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Editorial policy

The Journal of the Pentecostal Theological Association (JEPTA) is a peer-reviewed international journal which has a pedigree stretching back to 1981 when it began as the EPTA Bulletin. Despite its European origins JEPTA has interests in Pentecostalism world-wide, It aims to promote and report research and scholarship in Pentecostal and Charismatic studies especially in relation to five fields of study:

- Theology
- Pentecostal / charismatic education
- Pentecostal history
- Charismatic history
- Missiology

The journal welcomes interdisciplinary debate and dialogue.

Editorial Addresses

Editorial Correspondence should be addressed to the Editor above. Books for review should also be sent to Dr Kay.
The Significance of Cecil H. Polhill for the Development of Early Pentecostalism

John Martin Usher

Abstract

Cecil Henry Polhill was a highly significant figure for the development of early Pentecostalism but very few have chosen to research him. There are several primary sources which give us an insight into where and how he fits into Pentecostal history. The Confidence periodicals preserve a perspective of Polhill from another significant figure of the early movement and close associate of Polhill’s, Alexander Boddy. Flames of Fire, Polhill’s own periodical, demonstrate his passion for foreign mission and for organising Pentecostal prayer meetings and conferences all over London. The official Minutes of the Pentecostal Missionary Union provide details of Polhill’s leadership of the Union from 1909-1925 and his previously undisclosed personal account books reveal a wide range of substantial financial donations to Pentecostal causes. It is important to know about Polhill because he is so intrinsic to early Pentecostal history. From Azusa Street to Emmanuel Mission Hall, Bournemouth, and from Thomas Ball Barratt to Smith Wigglesworth and George Jeffreys, there was scarcely a major Pentecostal initiative that he was not involved in and he crossed paths with and financially supported many of the early Pentecostal leaders.

Introduction

There are three significant pieces of work which have examined, to varying extents, the question of Cecil Polhill's significance to the Pentecostal
movement. The first by a contemporary, Gee, the following two by later Pentecostal scholars Hocken and Kay respectively. Polhill shared leadership of the early Pentecostal movement with Alexander Boddy but unlike the situation with Bodd y there has been no exhaustive research on Polhill’s contribution to the movement over the course of his life. This paper will by no means be exhaustive but will provide previously unknown details of Polhill’s significance for the development of the earliest stages of the Pentecostal movement. His significance financially, editorially, socially and in terms of mission was proportionally far higher than the amount of existing research on Polhill indicates.

**Methodology**

This paper will present most of Polhill's major financial donations to the early Pentecostal movement in the US, UK and Continental Europe between 1908-1911. Table 1 shows the average annual salary in the UK and in selected states of the US for the years 1908-1910. This has been provided to give a point of comparison with today's monetary values.

**Table 1. Average Annual Salary in the UK and in Selected States of the US and Exchange Rates 1908-1910**

<table>
<thead>
<tr>
<th>Average Annual Salary</th>
<th>1908</th>
<th>1909</th>
<th>1910</th>
</tr>
</thead>
<tbody>
<tr>
<td>UK (£ Pounds and Shillings)</td>
<td>£57.3s</td>
<td>£57.4s</td>
<td>£57.9s</td>
</tr>
</tbody>
</table>

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6 C. Feinstein, ‘New estimates of average earnings in the United Kingdom, 1800-1913’, *Economic History Review* Vol.43/No.4 (1990). The indices on page 609 has been applied to the total for all sectors figure from Table 3 on page 603. Although the figure in Table 3 is just for 1911, the indices on page 609 allows estimates to be made for all the years between 1881-1913 taking 1911 as a base figure.
John Usher

<table>
<thead>
<tr>
<th>Selected States of the US(^7) (Dollars and Cents)</th>
<th>$494.00</th>
<th>$500.14</th>
<th>$603.90</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exchange Rate(^8)</td>
<td>$4.87 = £1.00</td>
<td>$4.87 = £1.00</td>
<td>$4.86 = £1.00</td>
</tr>
</tbody>
</table>

**Background**

On February 23\(^{rd}\), 1860, Cecil Henry Polhill was born into the wealthy Polhill-Turner family of Howbury Hall, Bedfordshire.\(^9\) After five years at Eton\(^{10}\) and Cambridge Polhill was commissioned as a Lieutenant in the Bedfordshire Militia in 1880.\(^{11}\) His younger brother, Arthur, was converted at D.L Moody’s Cambridge mission in 1882.\(^{12}\) Arthur persuaded Cecil to read the bible every day and in 1884 Cecil ‘yielded himself to Christ’.\(^{13}\) The two brothers felt called to be missionaries in China and so joined the China Inland Mission with five other Cambridge graduates to form the Cambridge Seven.\(^{14}\) The seven departed for China on 5\(^{th}\) February 1885.\(^{15}\) But Cecil had to return to England after just 15 years due to ill health.\(^{16}\)


\(^{9}\) J.A. Venn, *Alumni Cantabrigiensis: A biographical list of all known students, graduates and holders of office at the University of Cambridge, from the earliest times to 1900.* (Cambridge: Cambridge University Press, 1953) s,vv. ‘Polhill-Turner (post Polhill) Cecil Henry.’


\(^{11}\) Venn, Alumni, 146.


\(^{13}\) Pollock, *The Cambridge Seven*, 44-47.


