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Editorial Addresses

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for review should also be sent to Dr Kay.
The Pneumatological Motivation and Influences of the Cambridge Seven

Leigh Goodwin

Abstract

James Hudson Taylor’s legacy upon early British Pentecostal missionary activity in the form of Cecil Polhill’s Pentecostal Missionary Union (PMU) and Willie Burton’s Congo Evangelistic Mission (CEM) was substantial. Taylor believed that missionary work should be done in total reliance upon God. ‘If our hearts are right, we may count upon the Holy Spirit’s working through us to bring others into deeper fellowship with God – the way the work began at Pentecost. We do not need to say much about the C.I.M.’ Taylor believed that it was sufficient to have Spirit filled missionaries and God would meet the financial needs of those missionaries He had empowered. He exemplified a successful model of faith mission in China both at a personal and organisational level that influenced early Pentecostal missionary praxis.

Hudson Taylor Director of the China Inland Mission (CIM) encouraged his missionaries to seek empowerment derived from being filled with the Spirit. In March 1892 Taylor stated that: ‘The supreme want of all missions in the present day is the manifested presence of the Holy Ghost.’ By this he did not mean the Pentecostal sense of Spirit infilling demonstrated by speaking in tongues. However Taylor linked Spirit reception as an ongoing experience with empowerment for mission. It is not surprising then that the Cambridge Seven not only reflect the momentum of what church historian Latourette has termed the ‘Great century in Christian missions’ but also a heightened awareness of the need to link pneumatology with missiology. Much could be written about the Cambridge Seven and their missiological context;

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2 Dr. & Mrs Howard Taylor, Hudson Taylor and the China Inland Mission: The Growth of a Work of God (London, Lutterworth, 1949) p. 53
3 Taylor, Hudson Taylor, p. 64
4 Taylor, Hudson Taylor, p. 512
however this article intentionally focuses on the neglected aspect of their pneumatological motivation and influences.

The Identity and Calling of the Cambridge Seven

The Cambridge Seven were Stanley Smith of Repton and Trinity College and stroke of the Cambridge eight’s boat, oldest son of a Mayfair surgeon; Montagu Harry Proctor Beauchamp of Repton and Trinity, the fourth son of a baronet; Dixon Hoste a gunner sub-altern in the Royal Artillery, son of a major-general; William Cassels of Repton and St. John’s, a Church of England curate; Cecil Polhill-Turner of Eton and Jesus College, who resigned his commission in the Queen’s Bays (2nd Dragoon Guards); his brother Arthur Twistleton Polhill-Turner of Eton, Trinity and Ridley Hall; lastly Charles Studd the Eton, Cambridge and England cricketer.\(^5\)

The ministry of D.L. Moody influenced the Cambridge Seven when he conducted a number of evangelistic meetings in Britain. Two years before Moody preached in Britain he underwent a deeper personal holiness experience. Moody was typical of the evangelists in the 19th century that used the term baptism in the Spirit to challenge believers to take a further step of faith and consecration. The terminology of baptism in the Spirit did not imply a Pentecostal definition that included speaking in tongues or the use of other spiritual gifts.\(^6\) Moody was fully persuaded of the necessity of the work of the Spirit to build the Church. He stated ‘I believe, and am growing more into this belief, that divine, miraculous creative power resides in the Holy Ghost.’\(^7\) Moody acknowledged the lack of the Spirit’s power in the Church. ‘I believe to-day, that though Christian men and women have the Holy Spirit dwelling in them, yet He is not dwelling within them in power; in other words, God has a great many sons and daughters without power.’ He taught that Christians needed to be filled with the Spirit and possess the power the apostles had in the early church. Moody defined spiritual empowerment as being enabled through the Spirit’s infilling and possession of a believer. He particularly linked the anointing of the Spirit as motivation to preach the Gospel and equipping for service.\(^8\) Moody differentiated between the Holy Spirit in believers and the Holy Spirit’s

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\(^5\) The Graphic, ‘Some Members of the China Inland Mission’ (6th June 1885)
\(^8\) Moody, Secret Power, pp. 34-41
anointing upon believers. He believed a Christian was wasting their time attempting to do God’s work without God’s power.⁹

Hoste became a Christian indirectly through Moody’s ministry, while he was still in the army, by the witness of his brother who was another Cambridge student.¹⁰ Smith was the first of the Cambridge students to respond in November 1882. Then Beauchamp and Arthur Polhill responded to Moody’s ministry at Cambridge. Cassels had thought of going as a missionary with the Church Missionary Society (CMS) but when he realised they did not operate in the interior of China, he applied to the CIM.¹¹ After Smith left Cambridge he taught in a south London school and attended evangelistic meetings. During a Church army meeting Smith responded to the preaching and requested prayer to receive baptism in the Spirit. It is said that he immediately experienced God’s power in his life and a new zeal to witness about his faith.¹² Following a mission Cassels and Smith did together in Clapham, Smith joined Moody’s London evangelistic team. Smith was invited by Moody to go to Massachusetts to help in his training school. However Taylor also encountered Smith during a meal and transformed Smith’s future by inspiring him to go to China as a missionary.

