

Kirk S. Sims

A Spirit-filled Christian-in-the-making: E. Stanley Jones's Views on Entire Sanctification

Abstract:

With his educational formation at Asbury College, E. Stanley Jones was a scion of the Wesleyan Holiness Movement of the early twentieth century. In his early years, he seems to be a champion for entire sanctification, and one may have concluded that he would have fought the same fights for this doctrine in Methodist circles as his mentors had done. However, after he set off to India as a missionary and later become a formidable Christian leader on the world stage, he appears to eschew his preaching and teaching on “entire sanctification,” except when addressing people in the Wesleyan Holiness Movement. The rare times when he talked about sanctification, he often had words of critique of its operant inadequacy in the Holiness circles, yet Jones repeatedly called Christians to surrender their all to Christ. In *A Song of Ascents*, his spiritual autobiography, written in his ninth decade, he maintained a humility about entire sanctification by describing himself as a “Christian-in-the-making.”

Keywords: E. Stanley Jones, entire sanctification, holiness movement

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May 8, 1942 was declared by Asbury College to be “Dr. E. Stanley Jones Day,” and it was a day that its most arguably famous alumnus was coming to town to speak. It was going to be quite an event. A few years earlier when E. Stanley Jones had spoken in Hughes Auditorium in 1937, visitors had come to sleepy Wilmore, Kentucky from as far as Georgia and Michigan to soak up his sage wisdom. A team of three stenographers were lined up to capture his every word. E. Stanley Jones, who was known worldwide as a friend of Gandhi, counselor to Franklin Roosevelt, and best-selling author had returned to his alma mater, a college and context that had indeed shaped his faith journey before he headed off to serve as a missionary in India.

Jones had been asked by President Z. T. Johnson to speak on “The Christ of the Asbury Road.” Everyone in attendance would understand the reference to his best-selling book, *The Christ of the Indian Road*, where he told of his faith journey as a missionary. Now, he was back in Wilmore giving his insights to Asbury College, a liberal arts college very much rooted in the Wesleyan Holiness tradition.

Asbury College had grown significantly since he graduated in 1907 in a class of 16. In 1929, Asbury had completed Hughes Auditorium, a chapel with a seating capacity of 1500. Jones was in the pulpit, in the shadow of an Austin pipe organ and under the central “icon” of Hughes Auditorium. This “icon” was not a cross or an image of Jesus, but text, and these words were reflective of the major theological message upon which Asbury College had been founded. Carved in bold gold leaf letters that all in the chapel could see, worshippers were reminded to give “Holiness unto the Lord.”

In his address, Jones used language he did not typically use in his writings or during his addresses in other contexts. He talked about “entire sanctification,” a term that would have been commonplace in Hughes Auditorium and Asbury classrooms. Jones validated Holiness theology and language. “That experience which this institution and other institutions and movements have called entire sanctification—I believe that, too, is sound.” However, Jones went on to say something that would have made many of the faculty members uncomfortable. “May I tell you what I should like to see added to this interpretation of the Christ of the Asbury Road? You stop short on the word ‘entire.’ It is not entire enough.”¹

Jones was saying this Holiness theology upon which Asbury was founded was coherent, but its operant theology was often lacking. Jones

had spread his wings by this time and traveled the world. He had interacted with intellectuals who belonged to other religions, and he had even suffered what some may call an emotional breakdown. He was speaking to an audience whose theology he knew very well and essentially told them that their Holiness theology was too small.

Shaped by the Wesleyan Holiness Movement

In his early faith journey, Jones had been shaped by the Wesleyan Holiness Movement, which had a significant following within American Methodism of the late nineteenth and early twentieth centuries. Many of the voices that spoke into his early spiritual life advocated the “shorter way”² of holiness through the doctrine of entire sanctification that can be attained and should be expected in this lifetime. Although throughout his life, Jones would often give testimony of his own experience of being filled with the Spirit while reading Hannah Whitall Smith’s *The Christian’s Secret of a Happy Life* as a young man, he tended to distance himself from the language of this shorter way and adopted a more nuanced position on sanctification only rarely using the word “sanctification.”