\(^{16}\) Hocken, ‘Cecil H. Polhill’, 118.
Polhill took a keen interest in reports of revival in Wales and in India.\(^\text{17}\) He visited LA in 1908 and spent a month there seeking a deeper experience of God. Whilst still in LA, on February 3\(^{\text{rd}}\) 1908 Polhill reports being thrown to the floor under the power of the Holy Spirit where he laughed, writhed and spoke in tongues.\(^\text{18}\) On his return to England, he met Alexander Boddy at the first Sunderland Conference in June 1908,\(^\text{19}\) Boddy had received his baptism in the Spirit with tongues on the 2\(^{\text{nd}}\) December 1907.\(^\text{20}\) Boddy and Polhill quickly became the recognised leaders of the emerging Pentecostal movement\(^\text{21}\) through Boddy’s *Confidence* periodical,\(^\text{22}\) skilful ‘platform personality’\(^\text{23}\) and Sunderland conferences\(^\text{24}\) and Cecil’s financial contributions, social standing, organisational and leadership ability, missionary experience and numerous Pentecostal initiatives.

### 1. The Financier

In 1900, Cecil inherited a lucrative estate from his uncle Sir Henry Page-Turner Barron who died childless.\(^\text{25}\) In addition, in 1903 Cecil inherited the Howbury Hall estate on the death of his childless older brother.\(^\text{26}\) The income of the Page-Turner estate alone is estimated to have been £16,000 per year,\(^\text{27}\) approximately £6.5 million in today’s money.\(^\text{28}\) Polhill provided significant financial support to numerous Pentecostal initiatives.

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18 Polhill ‘*A China..*’, 6.  
19 Hocken, 121. Also *Confidence* Vol.1/No.1 (April 1908), 2.  
21 Gee, *These Men I Knew*, 73.  
23 Gee, *These Men I Knew*, 73.  
26 Burrow, ‘The Polhill Family History’  
27 Burrow, ‘The Polhill Family History’  
A. Donations to Buildings for Pentecostal Purposes

The early Pentecostal movement in Britain was characterised by a number of informal prayer meetings and gatherings taking place around the country. These meetings steadily multiplied in number and through conferences such as the one in Sunderland the movement gradually gained a greater sense of identity and cohesion. One aspect of Polhill's support to the early movement was through financially contributing to the hiring, purchasing and building of locations for Pentecostal purposes such as church halls, prayer meeting and conference venues. Without these contributions the movement could have easily stagnated.

Few Pentecostal locations command as iconic a status as the Apostolic Faith Mission Hall on Azusa Street, Los Angeles. The leader of the Apostolic Faith Church, William J. Seymour, had been baptised in the Spirit with tongues during the Spring of 1906. His ministry grew so popular that he soon had to hire an abandoned building on Azusa Street. The meetings at Azusa Street came to be seen as the fulfilment of an expectation of Pentecostal revival. Expectations of a great Pentecostal revival had already been raised by the Welsh revival and were actively cultivated by a premillennial eschatology taught at the Keswick conventions and within the Holiness movement. A successful publicity campaign through the official periodical of Azusa Street, The Apostolic Faith, meant that news of the meetings at Azusa Street spread all over the world. Norwegian T B Barratt

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30 36 centres in July 1908 to 70 centres in August 1910. Confidence Vol.1/No.7 (July 1908), 2 and Vol.3/No.8 (August 1910), 24 respectively.
32 Cox, Fire, 56.
34 Creech, ‘Visions’, 421.
would learn of the meetings this way. Barratt became a significant inspiration to Boddy and his family, to Lewi Pethrus, the primary Swedish Pentecostal pioneer and to Jonathan Paul the primary German Pentecostal leader.

Two days prior to Polhill’s baptism in the Spirit in LA, he made a payment to Mr E. Iverson for the redemption of the mortgage on the Azusa Street Mission Hall at the cost of £1,500, approximately £700,000.

In June 1908, G. R. Polman from Amsterdam attended the first Sunderland conference. On the 3rd June, Mr and Mrs Boddy laid hands on him and he received the baptism in the Holy Spirit with tongues. Polhill paid for Polman to come to Bedford by rail after the conference. Polman assisted Polhill with open air meetings where sixteen were reported as having become Christians. Polhill subsequently paid Polman for services as an Evangelist. When Polman returned to Amsterdam his ministry thrived. Helped by visits from Boddy the Pentecostal gatherings led by Polman in a hall designed to seat 140 frequently had to accommodate 160. It was a donation from Polhill in April 1909 that eventually helped Polman to hire a building with room for 250 later that year.

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37 Barratt, *When the Fire Fell*, 102-104.
38 Barratt, *When the Fire Fell*, 78.
41 Polhill ‘Subscriptions…’, 8.
42 *Confidence* Vol.1/No.5 (August 1908), 18.
43 Polhill ‘Subscriptions…’, 9.
44 Van Der Laan, *Sectarian*, 95.
45 Van Der Laan, *Sectarian*, 95.
46 £100, Polhill ‘Subscriptions…’, 12.
47 Van Der Laan, *Sectarian*, 98.
Another attendee at that first Whitsuntide convention in Sunderland was part time Evangelist William Oliver Hutchinson from Bournemouth.48 Hutchinson was baptised in the Holy Spirit with tongues whilst on his knees at one of the services in Sunderland.49 He returned to Bournemouth and immediately started using his home for prayer meetings.50 His ministry continued to grow as he prayed for others to be baptised in the Spirit, baptised by full immersion and successfully prayed for the sick to be healed.51 Soon the opportunity arose for Hutchinson to purchase land and build a hall, the total cost of this would come to £382 of which Polhill donated £100.52 Emmanuel Mission Hall opened on November 5th 1908, with Polhill as the inaugural speaker,53 it was the first purpose built Pentecostal church in the country.54 It is possible that George Jeffreys, who later went on to establish the largest Pentecostal denomination in Britain, was baptised in the Spirit at Emmanuel Mission Hall.55 Unfortunately, the denomination started by Hutchinson, the Apostolic Faith Church, would later be discredited.56

