have a slightly larger percentage of growth than females.
2. Those 26 to 40 years of age experienced the greatest growth as compared with the other three age divisions.
3. The experience of entire sanctification enabled 61.53 percent of the respondents to testify to either "much" or "very much" growth.

#### D. Freshness

Part D of question six dealt with spiritual freshness. The term freshness meant an experience that was vibrant and a present reality, not life lived in an old, past experience. The information pertaining to part D is found in Table 69 on page 181.

There was very little difference between males and females in reporting "no" and "little" growth, only 0.11 percent difference. There were 2.88 percent more males than females marking "some" growth and 5.77 percent more males reporting "much" and "very much" growth than females. It thus appears that males experience a little more growth in this area than females.

Table 69

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## D. Freshness

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very Much Growth	No Answer	Total	
								N	%
By Sex									
Male	N	2	3	25	40	21	10	101	
	%	1.98019	2.97029	24.75247	39.60396	20.79207	9.90099		100
Female	N	1	8	35	51	38	27	160	
	%	.06250	5.00000	21.87500	31.87500	23.75000	16.87500		100
No Response	N		1	5	6		2	14	
By Age									
0-25 years	N	0	2	8	13	8	2	33	
	%	0.00000	6.06060	24.24242	39.39393	24.24242	6.06060		100
26-40 years	N	0	4	10	30	11	2	57	
	%	0.00000	7.01754	17.54385	52.63157	19.29824	3.50877		100
41-65 years	N	3	4	41	45	26	11	130	
	%	2.30769	3.07692	31.53846	34.61538	20.00000	8.46153		100
66 and over	N	0	2	6	9	12	15	44	
	%	0.00000	4.54545	13.63636	20.45454	27.27272	34.09090		100
No Response	N					2	9	11	
Total Response	N	3	12	65	97	59	39	275	
	%	1.09090	4.36363	23.63635	35.27272	21.45454	14.18181		100

There was a fairly equal distribution of percentages over the different age groupings. Those 41 to 65 represented the highest group saying there was "no" growth, while the age group of 26 to 40 showed the highest percentage marking "little growth." The age interval of 41 to 65 was the greatest number showing "some growth," significantly higher than any of the other three age groups. Those 26 to 40 was the highest group marking "much growth" and those over 66 years of age had the largest number marking "very much" growth. When combining the categories, there was not a great deal of difference in the age groups indicating "no" and "little" growth, only 1.52 percentage points difference between them. When considering the combined group marking "much" and "very much" growth, those between 26 to 40 years of age had the highest percentage point, 71.92 percent. Those under 25 were second with 63.63 percent, those between 41 to 65 years of age indicating 54.61 percent and those over 66 years of age marking 47.74 percent. There were 24.20 percentage points difference between the highest and lowest group when indicating "much" or "very much" growth. It would thus appear that those 26 to 40 are most likely to have growth in this area and those over 66 years of age are least likely to experience similar growth.

When considering the total response, only 5.45 percent of all respondents said there was "no" or "little" growth. There were 23.63 percent who reported "some" growth. Also, 35.27 percent marked "much" growth, 21.45 percent indicating "very much" growth, a combined total of 56.72 percent saying there was "much" or "very much" growth in this area of their life.

It would thus appear that:

1. Males experienced a little more freedom than females.
2. Those 26 to 40 years of age are most likely to

have growth in this area of their spiritual life, and those over 66, the least likely to experience growth when it comes to spiritual freshness.

3. Of the respondents, 56.72 percent could testify to either "much" or "very much" growth in their lives following the experience of entire sanctification.

#### E. Fruit of the Spirit

The fifth section of this question was directed toward growth in the area of the fruit of the Spirit. Information from this section is summarized in Table 70, page 184.

There was little difference between males and females as far as this area was concerned. There were 4.95 percent of the males marking "no" or "little" growth as compared with 4.43 percent of the females. There was less than 1.00 percent difference between them when indicating "some growth" and only 1.53 percent difference when indicating a combination of "much" and "very much" growth. More men marked "much growth" but more females marked "very much" growth, making the balance between them fairly equal.

Those under 25 years of age and over 66 years of age did not report "no" growth and "little growth" while those 26 to 40 years marked 7.01 percent having "little" growth and 6.15 percent of those 41 to 65 years of age marked "little" growth. Those under 25 years of age had the highest number indicating "some" growth, 30.30 percent as compared with the next highest response, 22.30 percent from those 41 to 65 years of age. These 26 to 40 also had the highest number marking "much" growth, 50.87 percent with those under 25 years of age having the next highest response, 36.36 percent. These over 66 years of age had the largest number marking "very" much growth, 34.09 percent as compared with the 30.30 percent of those under 25 years of age, the second highest group. Those



Table 70

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## E. Fruit of the Spirit

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very Much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	4 3.96039	19 18.81188	31 40.59405	25 24.75247	11 10.89108	101	100
Female	N %	1 .06250	7 4.37500	31 19.37500	52 32.50000	55 34.37500	14 8.75000	160	100
No Response	N		1	2	1		10	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	10 30.30303	12 36.36363	10 30.30303	1 3.09030	33	100
26-40 years	N %	0 0.00000	4 7.01754	7 12.26070	29 50.87714	16 28.07017	1 1.75436	57	100
41-65 years	N %	2 1.53846	8 6.15384	29 22.30769	43 33.07692	35 26.92307	13 10.00000	130	100
66 and over	N %	0 0.00000	0 0.00000	6 13.63636	10 22.72727	15 39.09090	13 13.63636	44	100
No Response	N					4	7	11	
Total Response	N %	2 0.72727	12 4.36363	52 18.90909	94 34.18181	80 29.09090	35 12.72727	275	100

26 to 65 years of age had the highest combined total indicating "no" or "little" growth, and those 40 and under had the highest combined total reporting "much" and "very much" growth. Those 26 to 40 indicated 78.94 percent of their group had "much" or "very much" growth, while those under 25 years of age had 66.66 percent reporting the same amount of growth. Those 41 to 65 showed 59.99 percent had the same amount of growth and those over 66 years of age reported 56.81 percent. It would thus appear that growth in the area of fruit of the Spirit is most likely under the age of 40 years, and particularly likely to occur more often between the ages of 26 to 40.

The total response reveals 5.08 percent of the total respondents marking "no" or "little" growth as compared with 63.27 percent of the total group indicating "much" or "very much" growth, 18.00 percent reporting only "some" growth.

From the information presented above, it appears that:

1. There is little difference between males and females when it comes to growth in this area.
2. Those under 40 years of age are more likely to have "much" or "very much" growth in this area than are those over 40 years of age.
3. Those 26 to 40 are more likely to experience "much" or "very much" growth than are those 25 and under.
4. The experience of entire sanctification enabled 63.27 percent of the total group of respondents to testify to "much" or "very much" growth as far as the fruits of the Spirit are concerned.

#### F. Fruit of Labor

The next area considered was concerned with fruit of labor. Table 71, page 186, summarizes the information pertaining to this part of the question.

Table 71

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## F. Fruit of Labor

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very Much Growth	No Answer	Total	
								N	%
By Sex									
Male	N	1	8	29	31	21	11	101	
	%	.99009	7.92079	28.71287	30.69306	20.79207	10.89108		100
Female	N	0	12	43	56	34	15	160	
	%	0.00000	7.50000	26.87500	35.00000	21.25000	9.37500		100
No Response	N	1	2	5			6	14	
By Age									
0-25 years	N	0	3	15	9	5	1	33	
	%	0.00000	9.09090	45.45454	27.27272	15.15151	3.09090		100
26-40 years	N	0	7	15	22	12	1	57	
	%	0.00000	12.28070	26.31578	38.59649	21.05263	1.75438		100
41-65 years	N	1	10	35	46	25	13	130	
	%	.76923	7.69230	26.92307	35.38461	19.23076	10.00000		100
66 and over	N	1	2	7	7	13	14	44	
	%	2.27272	4.54545	15.90909	15.90909	29.54545	31.81818		100
No Response	N			5	3		3	11	
Total Response	N	2	22	77	87	55	32	275	
	%	0.72727	7.66550	28.00000	31.63636	20.00000	11.63636		100

Males marked a 1.41 percent higher response than females when reporting "no" or "little" growth, an insignificant difference. When marking "some" growth, 28.71 percent of the males said this was true in their life, 1.84 percent more than females. Approximately 5.00 percent more females reported "much" growth and less than 1.00 percent more females indicated "very much" growth. When combining the figures for "much" and "very much" growth, 56.25 percent of the females responded as compared with 51.48 percent of the males. Thus, it would appear that females felt they had more growth in this area than did males by 4.77 percent.

When comparing the age divisions, those 40 years and over had the greatest number marking "no" growth. Those 40 and under had the highest number reporting "a little growth." Those under 25 years of age had 45.45 percent of their group marking "some" growth, while those 26 to 40 were in the 26.00 percent bracket and those over 66 years of age marked only 15.90 percent. When indicating "much" growth, those 26 to 40 marked 38.59 percent and those 41 to 65 marked 35.38 percent, while those under 25 marked 27.27 percent and those over 66 years of age marked 15.90 percent. Those over 66 years of age, however, had the highest group reporting "very much" growth, 29.54 percent and those 26 to 40 second with 21.05 percent. When combining the responses under "much" and "very much" growth, those between the ages of 26 to 40 had the highest percentage of growth, the 26 to 40 age interval representing a 59.64 percent response and those 26 to 65 representing a 54.61 percent response. The group under 25 years of age had 42.42 percent indicating the same amount of growth and those over 66 years of age reflecting 45.44 percent. It would thus appear that there is more growth in this area between the ages of 26 to 40 than is true before 25 or over 66 years of age.

A comparison of the total response shows that 8.38 percent of the total group said there was "little" or "no" growth in their lives, while 51.63 percent reported "much" or "very much" growth, 23.00 percent indicating "some" growth.

It appears then, according to the above information, that:

1. Females experience a slightly greater growth than males.
2. The greatest amount of growth occurred with those between 26 and 65 years of age.
3. Of the total group of respondents, 51.63 percent could, following the experience of entire sanctification, testify to "much" or "very much" growth as far as fruit of labor was concerned.

#### G. Love of the Brethren

Part G of question six had to do with the individual's love for the brethren or fellow brother in the Lord. The information reflecting this information is found in Table 72, page 189.

There was less than 1.00 percent difference between males and females when reporting "no" or "little" growth. When marking "some" growth, 3.95 percent more females responded than males. There were more males marking "much" growth, 8.56 percent, and more females marking "very much" growth by 2.38 percent. However, when combining the responses for "much" and "very much" growth, males had the higher percentage response by 6.18 percent. There were 81.81 percent of the male respondents saying they had "much" and "very much" growth as compared with 75.00 percent of the females. It would thus appear that there was slightly more growth among males than females.

In reference to age intervals, there is no trend established when comparing "no" "little" and "some"

Table 72

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## G. Love of the Brethren

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	0 0.00000	1 .990009	8 7.92079	44 43.56435	38 37.62376	10 9.90009	101	100
Female	N %	1 .06250	3 1.87500	19 11.87500	56 35.00000	64 40.00000	17 10.62500	160	100
No Response	N	1				11	2	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	2 6.06060	13 29.39393	18 54.54545	0 0.00000	33	100
26-40 years	N %	0 0.00000	2 3.50877	3 5.26315	28 49.12280	23 40.35087	1 1.75438	57	100
41-65 years	N %	0 0.00000	1 1.76923	16 12.30769	47 36.15384	52 40.00000	14 10.76923	130	100
66 and over	N %	1 2.27272	0 0.00000	2 4.54545	10 22.72727	20 45.45454	17 25.00000	44	100
No Response	N	1	1	4	2	3		11	
Total Response	N %	2 0.72727	4 1.45454	27 9.81818	100 36.36363	113 41.09090	22 10.54545	275	100

growth. However, when comparing "much" and "very much" growth, a definite trend is visible, moving from those of younger years to those of the older age bracket, growth decreasing with increasing age. The combined figures for "much" and "very much" growth illustrates this trend. Those under 25 years of age showed that 93.93 percent of their age group had this amount of growth evident in their lives, a significantly high figure. It is interesting to note that this same age group did not have a single individual reporting "no" or "little" growth. Those 26 to 40 years of age reported that 89.47 percent of their age group had this same amount of growth, as did 76.15 percent of those 41 to 65 years of age. The group over 66 years of age marked 68.17 percent showing the same amount of growth.

The total responses were not as high as the responses of those 0 to 40 years of age. Only 2.17 percent of the total group said they had "no" or "little" growth while 77.45 percent of the respondents said they experienced "much" or "very much" growth following their experience.

It would appear from this information that:

1. Males experienced a slightly higher percent of growth than females.
2. Growth appeared to decrease with age, from the younger age bracket to the older.
3. There were exceptional high figures of "much" and "very much" growth in this area for those under 40 years of age. The experience of entire sanctification had a tremendous effect in enabling those under 40 years of age in loving their brethren.
4. The experience of entire sanctification enabled 77.45 percent of the respondents to report "much" or "very much" growth in this area. In direct contrast, only 2.17 percent of the total group said there was "no" or "little" growth.

### H. Love for Jesus Christ

Part H of this question was concerned with the individual's growth as far as his love for Jesus Christ was concerned. Table 73, page 192, contains information that reflects this area of growth.

There was not a single male respondent who reported either "no" or "little" growth. Of the females, 1.93 percent, said there was "no" or "little" growth in their lives. There were 1.92 percent more females saying they experienced "some" growth than did males. More males reported "much" growth, 16.53 percent more than females and 8.67 percent more females marked "very much" growth. When combining the answers for "much" and "very much" growth, 89.10 percent of males fell in this category while 81.24 percent of the females marked the same. Thus, there were 7.86 percent more males saying they experienced "much" or "very much" growth, showing a slightly higher number than females. When considering, however, the slightly higher percentage of females indicating "some" growth, there isn't a great deal of difference. If there is any difference, it is slight and would not represent any type of a trend.

There was a mixture of high percentage responses among the various age groups. Individual comparisons of the various columns did not reveal a trend as readily as did a combined comparison of the "much" and "very much" growth columns. No one under 25 years and over 66 years indicated "no" or "little" growth, while 1.75 percent of those between 26 to 40 years of age made such a claim. Also, 2.38 percent of those between 41 and 65 said they had "no" or "little" growth in this area. However, when comparing the "much" and "very much" columns, 93.93 percent of those under 25 years of age said their love for Jesus had grown to this degree following their experience. In comparison, 91.22 percent of those 26 to 40 years of age made the same claim,



Table 73

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## H. Love for Jesus Christ

Responses	N %	No Growth	A little Growth	Some Growth	Much Growth	Very much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	0 0.00000	0 0.00000	5 4.95049	35 34.65346	33 34.45544	6 1.20724	101	100
Female	N %	1 .06250	3 1.87500	11 6.87500	29 18.12500	101 63.12500	15 9.37500	160	100
No Response	N	1	1	6	6	7	7	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	2 6.06060	13 39.39393	18 54.54545	0 0.00000	33	100
26-40 years	N %	0 0.00000	1 1.75438	3 5.26315	16 28.07017	36 63.15789	1 1.75438	57	100
41-65 years	N %	0 0.00000	3 2.38769	8 6.15384	35 26.92307	72 55.38460	12 9.23076	130	100
66 and over	N %	0 0.00000	0 0.00000	1 2.27272	6 13.63636	29 65.90909	8 18.18181	44	100
No Response	N	1	1	2	1	1	7	11	
Total Response	N %	1 0.36363	4 1.45454	16 5.81818	70 25.45454	136 36.81818	28 9.75609	275	100

as did 82.30 percent of those 40 to 65 years of age and 79.53 percent of those over 65 years of age. It would thus appear that there was a trend developed, growth decreasing with increasing age.

In evaluating the total response, only 1.81 percent of all respondents said there was "no" or "little" growth following the experience. There were 82.05 percent of the respondents who testified to "much" or "very much" growth.

The material under part H would suggest the following conclusions:

1. Males tended to have slightly more growth than females, but not significantly so.
2. There was a trend evident, growth decreasing with age. Those under 25 years of age had the highest percent of their group testifying to "much" or "very much" growth.
3. Love for Jesus increased greatly in the lives of every age group, ranging from almost 80.00 to 94.00 percent. Entire sanctification has a deep effect at this point.
4. Only 1.81 percent of all respondents experienced "no" or "little" growth while 82.05 percent of all respondents could testify to "much" or "very much" growth following entire sanctification.