Throughout much of the twentieth century, E. Stanley Jones received great acclaim in Methodist and Protestant circles as a great missionary. He was once described as “the world’s greatest missionary” in *Time*,³ and Bernie Smith said in 1950 that he was “perhaps the best known living preacher in the world.”⁴ Jones’s 1925 book, *The Christ of the Indian Road*, sold over a million copies in his lifetime, and his other books totaled over 3.5 million sales.⁵ He had even been elected bishop in the Methodist Episcopal Church, but he declined the office because he was “called to be a missionary and an evangelist.”⁶

Jones has often been associated with the Holiness Movement. In fact, he clearly associates himself with it in his 1942 address, calling it “our movement.” Writers have often interpreted his theology through the nomenclature of the Holiness Movement. Years later, Henry Clay Morrison described Jones as a “fine student” who “received a baptism with the Spirit and claimed the experienced [sic] of entire sanctification.”⁷ Bernie Smith published a compendium of twenty six testimonies that shall cause the reader “to hunger and thirst after a genuine, old-fashioned baptism with fire.”⁸ One testimony was titled “The Sanctification of E. Stanley Jones,” despite the fact that Jones never once used the word “sanctification” in his narrative.⁹ In his *Historical Dictionary of the Holiness Movement*, William Kostlevy says,

“Jones was converted in 1899 and *experienced entire sanctification* in 1902 after reading Hannah Whitall Smith’s *Christian’s Secret of a Happy Life*.”¹⁰ Kostlevy goes on to say “Jones remained an unreconstructed Holiness evangelist.”¹¹ William Arnett cites Jones’s testimony in *Flames of Living Fire* that “Jones bore joyful witness to God’s *sanctifying grace*.”¹²

The reality is that E. Stanley Jones was indeed formed by the Wesleyan Holiness Movement of the late nineteenth and early twentieth centuries in American Methodist circles. After his conversion under the ministry of Robert J. Bateman,¹³ Jones “walked in the joy of that for months.”¹⁴ However, Jones went on to say:

Then the clouds began to come over me, or more accurately, the clouds seemed to arise from within. There were apparently depths that this new conversion experience touched and subdued, but did not control and cleanse. There was a dark, ugly something that was not amenable to this new life which had been introduced in conversion. I was a house divided against myself. And I knew I could not stand unless I was inwardly unified.¹⁵

This experience led to a call to ministry and a desire to head off to Asbury College in Wilmore, Kentucky. Jones had heard Henry Clay Morrison preach, and Morrison had been an advocate for Asbury. Jones wrote, “I felt if Asbury could make me preach like Morrison, I would like to go there.”¹⁶ In 1903, he matriculated at Asbury College “where he imbibed holiness teachings and Wesleyan theology”¹⁷ and where he “learned the spiritual vocabulary to describe the second blessing, a deeper work of the Holy Spirit in the life of the believer.”¹⁸

Asbury College had been founded a little more than a decade earlier by John Wesley Hughes, a Holiness preacher who saw the aim of the school to “get sinners converted, and believers sanctified” because it stood for “Free salvation for all men and full salvation from all sin.”¹⁹ Asbury was birthed in a season when those in the Holiness Movement saw the need to assert their theology within the structures of American Methodism because they thought that Methodism had moved too far away from the teachings of John Wesley. According to Morrison, who later became president of Asbury College, “The school was founded at the time when a bitter battle of opposition and persecution was being conducted against the Methodist people who professed the experience of entire sanctification.”²⁰

Students would go to Asbury College and then bring “the warmed heart” back to their mainline denominations.²¹ They were also encouraged to spread the Asbury version of scriptural holiness. A Methodist who attended Asbury would be well versed in the theology of the Wesleyan Holiness Movement, and Jones was no exception.

At Asbury, Jones would encounter leaders who would fight for entire sanctification as a doctrine in the Methodist circles. John Wesley Hughes, who was president of Asbury when Stanley arrived in Wilmore was known to “testify to the experience of entire sanctification at annual conferences in the presence of bishops, secretaries and all kinds of dignitaries.”²² Hughes admitted that his daily preaching on entire sanctification “cost me some very severe criticisms and some preferments in my conference relations, closing of many church doors that used to be open to me.”²³

While at Asbury, Jones was also influenced by Leander Lycurgus Pickett. After his arrival at Asbury, he was not pleased with his accommodation in the men’s dorm, so he resolved to head back to his home in Baltimore but decided to stay when an opportunity to live in the Pickett house opened up.²⁴ Stanley ended up sharing a room with his son, J. Waskom Pickett, who also served for many years as a Methodist missionary (and bishop) in India. Waskom’s father, Leander Lycurgus Pickett, was a prominent leader and publisher in the Holiness Movement.