2. Hiring Premises for Pentecostal Prayer Meetings and Conferences

In October 1908 Polhill purchased a home at 9 Gloucester Place, London, which would hold Pentecostal Meetings for the next two months.57 In addition, by December 1908 he was holding meetings at the Canon Street Hotel and at Eccleston Hall both in London.58 These meetings soon became

49 Worsfold, The Origins of the Apostolic Church 34.
50 Worsfold, The Origins of the Apostolic Church 34.
51 Worsfold, The Origins of the Apostolic Church 35.
53 Confidence Vol.1/No.11 (November 1908), 23.
54 Anderson, An Introduction, 92.
55 Anderson, An Introduction, 92.
56 Anderson, An Introduction, 93.
57 Confidence Vol.1/No.7 (October 1908), 8.
58 Confidence Vol.1/No.9 (December 1908), 7.
known as ‘the London Meetings’\textsuperscript{59} or ‘Mr Polhill’s Meetings’\textsuperscript{60} In March 1909 Polhill started a Pentecostal prayer meeting in Sion College which continued until at least 1941,\textsuperscript{61} three years after his death.\textsuperscript{62} Other venues where Polhill held Pentecostal prayer meetings or Conferences in London include: The Institute of Journalists,\textsuperscript{63} 51 Montague Street,\textsuperscript{64} Praed Street Chapel,\textsuperscript{65} Dennison House,\textsuperscript{66} Caxton Hall,\textsuperscript{67} Kingsway Hall,\textsuperscript{68} Newton Hall,\textsuperscript{69} The Central Hall Westminster,\textsuperscript{70} and Holborn Hall.\textsuperscript{71} It should be noted that not all of these venues were used simultaneously. The most consistently used venues were the Institute of Journalists and Sion College for the main weekly Pentecostal prayer meetings. Both of these venues were used sporadically from October 1909 and simultaneously for the entirety of 1913 but from April 1914 Sion College alone was used as the location of the main weekly prayer meeting.\textsuperscript{72}

Table 2. Three of the locations hired by Polhill for Pentecostal purposes and all known payments 1909-1910\textsuperscript{73}

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount in Pounds, Shillings and Pence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sion College</td>
<td>£108.9s</td>
</tr>
<tr>
<td>Praed St Chapel</td>
<td>£85.5s9d</td>
</tr>
</tbody>
</table>

\textsuperscript{59} Confidence Vol 2/No.11 (February 1909), 14.
\textsuperscript{60} Confidence Vol 3/No.22 (January 1910), 2.
\textsuperscript{61} Gee writes that the Sion College Meetings ‘continue to this day’ in 1941. D. Gee, The Pentecostal Movement (London: Victory Press, 1941), 53.
\textsuperscript{62} Obituary of Cecil Polhill, The Times, March 11\textsuperscript{th}, 1938.
\textsuperscript{63} Confidence Vol.2/No.10 (October 1909), 5.
\textsuperscript{64} Confidence Vol.1/No.10 (January 1908), 7.
\textsuperscript{65} Confidence Vol.2/No.14 (May 1909), 16.
\textsuperscript{66} Confidence Vol.3/No.24 (March 1910), 16.
\textsuperscript{67} Confidence Vol.4/No.34. (January 1911), 4.
\textsuperscript{68} Flames of Fire No.11 (May 1913), 4.
\textsuperscript{69} Flames of Fire No.19 (August 1914), 6.
\textsuperscript{70} Flames of Fire No.29 (July 1915), 8.
\textsuperscript{71} Flames of Fire Vol.4/No.35 (February 1911), 12.
\textsuperscript{72} Flames of Fire 1909-1917.
\textsuperscript{73} Polhill ‘Subscriptions..’ 14-122.
These meetings, usually presided over by Polhill, would welcome various national and international Pentecostal leaders. The meetings strengthened the network of early Pentecostal leaders. Table 2 shows the subscription fees Polhill paid for just three of the many locations used. Another way in which Polhill financially sponsored these early meetings was by paying individuals with Pentecostal ministries to attend.

**B. Donations to Individuals with Pentecostal Ministries**

Polhill’s sometimes considerable donations to individuals with Pentecostal ministries would have enabled many of them to minister full time. He paid their salaries, gave ‘gifts’, made loans to them, paid their travelling expenses and their rent among other things. Polhill was a strategic philanthropist, he donated to key Pentecostal leaders in different regions of the world.

1. America

Levi Rakestraw Lupton had received his baptism in the Spirit on December 30th 1906. He began holding an annual Pentecostal camp meeting in Alliance, Ohio. Boddy reports on his visit to Camp Alliance in the September issue of *Confidence* 1909 and significantly of the establishment of the American Pentecostal Missionary Union on Friday June 23rd 1909. Polhill paid Lupton £5 toward the American PMU in October 1909 and a further gift to Lupton of £10 in April 1910. Lupton is credited as being the American Pentecostal movement’s most articulate advocate for mission but

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74 For example S. Wigglesworth, *Confidence* Vol.1/No.9, (December 1908), 7. See also T. B. Barratt *Confidence* Vol.2/No.14 (May 1909), 15.