#### I. Love for the House of God

The next area of growth considered under question six was concerned with the individual's love for the church. Table #74 on page 194 summarizes that information.

Almost twice as many females as males said there was "no" or "little" growth in this area of their lives. There were 6.09 percent more females marking "some" growth than males. Males marked "much" growth 4.76 percent more than females and "very much" growth 1.21 percent

Table 74

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## I. Love for the House of God

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	0 0.00000	3 2.97029	9 8.91089	37 36.63366	48 47.52414	4 3.96039	101	100
Female	N %	2 1.25000	6 3.75000	24 15.00000	35 21.87500	75 46.32150	18 11.25000	160	100
No Response	N		2		1	3	6	14	
By Age									
0-25 years	N %	0 0.00000	1 3.03030	6 18.18181	13 39.39393	13 39.39393	0 0.00000	33	100
26-40 years	N %	0 0.00000	4 7.01754	11 19.29824	20 35.08771	21 36.64210	1 1.75438	57	100
41-65 years	N %	1 .76923	3 2.30769	15 11.53846	34 26.15384	64 49.23077	13 10.00000	130	100
66 and over	N %	1 2.27272	0 0.00000	1 2.27272	6 13.63636	28 28.63636	8 18.18181	44	100
No Response	N		3				8	11	
Total Response	N %	2 .72727	11 4.00000	33 12.00000	73 26.54545	126 45.81818	30 10.90909	275	100

more times than females. When combining the last two columns, 84.15 percent of the males said they experienced "much" or "very much" growth in this area of their Christian experience, as compared with 68.18 percent of the females, a difference of 15.97 percent. It would thus appear that males experienced more growth in this area than did females.

Those between 26 and 45 years of age had the highest number marking "no" or "little" growth as far as their love for the church is concerned, 7.01 percent. The other three age divisions all ranged from 2.27 percent to 3.03 percent. Those 40 years and younger had a higher response when marking "some" growth than did those over 40. Those under 25 years of age had the highest group marking "much" growth and those 41 to 65 had the highest group marking "very much" growth. Those over 66 years of age had the lowest response when combining "much" growth and "very much" growth, reflecting 42.26 percent. The other three age groups didn't vary much at this point, ranging from 75.38 percent to 78.78 percent in their responses. It would thus appear that there is a significantly less amount of growth following 65 years of age than was true before that time.

Those marking "no" or "little" growth under the total response column amounted to 4.72 percent, as compared with the 72.35 percent who testified to "much" or "very much" growth. An even 12.00 percent of all respondents testified to only "some" growth.

It thus appears that:

1. Males experienced more growth as far as their love for the church was concerned than did females.
2. Those over 66 years of age showed a lot less growth than the other three age groups.
3. The experience of entire sanctification enabled 72.35 percent of all respondents to testify to "much"

or "very much" growth.

### J. Love for the means of grace

The next area of consideration was growth in the realm of love for the means of grace. Table 75 on page 197 summarizes that information.

The term, "means of grace" was used in this study to mean any way in which God's grace was communicated to men, the means through which the grace of God reached the individual in the context of his own experience. This could include the sacraments, prayer, the Bible, the church and whatever else that individual felt was important to receiving God's grace in his own life.

More females said there was "no" or "little" growth in their lives at this point than did males, a difference of 1.46 percent. Also 4.99 percent more females reported "some" growth than did males. Males indicated 40.59 percent of their group had "much" growth, as compared with 20.00 percent of the females, a difference of 20.59 percent. Females, however, showed that 11.60 percent more of their group experienced "very much" growth. By combining the figures under "much" and "very much" growth, men indicated a 75.24 percent response as compared with the 66.25 percent response of females, a difference of 8.99 percent. It would thus appear that males experienced more growth than females, but when considering the difference between the two sexes in "some" growth and "no" and "little" growth, the difference is not as great as it appears, from the 8.99 percent figure.

Those 26 to 40 years of age had the highest number showing "no" or "little" growth, approximately 2.00 percent more than the other three groups. The highest group marking "some" growth were those under 25 years of age. When indicating "much" growth, the age group from 26 to 40 had the highest response, and those over

Table 75

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## J. Love for the means of grace

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	0 0.00000	3 2.97029	12 11.88118	41 40.59405	35 34.65346	10 9.90099	101	100
Female	N %	1 .06250	7 4.37500	27 16.87500	32 20.00000	74 46.25000	19 11.87500	160	100
No Response	N			1		7	6	14	
By Age									
0-25 years	N %	0 0.00000	1 3.03030	8 24.24242	12 36.36363	10 30.30303	2 6.06060	33	100
26-40 years	N %	0 0.00000	3 5.26315	9 15.78947	24 42.10526	19 33.33333	2 3.50877	57	100
41-65 years	N %	1 .76923	4 3.07692	21 16.15384	31 23.84615	58 44.61538	15 11.53846	130	100
66 and over	N %	0 0.00000	1 2.27272	1 2.27272	6 13.63636	23 52.27272	13 29.54545	44	100
No Response	N		1	1		6	3	11	
Total Response	N %	1 .36363	10 3.63636	40 14.54545	73 26.54545	116 42.18181	35 12.72727	275	100

66 marked the "very much" growth column more often than the rest. Those over 66 years of age showed considerable growth in this area, although a combined total of those marking "much" and "very much" shows that those 26 to 40 had the highest response. The three age groups, 25 and under, 40 to 65 and over 66, all had between 65.90 and 68.55 percent of their group marking "much" and "very much" growth. Those between 26 to 40 showed a 75.43 percent total. Thus, those between 26 to 40 experienced more growth than did those of the other three age divisions, although not greatly differing when considering the other three areas.

Out of the total group, 3.99 percent said they experienced "no" or "little" growth, 14.54 percent saying they experienced "some" growth and 68.72 percent saying they experienced "much" or "very much" growth.

It appears from this information that:

1. Males experienced more growth than females as far as love for the means of grace is concerned.
2. Those 26 to 40 showed the greatest amount of growth.
3. There were 3.99 percent of all respondents who had "no" or "little" growth in this area, and 68.72 percent who could testify to "much" or "very much" growth.

#### K. Stewardship

Part K of question six reflected information concerning the amount of growth in the area of stewardship. This information is shown in Table 76, page 199.

There was little apparent difference between the sexes as far as stewardship was concerned. There was 4.52 percent more females marking "no" or "little" growth than did males. However, 2.13 percent more females also reported "some" growth and 2.10 percent more females marked "much" growth. When marking "very

Table 76

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## K. Stewardship

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very Much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	0 0.00000	3 2.97029	13 12.87128	39 35.13513	40 39.60396	6 5.94059	101	100
Female	N %	7 4.37500	5 3.12500	24 15.00000	37 23.12500	58 36.25000	29 18.12500	160	100
No Response	N		2	8	3		1	14	
By Age									
0-25 years	N %	0 0.00000	4 12.12121	12 36.36363	7 21.21212	9 27.27272	1 3.03030	33	100
26-40 years	N %	1 1.75438	2 3.50877	9 15.78947	22 38.59649	22 38.59649	1 1.75438	57	100
41-65 years	N %	2 1.53846	3 2.30769	20 15.38461	45 34.61538	46 35.38461	14 10.76923	130	100
66 and over	N %	3 6.81818	1 2.27272	3 6.81818	5 11.36363	19 43.18181	13 29.54545	44	100
No Response	N	1		1		2	7	11	
Total Response	N %	7 2.54545	10 3.63636	38 13.81817	84 30.54545	101 36.72727	36 13.09090	275	100



"much" growth, 3.35 percent more males responded than females. The combined figures for "much" and "very much" growth showed that 74.73 percent of the males reported this degree of growth as compared with the 73.48 percent of females, a difference of 1.25 percent.

There was a larger number of those under 25 years of age saying there was "no" or "little" growth than was true with the other three groups, amounting to 12.12 percent. Those over 66 years of age marked 9.08 percent while those 26 to 40 showed 5.25 percent and those 41 to 65 marked a combined total of 3.38 percent. Those under 25 years of age had the highest number marking "some" growth, 36.36 percent, as compared with the 15.78 percent and 15.38 percent of the next two highest age intervals and the 6.18 percent response of those over 66 years of age. The two age groups between 26 and 40 had the highest numbers marking "much" growth and those over 66 years of age had the highest number marking "very much" growth. The combined total of "much" and "very much" growth shows that those 26 to 40 had the highest response with a total of 77.18 percent. The next highest response came from those 41 to 65 years of age, reflecting 69.99 percent. Those over 66 years of age marked 54.54 percent and those under 25 years of age marked 48.48 percent. It would thus appear that there is most growth evident between 26 to 40 and the least growth evident before 25 years of age.

There were 6.71 percent of the total group of respondents who said they had "no" or "little" growth as far as stewardship was concerned. In direct contrast, 67.26 percent of the total group could testify to "much" or "very much" growth following sanctification.

It would appear from the information presented that the following conclusions are apparent.

1. There was little difference between males and females as far as stewardship was concerned.

2. Those 26 to 65 were more likely to mark "much" or "very much" growth than were those below 25 or above 66 years of age.

3. Those under 25 years of age were the least likely to experience growth in this area of their life.

4. The experience of entire sanctification enabled 67.26 percent of the respondents to testify to "much" or "very much" growth while 6.71 percent of the group said there was "no" or "little" growth.

#### L. A changed attitude toward Holiness Preaching

The last area considered under question six had to do with the attitude toward Holiness preaching. The question was faulty in its construction, causing many to be confused. The way it was stated assumed that there would be a change in their attitude which was not always true. Several individuals responded with comments stating that there was no change and that they had always appreciated this type of preaching, even before their experience. Because of this defect, the information presented in this section may not be as meaningful as it might otherwise have been. Table 77 on page 202 gives the information pertaining to this area of the study.

More women indicated growth in this area than did men. There were 6.93 percent of the men who said there was "no" growth as compared with the 3.12 percent response of the males. There was little difference when indicating "little" growth. Females had a 9.80 percent greater response than males when marking "some" growth and a 8.35 percent higher response when marking "very much" growth. Males had a 8.56 percent higher response when marking "much" growth. When combining "no" and "little" growth, 11.88 percent of the males said this was true as compared with 7.49 percent of the females. When combining "much" and "very much" growth, 66.24

Table 77

## AREAS OF GROWTH FOLLOWING ENTIRE SANCTIFICATION

## L. A changed attitude toward Holiness Preaching

Responses	N %	No Growth	A Little Growth	Some Growth	Much Growth	Very Much Growth	No Answer	Total	
								N	%
By Sex									
Male	N %	7 6.93069	5 4.95049	20 19.80198	32 31.68316	23 22.77227	14 13.86138	101	100
Female	N %	5 3.12500	7 4.37500	16 10.00000	37 23.12500	53 33.12500	42 33.12500	160	100
No Response	N	2		1		8	3	14	
By Age									
0-25 years	N %	1 3.03030	3 9.09090	7 21.21212	11 33.33333	7 21.21212	4 12.12121	33	100
26-40 years	N %	5 8.77192	2 3.50877	11 19.29824	21 36.84210	16 28.07-17	1 1.75438	57	100
41-65 years	N %	6 4.61538	4 3.07692	16 12.30769	32 24.61538	47 36.15384	27 20.76923	130	100
66 and over	N %	2 4.54545	1 2.27272	2 4.54545	5 11.36363	13 29.54545	20 45.45454	44	100
No Response	N		2	1		1	7	11	
Total Response	N %	14 5.09090	12 4.36363	37 13.45454	69 25.09090	84 30.54545	59 21.45454	275	100

percent of the females said this was true in their lives as compared with 54.45 percent of the males. The higher number of men indicating "some" growth would tend to diminish this difference. It would thus appear that there is not a great difference between them, females tending to have a slightly higher amount of growth than males.

When reporting "no" or "little" growth, those 0 to 40 years of age both answered in the 12.00 percent bracket while those 40 and above both marked from 6.80 to 7.80 percent. When marking "some" growth, the percentage figures decreased with increasing age. There was little difference between the three age groups from 0 to 65 years of age, all answering between 32.24 percent and 36.84 percent. However, those over 66 years of age only showed 11.36 percent of their age marking "much" growth. Those over 66 years of age also had the smallest number reporting "very much" growth, and had 45.45 percent of their group who did not answer the question. Excluding those over 66 years of age, there was an increasing percentage figure with increasing age when reporting "very much" growth. The combined figures for "much" and "very much" shows that those 26 to 40 had 64.91 percent of their group marking this category. Those 40 to 65 had 60.76 percent indicating the same as did 54.54 percent of those under 25 years of age. Only 40.90 percent of those over 66 indicated the same amount of growth. It would thus appear that those 26 to 65 years of age experienced the most growth in this area.

The experience of entire sanctification enabled 55.63 percent of all respondents to say there was "much" or "very much" growth in their attitude toward holiness preaching. Then there were 9.45 percent of the total group who said there was "no" or "little" growth, most of these from 0 to 40 years of age.

It would appear from this information that:

1. Females tended to have a slightly higher amount of growth than did males.
2. Those between 26 to 40 experienced the greatest growth.
3. The experience of entire sanctification enabled 55.63 percent of all respondents to testify to "much" or "very much" growth while 9.45 percent said there was "no" or "little" growth.

#### M. Other

There was a place on the questionnaire for individuals to write in other areas of growth in their life. Only two individuals responded, one said there was "very much" growth in the area of Eschatology and another said there was "very much" growth in the area of selflessness.

#### Summary

Question six on Section III of the questionnaire was to determine areas of growth following the experience of entire sanctification. From the material presented in this part of the chapter, it would appear that:

1. Males experienced growth following their experience more often than females. In almost every area considered, these differences were not great, but usually represented slight trends. Females said they had more growth in the areas of fruit of labor and a changed attitude toward holiness preaching. Males indicated more growth in the areas of love for the Word, freedom, freshness, love of the brethren, love for Jesus, love for the house of God and love for the means of grace. There was no noticeable difference in the areas of prayer, fruit of the Spirit and stewardship.

2. The greatest growth came for those 26 to 40 years of age. Again, as indicated above with the sexes,

these often represent slight areas of growth, and were not usually large differences, but they appear to represent trends.

When considering love of the brethren and love for Jesus, there was a trend of growth decreasing with age. Thus, in these two areas those under 25 years of age had somewhat higher responses than the other age divisions. When considering stewardship, those under 25 years of age were the least likely of any age to show growth.

Those 26 to 40 years of age reported the greatest growth when considering freedom, freshness, love for the means of grace and a changed attitude toward holiness preaching. Also, they shared the high percentage bracket with those 40 to 65 when considering fruit of labor and stewardship. They shared the high percentage bracket with those under 25 years of age when considering growth in the area of fruit of the Spirit.

With the exception of the areas mentioned above, there was not a single area where those 40 to 65 years of age had the highest percentage response, which was also true with those over 66 years of age.

Those over 66 years of age were the least like to show growth in the areas of love of the Word, freshness, love for Jesus and love for the house of God. In many cases, there were many respondents of this age group who did not answer the questions.

3. Those over 66 years of age represented the age group least likely to experience growth following entire sanctification.

4. The most significant finding from this section was the high percentage of respondents who were able to testify to "much" or "very much" growth in their lives following the experience. The following list places the different categories discussed in this section

in rank order from those areas that represented the greatest growth to those representing the lowest percentage of growth.

Love for Jesus Christ, represented 82.05 percent of the respondents.

Love for the Brethren, represented 77.45 percent of the respondents.

Love for the House of God, represented 72.35 percent of the respondents.

Prayer, represented 71.90 percent of the respondents.

Love for the means of grace, represented 68.72 percent of the respondents.

Stewardship, represented 67.26 percent of the respondents.

Fruit of the Spirit, represented 63.27 percent of the respondents.

Love of the Word, represented 61.81 percent of the respondents.

Freedom, represented 61.53 percent of the respondents.

Freshness, represented 56.72 percent of the respondents.

A changed attitude toward holiness preaching, represented 55.63 percent of the respondents.

Fruit of labor, represented 51.63 percent of the respondents.