L.L. Pickett was a strong advocate for entire sanctification and fought for it as a doctrine of the church. “Full salvation is the God-given remedy for these evils [ambition, pride, self-love, and place-seeking]. Praise the Lord, the ‘fullness of the blessing’ is the divine antidote that effectually removes these contagious diseases. But the sad truth is that many oppose the doctrine and deny the experience.”²⁵ Pickett was clear that Holiness theology was central to Methodist theology. “If we would, therefore, be true to the spirit of original Methodism, to the evident purpose of God in raising us up as a people, we must insist on the experience of entire sanctification.”²⁶ While a student living in the Pickett home, Jones would sometimes write personal letters on paper with a letterhead that stated “Office of Pickett Publishing Co., Publishers of Holiness Books and other Religious Literature.”²⁷ In a letter probably written in 1906, Jones seems to be enthusiastic about the doctrine of the “baptism of fire” that was “so much stressed at ‘Pickett Hill.’” He went on to show his deep affinity to the Holiness Movement. “I believe with Morrison ... that this present Holiness

Movement is the last call to an apostate church, the last call to prepare to meet Him before He comes to take His elect."²⁸

As someone being molded in a Holiness intellectual community, Jones found himself identifying with the Holiness movement. In a letter he wrote to his mother in 1905 about a journey down to Mississippi for a Holiness convention, he said, "The preaching was extraordinary. It raised me off my seat several times. H. C. Morrison and others were at their best."²⁹ He shared with her that a mission board was being discussed amongst members of the Holiness Movement within Southern Methodism.

While a student at Asbury, Jones was clear that he had attained sanctification, and he found himself as an evangelist for it. Through his regular letter writing, he would frequently dialog with Miss Nellie Logan, someone who had been a spiritual mother to him in Baltimore and with whom he would correspond for decades. In his letters in this season, he would often describe entire sanctification to Miss Nellie and express his desire for her to receive it. He wrote,

How I long to see you have it [sanctification] Miss Nellie, for which I have long been burdened in prayer knowing of what use you would be in the service of God. ... I covet for you, both on your own account and for your usefulness in the service of the Master, a deeper experience in Him. The Lord grant it.³⁰

Jones also responded to her objections to entire sanctification. He would often give testimony of his own experience of it as part of his argument for it.

Whatever may be said, thank God it has been a stay to me, for without Him in his sanctifying grace I could never have held out. If it is of no "use" then and strangely desired, but oh how sweet the deception. If in being shown wherein be falsely lies I am robbed of the holy hush, quiet and silent joy that floods my soul just now then I say let me remain in ignorance in order that I may enjoy Christ. Sanctification does do something for the 'individual' a present tender supreme love to Him just now in present experience testifies to this. Amen!³¹

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And Jones even spoke of how he perceived that his sanctification was essential for the empowerment of his evangelistic efforts.

When I think Miss Nellie of the possibilities of a soul dead to everything but God and His commands and knowing too that I am responsible to God for what I am and for what I may be and of the souls who will not be saved if I do not get the power of the Holy Ghost upon me I feel like laying on my face before God and crying for power with God for souls and when I think that this death is essential. ... I must have it at any cost of suffering and He is under obligation to give this power of the Spirit to use if I pay the price.³²

Jones continued to write Miss Nellie for the next few decades. After he moved to India, he ceased trying to convince her to become sanctified in their correspondence. Instead, he focused on topics such as his mission encounters, their friendship, and appeals to for help and for pleas for more frequent letters. The fervor for preaching sanctification dissipates after graduation from Asbury College.

Jones's Sanctification

Exactly when Stanley attained entire sanctification may be a point of discussion.³³ From his spiritual autobiography, *A Song of Ascents*, published in 1968, it appears as if this took place a couple of years after his conversion when he was reading a copy of Hannah Whitall Smith's *The Christian's Secret of a Happy Life* he had borrowed from his church library. Upon getting to the forty second page, he sensed the Lord speaking to him. Dropping to his knees, he said,

"Now, Lord, what shall I do?" And he replied: "Will you give me your all?" And after a moment's hesitation I replied: "Yes, Lord, of course I will. I will give you my all, all I know and all I don't know." Then he replied: "Then take my all, take the Holy Spirit." I paused for a moment: my all for his all; my all was myself, his all was himself, the Holy Spirit. I saw as in a flash the offer. I eagerly replied: "I will take the Holy Spirit." ...When suddenly I was filled—filled with the Holy Spirit. Wave after wave of the Spirit seemed to be going through me as a cleansing fire. I could only walk the floor with the tears of joy flowing down my cheeks. I could do nothing but praise him—and did. I knew this was no passing emotion; the Holy Spirit had come to abide with me forever.³⁴

In this spiritual autobiography published over six decades after this experience, it is interesting to note that Jones does not use the term “entire sanctification” to describe what happened when he read Hannah Whitall Smith. In fact, the word “sanctification” only appears once in *A Song of Ascents*, and it only appears because Jones is quoting 1 Corinthians 6:9-11, and that word appears in the RSV.³⁵

In a testimony published in 1950, he also avoids the term “entire sanctification,” but instead he talks about being filled with the Holy Spirit.