76 *NIDPCM*, s.vv. ‘Lupton, Levi Rakestraw.’

77 *Confidence* Vol.2/No.8 (August 1909), 7.

78 Polhill ‘Subscriptions..’, 15.

79 Polhill ‘Subscriptions..’, 112.
The Significance of Cecil Polhill

unfortunately his ministry collapsed along with the American PMU when he confessed to adultery in December 1910.\textsuperscript{80}

One of the earliest visiting speakers at Azusa Street was Frank Bartleman.\textsuperscript{81} In 1910, Bartleman began a trip around the world ‘by faith’ encouraging Pentecostal centres as he went.\textsuperscript{82} Bartleman spent time with Polhill in May and was paid by him for preaching at the Costin Street Chapel.\textsuperscript{83} In total, Bartleman received £25 from Polhill which would have enabled him to continue his journey around the world encouraging Pentecostal centres.\textsuperscript{84}

2. Britain

Table 3 shows just four of at least 19 British individuals with Pentecostal ministries Polhill made payments to between 1908 – 1911, for their ministries. These payments included: gifts, salaries, boarding, reimbursement for cash stolen,\textsuperscript{85} money for a bicycle,\textsuperscript{86} travel and conference expenses but exclude Pentecostal papers, books or tracts which will be examined in more detail in part II.

Boddy’s contributions to Pentecostalism around the world would have been significantly less had it not been for Polhill’s generous financial support. Boddy’s ministry was the greatest benefactor of Polhill’s wealth in terms of donations to individuals.

James Tetchner had been baptised in the Spirit at the same meeting as Boddy in Sunderland on December 2nd 1907.\textsuperscript{87} Tetchner worked for the Salvation Army in Sunderland. He joint welcomed delegates to the first Sunderland conference with Boddy.\textsuperscript{88}

\textsuperscript{80} NIDPCI, s.vv. ‘Lupton, Levi Rakestraw.’
\textsuperscript{81} F. Bartleman, \textit{Azusa Street, The Roots of Modern Day Pentecost} (Plainfield: Bridge Publishing, Inc. c.1925), 48.
\textsuperscript{82} Bartleman, \textit{Azusa Street}, 146.
\textsuperscript{83} Polhill ‘Subscriptions...’, 122.
\textsuperscript{84} Polhill ‘Subscriptions...’, 121-122.
\textsuperscript{85} Polhill ‘Subscriptions...’, 19.
\textsuperscript{86} Polhill ‘Subscriptions...’, 14.
\textsuperscript{87} Wakefield, \textit{Alexander Boddy} 87.
\textsuperscript{88} Wakefield, \textit{Alexander Boddy} 87.

\textbf{12 JOURNAL OF THE EUROPEAN THEOLOGICAL ASSOCIATION}
In July 1910, Polhill paid Tetchner to speak at Costin Street. Polhill purchased the Costin Street Mission Hall in 1906 for £1550.89 The Costin Street Hall remained his property until his death when it was left to a Pentecostal Evangelistic Society.90 Tetchner also spoke at the PMU London Conference, Kingsway Hall in May 1907.91

Table 3. Four of the British individuals with Pentecostal ministries
Polhill funded (not including printing) 1908 – 191192

<table>
<thead>
<tr>
<th>Total amount received (£s)</th>
<th>Name</th>
<th>No of payments</th>
<th>Payments made between</th>
</tr>
</thead>
<tbody>
<tr>
<td>158.1s</td>
<td>A. A. Boddy</td>
<td>13</td>
<td>June 1908 – September 1910</td>
</tr>
<tr>
<td>126.7s</td>
<td>A. M. Niblock93</td>
<td>11</td>
<td>December 1908 – June 1910</td>
</tr>
<tr>
<td>27.10s</td>
<td>S. Wigglesworth</td>
<td>5</td>
<td>May 1908 – September 1910</td>
</tr>
<tr>
<td>11.00</td>
<td>J. Tetchner</td>
<td>2</td>
<td>July 1910</td>
</tr>
</tbody>
</table>

In April 1909, Alex Moncor Niblock opened his home in London for Pentecostal meetings.94 He had also been to the first Sunderland conference and received his baptism in the Spirit there.95 He would become the first principal of the PMU training home in Preston in July 1909.96 He was replaced by Thomas Myerscough eight months later.97 Hocken rightly states

89 C. H. Polhill, *Cashbook 1904-1908*, p116 (deposit) and p122 (main payment
91 *Flames of Fire* No.50 (May 1917), 11.
92 Polhill ‘Subscriptions..’, 8-123.
93 Not including money he handled on behalf of the PMU.
94 *Confidence* Vol.2/No.4 (April 1909), 9.
95 *Confidence* Vol.1/No.4 (April 1908), 13.
that this was related to financial mismanagement,\textsuperscript{98} this is one of the reasons recorded in the PMU minutes\textsuperscript{99} but the minutes also record general mismanagement and a failure by Niblock to communicate and cooperate with the Council.\textsuperscript{100} The possibility of Niblock being invited onto the council was opposed by T. Mundell and H. Small.\textsuperscript{101} Despite this, Polhill’s records show that Niblock continued to receive generous donations even after he left the training home.\textsuperscript{102} The final known payment being at the opening of Niblock’s Pentecostal home, ‘Peniel’, in June 1910, Polhill also gave the opening address.\textsuperscript{103} Niblock took the post of Superintendent of the Pentecostal Assembly upper Islington in October 1910.\textsuperscript{104} He organised the London conferences and weekly prayer meetings in Polhill’s absence\textsuperscript{105} and the spread of Pentecostalism in Russia was aided by his missionary efforts.\textsuperscript{106}

