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Editorial Addresses

Editorial Correspondence should be addressed to the Editor above. Books for review should also be sent to Dr Kay.
The Importance of the Welsh Religious Revival in the formation of British Pentecostalism

Kyuhyung Cho

Abstract

The Welsh Religious Revival of 1904-05 significantly influenced the formation of British Pentecostalism. Some of the movement's leading figures, such as Alexander Alfred Boddy and Thomas Ball Barratt, were either directly or indirectly inspired by the revival, and believed that through it God was preparing men for the movement to come. In addition, some characteristics of the revival are paralleled in British Pentecostalism. The debate over the new movement between the Pentecostals and the Evangelicals who had been connected with the Welsh revival was also important in determining the characteristics of British Pentecostalism.

1. Introduction

It is generally agreed among scholars that the Welsh Religious Revival of 1904-05 was one of the most influential events in the history of revivalism in the twentieth century. Among Evangelical scholars, J. Edwin Orr asserts that ‘it was the most extensive Evangelical Awakening of all time’ and that ‘the extent of the Awakening of 1900-1910 far exceeded that of 1858-1859.’ Its worldwide influence was also highly praised by Eifion Evans as ‘a significant and substantial contribution to the advance of Christianity in the twentieth century.’ In the Pentecostal camp, both Anderson and Hollenweger acknowledge the impact of the revival on the forming of Pentecostalism, although they mainly emphasise its role in the inception of British Pentecostalism. However, it seems that scholars emphasise different

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1 University of Birmingham, contact through A. Anderson a.h.anderson@bham.ac.uk
4 Both Anderson and Hollenweger mainly stress the Welsh Revival in connection with British Pentecostalism, although they mention Frank Bartleman and Joseph Smale and their influence on the Azusa Street Revival. Allan Anderson, An Introduction to Pentecostalism (Cambridge:
aspects, though the significance of the Revival has generally been agreed. Orr stresses the importance of the revival in spreading evangelical awakenings throughout the world, understanding the Pentecostal movement in the framework of the Evangelical Awakenings. On the contrary, Anderson includes some parts of the Evangelical Awakenings of Orr’s case in the sporadic birth of global Pentecostalism. In his case, the role of the Welsh Revival is mainly confined to the birth of British Pentecostalism rather than its worldwide influence, although its impact on the forming of American Pentecostalism is acknowledged.\(^5\)

The purpose of this paper is to examine the influence of the Welsh Revival in the forming of British Pentecostalism. This will help us to understand how Pentecostals and Evangelicals understood the Pentecostal movement. To this end, this paper will examine the relationship in three ways. First, it will consider the direct or indirect participants in the Revival who became pivotal Pentecostals. Second, the paper will discuss the characteristics of the Revival which were inherited by the Pentecostal Movement. Third, the debate over Pentecostalism after the Revival will be examined in order to investigate its influence on the formation of the characteristics of British Pentecostalism.

2. The Revival and Its Influence on the formation of British Pentecostalism

2.1 Personal connection\(^6\)

In order to trace the connection between the Welsh Revival and Pentecostalism, Vinson Synan focuses on two ministers, Frank Bartleman and Joseph Smale, stressing their roles in bringing the vigour of the revival to America, together with an emphasis on speaking in tongues in revival

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\(^5\) Whilst Orr includes the revivals in Latin America, India and Korea in the Evangelical Awakenings of the twentieth century, Anderson understands these revivals as global Pentecostalism. See Orr, *The Flaming Tongue*, 100-106 (Latin America), 147-151 (India), 164-171 (Korea); Anderson, *An Introduction to Pentecostalism*, 63-69 (Latin America), 123-128 (India), 136-137 (Korea). How to define Pentecostalism and the Evangelical Awakening is an important issue in this matter. To compare their definitions, see Anderson, *An Introduction to Pentecostalism*, 13-14; Orr, *The Flaming Tongue*, vii.

meetings, which is the benchmark of Pentecostalism. For Synan it is important that Bartleman was stirred when he heard about the great revival from F. B. Meyer on 8 April 1905 and Smale on 17 June and corresponded with Evan Roberts, asking his prayers for a revival in California. According to his account, Bartleman’s promotion of a revival, together with Smale’s, directed much attention to the prospect of a revival in the whole of Los Angeles and finally led to the Pentecostal revival in the city; later, the revival returned to Europe, brought to England by Boddy and Barratt, in an even stronger form.

