Old Time Power: Relationships between Pentecostalism and Evangelical Spirituality in England

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There has been considerable debate about the antecedents of Pentecostalism, with the dominant view being that the roots of Pentecostalism lie in the North American holiness movements of the nineteenth century.¹ The first issue of PNEUMA contained, however, an article which drew attention to the Reformed Evangelical contribution to Pentecostal origins.² Over the past decade historiographical attention has been given to what Donald Dayton has termed the "Presbyterianization of evangelicalism," by which Dayton means an increasing tendency for the American Princeton tradition associated with B. B. Warfield to dominate evangelicalism, with the result that evangelical history is interpreted according to the categories of that tradition.³ Steven J. Land has used Dayton's paradigm to talk about the "evangelicalization of Pentecostalism."⁴ The conclusion which could be drawn is that Pentecostalism has been co-opted into evangelicalism. Indeed the view has been expressed that Pentecostals are evangelicals only by accident.⁵ Clearly much depends on the definition of evangelicalism. In the British context the Presbyterianization to which Dayton takes exception has not been featured in the development of evangelicalism. David Bebbington's Evangelicalism in Modern Britain, which defines evangelicals as conversionist, activist, biblicist and crucicentric, gives proper attention to the holiness tradition, although the definition might fruitfully have added a pneumatological dimension.⁶ What requires more attention is the contrast between American and British Pentecostal origins. Such study sheds light on both the issue of holiness-Pentecostal links and the question of whether Pentecostalism is an essentially evangelical phenomenon.

⁴Steven J. Land, Pentecostal Spirituality: A Passion for the Kingdom (Sheffield, England: Sheffield Academic Press, 1993), 218, footnote.
⁵Walter J. Hollenweger to author, 12 October 1990.
This article has as its focus twentieth-century developments to the Second World War. It was a time of uncertainty for British evangeli-
cals. The perceived threat posed by the dominance of the Anglo-
Catholic tradition in the Church of England—the interwar period was a golden age for Anglo-Catholics—was a feature of evangelical con-
cern. But there were also developments within the evangelical con-
stituency which suggested signs of vitality. One of these indicators was a considerable interest in spirituality. A number of significant evangelical leaders from different denominations promoted spiritual renewal. Pentecostal groupings—the Apostolic Church, the Elim Church, and the Assemblies of God—emerged. This article examines develop-
ments within three streams of evangelical spirituality: the Keswick Convention movement, with its emphasis on claiming holiness by faith; Wesleyan holiness, with its belief in entire sanctification; and Pentecostalism, stressing "old-time power." It traces the ways in which these streams drew from common sources and were related to each other, considers their thinking about the experience of baptism of the Spirit and the gifts of the Spirit, contrasts their views of holiness, ana-
lyzes the place of revival, and looks at their involvement in change. The picture that emerges is one in which Pentecostalism was part of the larger quest for evangelical spirituality.

Keswick and Wesleyan Roots

The Keswick Convention, which in the twentieth century became enormously influential within evangelicalism—up to 6,000 were at the convention week at Keswick, in the English Lake District, each year, and many thousands more attended mini-Keswicks elsewhere—owed its beginnings to the holiness revival in Europe in the 1870s. Although the Pearsall Smiths, who were the most prominent speakers at the massive Brighton Conference in 1875, were Quakers, the Keswick movement which emerged was led primarily by evangelical