It is important that the experience of entire sanctification enabled over 50.00 percent of all respondents to report "much" or "very much" growth in every single area considered. Equally as important was the fact that there was not a single area considered where there were over 10.00 percent of all respondents reporting "no" or "little" growth.

5. Entire sanctification results in significant growth in the lives of Christians. It is not so much an experience that produces immediate change as one that has a lasting effect in the years that follow, as far as growth is concerned.

#### ABIDING EFFECTS

Question seven of Section III was divided into nine parts and was used to determine the abiding benefits

of entire sanctification.

#### A. Deep Love for Christ

Part A of this question was concerned with the individual's love for Christ. This question was similar in wording with part H of question six. In the former question, the individual was to determine how much growth occurred following his experience, as far as love for Christ was concerned. This question was to determine whether it was an abiding benefit, not to measure growth. It is assumed by the term, "abiding benefit" that there was a deepened love for Jesus in one's life at the time of the experience itself, thus rightly calling it a benefit of entire sanctification. If this assumption was not true, the individual could mark the number one on the rating scale, marking "no abiding benefit." The question then measures whether or not this, and each category listed, was actually a benefit derived at the time of the experience, and to what extent it has remained in the lives of the respondents following the experience.

Table 78 on page 208 is a summary of the material pertaining to part A of this question.

There was little difference between the answers given by males and females when indicating "none" "very little" and "some" abiding benefit. However, 18.80 percent more men reported "much abiding benefit" and 12.11 percent more women reported "very much" abiding benefit. The combined totals showed that 91.08 percent of the males marked "much" and "very much" abiding benefit as compared with 84.37 percent of the females, a difference of 6.71 percent. When considering that females had the greater number saying there was "very much" abiding benefit, this does not appear to be a large difference. It would thus appear that men had only a slightly greater tendency to experience



Table 78

## ABIDING BENEFITS OF ENTIRE SANCTIFICATION

## A. Deep love for Christ

Responses	N %	None	Very Little	Some	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	0 0.00000	4 3.96039	43 42.57425	49 48.51485	4 3.96039	101	100
Female	N %	2 1.25000	1 .06250	6 3.75000	38 23.75000	97 60.62500	16 10.00000	160	100
No Response	N		2	1	6	5		14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	0 0.00000	17 51.51515	16 48.48484	0 0.00000	33	100
26-40 years	N %	1 1.75438	0 0.00000	2 3.50877	26 45.61403	28 49.12280	2 3.50877	57	100
41-65 years	N %	1 .76923	3 2.30769	7 5.38461	35 26.92307	79 60.76923	3 2.30769	130	100
66 and over	N %	1 2.27272	0 0.00000	2 4.54545	7 15.90909	28 63.63636	6 13.63636	44	100
No Response	N				2	9		11	
Total Response	N %	3 1.09090	3 1.09090	11 4.00000	87 31.63635	151 54.90909	20 7.27272	275	100

this deep love for Christ following their experience than did women.

There was little difference in the age groups when reporting "none," "very little" and "some" abiding benefit. When marking "much," there was decreasing percentage with increasing age. However, when marking "very much," there was increasing percentage with increasing age, with a range difference of approximately 15.00 percent. The difference between the age groups when marking "much" was almost 35.00 percent. The combined figures for "much" and "very much" abiding benefit revealed that 99.99 percent of those under 25 years of age testified to this degree of deepening love for Christ. This was true for 94.73 percent of those 26 to 40 years of age, 87.68 percent of those from 41 to 65 years of age and 79.53 percent for those over 66 years of age. The general trend thus appears to be a decreased percentage with increasing age. However, the large percentage of those over 40 reporting "very much" is significant, showing that those in these later years of life also experience a deepening love for Christ as one of the abiding benefits of their experience.

It was significant that not a single person under the age of 25 years said there was either "no," "very little" or even "some" abiding benefit, but all reported "much" or "very much." The total response column shows that only 2.18 percent of all respondents said there was either "none" or "very little" abiding benefit and only 4.00 percent said there was only "some" abiding benefit. The important fact was that 86.53 percent of all respondents testified to "much" or "very much" as far as their love for Christ was concerned.

It would thus appear from this information that:

1. Men had a tendency to experience a deep love for Christ as one of the abiding benefits slightly more often than females.

2. All age groups benefited greatly at this point, but those under 25 years of age showed the greatest response with 99.99 percent indicating "much" or "very much" abiding benefit.

3. There was a tendency for the responses to decrease with age when considering "much" or "very much" abiding benefit.

4. The experience of entire sanctification enabled 86.53 percent of all respondents to testify to the fact that a deep love for Christ was either "much" or "very much" an abiding benefit in their life. On the other hand, only 2.18 percent reported "none" or "very little" abiding benefit at this point.

#### B. Spiritual Consistency

The second part of this question was concerned with Spiritual Consistency. This term was used to indicate a life free from excessive ups and downs spiritually, a life demonstrating a spiritual stability. The information on page 211, Table #79, refers to this part of the question.

Almost two percent more men said there was "none" or "very little" abiding benefit following their experience of sanctification. Also, 2.30 percent more males said there was "some" abiding benefit as well as 24.82 percent more males who said there was "much" abiding benefit. Women had a 27.44 percent higher response than males when indicating "very much" abiding benefit. There were 1.98 percent males marking "none" or "very little" as compared with 0.12 percent of the females reporting the same. When considering the combined totals of "much" and "very much" abiding benefit, men reported 72.37 percent of their group marking this area of response as compared with 74.99 percent of the females, a difference of 2.62 percent. When considering the higher percentage of males who said there was

Table 79

## ABIDING BENEFITS OF ENTIRE SANCTIFICATION

## B. Spiritual consistency

Month \_\_\_\_\_

Responses	N %	None	Very Little	Some	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N	1	1	8	56	28	7	101	
	%	.99009	.99009	7.92079	55.44554	16.93705	4.37500		100
Female	N	1	1	9	49	71	29	160	
	%	.06250	.06250	5.62500	30.62500	44.37500	18.12500		100
No Response	N	1	1		9	3		14	
By Age									
0-25 years	N	0	0	4	18	11	0	33	
	%	0.00000	0.00000	12.12121	54.54545	33.33333	0.00000		100
26-40 years	N	1	0	5	33	18	0	57	
	%	1.75438	0.00000	8.77192	57.89473	31.57894	0.00000		100
41-65 years	N	2	3	4	56	50	15	130	
	%	1.53846	2.30769	3.07692	43.07692	38.46153	11.53846		100
66 and over	N	0	0	2	7	23	12	44	
	%	0.00000	0.00000	4.54545	15.90909	52.27272	27.27272		100
No Response	N			2			9	11	
Total Response	N	3	3	17	114	102	36	275	
	%	1.09090	1.09090	5.68983	41.45454	37.09090	13.09090		100

"some" abiding benefit, it would appear that there is little if any difference between the sexes as far as this area of the study is concerned.

Those under 25 years of age and over 66 years of age did not mark "none" or "very little" abiding benefit. Of those 26 to 40, 1.75 percent made this response and 3.83 percent of those 40 to 65 years of age. When considering "some" abiding benefit, there was a tendency toward a decreased percentage figure with increasing age, ranging from 12.12 percent to 3.07 percent. However, those over 66 years of age had a 1.47 percent higher response than those 40 to 65 years of age. This same trend was evident in the "much" column, ranging from 54.54 percent to 15.90 percent. However, this trend was generally reversed in the "very much" column. When combining the answers for the "much" and "very much" column, those 26 to 40 marked 89.46 percent and those 25 and under marked 87.87 percent. The group between 40 and 65 were also in the 80.00 percent bracket, reflecting 81.53 percent as compared with the 68.17 percent response of those over 66 years of age. Over 27.00 percent of those 66 years of age and older did not answer this question. Although the older age group showed a smaller total percentage figure, it was significant that they had the highest number reporting "very much" abiding effect. It would thus appear that there was little difference between the three younger age groups when marking "much" and "very much" abiding benefit, and those under 66 years of age reflected the smallest percentage figure.

In considering the total response, 78.54 percent of all respondents could testify to "much" or "very much" abiding benefit following their experience of entire sanctification, as far as spiritual consistency was concerned. Only 2.18 percent of the total group said there was "none" or "very little" abiding benefit in this area

of their life.

It would appear from this information that:

1. There was little difference between the sexes as far as spiritual consistency is concerned.

2. There was little difference between the three younger age groups, all marking in the 80.00 percent bracket of those experiencing "much" and "very much" abiding benefit.

3. Those over 66 years of age reported the least amount of abiding effect in the total comparison, although there was a significant number of this group who marked "very much" abiding benefit.

4. The experience of entire sanctification enabled 78.54 percent of all respondents to testify to the fact that there was "much" or "very much" abiding benefit as far as spiritual consistency was concerned. Only 2.18 percent of all respondents said there was "no" or "very little" abiding benefit in this area of their life.

### C. Ethical consistency

The third area considered dealt with ethical consistency. Again, as was true in the case of spiritual consistency, this term had reference to stability following the experience of sanctification as far as his personal ethics were concerned. Table 80, page 214, summarizes this information.

There were 2.03 percent more males saying there was "none" or "very little" abiding benefit in their lives at this point than was true with the females. Also, 5.79 percent more males reported "some" abiding benefit and 11.48 percent more males marked "much" abiding effect. When marking "very much" abiding benefit, 4.36 percent more females said this was true than did males. The combined totals of those marking "much" and "very much" abiding benefit showed that 63.36

Table 80

## ABIDING BENEFITS OF ENTIRE SANCTIFICATION

## C. Ethical consistency

Responses	N %	None	Very Little	Some	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	3 2.97029	21 20.79207	40 39.60396	24 23.76236	12 11.88118	101	100
Female	N %	1 .06250	3 1.87500	24 15.00000	45 28.12500	45 28.12500	42 26.25000	160	100
No Response	N		1		3	10		14	
By Age									
0-25 years	N %	0 0.00000	3 9.09090	10 30.30303	12 36.36363	6 18.18181	2 6.06060	33	100
26-40 years	N %	1 1.75438	2 3.50877	8 14.03508	31 34.38596	15 26.31578	0 0.00000	57	100
41-65 years	N %	1 .76923	2 1.53846	22 16.92307	40 30.76923	44 33.84615	21 16.15384	130	100
66 and over	N %	0 0.00000	0 0.00000	3 6.81818	5 11.36363	13 29.54545	23 52.27272	44	100
No Response	N			2		1	8	11	
Total Response	N %	2 0.72727	7 2.54545	45 16.36363	88 32.00000	79 28.72727	54 19.63635	275	100

percent of the males said this was true as compared with the 56.24 percent of the females, a difference of 7.12 percent. It would thus appear that males experienced ethical consistency as an abiding effect more often than females.

It is difficult to compare those over 66 years of age at this point because 52.27 percent of their total group failed to give an answer to this question. There appeared to be a definite trend upward with this age group, but because of the high number of non-respondents, percentages were low as compared with the other groups. When considering "none" and "very little" abiding benefit, there was a percentage decrease with increasing age, ranging from 9.09 percent to 1.53 percent. When marking "some" abiding benefit, those under 25 years of age had almost twice as high a response as any other age group, reporting 30.30 percent of their group as having "some" abiding benefit. Those under 25 years of age were correspondingly low when marking "much" and "very much" abiding benefit. The greatest response under "much" came from those between 41 to 65 years of age and the greatest response when marking "very much" came from those 40 to 65 years of age. In every category considered, those over 66 years of age had the lowest percentage response. The combined total for "much" and "very much" abiding benefit showed that those 26 to 40 years of age had the highest response, 80.69 percent. The second highest response came from those 41 to 65 years of age, 64.60 percent with those under 25 years of age marking 54.54 percent and those over 66 years of age marking 64.60 percent. It would thus appear that those 26 to 40 were most likely to indicate "much" or "very much" abiding benefit from entire sanctification when considering ethical consistency.

The total response figures showed that 60.72 percent of all respondents testified to "much" or "very



"much" abiding benefit from their experience as far as this area of their life was concerned. In direct contrast, only 3.26 percent of all respondents said there was "none" or "very little" abiding benefit and 16.36 percent reported "some" abiding benefit.

From this information, it appears that:

1. Males are more likely to experience this ethical consistency as an abiding effect more often than females.

2. Those between 26 to 40 years of age are the most likely to experience ethical consistency as an abiding effect of entire sanctification. Those over 66 years of age are the least likely to indicate it as an abiding effect.

3. The experience of entire sanctification enabled 60.72 percent of all respondents to testify to "much" or "very much" abiding benefit. Only 3.26 percent said there was "none" or "very little" abiding benefit.

#### D. A Praise-filled Heart

The fourth area considered was concerned with a praise-filled heart as an abiding benefit of entire sanctification. Table 81, page 217, summarizes this information.

There was little noticeable difference between the sexes when marking "none" or "very little" abiding benefit. Males marked 5.84 percent more times than females when showing "some" abiding benefit, and 6.64 percent more times when marking "much" abiding benefit. Females had 5.40 percent more respondents indicating "very much" abiding benefit than did males. The combined totals for these last two categories show that there was little difference between the sexes. Males reported a total of 79.99 percent as compared with the 78.75 percent of females.

Those over 66 years of age had the greatest number reporting "none" or "very little" abiding benefit, but

Table 81

## ABIDING BENEFITS OF ENTIRE SANCTIFICATION

## D. A praise-filled heart

Responses	N %	None	Very Little	Some	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	0 0.00000	16 15.84158	40 39.60396	40 39.60396	4 3.96039	101	100
Female	N %	1 .06250	1 .06250	16 10.00000	34 33.75000	72 45.00000	16 9.43750	160	100
No Response	N		1	2		7	4	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	5 15.15151	14 42.42424	19 42.42424	0 0.00000	33	100
26-40 years	N %	1 1.75438	0 0.00000	8 14.03508	27 47.36842	21 36.84210	0 0.00000	57	100
41-65 years	N %	1 .76923	0 0.00000	14 10.76923	44 33.84615	61 46.92307	10 7.69230	130	100
66 and over	N %	0 0.00000	2 4.45454	22 4.45454	8 18.18181	22 50.00000	10 22.72727	44	100
No Response	N			5	1	1	4	11	
Total Response	N %	2 0.72727	2 0.72727	34 12.36363	94 34.18180	119 43.27272	24 8.72727	275	100

not significantly so. There was a slight tendency toward percentage decrease with increasing age when marking "some" abiding benefit. There was not a great deal of difference between the younger three age intervals when marking "much" and "very much" abiding benefit. Those over 66 years of age had a low figure under "much" 18.18 percent and had the highest response under "very much," 50.50 percent. The combined total showed those under 66 years of age lower than the other three groups, but the high figure under "very much" shows considerable progress among this age group. The 22.72 percent of those over 66 not answering the question may be in part responsible for this lower figure. The combined totals show that 84.84 percent of those under 25 years of age had "much" or "very much" abiding benefit following the experience. Those 26 to 40 years of age reported 84.20 percent and those 41 to 65 marked 80.76 percent. There was less than 5.00 percent difference between those three age divisions. Those over 66 years of age reported 68.18 percent having "much" or "very much" abiding benefit. However, the fact that 50.00 percent of their group reporting "very much" is significant in itself. It would thus appear that there was little difference between the three younger age intervals as far as "much" and "very much" abiding benefit is concerned, and those over 66 years of age had a significantly lower percentage figure.

A reflection of the total response shows 77.45 percent of all respondents indicating a praise-filled heart to be a "much" or "very much" abiding benefit of entire sanctification. Only 1.44 percent of all respondents said there was "none" or "very little" abiding benefit and 12.36 percent said there was "some" abiding benefit.

It appears from this information that:

1. There is little difference between the sexes as

far as a praise-filled heart is concerned.

2. Those over 66 years of age showed the smallest percentage figure. However, over 50 percent of this age group reported "very much" abiding benefit.

3. There was little difference between 0 to 65 years of age.

4. The experience of entire sanctification enabled 77.45 percent of all respondents to testify to "much" or "very much" abiding benefit when it comes to a praise-filled heart. Only 1.44 percent of all respondents said there was "none" or "very little" abiding benefit.

#### E. A Love for my Fellow Man

The next area was concerned with the individual's love for his fellow man. The wording was similar to part G of question six. The intent of that question was to determine the amount of growth following the experience. The purpose at this point was to determine whether or not love for their fellow man was a lasting and abiding benefit of their experience. In the former question, it required a comparison of this area of their life before and following entire sanctification. Table #82, page 220, reflects this information.