Smith Wigglesworth, a plumber and Evangelist from Bradford, was baptised in the Holy Spirit with tongues on October 26\textsuperscript{th} 1907 in Sunderland.\textsuperscript{107} Wigglesworth had a successful healing ministry and Polhill made several payments for his attendance at meetings.\textsuperscript{108} He was accepted onto the council of the British PMU on 28\textsuperscript{th} May 1915.\textsuperscript{109} Wigglesworth went on to hold meetings in Oslo with attendances of approximately 3000 and in Australia (where 1000 professed to have had a conversion experience) and

\textsuperscript{98} Hocken, ‘Cecil H. Polhill’,12.  
\textsuperscript{99} ‘The expenses had been higher than the council approved’, PMU Minutes Book 1, 52.  
\textsuperscript{100} Minutes Book 1, 52-53.  
\textsuperscript{101} Minutes Book 1, 53.  
\textsuperscript{102} Polhill ‘Subscriptions.’, 19, 111 and 121.  
\textsuperscript{103} Polhill ‘Subscriptions.’, 121. \textit{Confidence} Vol.3/No.7 (July 1910), 5.  
\textsuperscript{104} \textit{Confidence} Vol.3/No.10 (October 1910), 3.  
\textsuperscript{105} \textit{Confidence} Vol.3/No.11 (November 1910), 13 and Vol.4/No.1 (January 1911), 5 respectively.  
\textsuperscript{106} McGee, 77.  
\textsuperscript{107} D. Cartwright, \textit{The Real Smith Wigglesworth} (Kent: Sovereign World Ltd, 2000), 35.  
\textsuperscript{109} Cartwright, 35.
also New Zealand where meetings were attended by approximately 3000.\textsuperscript{110} He also toured America and South Africa.\textsuperscript{111}

3. Continental Europe

In addition to the Norwegian T. B. Barratt\textsuperscript{112} and the Dutchman G. Polman\textsuperscript{113} there are two significant German Pentecostals to whom Polhill made generous financial contributions. In Spring 1907, Germans Jonathan Paul and Emil Meyer travelled to Oslo to meet with T. B. Barratt.\textsuperscript{114} Meyer experienced the baptism of the Spirit with tongues but Paul would not speak in tongues until September of that year.\textsuperscript{115} In July, Meyer was joined by two women from Norway who were in Germany as Pentecostal missionaries.\textsuperscript{116} The two women then joined Heinreich Dallmeyer, an Evangelist, and began holding meetings at Kassel where revival broke out.\textsuperscript{117} Albeit Paul was not at this revival, he would emerge as the recognised leader of the German Pentecostal movement.\textsuperscript{118} Paul and Meyer were at Sunderland in 1909 where Paul shared the platform with Boddy.\textsuperscript{119} Polhill paid the Germans for their attendance.\textsuperscript{120} In September 1909 opposition to the German Pentecostal movement culminated in the Berlin Declaration which branded the Pentecostal movement as ‘from below.’\textsuperscript{121} As a result German Pentecostals were persecuted.\textsuperscript{122} Emil Meyer wrote of the

\textsuperscript{110} Cartwright, 35.
\textsuperscript{111} Cartwright, 35.
\textsuperscript{112} He is discussed under section I.A.1 Donations to Permanent Buildings.
\textsuperscript{113} Also discussed in section I.A.1.
\textsuperscript{114} C. Simpson, ‘Jonathan Paul and the German Pentecostal Movement – The First Seven Years, 1907-1914’ \textit{JEPTA} Vol.28/No.2 (2008), 171.
\textsuperscript{115} Simpson, 171.
\textsuperscript{116} Anderson, 88.
\textsuperscript{117} Anderson, 88.
\textsuperscript{118} Anderson, \textit{Introduction}, 170.
\textsuperscript{119} \textit{Confidence} Vol.2/No.6 (June 1909), 6.
\textsuperscript{120} Polhill ‘Subscriptions..’, 13.
\textsuperscript{121} Simpson, 176.
\textsuperscript{122} \textit{Confidence} Vol.2/No.11 (November 1909), 18.
persecution to Boddy and it was subsequently published in Confidence.\textsuperscript{123} As soon as Polhill learned of the persecution he sent Meyer £50.\textsuperscript{124}

The final category to which Polhill made contributions, printing, requires closer scrutiny. In the case of printing, Polhill’s influence was not restricted to merely donating money.

\begin{table}
\centering
\caption{Four of the Continental Europeans with Pentecostal ministries Polhill funded 1908 – 1911\textsuperscript{125}}
\begin{tabular}{|l|l|c|l|}
\hline
Total Amount Received (Pounds, Shillings and Pence) & Name & No. of Payments & Date Range (Date of first and last payment) \\
\hline
£ 173.10s & T. B. Barratt & 5 & March 1909 – December 1910 \\
£ 135 (inc. £ 100 loan) & J. Paul & 4 & October 1909 – July 1910 \\
£ 63.10s & G. R. Polman & 8 & June 1908 – September 1910 \\
£ 60 & E. Meyer & 2 & June 1909 – November 1909 \\
\hline
\end{tabular}
\end{table}