Cecil Polhill initially resisted his brother’s Christian beliefs but experienced the Spirit’s conviction when he returned to his regiment at Aldershot. He went with his brother to hear Moody at London but did not respond at that time. In 1884 he visited his bachelor uncle, the British resident at the royal court of Württemburg in Stuttgart, Germany, who had named him his heir.¹³ It was on his return from Germany that Polhill made his commitment to Christ. This was no trivial matter for Polhill as his uncle, Sir Henry Barron, was a Roman Catholic and later on Polhill believed that if he became a missionary Barron would likely disinherit him.¹⁴ Independently of each other the Cambridge Seven were all feeling the call to serve in China and offered themselves as missionaries with the CIM. In January 1885 the Polhills asked Smith and Studd to speak in Bedford and straight afterwards Cecil wrote to Taylor to seek a personal interview with him. Polhill met with

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⁹ Moody, Secret Power, pp. 44-45
¹⁰ The Times, ‘Obituary: Mr D.E. Hoste’ (May 11th 1946) p. 7
¹² Eileen Vincent, No Sacrifice too Great (Gerrards Cross, WEC, 1992) p. 37
Taylor in London to seek his advice about his call to China and was consequently added as a member of the Cambridge band.\textsuperscript{15} Both Smith and Studd pledged their wealth as well as themselves to the missionary cause.\textsuperscript{16}

In the history of missions no band of volunteers captured the public’s imagination like the Cambridge Seven and they gave a higher profile and added impetus to the cause of Christian missions in British society. Even Queen Victoria received a booklet containing their testimonies.\textsuperscript{17} There were three great farewell meetings held for the Cambridge Seven by the CIM in Cambridge, Oxford and London.\textsuperscript{18} 1200 people attended the meeting at Cambridge and it is recorded as being the most remarkable missionary meeting ever held at the University. Similarly the Corn Exchange in Oxford and the Exeter Hall in London were packed to capacity as people were captivated by the willingness of these capable young men who were willing to renounce their careers and wealth to become missionaries in China.\textsuperscript{19} During this period Smith and Studd went to Leicester to speak to a large crowd about their call. The man most impacted by them was an unknown 37-year-old Baptist minister F.B. Meyer.\textsuperscript{20}

\textit{Initiation into Chinese Missionary Work}

The Cambridge Seven sailed for China in February 1885 and arrived in April. When Cassels first arrived in China he wrote to his mother: ‘how my heart goes up to God at the sight of these crowds of Chinamen, that He would raise up His power and come among us, that He would speedily flood this place with a very tidal wave of blessing!’ He also wrote to another friend from Shanghai a further insight into the Cambridge Seven’s pneumatological link with their missionary motivation ‘We felt more than ever that nothing but a mighty outpouring of the Spirit of God can be of any use.’ The CIM historian, Marshall Broomhall, remarks ‘That God’s Spirit was outpoured was speedily manifest in Shanghai and elsewhere.’\textsuperscript{21} In accordance with CIM principles the Cambridge Seven adopted Chinese

\begin{thebibliography}{99}
\bibitem{15} Broomhall, \textit{Assault on the Nine}, p. 355
\bibitem{16} Pollock, \textit{Cambridge Seven}, pp. 84-85
\bibitem{17} Norman Grubb, \textit{C.T. Studd: Cricketer and Pioneer} (Guildford, Lutterworth, 1970) p. 42
\bibitem{18} ‘Missions to China’ (\textit{The Times}, Feb 5\textsuperscript{th} 1885) p. 6 This report of the London farewell service highlights how the Cambridge Seven had raised the profile of missionary work in Britain.
\bibitem{19} Grubb, \textit{Studd}, pp. 49-51
\bibitem{20} Pollock, \textit{Cambridge Seven}, p. 85
\bibitem{21} Broomhall, \textit{Cassels}, pp. 51-52
\end{thebibliography}
appearance in both clothing and hairstyle. CIM policy advocated that the way to reach the Chinese was to become like them. Studd thought it was very humorous when three of them, including Cecil Polhill, shaved off their moustaches so they could look like the Chinese. Taylor’s original plan was for all the Cambridge Seven to go to Szechwan province. They were all regarded as Anglicans and it was CIM policy for missionaries of the same denominational affiliation to work together. It was anticipated they would form a strong team to reach this province. However after 4 months in Shanghai, Taylor reversed his decision and felt it was more prudent to split the Cambridge Seven up into smaller groups.22