I walked around the room, pushing my hands from me as if pushing away doubts which closed in on me. I did this for about ten minutes when suddenly I was filled. ... The Holy Spirit had invaded me and had taken complete possession. He was cleansing and uniting at depths I couldn't control. The subconscious mind, which is the special area of the work of the Holy Spirit, was being purified and empowered and united with the conscious mind. So that now conscious mind and subconscious mind were under a single control—the Holy Spirit. Life was on a permanently higher level.³⁶

However, Anne Mathews-Younes, Jones's granddaughter and president of the E. Stanley Jones Foundation points to the moment while he was at Asbury. “In the course of his time in college, Jones received the ‘second blessing’ of being filled with the Holy Spirit.”^{37 38} Jones narrated this experience of praying with his roommates one evening in the Pickett home in *A Song of Ascents*.

[W]e were all swept off our feet by a visitation of the Holy Spirit. We were all filled, flooded by the Spirit. ... I was drunk with God. I say “for three or four days,” for time seemed to have lost its significance. The last night I could only walk the floor and praise him. About two o'clock L.L. Pickett, the father of Bishop J. Waskom Pickett, came upstairs and said: “Stanley, he giveth his beloved sleep.” But sleep was out of the question.³⁹

Others may point to a prayer time in the Central Methodist Church in Lucknow in 1917. After eight and a half years in India, Jones had been sent back to the United States on furlough to recover from physical ailments and his “nervous collapses.”⁴⁰

I was at the back of the church kneeling in prayer, not for myself but for others, when God said to me: "Are you yourself ready for the work to which I have called you?" My reply: "No, Lord, I'm done for. I've reached the end of my resources and I can't go on." "If you'll turn that problem over to me and not worry about it, I'll take care of it." My eager reply: "Lord, I close the bargain right here." I arose from my knees knowing I was a well man.... I was possessed with life and health and peace.... It involved the total person. I was made well and whole—body, mind, and spirit. I was flooded with a sense of energy, of peace, of power, of adequacy. And I knew this was no wave of passing emotion that would recede and leave me with nothing but my own resources. God was not playing hide and seek, coming and going. This was being taken possession of by the Holy Spirit, the "Spirit of Truth" who should "abide forever."⁴¹

According to Jones, a marble tablet was installed in the church to mark the spot of his experience.⁴² An article in the *Lucknow Observer* about the Central Methodist Church referenced this experience in the church as the place where Jones "surrendered his life to Jesus."⁴³

In his later life as he narrated his spiritual journey, Jones preferred to claim that he was "only a Christian-in-the-making," a phrase that appears multiple times in *A Song of Ascents and Victory Through Surrender*. This seems to be in contrast to the "shorter way" of the Holiness Movement.

Context of the "Shorter Way"

"Entire sanctification" was the term of choice of the Holiness Movement in the early twentieth century and of the doctrine of Asbury College. Particularly in his early adult years while at Asbury and when he would attend Holiness conferences, Jones lived in a theological context that was one that was shaped by the "shorter way" theology of Phoebe Palmer. According to this theological framework, Bounds points out that "[e]ntire sanctification is a simple synergism in which the work of consecration and faith by a Christian is met immediately with deliverance from the inner propensity to sin by the Holy Spirit."⁴⁴

Although Wesley often had a more gradual approach toward what he typically called "Christian Perfection," Palmer "reinterpre[ed] Wesley's assertion that God can 'do the work of many years in a moment' as evidence that new converts can very quickly attain perfection."⁴⁵ Although it has since been changed, the doctrinal statement of Asbury College (now

University) that would have been operant during Jones's days spoke of entire sanctification as "a definite, instantaneous work of grace wrought in the heart of a believer."^{46 47} This work of sanctification is accomplished after conversion "through faith in the cleansing merit or the blood of Jesus Christ, subsequent to regeneration and is attested by the Holy Spirit."⁴⁸

Did E. Stanley Jones hold to the "shorter way" of sanctification? In a sense, the answer could be yes, no, and entire sanctification is not enough. As was stated earlier of his own testimony, upon reading Hannah Whitall Smith, he was indeed filled with the Spirit. In one of the rare instances when he used the word "sanctification" after being a student at Asbury, Jones addressed Asbury's students on the topic. In fact, he spoke of entire sanctification as essential to longevity of missionaries in India. If missionaries do not have it, the missionary "will sink back into mediocrity or go on to a full surrender to God and find resources in the cleansing and purifying of God in your life.... [Entire sanctification] may be a spiritual luxury to you [Asbury College students] but to us it is a minimum necessity, up against pagan life."⁴⁹

While Jones was still a student at Asbury, he began to question the sense of a single "second blessing."