\section{The Editor}

Polhill’s own publication \textit{Fragments of Flame} became the official periodical of the PMU in 1911 and the name was changed to \textit{Flames of Fire} with the permanently attached missionary news supplement \textit{Tidings from Tibet and}

\textsuperscript{123} Confidence Vol.2/No.11 (November 1909), 18.
\textsuperscript{124} Polhill ‘Subscriptions..’, 16.
\textsuperscript{125} Polhill ‘Subscriptions’, 8-122.
The format between 1911 and the end of 1917 did not differ significantly from the following: an introductory article by Polhill followed by one or two articles from other periodicals, a book, a conference seminar or original contribution. Towards the end of each issue the *Tidings from Tibet* section largely consisted of reports from PMU missionaries in China/Tibet, India, Japan and Africa. Polhill also included reports from other missionary societies such as the Congo Inland Mission and the China Inland Mission. Crucially, *Flames of Fire* also publicised the times and locations of Pentecostal meetings and conferences. Like Boddy's *Confidence*, Polhill's publications would have been an essential channel of communication for the early Pentecostal movement.

Before the title of Polhill's periodical changed it was already circulating as far as Antwerp, Belgium, where a woman was inspired to seek the baptism in the Spirit after reading it. She contacted Polman and was subsequently baptised in the Spirit. As Polhill was not dependent on donations, the circulation of *Fragments of Flame* was relatively high. Records show a payment by Polhill for the printing of 10,000 copies of *Fragments of Flame* in November 1909. But since it was printed much less frequently than a monthly periodical like *Confidence*, it would have been distributed over a longer period of time.

In November 1911, it is reported in *Confidence* that Polhill and Wigglesworth had conducted the wedding of Stanley Frodsham in Bournemouth. The previous month, Polhill began printing *Flames of Fire* at ‘Victory Press Bournemouth’ which was owned by Frodsham. Regardless of this wealthy new client, Frodsham was ‘thrust out of business’ on October

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126 The New International Dictionary of Pentecostal and Charismatic Movements, s.vv. ‘Polhill, Cecil, H.’
127 *Flames of Fire* No.21 (November 1914), 6.
128 *Flames of Fire* No.24 (February 1915), 5.
129 *Confidence* Vol.2/No.5 (May 1909), 18.
130 Polhill ‘Subscriptions..’, 16.
131 *Confidence*, Vol.4/No.11 (November 1911), 17.
132 Its imprint appears on the bottom right hand side corner of the last page of the first issue of *Flames of Fire* only. *Confidence* carries a notice that there is an interesting story as to how the Press came into Frodsham’s possession Vol.3/No.11 (November 1910), 4.
The Significance of Cecil Polhill

1st 1911\textsuperscript{133} and it is as yet unknown where Polhill continued to print \textit{Flames of Fire}. Polhill was well known as a source of various types of Pentecostal literature.\textsuperscript{134}

Table 5 shows all known payments by Polhill to various publications between 1908 and 1911. The significance of \textit{Confidence} for the early Pentecostal movement cannot be understated. Pentecostal publications such as \textit{Confidence} and \textit{Flames of Fire} were the main channels of communication for early Pentecostals.\textsuperscript{135}

<table>
<thead>
<tr>
<th>Total Amount Paid (Pounds, Shillings and Pence)</th>
<th>Purpose</th>
<th>No. Payments</th>
<th>Date Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>£182.1.6</td>
<td>Tracts\textsuperscript{137}</td>
<td>19</td>
<td>February 1908 – May 1911</td>
</tr>
<tr>
<td>£129.4.8</td>
<td>\textit{In the Days of the Latter Rain}. Book by T.B.Barratt.</td>
<td>4</td>
<td>November 1909 – February 1910</td>
</tr>
<tr>
<td>£73.00</td>
<td>\textit{Confidence}</td>
<td>4</td>
<td>July 1908 – July 1910</td>
</tr>
<tr>
<td>£37.11.9</td>
<td>\textit{Fragments of Flame}\textsuperscript{138}</td>
<td>4</td>
<td>September 1909 – August 1910</td>
</tr>
<tr>
<td>£1.10</td>
<td>Polman Press</td>
<td>1</td>
<td>April, 1910</td>
</tr>
</tbody>
</table>

\textsuperscript{133} F. Campbell, \textit{Stanley Frodsham Prophet with a Pen} (Springfield: Gospel Publishing House 1974), 36.

\textsuperscript{134} \textit{Confidence} Vol.3/No.11 (November 1910), 3.

\textsuperscript{135} Hocken, ‘Cecil H. Polhill’, 121.

\textsuperscript{136} Polhill ‘Subscriptions..’ 6-123.

\textsuperscript{137} Includes payments for hymn books but not for Polhill’s own hymn book ‘Songs of Praises’ \textit{Confidence} Vol.4/No.8 (August 1911), 21.