There was little difference between males and females when marking "none" and "very little" abiding benefit. Only 2.04 percent more males reported "some" abiding benefit. There were 13.09 percent more males than females marking "much" abiding benefit and 0.14 percent more males reporting "very much" abiding benefit. The total combined figures for "much" and "very much" showed that 87.12 percent of the males felt this was true in their life as compared with 73.87 percent of the females, a difference of 13.25 percent. It would thus appear that the male respondents experienced the greater benefit at this point than did females.

Table 82

## ABIDING BENEFITS OF ENTIRE SANCTIFICATION

## E. A love for my fellow man

Responses	N %	None	Very Little	Some	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	0 0.00000	9 8.91089	41 40.59405	47 46.53464	3 2.97029	101	100
Female	N %	2 1.25000	1 .06250	11 6.87500	44 27.50000	76 46.37500	26 16.35000	160	100
No Response	N				10	4		14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	4 12.12121	10 30.30303	18 54.54545	1 3.03030	33	100
26-40 years	N %	1 1.75438	0 0.00000	3 5.26315	35 61.40350	18 31.57894	0 0.00000	57	100
41-65 years	N %	1 .76923	0 0.00000	10 7.69230	45 34.61538	63 48.46153	11 8.46153	130	100
66 and over	N %	1 2.27270	0 0.00000	3 6.81818	5 11.36363	28 63.63636	7 38.63636	44	100
No Response	N		1				10	11	
Total Response	N %	3 1.09090	1 0.36363	20 7.27272	95 34.54545	127 47.18181	29 10.54545	275	100

There was little significant difference between the various age groups when marking "none" and "very little" abiding benefit. Those under 25 years of age had a significantly higher number reporting "some" abiding benefit with the other three groups within 2.50 percent of each other. Those under 25 were 4.43 percent higher than the second highest respondent. Those between 26 to 40 years of age had the highest number reporting "much" abiding benefit, 61.40 percent. This was almost twice as much as any other age group marking the same. Those over 66 years of age had the highest number marking "very much," 63.63 percent. However, 38.63 percent of those over 66 years of age did not answer this question. The combined totals of "much" and "very much" showed that these 26 to 40 years of age reported that 92.97 percent of their group experienced abiding benefit in this area of their life. This was compared with the 84.84 percent response of those under 25 years of age and the 83.07 percent response of those 40 to 65 years of age. The older group reported 74.99 percent of their group had "much" or "very much" abiding benefit as far as love for their fellow man was concerned. It would thus appear that the experience of entire sanctification enabled every group to report significant abiding benefit in this area, but those 26 to 40 years of age experienced the greatest lasting effect.

The total response figures showed that 81.72 percent of all respondents testified to "much" or "very much" abiding benefit as compared with 1.45 percent who said there was "none" or "very little" abiding effect.

It would thus appear that:

1. Males experienced greater abiding benefit than females as far as their love for their fellow man was concerned.

2. Those 26 to 40 years of age experienced the

greatest abiding benefit, although every age group had significantly high percentage responses.

3. The experience of entire sanctification enabled 77.45 percent of all respondents to testify to "much" or "very much" abiding benefit.

#### F. A Compassionate Spirit

Part F of this question determined to what degree a compassionate spirit was an abiding benefit of entire sanctification. Table 83, page 223, summarizes that information.

There was less than one percent difference between males and females when marking "none" and "very little" abiding benefit. Males showed a 4.75 percent greater response than females when marking "some" abiding benefit, and a 15.38 percent greater response when reporting "much" abiding benefit. Females indicated a 10.93 percent greater response than males when responding to "very much" abiding benefit. The combined totals for these two categories showed that 80.19 percent of the males said this was true in their lives as compared with 75.74 percent of the females, a difference of 4.45 percent. It would thus appear that males are slightly more likely to experience a compassionate Spirit as an abiding benefit of entire sanctification than are females.

Those over 66 years of age had the highest response reflecting "none" or "very little" abiding benefit, 4.45 percent as compared with the 1.75 percent response of those 26 to 40 years of age. The other two age groups had less than a 1.00 percent response. There was decreasing percentage with increasing age when considering "some" abiding benefit, ranging from 24.24 percent to 4.54 percent.

The highest group marking "much" abiding benefit was from 26 to 40 years of age, reporting 47.36 percent.

Table 83

## ABIDING BENEFITS OF ENTIRE SANCTIFICATION

## F. A Compassionate Spirit

Responses	N %	None	Very Little	Some	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	0 0.00000	13 12.87128	44 43.56435	37 36.63366	6 5.94039	101	100
Female	N %	1 .06250	3 1.87500	13 8.12500	46 28.18750	77 47.56250	20 12.50000	160	100
No Response	N			6	1	3	4	14	
By Age									
0-25 years	N %	0 0.00000	0 0.00000	8 24.24242	12 36.36363	13 39.39393	0 0.00000	33	100
26-40 years	N %	1 1.75438	0 0.00000	8 14.03508	27 47.30842	21 36.84201	0 0.00000	57	100
41-65 years	N %	1 .76923	0 0.00000	14 10.76923	44 33.84615	61 46.92307	10 7.69230	130	100
66 and over	N %	0 0.00000	2 4.54545	2 4.54545	8 18.18181	22 50.00000	10 22.72727	44	100
No Response	N		1				10	11	
Total Response	N %	2 0.72727	4 1.45454	32 11.63635	91 33.09090	117 42.54545	30 10.90909	275	100



Those under 25 years of age and 41 to 65 years of age were within 2.48 percentage points of each other, marking 36.36 percent and 38.84 percent respectively. Those over 66 years of age only had an 18.18 percent response at this point. However, when indicating "very much" abiding benefit, those over 66 years of age had a 50.00 percent response, with 22.72 percent of their group not answering the question. Those 41 to 65 years of age responded with 46.92 percent. The two younger groups both were in the 36.00 to 39.00 percent brackets. The combined totals showed that 84.21 percent of those 26 to 40 years of age and 80.76 percent of those 41 to 65 years of age had "much" or "very much" abiding benefit as far as a compassionate spirit was concerned. This is compared with the 75.75 percent response from those under 25 years of age and the 68.18 percent response of those over 66 years of age.

A comparison of total figures reveals that a compassionate Spirit was "much" or "very much" of an abiding benefit in the lives of 75.64 percent of all respondents. There were 2.17 percent of all respondents who said there was "none" or "very little" abiding benefit.

It would appear from this information that:

Males are slightly more likely to have a compassionate spirit as an abiding benefit of their experience than are females.

2. Those between 26 and 65 years of age are more likely to mark "much" and "very much" abiding benefit than are those under 25 and over 66 years of age.

3. The experience of entire sanctification enabled 75.64 percent of all respondents to testify to "much" or "very much" abiding benefit following their experience. Only 2.17 percent said there was "none" or "very little" abiding benefit.

#### G. Increased Burden for Missions

The seventh part of this question was concerned with the individual's increased burden for missions. Table #84, page 226, reflects this information.

There were 3.38 percent more males showing "none" or "very little" abiding benefit than did females. There were 1.50 percent more females marking "some" than did males, and 6.75 percent more females than males marking "very much" abiding benefit. Males had a 12.00 percent greater response than females when marking "much" abiding benefit. The combined totals of "much" and "very much" showed 75.24 percent of the males reporting this was true and 70.00 percent of the females making a similar claim, a difference of 5.24 percent. When considering the higher response of women under "some" and the fact that they responded higher under "very much" it would seem that there is little difference between the sexes.

Those under 40 years of age had the highest response showing "none" or "very little" abiding benefit as far as missions were concerned. A combined total of these two answers shows that those under 25 years of age had 12.12 percent of their group making this response. There was 7.00 percent of those 26 to 40 stating the same thing. Those figures can be compared with the 2.29 percent response of those 41 to 65 years of age and the 2.27 percent response of those over 66 years of age. There was decreasing percentage figures with increasing age when considering "some" abiding benefit, ranging from 30.30 percent to 4.45 percent. When marking "very much" abiding benefit, there was an increasing of percentage figures with increasing age, ranging from 27.27 percent to 50.00 percent. Those 26 to 40 had the highest response when marking "much" abiding benefit. The combined total of "much" and "very much," showed that those 41 to 65 years of age had the highest total percentage response, 78.46 percent. Those 26 to 40 had a 73.67 percent response and those over 66 years of age a 68.18

Table 84

## ABIDING BENEFITS OF ENTIRE SANCTIFICATION

## G. Increased burden for missions

Responses	N %	None	Very Little	Some	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N	1	5	13	38	38	6	101	
	%	.99009	4.95049	12.87128	37.62376	37.62376	5.94059		100
Female	N	1	4	23	41	71	20	160	
	%	.06250	2.50000	14.37500	25.62500	44.37500	12.50000		100
No Response	N	1		2	5	3	3	14	
By Age									
0-25 years	N	0	4	10	10	9	0	33	
	%	0.00000	12.12121	30.30303	30.30303	27.27272	0.00000		100
26-40 years	N	2	2	11	25	17	0	57	
	%	3.50877	3.50877	19.29824	43.85964	29.82456	0.00000		100
41-65 years	N	1	2	15	40	62	10	130	
	%	.76923	1.53846	11.53846	30.76923	47.69230	7.69230		100
66 and over	N	0	1	2	8	22	11	44	
	%	0.00000	2.27272	4.54545	18.18181	50.00000	25.00000		100
No Response	N				1	2	8	11	
Total Response	N	3	9	38	84	112	29	275	
	%	1.09090	3.27272	13.18181	30.54545	40.72727	10.54545		100

percent response. The low figure was found with those under 25 years of age, 57.57 percent. It would thus appear that those 41 to 65 years of age had the greatest amount of abiding benefit in the area of missions following their experience. Those under 25 years of age had the least amount of abiding benefit in this area of their life.

The total response figures show that 71.26 percent of all respondents testified to "much" or "very much" abiding benefit from their experience of entire sanctification in the area of increased burden for missions. There were 4.36 percent of all respondents who said there was "none" or "very little" abiding benefit.

The following would thus appear to be evident from this information.

1. There was little difference between the sexes, as far as an increased burden for missions is concerned.

2. Those between 26 and 40 years of age had the greatest response and those under 25 years of age had the lowest response.

3. The experience of entire sanctification enabled 71.26 percent of all respondents to testify to the fact that an increased burden for missions was "much" or "very much" of an abiding effect of the experience.

#### H. Increased Burden for Evangelism

The last area listed under question seven was an increased burden for evangelism. The term mission referred to the work of the church on the foreign field. The term evangelism is defined as the sharing of the gospel at home. Table 85, page 228, reflects that information.

There were 2.39 percent more females than males marking "none" or "very little" abiding effect. When marking "some" abiding benefits, 3.86 percent more males said this was true than did females, and 8.40

Table 85

## ABIDING BENEFITS OF ENTIRE SANCTIFICATION

## H. Increased burden for evangelism

Responses	N %	None	Very Little	Some	Much	Very Much	No Answer	Total	
								N	%
By Sex									
Male	N %	1 .99009	1 .99009	14 13.86138	35 34.65346	39 38.61384	10 9.90099	101	100
Female	N %	3 1.87500	4 2.50000	16 10.00000	42 26.25000	71 44.37500	25 15.06250	160	100
No Response	N		1	5	7	1		14	
By Age									
0-25 years	N %	0 0.00000	1 3.03030	7 21.21212	15 45.45454	8 24.24242	2 6.06060	33	100
26-40 years	N %	1 1.75438	2 3.50877	16 28.07017	19 33.33333	19 33.33333	0 0.00000	57	100
41-65 years	N %	1 .76923	2 1.53846	10 7.69230	46 35.38461	61 46.92307	10 7.69230	130	100
66 and over	N %	1 2.27272	1 2.27272	2 4.54545	4 9.09090	24 54.54545	13 29.54545	44	100
No Response	N	1				10		11	
Total Response	N %	4 1.45454	6 2.18181	35 12.72727	84 30.54545	112 41.72727	34 12.36363	275	100

percent more males said there was "much" abiding benefit than did females. Females showed that there were 5.16 percent more of their group marking "very much" than was true with the males. The combined totals for "much" and "very much" shows that 73.26 percent of the males found this degree of abiding effect true in their lives as compared with 59.43 percent of the females, a difference of 13.83 percent. It would thus appear that males found an increasing burden for evangelism an abiding benefit of entire sanctification significantly more often than did females.

There was little significant difference in the four age groups when marking "none" and "very little" abiding benefit, ranging from 2.29 percent to 5.25 percent. Those under 40 years of age had a much larger response when marking "some" than did those over 40. The two younger groups reported a 21.21 percent and 28.07 percent response under "some" as compared with the 7.69 and 4.54 percent of those over 40. Those under 25 years of age showed the greatest response when marking "much" 45.45 percent, and those over 66 years of age had the least response, 9.09 percent. The two age groups between had about the same percentage figures, 33.33 percent and 35.38 percent. When indicating "very much" abiding benefit, the percentages increased with increasing age. The combined total of "much" and "very much" revealed that 82.30 percent of those 41 to 65 years of age indicated this degree of abiding benefit. The other three age groups all responded within an 8.00 percent range of each other, 69.69 percent, 66.66 percent and 63.63 percent. Thus, it would appear that those 41 to 65 years of age had the greatest response as far as evangelism was concerned.

The total figures showed that 72.72 percent of all respondents could testify to the fact that there was "much" or "very much" abiding benefit as far as an

increased burden for evangelism was concerned. On the other hand, 3.63 percent of all respondents said there was "none" or "little" abiding benefit in this area following their experience.

It would appear from the above information that:

1. Males found a burden for evangelism to be an abiding benefit of entire sanctification more often than females.
2. Those 41 to 65 years of age were the most likely to experience an increased burden for evangelism as an abiding benefit than were the other three age groups.
3. The experience of entire sanctification enabled 72.26 percent of all respondents to testify to "much" or "very much" abiding benefit in the area of evangelism. Only 3.63 percent of all respondents said there was "none" or "very little" abiding benefit at this point.

#### I. Other

There was a place on the questionnaire for the individual to indicate any other area which they felt became an abiding benefit of their experience of entire sanctification. Several individuals took advantage of this space. One person said there was "very much" abiding benefit in the area of self-crucifixion while others indicated the same degree of benefit in the area of joy, inner peace, witnessing, burden for young people, family worship, and less fault-finding. One person said there was "much" abiding benefit in the area of love for the family and another said there was "some" abiding benefit in helping others.

#### Summary

The following is a summary of the information that pertained to question seven of Section III. From the information discussed in the above pages, it would appear

that the following trends and conclusions are evident.

1. There was not a single area discussed where females showed more abiding benefits from entire sanctification than did males. When considering spiritual consistency, a praise-filled heart and an increased burden for missions, there was no noticeable difference between the sexes, but the females never surpassed the males in terms of percentage figures. It was interesting to note that in almost every area considered, females had a higher percentage response when indicating "very much" abiding benefit than did males. It was never significant enough to change the total picture, but it shows that in every area, females did find "very much" abiding benefits from their experience of entire sanctification.

2. Males reported a greater amount of abiding benefits from their experience than did females in the areas of a deep love for Christ, spiritual consistency, a love for their fellow man, a compassionate spirit and an increased burden for evangelism.

3. Those between the ages of 26 and 40 reported greatest degree of abiding benefits and those over 66 years of age reflected the lowest degree of abiding benefits in their lives. Those 26 to 40 years of age had the highest percentage responses when considering spiritual consistency, a love for their fellow man and an increased burden for missions. They were comparable to those 41 to 65 when considering a praise-filled heart and a compassionate spirit, and with those under 25 years of age when considering spiritual consistency.

4. Those 66 years of age had the lowest percentage responses in almost every area discussed. However, when considering "very much" abiding benefits, they were often the group that had the highest response. These high responses under "very much" abiding effects were not large enough to counteract the total percentage figures. Often, those of this age also had large



percentages of non-respondents. It could be that those over 66 years of age experienced a greater degree of abiding benefits from their experience than was reflected by the other age groups.

5. The following list is arranged in order to show what areas received the highest percentage figures for "much" and "very much" abiding benefits.

There were 86.53 percent of all respondents who found abiding benefit in the area of their love for Christ.