I found a thought by G. D. Watson that perfectly fits my experience and I find it my life explained... It is this: First we thirst for God's Smile, then for His Image and finally for His essence and person. This is the first, second and "third blessing" if we may call it such. The first—his being found instantaneously The last—a progressive work lasting above us in His essence ... if we have the first—it begets a thirst for the second and the second the third each step showing a higher and finer degree of thirst.⁵⁰

In letter to Miss Nellie Logan, he said, "The Lord so flooded my soul in Church this morning that I forgot my hat until I got to the door."⁵¹

As was stated earlier, Jones's experience in the Central Methodist Church could also be seen as a subsequent filling of the Spirit.⁵² This was definitely a significant crisis for Jones. In some ways, it could have been that the practice of ministry in India showed him that the way entire sanctification was taught in the Holiness Movement was insufficient for his needs. A few years after his nervous collapses, Jones would talk about the inadequacy of his Western theology.

When I first went to India I was trying to hold a very long line—a line that stretched clear from Genesis to Revelation, on to Western Civilization and to the Western Christian Church. ... The sheer storm and stress of things had driven me to a place that I could hold. Then I saw that there is where I should have been all the time. I saw that the gospel lies in the person of Jesus, that he himself is the Good News, that my one task was to live and to present him. My task was simplified.⁵³

It appears as if Jones moved to a very Christo-centric theology. After his prayer time in Lucknow, Jones realized what was most important. “So when I shortened my line and took my stand at Jesus, I passed from the verbal to the vital, the inconclusive to the conclusive. This had very wide implications. I needed no longer to try to defend Western civilization or Western forms of Christianity.”⁵⁴

For Jones, the Holiness Movement was not all wrong, but it missed the mark on its emphasis. It focused too much on a personal experience of entire sanctification to the neglect of simply being surrendered to Jesus. In his devotional book *In Christ*, Jones addresses this.

Sanctification comes through surrender to Jesus Christ, and remains as long as we continue in Christ Jesus. If I say, “I am sanctified,” instead of saying, “I am sanctified in Christ Jesus,” then I am calling attention to an experience instead of to the One Who brings the experience. It makes me experience-centered instead of Christ-centered—self-conscious instead of Christ-conscious. When I am self-conscious the experience fades; when I am Christ-conscious the experience remains and grows. ... As long as sanctification remains in Christ Jesus it is sanctification. When sanctification gets out of Him, it is “crankification.”⁵⁵

Jones seems more concerned about a life surrendered to Jesus than an experience in a crisis. “Entire sanctification would be the life of Christ entirely dominant in the soul.”⁵⁶

Jones had stronger issues with the Holiness Movement than the theological concept of entire sanctification. In his book, *Christ of Every Road*, first published in 1930, he states, “My only quarrel is that the sanctification, as usually presented, has not been sufficiently entire.” He then goes on to critique the individualistic nature of Holiness theology.

If it is to be entire, it should begin at the individual man and go as far as his relationships-social, economic, racial, and international-extend. Then, and then only, would it be entire sanctification. I am committed to the personal and the social applications of the gospel, nevertheless we must face the fact that Jesus did not undertake to make Jerusalem a safe environment for their faith before he dared send the disciples into it. He changed them, and they went out to change the whole structure of human society. His method was a man.⁵⁷

Jones dared to bring in a holistic Gospel at a time when evangelicals and social gospel advocates did not typically mix. Twelve years later, he stepped into the pulpit in Hughes Auditorium at Asbury College.

May I tell you what I should like to see added to this interpretation of the Christ of the Asbury Road? You stop short on the word 'entire.' It is not entire enough. You have limited it to a very definitely personal application. It lacks a great social application. I know some people have nervous chills going up and down their backs when I talk like that. I'm going to talk about it anyhow. I'm not going to think one thing and say another. Life is one. You can't tell where the individual ends and the social begins.⁵⁸

He does not have issues with the concept of entire sanctification. He takes on the Holiness Movement, especially as it was manifested at Asbury College. The way it stresses entire sanctification is focused too much on a personal experience over submission to Jesus. Entire sanctification as it had been taught was much too individualistic. In his Asbury address, Jones went on to critique the emotionalism that is experienced when the Spirit comes upon people, and then he says, "I believe in getting happy. I believe in going to Heaven; but my brother, if that is the only program that Christianity has for the redemption of the world, it is not big enough."⁵⁹