Initially Studd and the two Polhill brothers travelled together 1,800 miles by boat up the Yangtze and Han rivers to Han-Chung-Fu, which took three months.23 John McCarthy escorted them as an interpreter and guide. Beauchamp went with them as far as Anqing but then returned to Shanghai to be with Taylor.24 During their journey Studd and the Polhills encouraged other missionaries to seek the daily renewal of the Spirit that gave empowerment for service. There is an intriguing instance cited by McGee that these three members of the Cambridge Seven sought for missionary tongues or xenolalia when they first arrived in China in 1885.25 As they slowly travelled by boat up the Han River apparently Studd along with the Polhill brothers set aside their Mandarin language books to pray for the Pentecostal gift of xenolalic Mandarin. When they arrived at Hanzhong they also encouraged two other female missionaries working with the CIM to do the same. They then saw the error of their ways and disciplined themselves to becoming fluent through language study. Hudson Taylor regretted what he described as their extreme views on miraculous language acquisition and wrote what is interpreted as a rebuke to them for engaging in activity that would only hinder the Chinese from hearing the gospel.26 Later Taylor instructed new missionaries with a saying ‘If I could put the Chinese language into your brains by one wave of the hand I would not do it’. Taylor

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22 Broomhall, Assault on the Nine, pp. 373-374. Broomhall, Cassels, p.53 explains that the consuls blocked the travel arrangements of so large a group together, that it was unwise given the volatile nature of the country and that dividing up enabled them to visit a larger number of mission stations.
23 Grubb, Studd, pp. 52-55
24 Broomhall, Assault on the Nine, p. 374. Taylor kept Beauchamp with him to honour a promise he had made to Lady Beauchamp, Montagu’s mother.
26 Vincent, No Sacrifice too Great, p. 69
recognised that new missionaries spending time with a language teacher learned more than just language, they also learned culture and idiom. Studd’s reflection on this incident was that the three of them waited on the Lord believing that He would teach them the languages as He taught the 120 at Pentecost and fulfil in them the truth of Mark 16: 17 and 18. These verses relate to the accompanying signs of believers to receive empowerment for exorcism, healing the sick, supernatural protection and speaking new languages. Studd stated that God had revealed to them that at that time they were meant to study the language. He believed that they were misunderstood at Hanchung as idle fanatics. Studd, Smith and other members of the Cambridge Seven saw the evidence of healing when they prayed for a Chinese epileptic. On the situation regarding Studd and the Polhills seeking for xenolalia A.J. Broomhall comments ‘If anyone should have received it, surely men who have forsaken all and followed Christ could expect it as a mark of God’s approval’.

This incident is very interesting as it demonstrates that there was a wider expectancy of missionary tongues and spiritual gifts that predates Pentecostalism. Anderson proposes the belief in the restoration of missionary tongues had been around for at least two decades before the beginning of Pentecostalism in the Holiness and Evangelical movements. Wacker argues that the modern concept of missionary tongues commenced in Scotland in the 1830’s. McGee confirms this when he refers to the incident of Mary Campbell’s claim to possess languages for missionary purpose accompanying Spirit-reception. This incident of Campbell speaking in tongues was investigated by Edward Irving and is often regarded as instrumental in stimulating the occurrence of Pentecostal phenomena in Irving’s Regent’s Square church in London. McGee however

27 Broomhall, Assault on the Nine, pp. 375-376
32 G. Wacker, Heaven Below (Cambridge, Massachusetts, Harvard University Press, 2001) p. 45
33 McGee, ‘Taking the Logic a Little Further’, pp. 102-103
34 Newberry, Warren Bruce, The Antecedents and Matrix of Pentecostal Mission Theology in the North American Scene. (PhD dissertation, University of South Africa,
traces the concept of xenolalia as far back as 1792 when John Ryland tried to dampen the missionary enthusiasm of William Carey by stating that before God would convert the heathen there needed first to ‘be another Pentecostal gift of tongues’.

Smith, Hoste and Cassels proceeded by ship to Yantai and Tainjin then onto Shansi via Peking. On this journey Cassels’ correspondence reflects their spiritual passion: ‘When we were on board the steamer coming up to Tientsin, we were all much stirred up to spend our time in prayer for the deepening of our spiritual life and the outflowing of God’s Holy Spirit upon us. We felt that the work at Shanghai had in a measure failed owing to our want of spirituality, holiness, and power.’ He added ‘We saw, too, how much of all this was contained in what is called ‘the promise of the Father’, the great gift of the Holy Spirit, not in the measure in which He is given to all Christians, but in that fulness which was promised by our Lord and in which He was received (often after a period of waiting) by the early Church.’ When they arrived at Tientsin Smith engaged in continuous prayer and fasting for two days to seek for this spiritual empowerment. Hoste remarked of Smith: ‘He was full of the Spirit. The power that came down was really great. The Spirit of God seemed sometimes just to fill the place where he was preaching.’