There were 78.54 percent of all respondents who found abiding benefit in the area of spiritual consistency.

There were 77.45 percent of all respondents who found abiding benefit in the area of a praise-filled heart and a love for their fellow man.

There were 75.64 percent of all respondents who found abiding benefit in the area of a compassionate spirit.

There were 72.26 percent of all respondents who found abiding benefits in the area of an increased burden for evangelism.

There were 71.26 percent of all respondents who found abiding benefits in the area of an increased burden for missions.

There were 60.72 percent of all respondents who found abiding benefits in the area of spiritual consistency.

6. One of the most important findings was the high number of total respondents who testified to "much" or "very much" abiding benefit in every category, as indicated above. It can thus be concluded that the experience of entire sanctification had a lasting effect on the lives of those who experience it. It is also evident that it is an effective means of increasing one's love for Christ and his fellow man, of a praise-filled life, and of an increasing burden for missions and evangelism. Entire sanctification resulted in lasting and abiding benefits in the individual's life.

### SYNTHESIS

Individual summaries for questions six and seven of Section III have been included in this chapter on pages 204 and 230. There would be little value in re-

peating all the statistical information at this point. The single most significant finding of this chapter was the fact that the experience of entire sanctification produces growth in the lives of people and results in many abiding benefits. There was not a single area where there was less than 50.00 percent of the total group of respondents testifying to either "much" or "very much" growth in their lives following entire sanctification. Likewise, there was not a single area in which the total group of respondents failed to testify that at least 60.00 percent or more experienced "much" or "very much" abiding benefit from their experience. There was a correspondingly small number who said, in both categories, that there was "no" or "little" growth or evidence of abiding benefits. Entire sanctification had lasting results in the years following the experience.

More males experienced growth and abiding benefits following their experience than did females. The greatest growth occurred between the ages of 26 and 40 in terms of both sexes. Those over 66 years of age had the lowest percentage responses in most instances.

## Chapter 8

### TESTIMONIES, CRITICISM AND OTHER COMMENTS

At the end of the questionnaire there was a place for additional comments. Many used this to include a word of personal testimony, while others used this space for interpretation of the doctrine of entire sanctification. Still others made comments about the nature of the study and/or questionnaire itself. The following pages will contain these comments. It was difficult at times to separate responses into the three categories mentioned in the title of this chapter as there was some overlapping in several responses.

It was a joy to read the testimonies of victory as many questionnaires contained the written praises of men and women who have experienced the reality of entire sanctification. The prayerful concern of this study was that the attention of people across the Conference would be drawn to the doctrine of entire sanctification. The author received spoken testimonies of the way in which people were confronted with the doctrine and began to seek for a fuller understanding of the experience or of the term. Thus, the following written testimony by an eighty year old housewife who was unable to complete the questionnaire came, in part, as an answer to that prayer.

I find by talking to others, sunday school teacher, etc, I had the wrong impression of "sanctification." It is more of an experience than I had thought. We talked it over and read upon it. I think all of us in our class have learned a great deal by having this come up, now we are striving more and more to become sanctified, by growing day by day in His grace.

A homemaker in her 60's, sanctified 30 years ago writes:

I must confess this questionnaire has caused me to think and think very deeply. I trust I have answered correctly. This I do know for sure. I love God with all my heart and soul, and mind. His will is my will. I thank and Praise Him for all things always.

An elderly woman responded with this comment.

I can't remember of being counseled [counseled.] I don't feel I am entire [entirely] sanctified [sanctified,] but do love the Lord and all people. I go to Sunday School and Church every Sunday, go to Bible study and prayer meeting on Tuesdays, go to Missionary meetings, read my Bible and have devotions every day, listen to good Radio programs every day and feel like I am growing and will get to Heaven. I do what I think Jesus Christ would want me to do, the best I know how. Pay my tithe, and more.

It is the author's prayer that this study may have caused others to confront themselves in light of what was placed before them although they may not have indicated this. Over fifty percent of the questionnaires were never returned. This may show that several who said they had a clear experience of entire sanctification did not. If that was so, perhaps their receiving the questionnaire has helped them to consider its reality. A housewife in her early 40's, sanctified only two years, also adds her prayer support that others will be confronted with the need of entire sanctification.

It is my prayer that more effort will be made to teach and preach entire sanctification to congregations. I feel many are not sanctified because they do not understand their need or that God has the means to relieve their need. I praise God for making it known to my heart.

A forty-eight year old man who testified to being sanctified in the summer of 1952 now writes:

My struggle was with salvation not sanctification. When I received Christ I couldn't

get enough which is still true today. I do not care for churchanity which I had for years as an alcoholic. (respectful-never missed work, paid my bills and all the things necessary to get me to Heaven, Ha)

When I heard the sanctification story we I could understand it I accepted and received [it,] and am rejoicing.

A restaurant manager, sanctified ten years ago now testifies, "I was especially impressed by a decided lessening of inner conflict."

A retired gentleman in his seventies writes:

There is nothing that can compare with the peace, rest and confidence I have experienced in entire sanctification. For years I had sanctification confused with glorification. I thot [thought] you couldn't or didn't even make a mistake. I didn't know it was possible to just let go and let God.

A seventy-seven year old man writes concerning an experience in 1915 and then states, "much desire for a refilling of the Spirit."

A retired pastor, sanctified fifty years ago, tells of his experience at that time.

For the last couple months after I left Minneapolis to go out as [a] pastor I was daily assailed with doubts but one day I talked with the pastor I was laboring under and told him my constant battle, etc. Then he talked with me and never again was I bothered. That was final and holds fast to this hour. Praise God He is mine and I am His.

A retired insurance agent finds this experience has helped him in testifying as he writes, "Have felt increased urgency to witness and pass out tracts."

A twenty year old student has found that five years has not changed the reality of the experience. She testifies, "Its just as real as it was five years ago--only better!"

A sixty year old secretary, sanctified entirely 20 years ago that there is joy and peace, but also says:

I married a non-Christian and fell away for several years. It took me 10 years to get back to the Lord. How sorry I am for all the wasted years.

A sixteen year old student, entirely sanctified in January of 1971 now testifies:

Since I have been entirely sanctified, I have had a closer relationship with Christ, and I can come to him "as a child to a father." And I have found that he covers me with a soft blanket of love and care.

A forty-three year old man says:

One night while I was praying over a stranger to me for healing, I first asked the Holy Spirit to come into me and fill me. He did, I was filled with the Holy Spirit. I was given the gift of healing, what a wonderful feeling.

A sixty-three year old salesman finds that the experience has helped him in the area of stewardship as he says, "A growth in giving of time and money."

A fifty-four year old equipment operator with a four year old experience says:

I've felt a growing love for Christ and his people and try for [the] continual presence of God in my life. [I] wanted to take on positions of leadership in my church. [I] wanted to spread the Word through the talents God gave me.

A baker, sanctified only a year ago can now testify:

I find my greatest joy in witnessing, also am very much aware of the need of complete committment to God. He can not abide [in] Sin so I find myself concerned for the spiritual condition of all my neighbors.

Praise God, he is able to cleanse us.

A fifty-two year old man, sanctified only a year ago, has found a new outreach. He says, "The Lord has led me into a wonderful out-reach ministry, one that let's me know that I am in his will."

A fifty-two year old secretary shares the need for ministers who will present the doctrine of entire sancti-

fication as she shares her experience.

Some time after my conversion, I felt in my heart Jesus was asking something more of me. I couldn't see it in the Scriptures but I felt it must have something to do with the Holy Spirit. Often I would feel that perhaps there was something lacking in my conversion. Holiness was not preached in our church. I had never heard it. Then a holiness preacher was assigned to our church. The first sermon he preached was on holiness--my heart leaped out. I took hold of that truth and said, 'this is what Jesus is talking to me about.' I can never doubt, because the need was revealed to me before I'd heard any preaching on the subject.

A fifty-one year old nurse has discovered that her two year old experience has given her a new quality to life.

I feel sure that an unsanctified believer is an unsatisfied believer. Jesus came to give us eternal life--not only quantity, but quality--life abundant. For over 18 years I thought eternal life was a span, but after seeking and receiving the Holy Spirit, I realized its the quality of life Jesus gave His life to bring me! And for the whole world as well. Praise His name.

A fifty-eight year old bookkeeper who had testified to an experience long ago now testifies to a continual growth in the years that followed. "After sanctification and as I grew in the things of the church and the Word of God, a study on the Holy Spirit was so enlightening and such a comfort."

A veterinarian assistant, sanctified twenty-two years ago remembers that her experience came before the knowledge of terms was explained.

I was thirteen years old when I was converted but unaware there was more to be had for many years. Consequently, some backsliding, but I knew when I consecrated myself to God that something happened to me I had not known before, later as we had a minister that preached sanctification, I knew what had happened.

A fifty-eight year old housewife testifies:

I knew when I was saved and it was very real in 1936. I feel I lived this the best I could. I didn't know there was more. After hearing our minister preach it continually, I would say, I know I've been saved. One day at home I knelt alone and prayed. I told God if there was more--I wanted it. He wonderfully answered my prayer. It was a week or a few days before I realized what had happened. I felt surrounded by love--full and running over.

A sixty year old housewife responds to a pastor's suggestion ten years ago that she allow God to look into her heart. She says:

I was not aware of my great need until my pastor suggested that I ask God to show me my heart and anything in it that was wrong. He did! Thereafter, forgiveness came easy, and my faith increased greatly after He cleansed my heart.

A forty-seven year old farmer's wife now desires revival. She writes:

Converted 4/56. Rev. Vermillion preached at special meetings 10/56, and asked all who wished to be sanctified to come forward. He said to mark this date down. Every minister we have had preached sanctification and I did not doubt that I was--but then I had this experience when God seemed to tell me I was rebellious and I saw clearly that I was. I was alone in the field and I surrendered completely my will at that time. Since then I am not aware of feeling resentful or rebellious, but I do long for a deeper, closer walk with God. I would like to see the Holy Spirit moving here as I have read He is in other places. I do not know what hinders this.

A fifty-seven year old housewife testifies to little emotion but God's assurance.

I didn't have any dramatic experience either with salvation or sanctification, and neither made great change in my way of living. However, when we had a minister who preached almost exclusively on sancti-



fication, I prayed until God assured me that my heart was pure in his sight. This study you are making should be very interesting. I'm sorry if my reply doesn't fit the mold well enough to be used. God bless you.

A housewife, sixty-three years of age, carries a burden for the lost and a praise-filled heart.

Personal witnessing, giving of tracts and booklets came easily for me. Prayer and praise flow easily. However, I find it hardest to testify in services, as I nearly always end up weeping, which bothers me. Have always been a very timid person, but God has really been helping me.

I do carry a real burden for the lost. I am willing to do, say, and be what He wants me to do and be.

I have loved everyone, regardless of race, color or creed. My life is hid in Christ, with God! Praise His Holy name!

A sixty-four year old widow now finds that the past eleven years have been different. "The ups and downs are no longer a burden. Generally my days are lived on a much higher plane and I rejoice and Praise Him for each one."

A seventeen year old student, sanctified only a year has found the need for a praise-filled heart.

It was after I was entirely sanctified that I learned more about it. The Lord shows me more each day through what His Spirit is and can do. One thing though, I want to witness a lot more than I do and I pray God's Spirit will use me for that. I see more each day how necessary this experience is. Its vital. The Lord also taught me a great lesson in Praise after entire sanctification.

A seventeen year old girl has doubts at times, but God assures. She writes:

Sometimes I have doubts about whether I'm sanctified or not because of some of the attitudes or feelings which make themselves known. But then I ask the Lord and

search the Scriptures, and He gives me the assurance of victory. I'm sure I don't understand what sanctification is all about completely yet, but I do understand a lot more than when I was sanctified.

A twenty-two year old student, sanctified since 1967 finds that life is "neat when God is in control."

After giving God my complete life, its been so neat to see how He always works things out and I can pray and not have to worry. Whatever He wants me to do or wherever He wants me to go, I will for my life is His. Also doing these things also gives me the joy to see things happening.

A fifty-four year old homemaker and mother has found that the past twelve years have been easier because of the experience of sanctification. It has helped her to cope with a physical disability. "I have had a physical disability to cope with all my life. Since my sanctification its made it eaiser for me to meet people and cope with my handicap."

A fifty-two year old housewife, after nineteen years can still say, "Praise God, He abides."

The experience of sanctification has led a fifty-nine year old housewife into a hunger of the Word. "Entire sanctification has shown me my need for a more definite walk with Christ, a greater hunger for the study of His Word."

A homemaker, sanctified since 1935, has found a book helpful. She writes:

The book, The Spirit of Holiness, by Everett Lewis Cattell, Evangelical Friends, preacher, missionary and college president, has been a great blessing to me. Perhaps you would like to have the book store order a copy for you. William B. Eerdmans Publishing Co, Grand Rapids, Michigan. \$3.00 enclosed for that purpose.

A fifty year old housewife, entirely sanctified in 1965 finds God is more important now than ever.

My Spiritual experience has been a gradual change, but since my life has been com-

pletely surrendered to follow God's plan and His leading I can look back and see where these changes came about only I didn't know at the time what was taking place. I didn't know we grew spiritually or needed to--however I lived with this knowledge that to be saved I believed in the Lord Jesus Christ and knew he was watching over me. I had daily prayer and wanted to be good and do good but I didn't know what a dedicated Christian life was.

I was living to please husband, family and self and God was a part but He is becoming more and more important to me as I grow older.

A housewife, fifty-five years, sanctified in November of 1969 now has an open heart.

My heart is open, responsive to God and His Word and I'm filled with joy and thankfulness to belong to Him. Its like I could see only partly spiritual speaking, could feel and hear only partly, the longer I go on the more I wonder at the marvelous salvation I can have a part in, how much more I appreciate being saved by God's grace and to grow in Him.

Although sick, a housewife, age sixty-four can still pray:

Because of sickness I can not do what I once did but I still can pray and have faith that whatsoever we ask in Jesus name He will do it, and I believe this with all my heart.

A nurse, saved in 1942 and entirely sanctified in 1943 finds some of the questionnaire difficult to answer but the Lord is real and abiding.

Section 3 is very difficult to answer since it has been so long ago since I received sanctification it is difficult to remember. I do know this has been a growing experience and my walk with the Lord is much richer and sweeter than it was at the time of the experience or right after or even several years later. He is more real and abiding every day.

A housewife, fifty-one years of age used to always

ask why. That changed and she now testifies:

I used to be so upset by sorrow and tragedies in my life and asked why, why, why! Now I feel content to commit all to God and am assured He does everything for our good and I need not know why until I see Him face to face. He can do as He will with me.

A forty-one year old housewife, sanctified in February 29, 1971 recalls her past as she writes:

I was away from God for 22 years. The night before I was saved I had planned to commit suicide. I cried out to God. He led me to His Word that night. The next morning our pastor led me to Jesus through God's Word. How I praise God for His forgiveness and love. The desire for sanctification has been strong for two reasons. 1. To be what God wants me to be, completely cleansed and His. 2. To be the witness for God that I desperately need to be, especially in my home, as my husband, 17 year old daughter and 15 year old son do not know the Lord.

A fifty-one year old housewife says:

I had never heard the word sanctification before. In a communion service with Dr. E. W. Petticord preaching, I felt such a need and so drawn to give myself completely to God. A long time later I heard of sanctification. I believe that though we have a definite experience with the Lord at a certain time, even more important is day by day and week by week growth. We grow as we learn. I loved the Lord with my whole heart at the time of salvation and sanctification but I can love Him so much more now that He has walked with me through so many experiences over the years.

A forty-six year old pantry worker remembers it was at 12:05 p.m. that she was sanctified and can now say:

I do believe in entire sanctification. You have a closer walk with our God and that He speaks to you through dreams and other ways. I praise God that he is my Savior and Lord and I pray I can always be a testimony to our Lord.

A school teacher tells how Max Morgan pointed out the experience she already had:

Ever since I can remember I have loved Jesus. In Jr. High School He became my personal Savior. I was raised a Christian and have been "saved from" many sin experiences--so my growth since sanctification has been a slow and steady increase of growing closer to him. (no wide guilt to reach over) I prayed my way through before I knew the term sanctification. Later Max Morgan pointed out plainly this word and way.