As Jones illustrates, the interest in the revival on the Anglican side grew greatly after the early months of 1905. Among the Anglicans, Alexander Alfred Boddy, Vicar of All Saints’ Church in Sunderland, made direct contact with Evan Roberts. When he heard about the revival in Wales in 1904, he went to Tonypandy to see how God was working in the revival. This would have been on 21 December 1904. According to Awstin, the revival meetings at Tonypandy were characterised by informality, spontaneity and quaintness. Although the organ was used, the sound was overwhelmed by the fervent singing which burst forth from the congregation. People spontaneously prayed here and there for many parts of the world in need of the same revival as that in Wales and expressed their emotion with tears. Another striking feature of the meeting at Tonypandy was its cosmopolitan character. People came from different parts of Britain and even from South Africa, asking for prayer for the places in which they had been ministering. It is certain that Boddy was much impressed by the scene. In his magazine Confidence he recollects:

Then followed a remarkable prayer meeting. The enthusiasm was extraordinary, and on two or three occasions two persons were praying at the same time, whilst after almost each prayer Mr. Boddy struck up a Gospel hymn chorus.

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8 See also Timothy B. Welch, God found his Moses: a biographical and theological analysis of the life of Joseph Smale, unpublished PhD dissertation, University of Birmingham, 2009.
9 Frank Bartleman, How Pentecost Came to Los Angeles: As It Was in the Beginning (Los Angeles: 1925), 11-43.
13 Confidence, August 1910, 193.
Furthermore, he fortunately had a chance to make direct contact with Evan Roberts and received a message from him to give to the saints in Sunderland. Evan Roberts said, with his hand on the Bible in his breast, 'Tell them to believe the promises, believe the Book. They must fight heaven down. Bring it down now and here. Fight it down.'

Thomas Ball Barratt, another pivotal leader who brought Pentecostalism to Europe, also should not be ignored. He was much inspired by hearing about the revival in Wales and its leader. He held midday meetings to pray for a revival across Norway and wrote a letter to Evan Roberts on 2 January 1905 to ask his prayers for this too.

Others who later became pivotal figures in the Pentecostal movement were directly affected by the Welsh Revival. They include the following: Daniel Powell Williams, the founder of the Apostolic Church, who worked in a coal mine where he was seriously injured, resulting in scars and lifelong physical weakness. A series of spiritual experiences led him to be a devoted minister. On Christmas Day of 1904 at Loughor, he experienced the presence of God. When Evan Roberts laid his hands on him, he fell to the floor, repenting of his sins. It was so extraordinary that he claimed that he was saved on that day.

Stephen Jeffreys, another coal miner of Nantyffyllon, who was converted at Siloh Chapel on 20 November 1904 at the age of 28 by the preaching of Rev. Glasnant Jones. He became a devoted member of the church after he experienced an unforgettable blessing during the Welsh Revival.

Donald Gee, who was destined to become the chairman of the World Pentecostal Conference in 1964 was one of the three converts when Seth Joshua (an itinerant preacher who helped to start the revival in Wales) held a revival meeting in London.

The revival gave future Pentecostal leaders an ardent desire for a new revival, as Boddy believed:

The Welsh Revival was a time of ‘conversion’, and was intended by the Lord as preparation for the Baptism of the Holy Ghost as on the Day of Pentecost, and at Caesarea, etc. We did not mean to go back, but to

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14 Alexander A. Boddy, ‘Pentecost at Sunderland, A Vicar’s Testimony’ (Sunderland: May 1909), 5.
15 Thomas Ball Barratt, When the Fire fell and an Outline of My Life (Oslo, Norway: Alfons Hansen & Sønner, 1927), 95-97.
17 Colin C. Whittaker, Seven Pentecostal Pioneers (Springfield, Miss.: Gospel Publishing House, 1985), 47.
18 Whittaker, Seven Pentecostal Pioneers, 77.
go forward still further. The Lord always has something better beyond.\textsuperscript{19}

### 2.2 Inherited characteristics

Jones points out that trying to generalise about the phenomenon of the revival is unhelpful and that it is not easy to find any patterns in common during the revival;\textsuperscript{20} but still, some striking features are apparent.