Afterwards in Peking some afternoon meetings were arranged for them to discuss the importance of a deeper spiritual life and inspire prayer for the equipping of the Spirit and a great outpouring of the Spirit in China. Smith addressed the assembled missionaries and their wives on the subject of the Spirit in Pentecostal power to produce purity of heart and fitness for successful service. He focused on the lack of success, which all missionaries experience and on the challenges of cross-cultural missionary work which have to be encountered. Then he spoke about the power and promises of God, and the results predicted for those who availed themselves of them. One missionary in attendance, a Miss Haven, stated that she knew the time in which she lived was called ‘the dispensation of the Holy Ghost’; but she had never been able to say ‘I believe in the Holy Ghost as I now do’. She referred to the sequence of events for the apostles in Acts following Pentecost; she stated that the Spirit was given subsequently after conversion and then after

1999) pp. 20-21
35 McGee, Miracles, Missions & American Pentecostalism, p. 63
baptism in the Spirit came more strength. She applied this to the China mission field by saying that this was the very thing that would help more than anything else in their missionary work.37 The Rev. Joseph Edkins stated that he had never known such meetings in China before and was impressed by the Cambridge missionaries’ belief in ‘the duty and need of having the fulness of the Spirit. It is necessary to be endued with power from on high. It is necessary to wait till we are so endued.’38 Following these meetings in Peking the missionaries there representing the London Missionary Society (LMS), the American Presbyterian Mission, the American Board of Commissioners for Foreign Missions and the American Methodist Episcopal signed a statement that all mission stations throughout China should seek for the baptism in the Spirit as they were doing.39

Smith, Hoste and Cassels regarded the fullness of the Spirit as Pentecostal power necessary for missionary service and purity of life. They clearly saw it as an additional work of the Spirit subsequent to salvation.40 Their prayer was ‘that we may in a real sense which we have never experienced before ‘Be filled with the Spirit’, and as a result that rivers of living water may, according to the promise, go flowing out from us, and that we may enjoy the power we need to extend God’s Kingdom in the way He desires.’ The language used was of an awakening and a purifying breeze among the missionaries and a revival wave for China.41 Studd and Smith wrote to a Cambridge friend who intended to be a missionary that what was required were workers ‘who know God and believe in His Holy Spirit.’42 Frederick Baller, an experienced CIM worker, who accompanied the new missionaries, was repelled by their zeal displayed in what he recorded as excessive prayer and fasting.43 Frederick Baller was ‘a scholarly autodidact who insisted that study, not supernatural gifts, was the way to learning’.44 Later Beauchamp was sent to Shansi to join Smith, Hoste and Cassels.45

**The Missionary Development of the Seven**

37 Broomhall, *The Evangelisation of the World*, p. 38
38 Broomhall, *The Evangelisation of the World*, p. 38
40 Broomhall, *Cassels*, pp. 56-57
41 Broomhall, *Cassels*, pp. 58-59
42 Broomhall, *The Evangelisation of the World*, p. 54
Cassels was more of a pastoral worker than evangelist, based in Shansi and then later in West China. In 1887 after Cassels was married they moved to Szechwan. On the journey Cassels was moved by the great need of so many cities and people without the Gospel and he stressed the importance of ‘daily, systematic, continuous, believing prayer for the outpouring of the Spirit’.\textsuperscript{46} In 1892 Cassels was struggling through reduction of missionaries working in Szechwan and also the unrest in the province against missionaries. In this context he wrote ‘The Lord is blessing and teaching us something more as to how to obey the command ‘Receive ye the Holy Ghost ‘. The channels are being cleared out and the faith valves got into order, and we are learning to obey and receive the promised Holy Spirit by faith. ...’ Cassels was consecrated the first Anglican Bishop of Western China in 1895.\textsuperscript{47} The Times, when reporting of Cassels’ death, stated that his 40 years of service in China, 30 of which he was a bishop, was a unique record in mission history. Cassels appointed 12 Chinese clergy to assist in his work and during his time of office saw a cathedral seating 1,500 people built in Paoning.\textsuperscript{48}

Smith’s ministry was undertaken in North China. He was a proficient linguist apparently as fluent a preacher in Chinese as he was in English. In the late 1890s Smith expressed that not all people were inevitably lost just because they had not had an opportunity to hear of Christ, contrary to the CIM statement asserting the eternal punishment of the lost. As a result of this doctrinal difference he was asked to resign from the CIM. However the CIM agreed to Smith opening his own mission work in East Shansi. He remained on the mission field as an independent missionary and died at Tse-Chow in 1931.\textsuperscript{49} Smith always acknowledged that the work of the Spirit at Pentecost was still relevant. He believed in the necessity of Christians being filled with the Spirit and ‘the fact that the Holy Ghost, in the measure He was given at Pentecost, is the privilege of all believers.’ He also was convinced ‘how entirely the power for spiritual work is God the Holy Ghost.’ \textsuperscript{50} One of the main influences on Smith’s spirituality he himself attributes to be John Fletcher of Madeley. He read Fletcher’s life story 10 years prior to going to China and read it again in October 1985.\textsuperscript{51} Fletcher believed that Christians were still living in the full dispensational age of the Spirit and challenged those who asserted that it was presumption and folly to believe in it for the

\textsuperscript{46} Broomhall, Cassels, p. 110
\textsuperscript{48} ‘Death of Bishop Cassels’ (The Times, November 10\textsuperscript{th} 1925) p. 13
\textsuperscript{49} Pollock, Cambridge Seven, p. 108
\textsuperscript{50} Broomhall, The Evangelisation of the World, p. 34
\textsuperscript{51} Broomhall, The Evangelisation of the World, p. 47
present time as faithless. He strongly refuted the cessation position that the Spirit was only given for the apostolic age.\textsuperscript{52} Fletcher believed in fresh manifestations of the Spirit and stated that a reliance on previous experiences of the Spirit was like depending on stale supplies of manna.\textsuperscript{53} Fletcher wrote to Charles Wesley in 1776 that he was still looking for an outpouring of God’s Spirit inwardly and outwardly and that ‘he longed to feel the utmost power of the Spirit’s dispensation.’\textsuperscript{54}