\textsuperscript{138} Not \textit{Flames of Fire}
Among other things, they were a means of encouragement,\textsuperscript{140} publicising meetings and teaching doctrine.\textsuperscript{141} \textit{Confidence} was based on the Apostolic Faith Church periodical in that it was largely free. In addition to the payments made to \textit{Confidence} shown in Table 5, Taylor has calculated that Polhill also paid a further £169.10s between January 1921 and November 1924.\textsuperscript{142} Taylor rightly states that Boddy was dependent on Polhill's donations\textsuperscript{143} which, as can be seen from Table 3, were not confined to payments towards \textit{Confidence}. The financial support Boddy received could well have secured his position as a balanced\textsuperscript{144} leader of the movement and secured the prominence of \textit{Confidence}.\textsuperscript{145} Without this financial support from Polhill, Boddy's leadership of the early movement may have faced steeper competition from extremists and fanatics.

This section has demonstrated that albeit Polhill's donations were significant, his contributions to the Pentecostal movement were not restricted to giving money. He actively participated by writing his own periodical. The next section examines his most active field of participation.

### III The Missionary

‘Remember you are taking part in an attack, it is an invasion. It is not a raid, it is a war; not a sport, but a prolonged effort, an invasion to the prosecution of which, for the rest of your life, let all your powers, whether married or

\begin{table}
\centering
\begin{tabular}{|c|c|c|c|c|}
\hline
   & \textit{The Spirit of Truth}\textsuperscript{139} & 1 & May, 1910 \\
\hline
\hline
£1.00 & \textit{Apostolic Faith} & 1 & August, 1910 \\
\hline
\end{tabular}
\end{table}

\textsuperscript{139} The Pentecostal Periodical of W. L. Lake. Taylor, 126.
\textsuperscript{140} M.J. Taylor, Publish and Be Blessed: a case study in early Pentecostal publishing history 1906-1924, (Phd diss., the University of Birmingham, 1994), 119.
\textsuperscript{141} Taylor, Publish and Be Blessed, 341.
\textsuperscript{142} Taylor, Publish and Be Blessed, 161.
\textsuperscript{143} Taylor, Publish and Be Blessed, 346.
\textsuperscript{144} Taylor, Publish and Be Blessed, 340.
\textsuperscript{145} Taylor, Publish and Be Blessed, 339.
single, be ungrudgingly offered.’ These are not the words of Lieutenant Polhill-Turner rallying his troops, this statement is the first point in a list of Practical Points for Missionaries that Polhill composed for the PMU in November 1916. The PMU was established in January 1909 by an executive of seven including Boddy and Polhill. The PMU is likely to have been conceived mainly by Polhill. It was well known that he had dedicated his life to taking the gospel into Tibet and he had spoke at length on the importance of foreign mission at the Hamburg conference a month before the PMU was established. Polhill alone possessed the experience, skills, energy and funds to become the most prominent promoter of early Pentecostal mission. On October 14th 1909, at the first minuted meeting of the PMU, he was elected President a post which he held until the PMU merged with the Assemblies of God in 1925.

In June 1909, Polhill was responsible for initiating a training homes scheme for training PMU missionaries. He also took most of the financial responsibility for the training homes. Between 1909-1926 Polhill donated at least £11,033 to the PMU, a considerable sum of money which reflects the importance Polhill placed on mission. The training homes Polhill established

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147 This guidance was initially requested by a missionary in 1913. Minutes Book 1, 275-276.
149 Confidence Vol 1/No.6 (August 1908), 12-13.
150 Confidence Vol 1/No.9 (December 1908), 26.
152 The New International Dictionary, s.vv. ‘Polhill, Cecil, H.’
153 Minutes Book 1, 13.
154 Minutes Book 5, 82.
155 Confidence Vol 2/No.6 (June 1909), 6.
156 Kay’s figure in footnote 147 plus five payments totalling £129.6s6d recorded in Polhill ‘Ledger’ 12,17,18 (x2) and 25 respectively.
produced many future leaders of the movement\textsuperscript{157} including George Jeffreys whom Polhill had personally invited to the training home.\textsuperscript{158}

Polhill’s leadership of the PMU brought credibility to the early movement through the zeal of its missionaries, good organisation and good training.\textsuperscript{159} Kay has rightly pointed out that the teaching in the training homes ‘remained primarily within mainstream Protestantism and did not deviate from Evangelical Soteriological or Christological norms.’\textsuperscript{160} This would prove to be a crucial stabiliser at a time when Pentecostalism could have been destroyed by misguided doctrine.\textsuperscript{161} It was Polhill’s experience and affiliation with the China Inland Mission that secured the PMU within mainstream Protestantism. A comparison of the Book of Arrangements\textsuperscript{162} (Principles of the CIM 1890) and the Principles of the PMU\textsuperscript{163} clearly demonstrate that Polhill used the former as a template for the latter. Much of the articles in the Book of Arrangements have been copied by Polhill word for word but there are some significant differences in the PMU version for example under article 6. ‘Soundness of Faith’,\textsuperscript{164} Polhill added ‘Sanctification and the Baptism of the Holy Ghost with the Scriptural signs.’