First of all, there is its emotionalism, which was the main ground for its criticism by opponents. Music in particular had an important role in stirring the emotions. The use of music in the revival meetings depended greatly on the hymns of Moody and Sankey. When Moody and Sankey’s form of evangelism swept Britain, people were much impressed by the music, especially by Sankey’s musical ability, which whipped up the hearer’s emotions.\textsuperscript{21}

From the beginnings of the revival, young people, including Evan Roberts himself, who was easily wrought into an emotional state, had a central role in bringing the fire of revival to the whole Principality.\textsuperscript{22} Singing hymns was above all a catalyst for rousing young people’s emotions, Awstin reports:

A young woman rose to give out a hymn, which was sung with deep earnestness. While it was being sung several people dropped down in their seats as if they had been struck, and commenced crying for pardon.\textsuperscript{23}

Moreover, Evan Roberts often collapsed under emotion; he would fall back into his chair and weep loudly for ten minutes. The emotion of the revivalist himself agitated the congregations to an emotional pitch and finally brought them to the point of weeping with him.\textsuperscript{24}

This being the case, as the revival continued it began to be criticised, in particular, the part played by Evan Roberts, and a shift can be seen from this emotionalism towards intellectualism. After a chain of successful revival meetings, Roberts became the centre of public attention in newspapers such as the Western Mail, which levelled severe criticism against him. Peter Price was his most notorious critic. In a letter to the Western Mail dated 31 January 1905, he criticised Evan Roberts himself for a lack of intellectual ability, saying:

\textsuperscript{19} Confidence, August 1910, 194.
\textsuperscript{20} Jones, Faith and Crisis, 356.
\textsuperscript{22} Jones, Faith and Crisis, 289.
\textsuperscript{23} Awstin, ‘The Religious Revival in Wales’, Western Mail No.1, 4.
\textsuperscript{24} Awstin, ‘The Religious Revival in Wales’, Western Mail No.2, 5.
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My honest conviction is this: that the best thing that could happen to the cause of the true religious Revival amongst us would be for Evan Roberts and his girl-companions to withdraw into their respective homes, and there to examine themselves, and learn a little more of the meaning of Christianity, if they have the capacity for this, instead of going about the country pretending to show the Way of Life to people many of whom know a thousand times more about it than they do. Why, we have scores of young colliers in Dowlais with whom Evan Roberts is not to be compared either in intellectual capability or spiritual power.25

Although Evan Roberts evaded direct disputes with his critics, he became conscious of the excessive emotionalism of his approach. When he met a young man from Durham who said that he ‘could not feel’ about Christ, he bluntly responded ‘You don’t need to feel, but to believe. Emotions can lead you astray. Do not put your trust in emotion.’26 Finally, he took a stand against the immoderate emotionalism of which by Jessie Penn-Lewis accused Pentecostalism. This was one of the reasons why he came to perceive it as an evil movement.

Second, after its emotionalism, spontaneity and informality were other striking features of the revival. Throughout the whole revival period, the congregations responded by spontaneous singing and prayer. In Liverpool, where Evan Roberts faced a public attack from Daniel Hughes, spontaneous prayers broke out from every part of the building at the end of a hymn from Annie Davies, one of Evan Roberts’ sisters who had joined the revival journeys from the start.27 Moreover, the outbursts of spontaneous and simultaneous singing and prayers often interrupted the preaching. Evan Roberts himself had to stop in the middle of his addresses because of the impulsive prayers.28 Any speakers could address these meetings without hesitation, not by being invited but simply by feeling the will to do so. David Matthews, an eyewitness of the revival, gives us an example of this. When a bishop who had strong evangelical views was baffled by what he had witnessed at a service, a Welsh minister from London suggested that the bishop should be invited to speak; Roberts rejected this suggestion.29 Furthermore, the Welsh congregations, who preferred spontaneous prayer