Beauchamp was the unassuming itinerant evangelist of the Seven. He accompanied Taylor on a 1000-mile journey through interior China preaching the gospel in many unreached places. Beauchamp was evacuated in 1900 during the Boxer uprising but returned to China in 1902. In 1905 at a CIM annual meeting he stated: ‘There are encouragements and there are dangers. But the greatest danger of all is that we do not make use of the opportunity, for now is the time.’\textsuperscript{55} Eschatological missional urgency was characteristic of that era and was part of the interest in seeking for spiritual empowerment that would equip the Church to reach the unevangelised nations. Beauchamp returned to England in 1911 and was ordained as a parish priest. Beauchamp served as a chaplain during the Great War going to places such as Greece, Egypt and Murmansk, Russia. He was mentioned in dispatches during 1916 when he served as principal chaplain to the Mediterranean Expeditionary Force.\textsuperscript{56} In 1915 he inherited the baronetcy but not the attached fortune because it was conditional that he renounce his missionary work and return back to Langley Park to administer the estate.\textsuperscript{57} His son became a missionary with the CIM and Beauchamp ended his days back in China. He took a party of missionary recruits to Szechwan and died at his son’s station in Paoning in 1939.

Hoste worked with the famous indigenous Chinese pastor Hsi Shengmo in Shansi until 1896. Hoste was known for his wise, judicial and prayerful leadership so he was appointed as the acting general director of the CIM in

\begin{footnotes}
\item[54] Horne, \textit{Letters of John Fletcher}, pp. 266 & 272
\item[56] ‘The Rev. Sir Montagu Proctor-Beauchamp: The Cambridge Seven’ (\textit{The Times}, Nov 17\textsuperscript{th} 1939) p. 11
\item[57] Broomhall, \textit{Assault on the Nine}, p. 426
\end{footnotes}
Then two years later he was formerly appointed in that role as Taylor's successor. He led the CIM for over 30 years. In 1944 he was captured by the Japanese in Shanghai and interned. He left China in 1945 and was the last of the Cambridge Seven to die back in London during 1946.

Studd was the best known of the Seven given his notoriety as one of the most naturally gifted all round cricketers of his era. At the age of 21 he played for the Cambridge University team that defeated the unbeaten Australians. He also played for England in the historic game that created the Ashes. In 1883 he toured with the England team to Australia that retrieved the Ashes. In 1887 he gave away £25,000 of his inheritance money to various Christian causes. Then in 1888 he donated the remainder of his inheritance of £3,400 to the Salvation Army because he and his wife were determined to live by faith without any reliance on personal wealth. He was invalided home from China in 1894 after he nearly died. During this period Studd ministered on American campuses and prayed for students to receive Spirit baptism. Grubb records Studd’s letters from this period and the terminology is clearly that of people receiving Spirit baptism as a gift with Studd himself being ‘drunk with the Spirit’, however there is no reference to Studd using or expecting glossolalia. Studd contrasted the lives of the disciples before and after Pentecost and believed that Spirit empowerment was essential. In 1900 the Studds were well enough to go to India. Studd abandoned his Anglican roots and for six years pastored the inter-denominational Union church in Ootacamund, South India. He did not christen his children but instead baptized them as young adults in his garden. Although Studd suffered with acute asthma it did not deter him from pioneering new missions in central Africa during 1910. In 1913 Studd relocated to the Belgian Congo to commence the Heart of Africa Mission.
(HAM) that became known as the Worldwide Evangelisation Crusade (WEC) under the leadership of his son-in-law Norman Grubb. Studd died at Ibambi, Belgian Congo, in 1931.

Studd became aware of Willie Burton, when Burton was still seeking a way forward to go as a Congo missionary after training with the PMU at Preston with Thomas Myerscough. It is uncertain whether the contact was through Studd’s links with Polhill or even with one of Burton’s relatives that worked with the CIM. The timing post-dates when Studd had been in China and India and was turning his missionary focus on the unreached continent of Africa. Studd invited Burton to join him despite Burton’s Pentecostal background of speaking in tongues. However Burton chose not to accompany Studd to Africa and eventually went out and successfully pioneered his own missionary society with James Salter known as the CEM. This was probably as well because Studd’s attitude to tongues hardened. Amongst the young men he recruited to take out to Congo in 1916 were two Pentecostal missionaries. One sought to preach that the gift of tongues was the sign of Spirit baptism and he was told by Studd to preach Christ only. The other was told to take his spiritual toys elsewhere, so consequently both resigned from Studd’s mission. Meanwhile Burton’s distinctively Pentecostal faith mission in the Congo prospered under his apostolic field leadership and utilised Roland Allen’s indigenous mission principles that would lead to over a thousand churches being established by the CEM in the next 50 years.