He explained that entire sanctification belongs to the collective and is for the collective. "An individual gospel without a social gospel is a soul without a body. A social gospel without an individual gospel is a body without a soul. One is a ghost and the other a corpse, I don't want one of them. I want both, I want a gospel that comprehends the whole of life, that changes the collective will."⁶⁰

For Jones, holiness must include how people treat one another and how people speak to injustices. Jones expressed his own desire for social holiness to the Asbury College community in a poignant way during the next decade. He resigned as a trustee because of its structural racism.⁶¹

Jones also critiqued the pretense of the Holiness Movement. During the cultural revolution of the late 1960s, Asbury took a conservative stance toward the countercultural practices of the day. In 1968, Jones granted an interview with the *Asbury Collegian*, the student newspaper. Ray Hundley, the student interviewer, questioned Jones's views about some practices on campus. "What do you think about the outward holiness such as longer dresses, less makeup, and not going to movies that are pressures on us at Asbury?" Rather than staying out of the discussions about the community standards at Asbury, Jones spoke in ways that could have been perceived as subversive to the administration and would have ruffled feathers in the broader Holiness Movement of the time. Quoting Galatians 6:15, Jones said, "Neither circumcision availeth anything, nor uncircumcision, but a new creature."⁶² He went on to explain how he had been in Sweden with committed Christians with long hair and beards. "[L]ong hair and beards availeth nothing and short hair and short beards availeth nothing, but the new creature. So, I believe that outwardism can be a snare and a disillusion."⁶³ To Jones, sanctification was not about performing in a way that helps people perceive one is sanctified, it is much more. Jones was concerned about living a life surrendered to Christ.

What are we to make of E. Stanley Jones's views on sanctification? When he was a new convert and young college student at Asbury, he was clearly influenced by the shorter way theology of instantaneous entire sanctification. Showing the favor of some holiness leaders of the day, one could have imagined that he would have continued with the same evangelistic zeal for the Holiness Movement within Methodism. However, as he transitioned to missionary life, entire sanctification became somewhat of a secondary theological concept for him. On the one hand, he saw sanctification as foundational for missionary life. However, he does not speak on the subject very frequently. In fact, he often seems to challenge the ways that the concept had been received in the Holiness Movement. Entire sanctification as it had been used in the Holiness Movement was much too personal and led to focusing on externalities.

As he gave his sage wisdom in his spiritual autobiography in the twilight of his life, perhaps a continual life of surrender and the work of the

Holy Spirit summarizes Jones's views on sanctification. "I shall sing my song of the pilgrimage I am making from what I was to what God is making of me. I say 'what God is making of me,' for the best that I can say about myself is that I'm a Christian-in-the-making. Not yet "made," but only in the making at eighty-three."⁶⁴

End notes

¹Jones, E. Stanley, Wallace (Stenographer) Harned, Eunice (Stenographer) Grooms, and Clara (Stenographer) Mikkelson. "Dr. E. Stanley Jones Day, Asbury College, Wilmore, Ky, May 8, 1942." edited by Asbury College. Wilmore, Kentucky, 1942.

² For a detailed explanation, see Bounds, Christopher. "What Is the Range of Current Teaching on Sanctification and What Ought a Wesleyan to Believe on This Doctrine?" *The Asbury Journal* 62, no. 2 (2007): 33-53.

³ "One Hope," *Time*, 12 December 1938, 47. This appellation has often been attributed to Jones. It must be noted that this was not a "Person of the Year" type of article, but a passing statement in a three-paragraph article on the "Religion" page.

⁴ Smith, Bernie. *Flames of Living Fire: Testimonies to the Experience Entire Sanctification*. Kansas City, Missouri: Beacon Hill Press, 1950: 55.

⁵ The New York Times. "E. Stanley Jones, Wrote on Religion: Methodist Missionary for 60 Years Dies at 89." *The New York Times*, no. Friday, January 26, 1973 (1973).

⁶ Jones, E. Stanley. *A Song of Ascents*. Nashville; New York: Abingdon Press, 1968: 209.

⁷ Morrison, Henry Clay, letter to Orris G. Robinson, dated April 5, 1937, Asbury Theological Seminary B.L. Fisher Library Seminary Archives "Records of the Office of the President Henry Clay Morrison" ARC210-001, Box 1, Folder 14.

⁸ Smith, *Flames of Living Fire*, introduction.

⁹ Jones, E. Stanley. "The Sanctification of E. Stanley Jones." In *Flames of Living Fire: Testimonies to the Experience Entire Sanctification*, edited by Bernie Smith, 56-57. Kansas City, Missouri: Beacon Hill Press, 1950: 56-57.