27 Awstin, ‘The Religious Revival in Wales’, *Western Mail* No. 6, 3.
The Welsh Revival

and praise to well-organised speeches, resented the use of English on the
grounds that English visitors seemed to think the latter more important than
the former.30

Thirdly, in comparison with other revivals, those who were marginalized
in the church leadership played an important role in leading the revival
meetings. Compared to the Keswick convention, the role of women and
young people in the Welsh Revival was remarkable. When Roberts held a
revival meeting at Loughor, the young people responded with great
eagerness to the revivalist’s demand for surrender and consecration to the
Lord.31 It gave the congregation a considerable shock when the young
revivalist was seen to be accompanied by young women, who sat in the
pulpit with him. This trend was also shown in the early British Pentecostal
movement. For example, G. H. Lang, who was very critical of the tongues
movement, censured the early Pentecostals for allowing time for women
speakers, Mary Boddy in particular. He severely censured Pentecostalism
for having women pastors, who, in I Timothy 2:12, are forbidden to speak in
church.32 With Pentecostalism’s increased role for women came also greater
importance for the working class. Some leaders had come from the working
class and most of the hearers were workers in Sunderland and Newcastle
upon Tyne, both Northern industrial areas.

Fourthly, the revival had less influence on the Church of England than on
other denominations, although it is beyond question that the Anglican
Church was also under the influence of the revival.33 Eifion Evans points out
that the main revivals in Wales sprang up under the leadership of Nonconformists, namely, David Morgan of the revival in 1859, who was a
Calvinistic Methodist and both Richard Owen and Evan Roberts, who came
from the Presbyterian Church of Wales.34 Apart from its leadership, the
fruits of the Welsh Revival for the Church of England were far smaller than
for the other denominations. Although there is no doubt about its influence
on the Church of England, as Orr points out, it seems that the Church of
England was on the periphery of the revival.35

Pentecostalism is bound to have other features beyond these. However,
these were the most evident features of British Pentecostalism as a whole.

30 Brynmor P. Jones, Voices from the Welsh Revival 1904-1905 (Bridgend: Evangelical Press of
Wales, 1995), 150.
31 Matthews, I Saw the Welsh Revival, 23.
32 G. H. Lang, The Earlier Years of the Modern Tongues Movement (Somerset, 1958), 53.
34 Evans, The Welsh Revival of 1904, 9.
35 Orr, The Flaming Tongue, 46.
The Pentecostal movement, as we have seen, was often blamed for the emotional cast of its meetings, with their stress on spontaneity and informality. Although Alexander Boddy, the father of British Pentecostalism, was an Anglican vicar of the upper-middle class, who had been educated at Durham University, it is obvious that marginalised people, such as women and the working class, had a significant role in the leadership of the new movement. In addition, the shift of leadership from Anglican upper class to non-Anglican lower class can be observed as the Pentecostal movement in Britain grew. As the Church of England appears to have been less influenced by the Revival than were the nonconformist denominations, its members were correspondingly less involved in the Pentecostal movement than members of other denominations.

2.3 Debate over Pentecostalism after the Revival

Compared to the above factors, the debate over speaking in tongues between Evangelicals and Pentecostals and its influence in the formation of Pentecostalism have been less often researched. British Pentecostalism was affected not only by the Welsh Revival itself but also by the controversy between Pentecostals and Evangelicals who had been connected with the Revival. Evan Roberts, in particular, was under the influence of the Evangelicals, especially Jessie Penn-Lewis. He stayed at Penn-Lewis’s home in a suburb of Leicester from the autumn of 1906 and was deeply involved in her Overcomer Movement until 1919. During this period, she controlled all contacts with him.