Arthur Polhill was ordained as a deacon in China 1888, then as a priest in 1890. In 1902, after Cecil inherited the Barron-Turner estate, Arthur discarded the Turner part of his name by deed poll. He was part of the Old Etonian China Association that commenced in 1908. He lived in North Szechwan using the mission stations as evangelistic bases to reach the densely populated areas. Polhill stated ‘What China wants is the simple Gospel in the power of the Holy Ghost, without which it is indeed in vain.’ He remained in China throughout the Boxer rebellion and the 1911 revolution. In 1911 his

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68 Pollock, *Cambridge Seven*, p. 108
70 *Vincent, No Sacrifice too Great*, p. 215
71 *Womersley, Congo Pioneer*, p. 61
72 ‘The Rev. A.T. Polhill: One of the Cambridge Seven’ (*The Times*, Nov 22nd 1935) p. 19
73 *Broomhall, The Evangelisation of the World*, p. 29
brother Cecil visited him in China and they journeyed together to Paoning, where Cassels was bishop. In 1928 he retired from the CIM aged 63 and moved to Hertfordshire, where he died in 1935.

His brother Cecil worked in Hanchung and Chung-king during 1886 and saw a spiritual outpouring on both missionaries and Chinese, stating that ‘The fire of the Holy Ghost is taking possession of them.’ Cecil prayed that all may be filled with the Spirit and that the gifts of the Spirit may be operated throughout China. Cecil Polhill then moved northwest because his passion was to reach Tibet. Tibet was classified as forbidden territory and totally closed to Christianity. Polhill established contacts with some Tibetans at Kansu. He also passed on a message to the Dalai Lama by the means of other travellers. In 1887 Bishop Cassels conducted the marriage of Polhill to Eleanor Marston at Paoning. After their marriage the Polhills went across the Yellow River to work at Sining, 30 miles from the Tibetan frontier. A Mongolian lama taught them the Tibetan language. They lived very simply among the Tibetans and that broke down many of the early suspicions towards them. The Polhills moved, a forty-day journey, to Sungpan in North West Szechwan, still on the Tibetan border.

In 1892 after being there a few months the Polhills and their two sons were seriously assaulted and nearly killed during a riot. Polhill states that the resentment towards them stemmed a superstitious association with them as foreigners causing a drought affecting the area. A mob surrounded their house and afterwards they were bound and beaten. It would have been worse but for the courage of a local Chinese Christian and his servant who offered themselves, in an attempt by the local magistrate to appease the mob, to be beaten in their place. Their sacrifice was accepted and they were severely flogged by the official in front of the crowd. Afterwards the two men were imprisoned in a wooden collar. The Christian worker, Wang, said that the suffering he had received was nothing because it was for Jesus’

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74 A.A. Boddy (ed), ‘A Later Letter from Mr. Polhill’, Confidence Vol. 4 No. 1 (January 1911) pp. 19-20
75 Broomhall, The Evangelisation of the World, p. 189
76 ‘Obituary: Mr Cecil Polhill’ (The Times, March 11th 1938) p. 16
78 ‘The China Inland Mission 1893 annual report’ (The Times, June 1st 1893) p. 4
sake.\textsuperscript{80} The Polhills were escorted safely to the nearest mission station where colleagues looked after them following their traumatic treatment.\textsuperscript{81}

In 1896 the Polhills tried to access Tibet from North India. They went to Darjeeling where Taylor met up with them and placed a team of young missionaries under their supervision, known as the CIM Tibetan Band. In 1897 the Polhills moved to Ta-chien-lu in China to open a centre from where mission work could be pioneered to the Tibetans in the northern region of West Szechwan.\textsuperscript{82} For some years there were up to ten missionaries operating from here evangelising the majority of eastern Tibet.\textsuperscript{83} Polhill’s continual attempt to stay close to the Tibetan border demonstrates his deep missionary fervour for this unreached nation. Rijnhart commented about the quality of the work done by the CIM Tibetan band led by Polhill during a visit to Ta-chien-lu.\textsuperscript{84} When the Boxer rebellion occurred in 1899 the Polhills were evacuated to the coast after the authorities at Cheng-tu-Fu in Szechwan had agreed to spare their lives by just one vote.\textsuperscript{85} Then Polhill was invalided home and forbidden to return on health grounds.\textsuperscript{86}

\textit{Cecil Polhill and Pentecostalism}

In 1905 Polhill was requested by the CIM, as a council member, to go out to China on a special one-year assignment to seek to re-open Tibet as a mission field. Polhill agreed to go as he thought that it would also give him the personal lift he needed in his circumstances. When Polhill completed this task he returned back to the UK via Los Angeles. He stopped off to see one of his old friends, George Studd, brother of C.T. Studd who had attended some Azusa St. mission meetings and was so excited by them that he encouraged Polhill to go along with him. On Friday January 24\textsuperscript{th} 1908 Studd and Polhill met up with another missionary Mrs. H.G. Clark who was on her way back to Japan. That evening the three of them went along to the Azusa St. meetings. They continued the following weekend in February