¹⁰ Kostlevy, William. *Historical Dictionary of the Holiness Movement*. Lanham, Maryland: Scarecrow Press, 2009: 167 (italics mine). This language also appears in his biographical sketch for the finding aid for Jones's archival papers. Kostlevy, Bill. "Biographical Sketch." Jones, Eli

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¹¹ Kostlevy, *Historical Dictionary of the Holiness Movement*, 168.

¹² Arnett, William M. *Entire Sanctification*. Wilmore, Kentucky: First Fruits Press, 2013: 148 (italics mine).

¹³ Jones, *A Song of Ascents*.

¹⁴ Jones, E. Stanley. "My Testimony." In *The Meaning of Sanctification*, edited by Charles Ewing Brown. Anderson, Indiana: The Warner Press, 1954.

¹⁵ Jones, "The Sanctification of E. Stanley Jones," 56-57.

¹⁶ Jones, *A Song of Ascents*, 65.

¹⁷ Balmer, Randall Herbert. "Eli Stanley Jones." In *Encyclopedia of Evangelicalism*. Waco, Texas: Baylor University Press, 2004: 369.

¹⁸ Albin, Thomas R. "Introduction to This Edition." In E. Stanley Jones. *How to Pray, Expanded and Updated*. Nashville: Upper Room, 2015.

¹⁹ Hughes, John Wesley. "Why I Founded Asbury College." Asbury University, <https://www.asbury.edu/about/offices/administration/stratcom/identity/asbury-university-story/founders-statement/>.

²⁰ Morrison, Henry Clay. "Introduction." In Hughes, John Wesley. *Autobiography of John Wesley Hughes, Founder of Asbury and Kingswood Colleges, with Biographical Contributions by Andrew Johnson and Appreciations by Others*. Wilmore, Kentucky: First Fruits Press, 2012: 8-9.

²¹ Jones, *A Song of Ascents*, 67.

²² Andrew Johnson. In Hughes, John Wesley. *Autobiography of John Wesley Hughes, Founder of Asbury and Kingswood Colleges, with Biographical Contributions by Andrew Johnson and Appreciations by Others*. Wilmore, Kentucky: First Fruits Press, 2012: 33.

²³ Hughes, John Wesley. *Autobiography of John Wesley Hughes, Founder of Asbury and Kingswood Colleges, with Biographical Contributions by Andrew Johnson and Appreciations by Others*. Wilmore, Kentucky: First Fruits Press, 2012: 96. Italics in original.

²⁴ Graham, Stephen A. *Ordinary Man, Extraordinary Mission: The Life and Work of E. Stanley Jones*. Nashville: Abingdon, 2005.

²⁵ Pickett, L.L. "Prefatory Introduction." In *Sanctification*, edited by Beverly Carradine. Nashville: Publishing House of the M. E. Church, South, 1891: 3.

²⁶ Pickett, L.L. *A Plea for the Present Holiness Movement*. Louisville, Kentucky: Pickett Publishing Company, 1897: 6.

²⁷ Letter to Miss Nellie Logan dated January 4, 1904 from Asbury Theological Seminary Information Services Special Collections Department Manuscripts Collection E. Stanley Jones Papers ARC1982 -002, box 2, folder 3.

²⁸ Letter to Miss Nellie Logan dated March [1906?]) from Asbury Theological Seminary Information Services Special Collections Department Manuscripts Collection E. Stanley Jones Papers ARC 1982-002, box 2, folder 3.

²⁹ Letter to his Mother, dated Dec 2 1905, from Asbury Theological Seminary Information Services Special Collections Department Manuscripts Collection E. Stanley Jones Papers ARC 1982-002, box 2, folder 3.

³⁰ Danielson, Robert. "From the Archives: E. Stanley Jones and Nellie Logan." *The Asbury Journal* 72, no. 1 (2017): 127-40, citing letter dated Asbury College Mar. [1906?]) from ARC 1982-002, box 2, folder 3

³¹ Letter to Miss Nellie Logan letter dated Mar. [1906?]). Emphases in original.

³² Letter to Miss Nellie Logan, dated Nov 5, 1904, from Asbury Theological Seminary Information Services Special Collections Department Manuscripts Collection E. Stanley Jones Papers ARC 1982-002, box 2, folder 3. Emphases in original.

³³ Jones talks about other crisis moments and other instances of being filled with the Spirit.

³⁴ Jones, *A Song of Ascents*, 52-53.

³⁵ Jones, *A Song of Ascents*, 394.