A thirty-year old housewife told how everything she did was wrong before God entirely sanctified her in August of 1965.

Before I was sanctified, I kept feeling the wrongness of everything I said and did. Not specific sins, just a continual knowlege of not being right. I was teaching Children at the time, and preparing to lead them to Christ, when the Holy Spirit showed me that if He made His message so simple for children it surely wasn't any different for me to be sanctified. And that very night He sanctified me.

A thirty-one year old secretary tells how she was saved as a youth, sanctified in High School but failed to understand it until in college.

I was very young when I was saved and in High School when I really was sanctified although I was in college before I really could say I understood what I was after. It was more a continual growth and saying yes to the Lord than a great big emotional thing that I had fought and/or sought for a long time.

A twenty-nine year old housewife, who testifies to being saved and sanctified at the same hour writes:

I feel after my conversion no one explained the Holy Spirit or took time with any other aspect of religion. I felt completely alone with God. No one could be bothered to even pray with me.

Spiritual security came to a twenty-six year old nurse after being entirely sanctified twelve years ago. She says, "I am so much more peaceful and feel much more

secure spiritually."

An elderly woman, sanctified in 1964 tells of her experience prior to that time. "I was first converted at 12 years of age but backslid and was reclaimed at home in 1950."

A retired teacher, age sixty-eight, tells how she is unable to testify but has been used by God in personal work.

I do not have freedom to testify except in a small group. Even then tears flow and I feel defeated because of them. Public prayer is difficult for the same reason. Have been able to do personal work with great victory.

A retired music teacher tells how the Holy Spirit was with her before the experience of entire sanctification and continues to be with her since.

The Holy Spirit was with me before this 1922 sanctification experience as evidenced by a very definite miraculous answer to prayer at the age of nine. The Holy Spirit has continued to be with me for guidance with no further miraculous evidence necessary. In this sanctification experience it was complete dedication, complete obedience on my part, as "sanctification" was explained in a special service. It brought me no dramatic change, but my dedication is as complete as I know how to make it, and nothing can shake my belief in Bible truth, miracles past and present.

An elderly widow says, "I am leaving all in God's hands and to follow Him as he directs."

An elementary principal who has walked in the experience of entire sanctification since 1965 now testifies, "the greatest thing that happened to me since I was saved."

An elderly retired couple included this joint testimony and warning.

We understand sanctification but are not to fond of the word (entire). We personally prefer the term heart cleansing or Christian perfection. It is not just terms

or doctrines, it is a life. John Wesley says and I quote, 'avoid all magnificent pompous words. Indeed you need give it no general name, neither perfection, sanctification, the second blessing. Rather speak of the particulars which God has wrought for you.'

I enclose the verse of an old song that expresses it best for us.

I can not tell thee whence it came, this peace within my breast;

But this I know, there fills my soul, a strange and tranquil rest.

There's a deep, settled peace in my soul, there's a deep settled peace in my soul.

Tho the billows of sin near me roll, He abides, Christ abides.

Beneath the toil and care of life, this hidden stream flows on;

My weary soul no longer thirsts, nor am I sad and alone.

To a twenty-five year old housewife and florist, sanctification meant power and love.

Since by outward show I was a practicing Christian, and I was sincere, some of these answers are peculiar.

My total surrender and commitment to God had been given several years prior to sanctification. Sanctification placed the power of God's Spirit in me and the genuine love.

A twenty-four year old housewife tells of her experience.

As soon as I was aware of the need, I sought and received it. After receiving it, it was a gradual process of understanding what had happened. (I did not know I had received the Holy Spirit), I just knew that I wanted God to take my whole life and to walk in His will every day. My counselor called it sanctification but did not explain to me nor did she tell me that's what it was---I saw her mark it on a card. But from the fruits of the Spirit in my life, I believe that's when I received the Spirit.

Jesus became more real to a young lady when she was

entirely sanctified.

Since I have been sanctified my whole life has really been changed. Jesus is more real to me than He was before. At times the Devil tries to get in the way and give me a real hard time. But God is always there. Just last week I found out what it means to take God's second best. I said never again. I wasn't happy with myself and I knew God wasn't happy with me. So I said, Lord I want your very best--give me the courage to do what I know I must do. And God did, I am much happier, he has opened up new doors. I just wish more people would be sanctified. ITS GREAT!

A nurse, sixty-six years of age, gives the following testimony.

I may not be as effective as a lay evangel and in Church services but God leads and helps me in witnessing in the every day walk of life. I am often amazed at the opportunity he presents and the spontaneous answer of witness. This gives me great joy and encouragement.

A seventy-one year old lady, sanctified entirely in 1962 now says, "I love my Lord and love to hear His Word."

Another seventy-five year old lady, sanctified entirely in 1964 can now testify, "Love for the unlovely."

An eighty-four year old lady, sanctified twenty-four years ago tells of her past and its influence over her life.

My parents came from a Puritan (mother) and Episcopal (father) background. The display of emotion was unseemly to them, but they deeply loved the Lord and were truly saints on earth. With their discipline, I've always had to try to overcome my reserve. I think I've pretty well done it.

A twenty-eight year old housewife tells how the Holy Spirit points out evil. "Since my sanctification the Lord has showed me many areas of my life where I have done wrong and I am much quicker to ask him to take these areas away and get rid of them."



A thirty-year old housewife who was sanctified years before she understood the doctrine or knew the terminology tells what happened since understanding has been added to the experience. "I felt that there was growth from the beginning, but I believe in the year that I have understood the doctrine, I have grown more than all the previous years put together."

A stock counter, fifty-two years of age, sanctified in 1943 can say of that day, "all I can remember is emptiness before and peace afterwards and that never alone feeling."

a lady, "seventy-nine years young" has not lost the vision of eternity. She says:

I was in Christian Science 17 years, had been studying to become a practitioner. I truly desire to live each hour of each day as God's Word shows us--as we know not the time when God will call and I want nothing between me and my Savior. I want to be watching, waiting and ready to go.

A district manager, forty-four years of age, sanctified in 1970 testifies:

I have so far to grow that I nearly weep and frequently do at my lack of Christ likeness. Yet I must praise Him for the miraculous change and growth in my life. I started so low that I just have an awful long ways to go. Praise God for his long suffering mercy.

A thirty-year old diesel mechanic tells how it wasn't his life-style that needed changing but his inner man.

Church member for many years, no need for a major change in attendance and stewardship, just needed a change in me through the Holy Spirit.

A pastor, thirty-six years of age, tells how his life was stabilized:

My experience of sanctification happened before I knew what it was. But when I learned the theology of entire sanctification, I knew I had it. My heart has been stable and life has been lead along a steady course.

People around me haven't always thought I was where God wanted me, but that was true of Moses, Elijah, Ezekiel, Isaiah, and Jesus. Praise the Lord we are accountable to him and not to man. May He bless you.

Another pastor, thirty-four years of age, tells about being a "mourner." "I was the chief mourner when the Old Man died but God made me chairman of the Praise Committee."

Bible reading has become an important part of the life of a mill worker, age thirty-eight, sanctified in May 1970.

Since September of 1971 when I made a covenant with God, I have read 10 chapters of the Bible every day. Since that time the New Testament has been read 3 times and the Old Testament twice.

I praise God for this wonderful foundation He has laid for my life.

A thirty-seven year old pastor says, "There was no basic change in life style. But because of the experience I was able to grow in Christ as #6 and #7 (referring to questions 6 and 7 of the questionnaire) show."

A thirty-year old roofer tells about the influence of past.

A crisis in my life resulting from my accepting Jesus was my main problem. I was always looking back at how things were and how I would handle them if not a Christian.. After total surrender to Jesus and His perfect will there has been no looking back or comparing the old way to His way.

A thirty-two year old security supervisor tells about the fulfillment of a life time desire. "I had been looking for this all my life and Praise God for this completeness."

A fifty-two year old pastor, entirely sanctified since 1945 tells how that experience helped him to press on in his Christian life.

In some ways it seems to me there has been a more dramatic change in my Christian life

as I walked in the light following my experience of entire sanctification then there was between my conversion and sanctification experience. I had so much to learn about all the ramifications of a totally yielded life that I'm still in the process of 'pressing on.' The experience of entire sanctification settled some things for me that made it possible to grow in grace and knowledge. Its still getting better! I still have more to learn and more hills to climb.

A fifty-one year old pastor tells how he hungered in his soul all of his life and in the first full week of holiness preaching he heard, he experienced entire sanctification. The year was 1948.

I was really sanctified that first full week of Holiness preaching that I heard. I had felt the need of something more for years, but did not know of the doctrine, nor had I heard it preached. At least it did not get through if it was. I thank the Lord for this previous truth and experience.

A teacher tells how this experience was another "Yes."

To me the step of entire sanctification was another yes to God, and to have said no would have been a defeat, a slap in the face of God. I did not have to "tarry when I was ready, for the Lord is more anxious to give than we are to receive."

A machinist, fifty-six years of age, tells how one Friday night at Jennings Lodge there was the answer to three years of seeking.

I had been praying for entire sanctification for three years. It was a Friday night at Jennings Lodge. We (my family and I) had been there all week. I was getting kind of discouraged and that was the reason, I was off work and at camp. Eddie Hambroger (sp) preached on Romans 12:1, 2 and the Holy Spirit spoke to me just as plain as many times before I was converted and the time I was converted. Praise God. I have no desire to be a backslider or a carnal Christian.

A plant worker, entirely sanctified in 1969, is still growing. "I'm still growing and find out more of what it

is like to walk in the Spirit."

A twenty-two year old male student is also still growing, but tells how the experience of entire sanctification helped that growth process.

I am still growing as a Christian but since sanctification, can see God's wonderful power and working in everything around me much more than before.

The short testimony of a twenty year old Bible school student went like this. "Jesus is wonderful!"

A sixteen year old male student, sanctified in October of 1971 writes, "HALLELUJAH!! Try it, you'll like it!!!"

To a seventeen year old student, entire sanctification was another step. "To me it was just like taking another large step towards being prepared to enter heaven and to serve the Lord here."

A twenty-five year old student states that entire sanctification has helped him to overcome temptation. "I loved God and Jesus before sanctification, but I always felt rotten inside because I knew I was yielding to temptation. When the Holy Spirit filled my heart I was able to overcome temptation. Praise God."

A seventy year old shares the following testimony, sanctified in June of 1971.

My heart was suddenly, while praying, filled to overflowing with great glory and Divine love and joy of the Lord. My praise and love for Jesus, my redeemer, was boundless. I could not pull myself away from that most glorious and precious spot for a long time. I returned there often and am greatly blest each time. Also I am constantly blessed, strengthened in many ways and serving Him joyfully.

A forty-three year old teacher, sanctified entirely in 1942, testifies to a continuing peace.

Since this experience was many years ago, it is somewhat difficult to remember specific terms directly following the experience. I can only witness to a continued abiding peace and confidence since that time.

A forty-eight year old housewife, entirely sanctified at the age of twenty-eight, tells how this experience has helped her in service since.

Being active as a Missionary President 6 years, Sunday School Jr. supt., Bible club teacher, 3 a week this year, 9 souls won, other decisions, active evangelism committee. None of these would be possible without His Holy Spirit giving me power and direct leading through my sanctification experience as I pray and study His Word.

A retired woman tells about the way God answers prayer.

I ask God to forgive any sins I've unknowingly committed. I praise Him. I give Him the glory for my blessing. Three miracles have been given me this year. With 55 million unemployed, my son got a job after 20 years in the service, my husband attends church, and my son-in-law recovered from an extremely grave illness and this is just April. I say, GOD, HOW GREAT THOU ART!

A forty-six year old housewife tells how this experience has helped with temper and nerves. "Mostly I have found a deep settled peace. [I] am better able to control my nerves and temper with God's help."

#### INTERPRETATIONS OF THE DOCTRINE OF ENTIRE SANCTIFICATION

A few comments on the questionnaires were not so much a testimony as an attempt to explain that person's view of the doctrine of entire sanctification.

A fifty-seven year old housewife gives the following testimony and explanation.

I truly believe that this experience (entire sanctification) was the same time (as conversion). I was not aware of the need until presented to me at revival service. After going home from the service, I accepted the Lord to govern my life. I truly feel when I accepted Jesus as my Savior, He also came into my life and filled me with the Holy Spirit to guide and direct me and keep me Holy His for ever and ever.

A thirty-four year old nurse and housewife says:

I was only 11 when saved and 3 years later realized the need of committing my all to God that He might sanctify for Himself. There have been crisis experiences since that time that have been part of the growth.

A thirty-three year old cosmetologist says:

You may not want to use this, in childhood, I got hung upon sanctification, justification to the point I lost my sights on Christ. So have stayed away from the terms---I do know there has been a difference in my life when I say Yes to God as He asks. I say Yes---sometimes God does deal with me but he gets a yes in time and each time I trust and believe more in Him --I want to walk in His light.

A thirty-seven year old homemaker says:

As in salvation, my own experience teaches me and I believe the Bible also places more value on obedience--the fruits of the Spirit than on an "experience" alone. It must involve my total person--mind, emotions, will.

Though complete surrender is important (as in sanctification) it also involves walking in the Spirit and a constant cleansing.

A eighty-four year old woman confesses:

I am sorry I cannot answer the question on entire sanctification which I have not experienced. Salvation, Yes, commitment, Yes. Please refer to notes, Revelation 22 in Scofield Bible.

A seventy-five year old woman writes:

I can not answer these questions about entire sanctification as I do not know that I have ever experienced it the way it is presented here. Reading a book about sanctification, it says, we grow in grace and knowledge of the will of God, all believers are sanctified in Christ, and in study of God's Word and will as we get to know more and grow to be more like He would have us and more fit to be called sanctified, it

is a growing process. I know that is the way my dear parents were and my many uncles, aunts and cousins when we saw them they would talk much about the truths and many things learned from Bible study. To me this is the meaning of sanctification, there are many ways it can be classified and all are in accordance with Christ's teaching and good to know in our walk with God in His love and grace and mercy.

A thirty-four year old florist and homemaker says:

"It was hard to answer as it was some years after sanctification before I knew what the experience was called that I had. I was raised eternal security and salvation the only experience."

A pastor writes:

During the time of my seeking the experience of entire sanctification I was very confused though Holiness preaching about anger, jealousy and lust. I have learned since that certain attributes belong to man because he is human. Things like anger, pride, jealousy have a rightful place in man when they are cleansed and controlled by God's Spirit.

A Thirty-one year old paint technologist testifies:

There may be a place for emotion in sanctification, but I wonder sometimes if emotional behavior allows for a Spirit filled heart or just an out-pouring with no Spirit impouring. I can not list dates of conversion and sanctification. I feel it has been a gradual process. I recognize Christ as my personal Savior with only two ways in life to go, Heaven or Hell, one or the other, my own choosing, no middle road.

A fifty-seven year old stationary fireman listed the date of conversion and entire sanctification the same.

You will notice I am of somewhat different persuasion concerning my Christian life by the few answers I gave to sanctification. My thoughts have come from some 20 years of teaching the Scriptures. I find no place where Jesus taught of being saved (salvation) which is definitely a work of grace, as he taught Nicodemus that

he must be born again which is to some a very sharp crisis, to some, and to others a gentle turning to God in true repentance. I have never found any place in Scripture that would make me think there should be this entire sanctification apart from salvation or as some theologians call it, the second work of grace. In the years of my teaching I have taught the book of Matthew which took  $2\frac{1}{2}$  years. The book of Romans took  $1\frac{1}{2}$  years, the book of Hebrews 1 year, the book of Revelation,  $1\frac{1}{2}$  years, the book of Genesis, 2 years, and now back in Matthew which as I see it now will be around 2 years more.

I believe as Ezekiel 33:12 teaches that regardless of our maturity (sanctification) entire or otherwise, we can only be worthy to please God by complete surrender to Him and as Ezekiel says, the Righteousness of the Righteous will not deliver him in the day he transgresses.

And that we can acquire perfection by continued faith in the risen Christ, thus we can be perfect as the Father in Heaven is perfect, Matthew 5:48. But on this side of glory it is impossible. For as Paul said in Romans, chapter 7, so let us go on to maturity. As Hebrews 6:1 says, K.J.V., perfection, R.S.V., maturity, Philips, adult, N.E.B., maturity.

My view of salvation is that Christ gave, or sacrificed His life once for all, Hebrews 10: 9, 17, 14, 20.