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\textsuperscript{80} Broomhall, \textit{Jubilee Story}, p. 283
\textsuperscript{81} Broomhall, \textit{Cassels}, pp. 156-157
\textsuperscript{82} E.C. Dawson, \textit{Heroines of Missionary Adventure} (Whitefish, Kessinger, 2005) pp. 100-102
\textsuperscript{83} Theo Sörensen, \textit{Work in Tibet} (Tatsienlu, CIM, 1920) p. 15
\textsuperscript{84} Susie Carson Rijnhart, \textit{With the Tibetans in Tent and Temple: Narrative of Four Year’s Residence on the Tibetan Border and of a Journey into the Far Interior} (Boston, Adamant, 2001) p. 395. Susie Rijnhart lost her husband and son in Tibet and managed to struggle to the Polhill’s house for safety.
\textsuperscript{85} ‘Obituary: Mr Cecil Polhill’ (\textit{The Times}, March 11\textsuperscript{th} 1938) p. 16
\textsuperscript{86} Pollock, \textit{Cambridge Seven}, pp. 108-109
to attend the meetings as part of their passion for what the Spirit was doing at Azusa St.

Robeck reports on an interesting incident at Azusa St. on the Sunday 2\textsuperscript{nd} February 1908 when Studd and Polhill attended a meeting there. Studd’s diary records that a special offering was taken up by the mission to help pay off the mortgage. Apparently this caused some dissension, as the mission had never taken a formal offering before. Some were offended that an offering was taken up and believed that it expressed a lack of faith on the part of Seymour. What lay behind it was that some who had left organised denominations felt that the Azusa St. mission was starting to take steps towards becoming a formal organisation that would quench the Spirit. It was actually in March 1907 that the Azusa St. mission set up an incorporated trust known as the ‘Apostolic Faith Mission’ with 5 initial trustees. The Azusa St. property had been purchased for $15,000 with a deposit of $4,000. Frank Bartleman opposed this whole move towards incorporation as it was deemed a step towards denominationalism. Studd’s diary records his opinion that it was a triumph over the Devil the offering went ahead. He recounts that Polhill gave £1,500 to clear the mortgage on the Azusa St. mission\textsuperscript{87} Usher’s article evidences that Polhill spent time with Bartleman on his visit to Britain in 1910 and contributed financially to his ministry the sum of £25. Usher says that this was for ministry at Costin St. Chapel\textsuperscript{88} but also served to enable Bartleman to continue in his faith trip round the world to encourage Pentecostal centres.\textsuperscript{89} The next day on 3\textsuperscript{rd} February Polhill was filled with the Spirit and then on 5\textsuperscript{th} February he left Los Angeles by rail for Chicago, ultimately to sail back to England. Polhill became a distinctive character in the new emerging Pentecostal movement in Britain because of his missionary experiences and also the direct link with the Pentecostal outpouring at Azusa St. Studd corresponded with Polhill to inform him that on the 16\textsuperscript{th} April 1908 he had accompanied two of the Azusa St. mission trustees to the Security Savings Bank to pay off the mortgage deed on the mission.\textsuperscript{90}

\textsuperscript{87} Robeck, Azusa Street, pp. 289-292. This donation for the redemption of the Azusa St Mission mortgage is substantiated by John Martin Usher, ‘The Significance of Cecil H. Polhill for the Development of Early Pentecostalism’ \textit{JEPTA} Vol. 29 No. 2 (2009) p. 41, who gives the same figures gleaned from Polhill’s own record of his accounts.
\textsuperscript{88} Costin St. chapel was in Bedford.
\textsuperscript{89} Usher, Polhill, p. 45
\textsuperscript{90} Robeck, Azusa Street, pp. 289-292
The PMU was formed at the All Saints Vicarage Sunderland on January 9th 1909.\footnote{PMU Correspondence, ‘Letter to Moser’ (14th February 1921) Donald Gee archives library, Mattersey} Initially Polhill was the honorary treasurer and secretary of the PMU but he resigned from those positions in October 1909 and was nominated as president because it was felt that he could better utilise his expertise in this role.\footnote{PMU Minutes, minute No. 5 (October 14th 1909) Donald Gee archives library, Mattersey & A.A. Boddy (ed), ‘The PMU’ Confidence Vol. 2 No. 6 (October 1909) p. 219} Throughout the majority of the 16-year history of the PMU, Polhill was the president and it was he who modelled it on the CIM, which he served both as a missionary and as a Council member. Usher links the formation of the PMU with Polhill’s conference presentation at Hamburg on the importance of overseas mission just a month before the Sunderland conference.\footnote{Usher, Polhill, p. 53} The PMU reflected Polhill’s passion for world mission, particularly his burden for China and Tibet. Polhill later disclosed that when the PMU was first formed, its primary objective was to reach Tibet.\footnote{Cecil Polhill (ed), ‘Tidings from Tibet and other lands’ Flames of Fire (November 1916) p. 6} The PMU was a ‘faith mission’ where the directors did not guarantee any fixed amount of support to workers, but they sought to faithfully and fairly distribute the available funds.