³⁶ Jones, E. Stanley. "The Sanctification of E. Stanley Jones." In *Flames of Living Fire: Testimonies to the Experience Entire Sanctification*, edited by Bernie Smith, 56-57. Kansas City, Missouri: Beacon Hill Press, 1950: 57.

³⁷ Mathews-Younes, Anne. *Living Upon the Way: Selected Sermons of E. Stanley Jones, Revised Edition*. Potomac, Maryland: The E. Stanley Jones Foundation, 2018: 18-19.

³⁸ Being "filled with the Spirit" is language used by the Holiness Movement. In fact, several terms are used interchangeably. Christopher Bounds points out, "Over the course of Church history this work of the Spirit has been called such names as "Christian perfection," "perfect love," "Baptism of the Holy Spirit," "entire sanctification," and "fullness of the Spirit."⁶⁵ Arnett uses the same list and adds "Heart Purity," "Full Salvation, and Christian Holiness."⁶⁶

³⁹ Jones, *A Song of Ascents*, 68-69.

⁴⁰ *ibid.*, 86-87.

⁴¹ *ibid.*, 89-90.

⁴² *ibid.*, 89.

⁴³ Singh, Uttam. "Beseeching the Blessing." *The Lucknow Observer*, <https://lucknowobserver.com/central-methodist-church>, accessed 22 June 2021.

⁴⁴ Bounds, "What Is the Range of Current Teaching on Sanctification and What Ought a Wesleyan to Believe on This Doctrine?": 36.

⁴⁵ Lowery, Kevin Twain. "A Fork in the Wesleyan Road: Phoebe Palmer and the Appropriation of Christian Perfection." *Wesleyan Theological Journal* 36, no. 2 (2001): 187-222: 201.

⁴⁶ Arnett, William M. *Entire Sanctification*. Wilmore, Kentucky: First Fruits Press, 2013: 134.

⁴⁷ At some point, Asbury College (later University) changed its position on entire sanctification. On Asbury's current website, this statement now reads, "That entire sanctification is that act of divine grace, through the baptism with the Holy Spirit, by which the heart is cleansed from all sin and filled with the pure love of God. This is a definite, cleansing work of grace in the heart of a believer, subsequent to conversion, resulting from full consecration and faith in the cleansing merit of the blood of Jesus Christ." Asbury no longer believes that it must be an "instantaneous work of God wrought in the heart of a believer."⁶⁷

⁴⁸ *ibid.*

⁴⁹ Jones, Harned, Grooms, and Mikkelson. "Dr. E. Stanley Jones Day, Asbury College, Wilmore, Ky, May 8, 1942."

⁵⁰ Letter to Miss Nellie Logan, dated Nov 24 1904 from Asbury Theological Seminary Information Services Special Collections Department Manuscripts Collection E. Stanley Jones Papers ARC 1982-002, box 2, folder 3. Punctuation and emphases as in original.

⁵¹ Letter to Miss Nellie Logan letter dated Asbury College Mar. [1906?]). Emphases in original.

⁵² Jones, *A Song of Ascents*, 89-90.

⁵³ Jones, E. Stanley. *The Christ of the Indian Road*. New York; Cincinnati: The Abingdon Press, 1925: 1-12.

⁵⁴ Jones, *A Song of Ascents*, 94.

⁵⁵ Jones, E. Stanley. *In Christ*. New York: Abingdon, 1961: 150.

⁵⁶ Jones, E. Stanley. *The Christ of Every Road*. New York: Abingdon, 1930: 186.

⁵⁷ *Ibid.*, 186.

⁵⁸ Jones, Harned, Grooms, and Mikkelson. "Dr. E. Stanley Jones Day, Asbury College, Wilmore, Ky, May 8, 1942."

⁵⁹ *ibid.*

⁶⁰ *ibid.*

⁶¹ Swartz, David R. "Christ of the American Road: E. Stanley Jones, India, and Civil Rights." *Journal of American Studies* 51, no. 4 (2017): 1117-38.

⁶² Jones, E. Stanley, and Ray Hundley. "Collegian Interview: Dr. E. Stanley Jones." *The Asbury Collegian*, no. Wednesday, Nov. 13, 1968 (1968).

⁶³ *ibid.*

⁶⁴ Jones, *A Song of Ascents*, 17.

⁶⁵ Bounds, "What Is the Range of Current Teaching on Sanctification and What Ought a Wesleyan to Believe on This Doctrine?": 35.

⁶⁶ Arnett, *Entire Sanctification*, 137.

⁶⁷ Asbury University. "Our Faith." Asbury University, <https://www.asbury.edu/about/spiritual-vitality/faith>.