To be saved is to be sanctified. According to Webster, to be sanctified is to be set apart for a service, in this case for God's service.

My view of the Christian life after salvation is a continuous walk with God with a disciplined life of prayer and Bible study.

As a new born baby must have milk for food and grow to maturity on meat and potatoes, etc.

So must the baby in Christ feed on the higher part of the Word and continue to seek



more and more light as he matures into an adult Christian by the deeper prayer life and the deeper study of the Word.

A fifty-one year old railroad engineer, who professed entire sanctification in 1969, explains: "Entire sanctification came to me, not in an instant but as a growing thing, through study of God's Word and guidance by a very Holy minister."

A retired postal worker writes:

I hesitate to set myself up as an example of Spiritual perfection. However I have dedicated myself to Christ and am happy in my relationship with Him. I still feel that there is room for improvement in becoming "holy as He is Holy" and will be as long as life in this earth shall last.

A twenty-four old civil engineer adds:

Sanctification is a natural thing for people who read their Bibles and believe them, and see other Christians who claim to be Spirit filled live up to their potential in Christ.

Holiness preaching is fine, but many people have hardened hearts, from hearing the same message Sunday after Sunday. Its the same as being evangelized to death.

Christ didn't lecture 8 hours a day to the disciples about 'Holiness,' He lived it! Christ taught the disciples in a natural way, by the walking school of life method. We would do better if we tried Christ's method, and let the Spirit meet each person's need individually, instead of in mass meetings.

A student, nineteen years of age, sanctified in October of 1969, writes:

I feel that sanctification is a step for further growth in God, and obviously much growth is needed in my life.

Who can understand his errors? Cleanse thou me from secret faults. Psalms 19:12

A student, twenty years of age writes:

I don't know if I can see my experience as a once-and-for all, isolated experience. I searched for several years at Jennings Lodge, etc. for this kind of 'zap' sanctification, in reality, I have found that my experience was just a beginning, being filled with the Spirit involves a daily surrender and a will-full decision to let the Holy Spirit control me. It is a dynamic thing, not a static experience. I tend to be dissatisfied with Holiness preaching because it never made this clear to me, and left me confused for a long time. Praise the Lord through Campus Crusade for Christ, I found a clearer understanding.

One included the following page in his questionnaire which reads:

Personally I class together as equal such groups as the holiness, speaking in tongues, Baptists, second work of grace, entire sanctification, etc.

They are all Scriptural, but in to many cases it becomes the raison d'etre, causing no end of personal frustration, driving away friends and other Christians, and dissipating efforts to reach the lost and build believers.

Having found the Lord in the old Evangelical Church I was immediately subjected to the second work of grace preaching. Seeking it by faith I soon became one of them, and would look down my long nose at those who had not yet attained.

Being extremely strong-willed, I found it easy to maintain the sanctified experience, but after several years I began to notice problems arising, resulting in frequent trips to the altar for re-ES'ing.

I noticed inconsistencies in those who claimed ES, and finally I gave up even talking about ES to anyone.

I have found what I think is a better way.

It is expressed by Paul in Ephesians 3: 14-21, and is simply stated as "all the fullness of God," be it whatever He makes it to be. I set no requirements except to invite Jesus and the Holy Spirit to have all of me.

Dr. Bright and Campus Crusade call it "Spiritual Breathing" and "Throne checking." I have found that simply asking Jesus to be on the throne of my life and live His life through me in the power of the Holy Spirit, and making frequent throne checks to be sure I have not forced Him off, and breathing spiritually (I John 1: 9), has resulted in everything ES is suppose to and really does, without offending anyone.

I challenge anyone to produce more fruit than Campus Crusade does with this simple method of surrender to Jesus and the Holy Spirit, and I would dearly love to see ECNA get away from this cliché terminology of "holiness" and "entire sanctification," but embody them completely in urging surrender of life to Jesus' control and rule.

A fifty-eight year old railroad agent gave, in very colorful language, the account of his conversion. Much of what he had to say had little bearing on the material under consideration. However, the following quotations, taken from that account, give some insight into his attitude toward the experience of sanctification.

Read on, my dear pulpit pounders. You may have a head start with your entire sanctification but I have all eternity to catch up. I learn slowly but I keep moving.

Was I sanctified? [Referring to the time of his conversion] Yes! What a sacrifice had been made for me. What a newness of life; what a blessed assurance in my heart, what a great tenderness of love toward the lover of my soul.

What a great ambition to please the Lord in all that I do and say. Yet, as a child of

the flesh, what a necessary desire to eat of the fruit of the vine.

Entirely sanctified? Who am I to say? But some sweet day when I see Jesus, I will be as He is.

The gardener of my soul puts manure on the strawberries and the self assured puts cream and sugar on his.

In myself I can do nothing, but in Christ I can do all things. That which is impossible with man is possible with God and I believe it from the depth of my soul.

I thank the Lord I am only a dung spade in His hand, but He has gone to prepare a place for me that where He is, there I may be also.

Today I work for my Lord, and He never puts away dirty tools, do you?

I thank God as a handle in the master's hand, He keeps me clean, but not all, not entirely. If you please--only in hearts desire.

Even then the old devil trips me when I least expect it. He has booby traps set all through the wilderness, and I believe God permits His children to be victims occasionally just to keep them humble. How can you help a buddy if you have never experienced it?

Satan has out foxed everyone so far but Jesus.

We dare not set on our own blessed assurance.

However, hand in hand with my Lord, I am determined to finish the course. He knows the way and delights in the ways of a good man and though He stumbleth, he shall not be utterly cast down.

Why should he be? Christ came to seek and to save that which was lost. Just make sure you are anchored well in him.

Blessed and Holy is He that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and shall reign with Him a thousand years.  
Rev. 20:6

COMMENTS CONCERNING THIS QUESTIONNAIRE  
AND/OR STUDY

Several people made some sort of comment pertaining to the study or the nature of the questionnaire.

One pastor noted:

Choices in questionnaire are ambiguous--freedom to what? What is a 'means of grace?' Aren't envy and jealousy the same? Is temper the same as anger? I'm a bit confused. I think also, that some of the change in my life is due to growing up, not sure.

Another questionnaire was returned completely blank with this comment on the back. "I don't understand what this is all about."

A young secretary added, "some questions so close to others, it was difficult to separate."

An elderly women said, "some true feelings are hard to express."

A homemaker, fifty-eight years of age wrote:

I can't answer all these questions. I was too young to know of differences before and after. I only know that at an early age, I understood that I loved Jesus, he was my Savior and he has been my constant guide all my life, no matter how far from his teachings I drifted.

A housewife, sixty-one years of age, reflected on answering the questions and made this note.

6-L, I had never heard holiness preaching until the week before I sought and received sanctification.

7-A, I had a deep love for Christ from the day of conversion.

G-2, had a great burden for missions.

It and for evangelism from the time of my conversion.

3-makes it look as though I am perfect, but 2 know I am not. I just don't know how to check it otherwise. I follow my Lord as closely as I know how from the time of conversion. If you had asked my reactions before conversion, the answers would be very different. Sanctification gave me a forgiving heart and a love for those who spitefully use me.

A housewife, sixty years of age, answered only the first section of the questionnaire, then made the following explanation.

The rest of the evaluations are hard to make because I was a child and always did want to follow the Lord--but the experience was very definite and has been with me through the years.

A fifty-two year old homemaker felt much the same.

Some of these questions were difficult to answer. Many of the things I find listed in the columns (after sanctification) were with me before I even became a Christian--such as 7-C,E,F,. So they could not be classed as abiding benefits of sanctification.

A forty-two year old homemaker talks about frustration.

FRUSTRATION! #5 above for example--how can I say my love for Christ has grown when I have loved Him as much as I know how from the day I was saved.

Through 3 years of High School after I was saved I soaked up as much of the Word and as I recall lived a fairly consistent Christian life. It was in the easy atmosphere of a Christian College that I relaxed in daily devotions and slipped (though I believe I was sanctified before I went to college.)

A sixty-one year old teacher writes of the diffic-

iculty she had in answering the questionnaire.

This was a difficult thing to do and took much thought. Sometimes I felt almost as if I were boasting in No. 7. It is difficult to separate the spiritual from the human and also has to do with state of health and change in age. I have known some precious souls who have had some of these problems so guess it is normal and does not effect affect our spiritual relationship to God.

A forty-year old mother and pastor's wife writes:

Section III, 3-D, I don't believe it is for me to say--as far as I know and feel it is consistant.

3 and 6, a lot of these points are a result of sanctification, but have actually been realized through the disciplined life and growth. Section II, #6, I don't know if I agree with the way this question is stated, perhaps I misunderstood!

A retired pastor's wife says, "I'm not real sure I understood some of the questions so not sure all are answered correctly."

A thirty-one year old housewife notes that words mean different things to different people. "In answering these questions I became very aware that words can mean different things to each of us, i.e., spiritual hunger."

A twenty-nine year old homemaker found the questions to be vague.

Due to the somewhat vague nature of the questionnaire, I feel that when answering honestly, it doesn't present a clear picture of my experience. The areas of temptation are still the same but after sanctification satan has gained much less foothold. There has still been the process of maturing emotionally as well as spiritually. I haven't learned to defeat Satan as often as I should.

A twenty year old student noted:

The questionnaire was not very concise. On section III, part four, the meaning for spiritual was not clear. In the same section, part 3, all the terms were negative in aspect except for M, which then made it confusing. The terms, fruit of labor and love for the means of grace are a bit abstract. Also, what is really meant by abiding?

A pastor asks for some space.

Space for a third choice might have been helpful. (for example, see p.2) I believe my mother was sanctified, but I do not remember that prior to my conversion. The questionnaire was good, close, exacting. To apply some would both hinder your witness--by not claiming enough--to the glory of God--or hiding failures. For instance, some were effected by my personality which is very emotional.

Another pastor comments on holiness preaching.

When you say holiness preaching, G-L, I imagine [imagine] you mean true preaching of Jesus' love in the power of the Holy Spirit. Some so called holiness preaching still turns me off.

A thirty year old man has trouble with interpretation.

7-D, learning, read Prision to Praise, by Chaplain Carathers. How can I relate my interpretation of some, much and very much? Questions 3 and 4 were hard to rate because there is now a new awareness of the battle talked about in Ephesians 6: 12.

A clergyman says:

On #7, I cannot say these categories were benefited by the experience, rather I believe they matured as I read God's Word, prayed and witnessed.

A twenty-five year old student expressed an honest



doubt when she said, "I wonder why this study is being made?"

#### SUMMARY

The testimonies of those who experienced entire sanctification were an encouragement to the author. These words of victory would have, in themselves, made this study worthwhile. They added in another way the same truth that has been shown throughout the study, the experience of entire sanctification does change people's lives and results in increased spiritual satisfaction and productivity. These are testimonies of God's power at work in the lives of people and all glory is given to Him for what is recorded on these pages.

The criticisms given were helpful. They revealed the points of weakness in the questionnaire. It is significant that of the 275 respondents so few were critical while so many testified victoriously. This appears to be a chapter of victory.

## Chapter 9

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER STUDY

The purpose of this study was to determine empirically whether there are any commonalities in the manner in which God moves across the hearts of men in terms of the experience of entire sanctification. The study was to discover what happened when men were sanctified and what influences contributed to that experience.

#### SUMMARY

The study was limited to members of the Pacific Conference of the Evangelical Church of North America who professed to a clear experience of entire sanctification. Bulletin inserts were sent to every church in the conference, 5,697 in all. Pastors reported on 4,057 as being used. There were 541 members of the Pacific Conference who requested questionnaires and professed to a clear experience of entire sanctification and who requested questionnaires, or 13.3 percent.

A questionnaire was sent to the 541 requesting questionnaires. Of that number, 275 were actually returned. The remainder of the study was concerned with analyzing this information and searching for trends, and for effects of the experience as indicated in the statement of the problem. Most of the information collected was condensed into tables. The seven major chapters of the study were concerned with analysis and interpretation of those tables.

## CONCLUSIONS

From the data received in response to the questionnaires, and upon analysis and interpretation of these data, the following conclusions are evident.

1. There were only 13.3 percent of all members of the conference who professed to a clear experience of entire sanctification on a given Sunday Morning, and who requested a questionnaire. This low return of questionnaires reflects a need for strong holiness emphasis across the conference. There is a definite need to keep the doctrine of holiness before the people, and to spend much time in prayer that God would bring a holiness revival among His people.

2. The Pacific Conference of the Evangelical Church of North America appeals to those with a higher education and/or the experience of entire sanctification is more predominate among those with a higher education, as compared with the national average.

3. The Pacific Conference of the Evangelical Church of North America contributes less proportionately to the national labor force and/or those who experienced entire sanctification are less actively involved in the labor force, as compared with the national average.

4. More of the study group said that they were converted in the past 12 years than was true for the previous 40 years. From this evidence, it may be concluded that there are more people being saved today than was true formerly and/or those who were more recently saved are testifying to it in larger numbers.

5. Entire sanctification was definitely a second crisis experience, subsequent to conversion, in almost every response. From the study, it appears that there is no specific time at which God sanctifies the believer, although there may be times at which it is more likely to happen. Comparatively few people were sanctified during

the first year subsequent to conversion. The time-interval at which more people experienced sanctification than any other comparable interval was either on or about one year, or on or about twenty years subsequent to conversion. Some, however, exceeded twenty years.

6. Most respondents were aware of their need for a period of one to three years. Hence, it may be concluded that most people do not experience immediately an awareness of the need to be sanctified. There was, in most cases, a period of resistance or delay. There was, however, no specific time limit during which one must respond to the awareness of that need. God's patience extended beyond twenty years for some.

7. Most respondents received the experience soon after seeking for it, many with one trip to an altar. A large number sought as long as one to three years, although few sought it beyond three years. A few sought for as long as ten or more years. It thus appears, that although most find the experience quickly, there is no evidence as to the length of the period for seeking. There is no indication that how little or how long one seeks to be sanctified has any effect on the actual experience.

8. There appears to be little influence from the home. Most respondents said that they came from Christian homes. It would seem more logical to assume that the home influenced them to be converted more than it influenced them to be sanctified. Very few people said that their parents testified to an experience of sanctification, and only 2.70 percent of all respondents turned to their parents for counsel.

9. Complete understanding of the doctrine of holiness is not a prerequisite for entire sanctification. There were as many people who did not understand it intellectually at the time of the experience as those who said that they did.

10. There is no particular place at which sanctifi-

cation must take place. The church in its regular ministry was very effective in reaching men with this experience. Large numbers, however, were sanctified in their own homes or other places outside of the church services.

11. The Sunday School has largely failed in bringing men to the point of decision as concerns entire sanctification. It appears that the Sunday School needs to be strengthened at this point, and holiness become a more important part of its ministry.

12. Jennings Lodge is important in reaching those from the mid-forties downward but has failed to reach many above 45 years of age. Perhaps Jennings Lodge needs to re-evaluate its ministry to older people.

13. The clergy were used as counsellors far more than the laity. The local pastor has the greatest influence over his own people in terms of counseling at the time of sanctification. However, those under 25 most often turned to the laity. There seems to be a need for a stronger working relationship with youth of the conference as far as pastors are concerned.

14. The majority of people, in seeking sanctification, had specific areas of their lives which had to be surrendered before victory came. There was no single problem area evident, however the solution was always the same--complete surrender before perfect peace.

15. In listing specific carnal traits, the questionnaire requested the respondent to indicate their presence before and following entire sanctification. There were certain traits which were more predominate among males and others more predominate among females both before and following entire sanctification. Also, there were certain traits predominate among different age groups before and following entire sanctification.

16. In reference to every single carnal trait considered, there was an observed decrease in its presence in the lives of the respondents following the experience.

21. In every category considered, there was evident progress in people's lives following entire sanctification. There was not a single area in which either men or women regressed because of the experience, but always, without exception, moved forward in Christian experience.

22. The experience of entire sanctification is very likely to be highly emotional. Females are more likely to experience emotion than are males. Those 41 to 65 years of age are the most likely and those under 25 years of age the least likely, to have a high emotional experience.

23. There appears to a trend for males to experience greater growth and more abiding benefit from their experience of entire sanctification than did females. Also those 26 to 40 years of age reflected a slight tendency to record greater growth and more abiding benefit than did any other single age group. Those over 66 years of age showed the least growth and the least abiding benefit from the experience.