It was during this period that Pentecostalism came to Britain under Boddy’s leadership. He went to Norway on the second day of March, 1907 to see for himself the Pentecostal meetings conducted by Thomas Ball Barratt, who had experienced the Pentecostal blessing in New York in December 1906. It was a never-to-be-forgotten occasion for Boddy, like the day of Pentecost. He says, ‘My four days in Christiania cannot be forgotten. I stood

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36 Hollenweger believes that Boddy was an aristocrat. However, Wakefield disagrees with Hollenweger on this term and depicts him as ‘a university-educated member of the Victorian middle class.’ Walter, J. Hollenweger, Pentecostalism: Origin and Developments Worldwide (Peabody: Hendrickson, 1997), 344; Gavin Wakefield, Alexander Boddy, Pentecostal Anglican Pioneer (London: Paternoster, 2007), 212.


38 Even when his father visited him, it was not Evan Roberts but Penn-Lewis who talked to him and the news that his mother was seriously ill was not conveyed to him, on account of his nervousness. Jones, An Instrument of Revival, 170.
with Evan Roberts at the Tonypandy meetings, but never have I witnessed such scenes as in Norway and soon I believe they will be witnessed in England.'

As soon as Boddy came back to England he made efforts to disseminate Pentecostalism throughout Britain by writing articles about the Pentecostal movement in Scandinavia for *The Record*, *The Layman* and *The Christian*. In addition, Boddy pressed Barratt to visit Sunderland in order to lead Pentecostal meetings. It was the last day of August when Barratt arrived in Sunderland. The Pentecostal meetings conducted by Barratt in his vicarage raised public attention, due to reports in several newspapers, and provoked direct and intense opposition.

Jessie Penn-Lewis headed those amongst the Evangelicals who were hostile to the Pentecostal movement. She claimed that it was rooted in the Devil. Boddy, however, wrote a letter refuting her charges by means of biblical and historical reasoning, recalling that the same phenomenon had also taken place in the Apostolic church and in John Wesley and George Whitefield’s days. In this letter, Boddy implied that there had already been a significant attempt to dismiss the movement in Britain and gently warned her not to despise nor hinder the work of the Holy Spirit.

On 12 October, Penn-Lewis herself visited Sunderland as a participant, to see what was going on, without disclosing her presence to Boddy. Barratt’s meeting in Sunderland led Penn-Lewis to write a harsh letter condemning the movement. She claimed that Barratt’s experience was not the pure work of the Spirit and emphasised the atonement of Christ by His Blood more than the work of the Holy Spirit. She asserted that ‘so long as you implicitly believe every supernatural movement in the meeting to be of God – so long no claiming of the “Blood” will reveal the false.’

In reply to Penn-Lewis, Mrs. Boddy wrote a long letter on 12 November. She vindicated the movement, saying that there had been nothing satanic or counterfeit in the meetings at Sunderland. She defended the movement in two ways. First, she frequently used in this letter the terms, ‘the Blood (or