According to McGee the PMU was the ‘first organized and successful’ Pentecostal missionary agency. He also states that Polhill was the formative influence upon the PMU and substantially underwrote its financial expenses.\footnote{Gary B. McGee, ‘Polhill, Cecil H.’ entry in Gerald H. Anderson (ed) Biographical Dictionary of Christian Missions (Grand Rapids, Mich.: Eerdmans, 1999) pp. 541-542} Usher has worked out that during the full period of the PMU’s existence Polhill donated in excess of £11,000 to it, which is in itself an expression of his missionary zeal.\footnote{Usher, Polhill, p. 53} Gee states that the names of Polhill and Boddy will ‘ever be honourably associated with the commencement of the PMU.’\footnote{Donald Gee, To The Uttermost Part (Luton, AoG Publishing, 1932) p. 7} Certainly Boddy seemed very appreciative that someone of the stature of Polhill was part of the new Pentecostal movement in Britain. Boddy wrote of his gratitude to God ‘for the unswerving courage of our beloved brother Mr. Cecil Polhill. The Lord had 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.’\footnote{A. A. Boddy (ed), Confidence Vol. 1 No. 7 (October 1908) p. 9}
Boddy and Polhill met was when Polhill attended the inaugural Whitsuntide conference at Sunderland.\textsuperscript{99}

Some may regard the PMU as the joint contribution of Polhill and Boddy. However Andrews concurs with McGee that Polhill was the founder, chief financial contributor, and main driving force behind this missionary enterprise. Andrews makes the point that before any Pentecostal denomination existed in Britain it is significant that the first organizational initiative among the fledgling Pentecostals was focused on world missions.\textsuperscript{100} Kay has singularly attributed the success of the PMU to Polhill’s experience, skills, energy and funds.\textsuperscript{101} Gee perceived that the PMU president was a man who was zealous in the objective of reaching all the nations with the gospel empowered by the Spirit.\textsuperscript{102}

During 1915 the CIM officially adopted a critical view of Pentecostalism. At CIM meetings held in Shanghai, London, Philadelphia, Toronto and Melbourne a statement was made expressing disfavour towards the Pentecostal tongues movement and a prohibition on any Pentecostal meetings to be held on CIM mission stations. Polhill unequivocally upheld his allegiance to his own Pentecostal position stating that he was not a party to the CIM decision nor did he have any sympathy with the position of his CIM colleagues. This decision frustrated Polhill, as he was both the president of the PMU and also a board member of the CIM. He explained the policy of the PMU was not to work in a place where the CIM were working unless invited. He distanced himself from any Pentecostal missionaries that were putting out literature and employing any means of evangelism in smaller towns where the CIM were already existent. He did not include capital cities in this imposed limitation. Polhill gave an assurance that he was unaware of any direct PMU missionary activity that violated this policy of comity. He rebuffed specific examples given by the CIM that PMU missionaries had improperly entered towns in both the

\textsuperscript{99} A. A. Boddy (ed), ‘The Pentecostal Movement’ \textit{Confidence} Vol. 3 No. 8 (August 1910) p. 197
\textsuperscript{101} Peter Kay, The Fourfold Gospel in the Formation, Policy and Practice of the Pentecostal Missionary Union 1909-1925 (MA Diss. Cheltenham and Gloucester College of Higher Education, 1995) p. 64
\textsuperscript{102} Gee, \textit{Uttermost Parts}, p. 8
Hunan and Shansi provinces by stating that they had only done so with a prior invitation from CIM mission station leaders. He reinforced the PMU’s position by stating that they had no intention of changing their policy of co-operation with the CIM. Polhill stated that he could take no responsibility for other Pentecostal missionaries independent from the PMU and deplored their lack of courtesy towards the CIM.\textsuperscript{103} McGee states that Polhill’s ‘identification with the Pentecostal movement proved embarrassing to evangelicals’. McGee evidences his statement by referring to evangelical author John Pollock’s book on the Cambridge Seven that ignored Polhill’s Pentecostal involvement.\textsuperscript{104}

\textbf{Conclusion}

This brief examination of the calibre of the men known as the Cambridge Seven is an indicator of the missionary pedigree that inspired and influenced the first Pentecostal missionary organisation, the PMU. Polhill carried a certain iconic missionary status within the early Pentecostal movement as one of the acclaimed Seven. It also provides insight into the factors that influenced Polhill’s particular desire to motivate Pentecostal missionary activity in an area of China and India close to the Tibetan border. The Cambridge Seven demonstrate a missionary passion underpinned by pneumatological convictions that prepare the way for early 20\textsuperscript{th} century Pentecostal missionary praxis.

\textsuperscript{103} Cecil Polhill (ed), \textit{Flames of Fire} Vol. 29 (July 1915)  
\textsuperscript{104} McGee, \textit{Miracles, Missions \& American Pentecostalism}, p. 134 and ch. 7 n. 115 p. 280