24. In every area considered under growth and abiding benefit, there was high percentage of respondents indicating "much" or "very much" growth and "much" or "very much" abiding benefit. It was significant that over 50.00 percent of all respondents could testify to significant progress in these areas. The percentages ranged from 51.63 to 86.53.

25. The experience of entire sanctification did not result in immediate change only. There were positive effects of many years duration in the lives of some. Significant progress was noted in the lives of many respondents.

#### RECOMMENDATIONS FOR FURTHER STUDY

This investigation suggests the need for further studies in related areas. The following recommendations

Many testified that following the experience of sanctification, carnal traits present before were completely removed. Such response ranged from 44.27 percent complete delivery to 8.00 percent complete delivery, depending upon which trait was being considered.

17. Entire sanctification was an effective means of removing or decreasing carnality and its fruitage in the lives of believers. Response after response contained the written witness of the power of the Blood of Jesus to cleanse and deliver from the effects of carnality.

18. There was a significant change in the respondents in term of the high number who testified to "much" and "very much" change in their prayer life subsequent to entire sanctification. The range of respondents making this type of testimony ranged from 45.00 percent to 84.00 percent in every category considered. Thus, large numbers of those who experienced sanctification found their prayer life to be more consistent, habitual, Spirit-directed and compassionate. The experience of entire sanctification enabled believers to have a more effective prayer experience.

19. The experience of sanctification enabled the respondents to indicate, in significantly large numbers, that their burden for the lost, their desire for service, frequency in testifying and spiritual productivity were all greatly increased. The experience of sanctification enabled the majority of respondents to have a more fruitful Christian experience and to be more productive for the Kingdom of God.

20. Many of the respondents testified that prior to sanctification, their experience was not that of spiritual victory and satisfaction. Most, following the experience, said it was seldom a time of spiritual conflict or defeat. Thus, many testified to complete spiritual deliverance in these two areas.

are presented herewith, but are not to be considered exhaustive.

1. A more detailed study of the material contained in the Tables of this study may reveal additional information. The purpose of the study was not to evaluate every aspect of the material collected, but rather to scan it for trends and movements. Any single area could be reconsidered in terms of related causes and more detailed findings.

2. A parallel study of the experience of conversion should provide data for a comparative analysis.

3. A study to determine the relation of knowledge to experience in terms of a second work of grace would be helpful.

4. This study relates only to the Evangelical Church of North America. A parallel study of this nature in terms of other Holiness Denominations would be helpful in determining how the Evangelical Church of North America compares with and fits into the total holiness movement.



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APPENDIX #1

LETTERS



PACIFIC CONFERENCE

**THE EVANGELICAL CHURCH OF NORTH AMERICA**

February 17, 1972

The Pastors of the Pacific Conference  
The Evangelical Church of North America

Dear Brethren:

I am writing to you in behalf of Allen Solheim, the Pastor of our Liberal Church and a student at Western Evangelical Seminary.

Allen is doing a Research Study in Entire Sanctification under the direction of Dr. Bonner and Dr. Fuhrman. They have apprised me of the study, the methods to be used, and some possible results to be gained. In this study, I am sure that the identity of the persons participating--their church and their location--will be fully protected.

You will be receiving a letter from Allen along with sufficient bulletin inserts so that your Sunday Morning congregation may individually notify you of their willingness to participate. Further instructions will be provided in Mr. Solheim's letter.

I am in full accord with the Study, and I urge you and your people to participate as much as possible. The greater the participation the more meaningful will be the results.

Thank you for your cooperation.

Sincerely,

*George K. Millen*  
George K. Millen

GKM/ir

Superintendent

George K. Millen

1020 MAIN STREET / 215 HAMILTON BUILDING / MILWAUKIE, OREGON 97222 / AREA CODE 503 / 659-5622



# *Western Evangelical Seminary*

*A Graduate School of Theology*

4200 S.E. Jennings Avenue, Portland, Oregon 97222

Phone 1-503-654-5468

February 22, 1972

Dear ECNA Pastor,

You received a letter from Rev. George K. Millen under date of February 18, 1972, informing you of a required research study I am conducting under the supervision of Western Evangelical Seminary. It is the purpose of this letter to request the cooperation and participation of yourself and your people.

Enclosed are inserts to be placed in your bulletins this coming Sunday, February 27. The purpose of the insert is to determine the number of questionnaires which will be needed. Those of your people who are willing to participate should sign the inserts and return them to you. You are the only person who will identify those who participate from your church. However, the maximum number of those who profess entire sanctification and who are members of the ECNA is needed to insure conclusive results from the investigation.

Please indicate on the postcard enclosed with this letter the number of questionnaires needed at your church, and return the card to me at your early convenience. I should have this information not later than March 15. I plan to have the questionnaires in your hands by April 1, after which you will distribute them to the people handing in the inserts. Please keep the inserts until such time as the study is completed. With each questionnaire which you will supply to the respondents will be a stamped, self-addressed envelope which they will use to return the questionnaire (unsigned) directly to me.

I will appreciate if you will inform your people of the study and of Rev. Millen's support and encourage their full participation. If you have any questions relative to the study, please feel free to contact me at any time.

Thank you for your time and cooperation.

Sincerely, in Christ,

Allen Solheim

**APPENDIX #2**

**BULLETIN INSERT**



## W.E.S. RESEARCH STUDY IN ENTIRE SANCTIFICATION

This insert will introduce you to a study being conducted under W. E. S. Faculty supervision and in consultation with Rev. Millen. It deals with the experience of entire sanctification and will be limited to the Pacific Conference of the Evangelical Church of North America.

If the information below pertains to you please check the appropriate answer and hand it to your pastor today. Your pastor is the only person who will see this insert. He will use it as the means of determining how many and to whom the questionnaire will be given.

- (1) Are you a member of the Evangelical Church of North America? Yes (    ) No (    )
- (2) Do you profess to a clear experience of entire sanctification? Yes (    ) No (    )

All information given on this insert will be kept confidential. The questionnaire you will receive will not be signed nor reveal your identity in any way. Your pastor will receive with the questionnaire an addressed, stamped envelope. You will return the unsigned questionnaire in this envelope without a return address.

If you answered yes to the two above questions and will complete a questionnaire, please sign your name in the space below.

Name \_\_\_\_\_

Thank you for your cooperation in this study.

Sincerely, in Christ

Allen Solheim

APPENDIX #3

QUESTIONNAIRE



W.E.S. RESEARCH STUDY IN ENTIRE SANCTIFICATION  
in the Pacific Conference of the Evangelical  
Church of North America

INSTRUCTIONS:

Read carefully the instructions in each of the three sections of the questionnaire. Answer each question in every section.

After you have completed the questionnaire, please place it in the stamped envelope provided and place it in the mail before April 30, 1972. Any questionnaire received after that date will not be included in the study.

PLEASE DO NOT PUT A RETURN ADDRESS ON THE ENVELOPE. This questionnaire will in no way reveal your identity.

DEFINITIONS:

Two terms will occur throughout this questionnaire, conversion and entire sanctification. The way they are used is governed by the Articles of Faith in the Discipline of the Evangelical Church of North America (Paragraphs 10 and 13).

When the term conversion occurs, it means the experience of accepting Jesus Christ as Savior and Lord. Article 10 of the discipline reads as follows:

"Regeneration is the renewal of the heart of man after the image of God, through the Word, by the act of the Holy Spirit, by which the believer receives the Spirit of adoption."

When the term entire sanctification occurs, it means the work of the Holy Spirit by which the child of God is cleansed from all inbred sin through faith in Jesus Christ. Article 13 in the discipline reads as follows:

"Entire sanctification is that work of the Holy Spirit by which the child of God is cleansed from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration and is wrought instantaneously by faith when the believer consecrates himself a living sacrifice, holy and acceptable unto God."

SECTION I

1. Please indicate your educational background.

Grade School	( )				
High School	1 ( )	2 ( )	3 ( )	4 ( )	
College	1 ( )	2 ( )	3 ( )	4 ( )	more _____ ( )
Graduate School	_____				
Other	_____				

2. What is your present occupation? \_\_\_\_\_

3. Please indicate:

A. Your present age.	_____
B. The date you were converted.	_____
C. The date you were entirely sanctified.	_____

4. Before you were entirely sanctified:

A. How long were you aware of your need?	_____
B. How long did you actually seek the experience?	_____

5. Male ( )      Female ( )



## SECTION II

PLEASE READ THE INSTRUCTIONS CAREFULLY BEFORE ANSWERING:

Please answer the following by placing an (x) in the respective space below. In those with a Yes or No column, check the appropriate answer. In questions 4 and 5 you need only check the one that was true in your experience.

1. Were you raised in a Christian home? Yes ( ) No ( )
2. Did either of your parents profess entire sanctification? Yes ( ) No ( )
3. At the time of your experience of entire sanctification, did you understand the doctrine intellectually? Yes ( ) No ( )
4. Were you entirely sanctified at: (Check only one)
  - A. Your church home during a regularly scheduled service? ( )
  - B. Jennings Lodge Camp? ( )
  - C. Some other camp or special evangelistic service? ( )
  - D. The Pastor's office or home? ( )
  - E. The Sunday School? ( )
  - F. Other \_\_\_\_\_ ( )
5. When you were entirely sanctified, which one of the following counselled you?
  - A. Your local Pastor? ( )
  - B. A Pastor other than your own? ( )
  - C. A lay counsellor? ( )
  - D. Your parents? ( )
  - E. A close friend? ( )
  - F. Other \_\_\_\_\_ ( )
6. Was there any area of life or habit or sin that had to be surrendered before God granted the victory? Yes ( ) No ( )

If so, would you mind stating what it was? \_\_\_\_\_

## SECTION III

PLEASE READ THE FOLLOWING INSTRUCTIONS CAREFULLY BEFORE ANSWERING:

In this section, please circle the number that best answers the condition described. After reading the question, look to the right of the page and you will find the rating scale that pertains to that question. Decide which number best describes your own reaction or feeling and circle that number. Start with A in each question and proceed through all parts of the question.

1. In comparing your Christian life before entire sanctification to the period following entire sanctification, has your prayer life become:

- |                          |           |
|--------------------------|-----------|
| A. More consistent?      | 1 2 3 4 5 |
| B. More habitual?        | 1 2 3 4 5 |
| C. More Spirit directed? | 1 2 3 4 5 |
| D. More compassionate?   | 1 2 3 4 5 |
| E. Other _____           | 1 2 3 4 5 |

### RATING SCALE

1. None
2. Very little
3. Somewhat
4. Much
5. Very much



SECTION III (Continued)

2. Has your experience of entire sanctification:

RATING SCALE

- |  |           |
|--|-----------|
| A. Increased your burden for the lost?     | 1 2 3 4 5 |
| B. Increased your desire for service?      | 1 2 3 4 5 |
| C. Increased your frequency in testifying? | 1 2 3 4 5 |
| D. Increased your spiritual productivity?  | 1 2 3 4 5 |

- |                |
|----------------|
| 1. None        |
| 2. Very little |
| 3. Somewhat    |
| 4. Much        |
| 5. Very much   |

3. Following the expression on the left are columns A and B. Column A refers to the period before entire sanctification and Column B to the period following entire sanctification. Using the rating scale on the right, circle the one number that best describes your reaction to the expression on the left. Answer both Column A and B for parts A through O.

	<u>Column A</u> (Before entire sanctification)	<u>Column B</u> (Following entire sanctification)
--	--	---

- |                                 |           |           |
|---------------------------------|-----------|-----------|
| A. Pride                        | 1 2 3 4 5 | 1 2 3 4 5 |
| B. Anger                        | 1 2 3 4 5 | 1 2 3 4 5 |
| C. Lust                         | 1 2 3 4 5 | 1 2 3 4 5 |
| D. Spiritual<br>Inconsistencies | 1 2 3 4 5 | 1 2 3 4 5 |
| E. Doubts                       | 1 2 3 4 5 | 1 2 3 4 5 |
| F. Self will                    | 1 2 3 4 5 | 1 2 3 4 5 |
| G. Selfish desire               | 1 2 3 4 5 | 1 2 3 4 5 |
| H. Desire to sin                | 1 2 3 4 5 | 1 2 3 4 5 |
| I. Envy                         | 1 2 3 4 5 | 1 2 3 4 5 |
| J. Jealousy                     | 1 2 3 4 5 | 1 2 3 4 5 |
| K. Temper                       | 1 2 3 4 5 | 1 2 3 4 5 |
| L. Defeated feelings            | 1 2 3 4 5 | 1 2 3 4 5 |
| M. Obedience                    | 1 2 3 4 5 | 1 2 3 4 5 |
| N. Instability                  | 1 2 3 4 5 | 1 2 3 4 5 |
| O. Other _____                  | 1 2 3 4 5 | 1 2 3 4 5 |

RATING SCALE

- |                            |
|----------------------------|
| 1. Never<br>evident        |
| 2. Occasionally<br>evident |
| 3. Regularly<br>evident    |
| 4. Continually<br>evident  |
| 5. Excessively<br>evident  |

4. Following the expression on the left are columns A and B. Column A refers to the period before entire sanctification and Column B to the period following entire sanctification. Using the rating scale on the right, circle the one number that best describes your reaction to the expression on the left. Answer both Column A and B for parts A through E.

	<u>Column A</u> (Before entire sanctification)	<u>Column B</u> (Following entire sanctification)
--	--	---

- |   |           |           |
|---|-----------|-----------|
| A. A time of spiritual<br>victory?      | 1 2 3 4 5 | 1 2 3 4 5 |
| B. A time of spiritual<br>conflict?     | 1 2 3 4 5 | 1 2 3 4 5 |
| C. A time of spiritual<br>defeat?       | 1 2 3 4 5 | 1 2 3 4 5 |
| D. A time of spiritual<br>satisfaction? | 1 2 3 4 5 | 1 2 3 4 5 |
| E. A time of spiritual<br>hunger?       | 1 2 3 4 5 | 1 2 3 4 5 |

RATING SCALE

- |                          |
|--------------------------|
| 1. Never true            |
| 2. Sometimes<br>true     |
| 3. Usually true          |
| 4. Almost<br>always true |
| 5. Always true           |



SECTION III (Continued)

5. Was there any particular emotional or other response at the time of your experience of entire sanctification, either at the time of the experience or shortly thereafter? (Circle one below)

1. none    2. little    3. some    4. considerable    5. highly emotional

Do any of the following terms describe your emotional condition or describe your reaction or feeling. Feel free to list other terms that may be descriptive of your experience.

Weeping ( )  
Love ( )  
Rest ( )

Praise ( )  
Laughter ( )  
Other \_\_\_\_\_

Peace ( )  
Shouting ( )

6. In the time following your experience in entire sanctification, have you noted any growth in the following areas?

A. Prayer	1 2 3 4 5
B. Love of the Word	1 2 3 4 5
C. Freedom	1 2 3 4 5
D. Freshness	1 2 3 4 5
E. Fruit of the Spirit	1 2 3 4 5
F. Fruit of labor	1 2 3 4 5
G. Love of the Brethren	1 2 3 4 5
H. Love for Jesus Christ	1 2 3 4 5
I. Love for the House of God	1 2 3 4 5
J. Love for the means of grace	1 2 3 4 5
K. Stewardship	1 2 3 4 5
L. A changed attitude toward Holiness preaching	1 2 3 4 5
M. Other _____	1 2 3 4 5

**RATING SCALE**

1. No growth
2. A little growth
3. Some growth
4. Much growth
5. Very much growth

7. How would you rate the abiding benefits of your experience of entire sanctification?

A. Deep love for Christ	1 2 3 4 5
B. Spiritual consistency	1 2 3 4 5
C. Ethical consistency	1 2 3 4 5
D. A praise-filled heart	1 2 3 4 5
E. A love for my fellow man	1 2 3 4 5
F. A compassionate Spirit	1 2 3 4 5
G. Increased burden for missions	1 2 3 4 5
H. Increased burden for evangelism	1 2 3 4 5
I. Other _____	1 2 3 4 5

**RATING SCALE**

1. No abiding benefit
2. A very little abiding benefit
3. Some abiding benefit
4. Much abiding benefit
5. Very much abiding benefit

8. Additional comments: Please feel free to express any additional comments you wish to make.

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WES