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40 *Confidence*, August 1910, 194.
41 T. B. Barratt, ‘Diary (My Visit to England)’, Donald Gee Centre (hereafter DGC), 2.
42 ‘A Revival, Monkwearmouth Stirred’, *Sunderland Daily Echo*, 30 September 1907, 3; *The Daily Chronicle*, 2 October 1907. 5; *Newcastle Daily Journal*, 3 October 1907, 6; *The Daily Chronicle*, 12 October1907, 3.
43 Penn-Lewis was one of main contributors to *The Christian*, an influential Evangelical magazine, and a Keswick speaker.
44 Alexander A. Boddy to Penn-Lewis, 17 June 1907, DGC, Boddy file.
45 Penn-Lewis to Alexander A. Boddy, 28 October 1907, DGC, Boddy file.
the victory of the Blood’) and ‘Overcoming’, which were the preferred terms of Penn-Lewis. The Blood of Christ is presented in her letter as the safeguard which could keep the work of the Holy Spirit from the wiles of the Devil. Second, she mentioned in this letter that many people from the Keswick Convention, where Penn-Lewis often preached, had also attended the Pentecostal meetings in Sunderland. She added a postscript to emphasise that ‘Miss Bassie Porter [later to become the wife of the chairman of Keswick, Mr. Albert Head] and 4 others have received the full Baptism with ‘Tongues’ in America.’ It seems that Mrs Boddy added this reference at the end of her letter to vindicate the soundness of the Pentecostal movement. However, in spite of the considerable efforts of Boddy and his wife, Penn-Lewis was not convinced and finally resolved to write a series of articles entitled An Hour of Peril to warn against the movement. In these articles, she used two means to represent the movement in a bad light to Christians in Britain. First, she emphasised its American origins and the divisions and feuds within the movement. She also made frequent reference to its Los Angeles origins (or referred to it as ‘the Californian movement’) as a way of denigrating it. Second, she devoted a good deal of space to the conference at Barmen, Germany on 19 and 20 December 1907, where more than thirty ministers of the Gemeinschaftsbewegung had gathered to discuss whether or not the movement was the fruit of the Holy Spirit and had finally issued a declaration against it. It seems that Penn-Lewis used the events in Germany as a precedent to warn her readers of the hazards of being involved in the movement.

In the face of this opposition, Boddy and Barratt issued pamphlets and leaflets to defend Pentecostalism. Whilst Boddy’s leaflets, which mainly contained the testimonies of those who had received speaking in tongues, took on the character of an introduction to the movement as God’s chosen way to a new revival, the writings of Barratt were a more active and direct

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46 Mary Boddy to Penn-Lewis, 12 November 1907. DGC, Boddy file; When Penn-Lewis withdrew from Keswick in 1909, she founded the Overcomer League, which issued the periodical ‘The Overcomer’. Bebbington, Evangelicalism, 178, 196.

47 Mary Boddy to Penn-Lewis, 12 November 1907, DGC, Boddy file.


50 Boddy’s leaflets are 1) Speaking in Tongues (No.1), 2) These Signs shall follow (No. 3), 3) Tongues in Norway (No. 6), 4) Tongues in Sunderland (No. 9), 5) Young People at Sunderland (No. 10), 6) A Prophetic Message (No. 11), 7) An Evangelist’s Testimony (No. 12), 8) A Pentecost at Home (No. unknown).
defence against the movement’s critics. To defend the movement against those who claimed that it was based on hypnotism or mesmerism, Barratt wrote “Pentecost,” not Hypnotism51 as well as issuing an article, Pentecost with Tongues, not of the Devil, in which he emphasised that Pentecost was under the Blood, against those who denounced the movement as originating from the Devil.52

Although the debate over Pentecostalism was ostensibly between the Pentecostals and Penn-Lewis, it is obvious that Evan Roberts was standing firmly with Penn-Lewis against Pentecostalism.53 Evan Roberts helped Penn-Lewis to publish War on the Saints by adding his name to it as co-writer. The purpose of the book was to warn the Christians about the peril of Pentecostalism. It was claimed that speaking in tongues could easily be counterfeit and caused by evil spirits; it could not safely be relied upon.54

When the book was published in 1912, the leaders of the Pentecostal movement refuted its arguments and adopted a declaration at the International Advisory Pentecostal Council in May 1913. In this declaration, the Pentecostal leaders affirmed that the book’s arguments were not scriptural and disproved its contentions, using verses of the Bible.55 On the one hand, Pentecostals drew attention to the crucial value of the Evangelical emphasis on such things as the Bible and the Blood of Christ, but on the other they endeavoured to ignore the influence of the book, expressing their regret that Evan Roberts had conspired with Penn-Lewis against Pentecostalism. A German Pentecostal who attended the Sunderland International Pentecostal Conference in May 1913 wrote:

They [the Pentecostals in Wales] still have a great love for their old leader, Evan Roberts, and all are very sorry that this dear brother keeps himself back spiritually through the influence of a woman, as otherwise he could work now with great blessing … But the dear brethren from Wales are not hindered by this book. They go their own way, and are not hindered by this book or by Evan Roberts, but