In the October issue of Confidence 1908, Boddy writes of Polhill ‘Mr. Cecil Polhill. The Lord has surely raised him up in England to be one of His special witnesses, giving him at the same time unusual opportunities and great influence with many in very different positions in life.’\textsuperscript{165} Polhill’s social position and wealth helped him to lay the foundations of the Pentecostal movement. However, by the start of WWI Polhill’s position and attitudes and the position and attitudes of the majority of Pentecostals were in deep contrast.

\begin{itemize}
  \item Hocken, ‘Cecil H. Polhill’, 127.
  \item Gee, These Men I Knew, (1980), 75.
  \item Taylor, Publish and Be Blessed, 340.
  \item W. Cooper, The Book of Arrangements, (Gang’ing: Shanghai Mercury Office, 1890), 8-16.
  \item Principles of the Pentecostal Missionary Union for Great Britain and Ireland, c.1916 (Obtainable from Mattersey Hall, Mattersey UK).
  \item This corresponds with Article 7. in Cooper, 10.
  \item Confidence Vol.1/No.7 (October 1908), 9.
\end{itemize}
**IV Polhill's Social Position, Its Advantages and Disadvantages**

Polhill was an ex-Army officer and he was known to pay families living on his estate to send their sons to fight in the war. Boddy visited the troops in 1915 and his own son lost one of his legs in action. The war was an emotional issue for both men and they supported it. This was not a sentiment shared by most Pentecostals. As working class men and women they did not share the upper class background or the institutional ties of Anglicans Boddy and Polhill. When conscription became compulsory in 1916 a number of Pentecostals registered as conscientious objectors and some served jail sentences for their refusal to serve.

The war forced the Whitsuntide conventions to move to London in 1915 and Polhill began chairing but his views no longer represented those of most within the movement. Polhill and Boddy saw the movement as a force for renewing the existing church in order that it might more successfully evangelise the world ahead of the *parousia*. After the war however, most Pentecostals came to see the movement primarily as a force for domestic mission to create more Pentecostals as an end in itself. Adding to this, doctrinal issues arising from Polhill and Boddy's Anglicanism became contentious. Polhill and Boddy also refused to insist that tongues was the only evidence of the baptism in the Holy Spirit, this was contrary to the views of many other leading Pentecostals of the time. Polhill had been stung by the CIM's decision to close their property and facilities to PMU workers over the issue of 'waiting meetings' and tongues.

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166 Julian Polhill, interview by author, Howbury Hall, December 12th 2008.
167 *Confidence* Vol.8/No.9 (October 1915), 9.
168 *Confidence* Vol.16/No.132 (January 1923), 62.
171 *Flames of Fire* No.24 (February 1915), 8.
Albeit he regarded tongues as inseparable from Spirit baptism he was against the doctrine of initial evidence, arguing that moral standards could be overlooked if speaking in tongues was accepted as sufficient evidence of Spirit baptism.\(^{177}\) This would have been one of the main contributing factors to his resignation from the PMU and from the Pentecostal movement in general when the PMU merged with the AOG.

Polhill's position within the movement became resented by some.\(^{178}\) But even his critics were forced to admit that he had laid the foundations of the movement albeit one that had since changed its objectives.\(^{179}\) There is, however, a sad sense that Polhill desperately wanted the PMU to finish what he had started but could not finish himself two decades earlier. More than half of the PMU's missionaries were sent to Yunnan province adjacent to Tibet.\(^{180}\) It was verging on the unethical for Polhill to be funding so extensively the missionary organisation of which he was also the President, this gave him too much control. Demonstrative of the fact that Polhill would not easily relinquish control is that the first Superintendent of the PMU was not appointed until 1921,\(^{181}\) 12 years after the PMU's establishment. Kay has rightly pointed out that Polhill's rigid sense of hierarchy and structure was 'at odds with the general Pentecostal view of the implicit egalitarianism of the Spirit's operation within the Church'.\(^{182}\)

Polhill's single mindedness was one of his strengths as an evangelist but when it crossed over into the philosophy of the PMU, 'let others educate, doctor, do philanthropy....and the 101 things which may be accumulated in station life', the mission lost credibility in the eyes of the Chinese and Africans who hoped for social amelioration.\(^{183}\) Polhill resigned from the PMU in 1925 but the council paid him 'hearty good wishes' and prayed

\(^{178}\) Gee, *These Men I Knew*, (1980), 75-76.
\(^{179}\) Gee, *These Men I Knew* (1980), 75-76.
\(^{181}\) Minutes Book 2, 302-303.
\(^{183}\) P. Kay, ‘The Four-Fold Gospel’ (1996), 9, 10 and 32.
earnestly that ‘God's richest blessing might follow his future service for the Master’.184

**Conclusion**

Polhill's significance to a movement which has come to represent a quarter of all Christians in the world is considerable.185 His strategic financial contributions to the Pentecostal movement secured good leaders and funded their ministries around the world. He funded significant Pentecostal buildings and provided premises for prayer meetings and conferences. He secured the prominence of *Confidence* which provided encouragement and stability to a young and vulnerable movement and he edited his own periodical which was significant although to a lesser extent. His experience and planning were the main contributing factors to the success of the PMU. The PMU was organised and sending out board sponsored missionaries 15 years before the two largest North American Pentecostal bodies.186 It helped to ensure that early Pentecostal missiology emphasised the imminence of the Holy Spirit as well as scripture which countered modernist or rationalistic orientated approaches.187 His experience with the CIM placed the PMU firmly within mainstream Protestantism. However, an exhaustive account of Polhill's financial contributions would prove beneficial as well as a more exhaustive account of his domestic evangelistic ministry and of the long term effects of having based the PMU so closely on the CIM. Taylor rightly equates the significance of Polhill's contribution to the early movement to be as significant as Boddy's contribution.188

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