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51 T. B. Barratt, ‘Pentecost’ not Hypnotism (Sunderland: n.d.).
52 T. B. Barratt, ‘Pentecost with Tongues, Not of the Devil’ (Sunderland: n.d.).
53 Further details of the relationship between Penn-Lewis and Evan Roberts are given in D. W. Roberts (ed), Revival, Renewal, and the Holy Spirit (Milton Keynes, Paternoster), passim.
55 This declaration was signed by Alexander Boddy, Cecil Polhill (England), J Paul, E. Edel (Germany), G. R. Polman (Holland) and R. Geyer (Switzerland). Confidence, July 1913, 135-136.
only pray that Evan Roberts may be set free from this, for the fruitful service waiting for him.\textsuperscript{56}

For Pentecostals, the news that Evan Roberts was hostile to Pentecostalism was deeply dismaying. However, the Pentecostals tried to ignore Roberts’ influence in order to mitigate its impact, although it must have been a great shock to them.

\textbf{3. Conclusion}

As observed above, British Pentecostalism inherited some of the characteristics of the Welsh Revival. In addition, some major leaders of British Pentecostalism were either directly or indirectly influenced by the Revival.\textsuperscript{57} Some of them were converted in the course of it and others had intense aspirations for another to take place when they visited the scenes of the revival in Wales. Therefore, it is no exaggeration to say that the birth of British Pentecostalism was the consequence of the adherents’ earnest desire for a new revival and it maintained the vigour of the Welsh Revival.\textsuperscript{58}

What is more, the debate over Pentecostalism between the central Pentecostals and Penn-Lewis was important in forming the characteristics of British Pentecostalism. Like Penn-Lewis, Boddy emphasised the Blood and the Bible in his leadership of the Pentecostal movement\textsuperscript{59}; these were and still are core values of Evangelicalism. It was, for Boddy, the most important element in avoiding criticism of the movement, notably in the face of the evangelical attempt to alienate Christians in Britain from American-derived Pentecostalism. He believed that the Blood was the safety line which would prevent the Pentecostal movement from becoming derailed from the track of sound revivalism.

In conclusion, the first generation of the British Pentecostal movement emphasised the continuity between itself and the Welsh Revival in order to establish the soundness of Pentecostalism, whilst the Evangelicals sought to

\textsuperscript{56} \textit{Confidence}, August 1913, 157.


\textsuperscript{58} When George and Stephen Jeffreys conducted successful Pentecostal meetings in Wales in 1913, Stephen was considered to be another Evan Roberts. \textit{Confidence}, February 1913, 28.

\textsuperscript{59} Boddy was a key figure in spreading the importance of the Blood of Christ as a prerequisite to receiving the Pentecostal baptism of the Holy Spirit. Boddy’s emphasis on the Blood justified the early Pentecostal leaders in repeating incessantly ‘the Blood’ (called ‘pleading the Blood’) to induce speaking in tongues. However, ‘pleading the Blood’ became one of the important causes of division within the Pentecostal camp. William Oliver Hutchinson boldly made an official announcement about the doctrine of pleading of the Blood as an important teaching of the Apostolic Faith Church, at the risk of having it excluded from the mainstream Pentecostal movement. ‘Pleading the Blood of Jesus’, \textit{Showers of Blessing}, August & September 1910, 5.
isolate the Pentecostal movement from evangelical society, considering it a heretical sect. Therefore, although Orr argues that Pentecostalism could be included as part of the Evangelical awakening in the twentieth century, Evangelicals\textsuperscript{60} did not want the Pentecostal movement to be seen as an Evangelical awakening.\textsuperscript{61}

\textsuperscript{60} I define Evangelicals as those who cherish Bebbington’s four characteristics, namely conversionism, biblicism, crucicentrism and activism. David W. Bebbington, \textit{Evangelicalism in Modern Britain, A History from the 1730s to the 1980s} (London and New York: Routledge, 1993), 2-17.

\textsuperscript{61} I am grateful to Prof. Allan Anderson and Prof. William Kay for their kind comments on this paper.