BIBLE CHRISTIAN METHODIST CHURCH (HTTPS://BIBLECHRISTIAN.ORG.UK/)

ST PETERS STREET, ST IVES, CORNWALL, UK

HISTORY OF BIBLE CHRISTIAN, ST IVES.

This article was originally written by J.C.C. Probert to help raise funds for the chapel refurbishment that took place between October – December 1999.

ORIGINS

In about 1829 the Bible Christians commenced preaching in the town but owing to the difficulty of getting a suitable room this attempt ceased. For a while they had used Mr. Jennings loft, which being in a decayed state, and filled with a dense congregation at length gave way, precipitating preacher and people into the tubs of fish oil beneath, yet no one received serious injury. In 1849 Mr. Beer established open-air preaching, which was continued for several months and after a time, the old loft being repaired, was again engaged for Divine worship, and was occupied until Christmas 1858. Fruitless efforts were made for some years to obtain land to build a chapel but they were able to purchase a chapel occupied by the Wesleyans who found that two chapels in the town did not work well.[1]

In 1865 there appeared a book entitled "*A Jubilee Memorial of incidents in the Rise and Progress of the Bible Christian Connexion".* This volume was written to celebrate the 50th anniversary of the denomination's foundation. Page 212 gives an account which gives further detail and which starts with the second entry into the town. It reads: "The town of St.Ives is recorded for the first time in the Missionary Report for 1849-50; upwards of 4 being collected there at the first Missionary meeting. In the following year, in addition to about the same amount being collected for the Missionary Society, a tea meeting to raise money for local purposes, was presided over by MR. THOMAS LEGGO, one of the representatives to the Conferences of 1846 and 1850, was held in a loft, 150 feet long, kindly lent by SAMUEL HOCKING, Esq. being fitted up by willing hands for the occasion; while both men and women are spoken of very approvingly by WILLIAM BEER, who was there on the occasion. A fisherman is said to have sold sixty-three tickets in a few hours. The proceeds of this tea meeting were nearly 15, which were expended in altering the chapel and in paying one year's rent. A new chapel was also talked of on the occasion, and several donations offered towards it, in case a chapel could be built, including two offers of 5 each. Some time after this period a Wesleyan Chapel was purchased by our friends. This place of worship has since been rebuilt, a large measure of the Divine blessing has been experienced and a prosperous cause established".

William Beer, the circuit superintendent minister, who lived in Penzance, wrote in the Bible Christian Magazine for 1850 (page 158) of the previous year's tea, probably in November 1849: "Having recently opened a room for divine worship in St Ives, for which they have incurred a debt, two or three of the friends proposed to have a Tea meeting and a few persons offered to give provision for one hundred. The committee provided for one hundred more, in behalf of the society. The time appointed was the 12th but Providence having favoured them with a catch of Pilchards about 10,000 hogsheads, all hands were engaged about them, consequently we postponed the meeting till the following week, when the people were prepared to enjoy a social cup of tea. Two hundred persons came, as was expected, and as the room would not conveniently accommodate more than hundred at a time, we were obliged to have two sittings, conducted very orderly, all things considered. There was no hindrance for want of water, as Br. Hollow, with others, had made good arrangements; and the people in the neighborhood were willing to make us comfortable as much as to say, We are glad to see you in this town. After tea the writer opened the meeting by prayer (as Br. James was not there in consequence of indisposition) Br. Hocking preached, Br. Beer made some remarks on the rise of the connexion and why we were called Bible Christians. All appeared delighted, as they were comparative strangers to us. Mr. Leggo, local preacher, was called upon to offer a few remarks, which he said he would do by making a collection at once. He then gave us some account of our early history in this Circuit, as well as his own conversion, and his firm attachment to the people denominated Bible Christians. It was a meeting which I believe, will not soon be forgotten. We want a larger place, as it is very much crowded, and many are obliged to leave for want of room. The people say we must have a chapel; many have offered to help if we build.

William Beer dates the first chapel as 1849 in his return for the 1851 Religious Census giving its site as Back Row or Quay Street. This building was certainly a converted loft. At the time of Methodist Union, in 1932, the Rev. A. Colbeck produced a booklet, (reprinted from the Weste Echo) in which he stated: "The services and meetings were held for some time in a loft standing where now the Island Road Infants Scho stands. Later they removed to another loft, more commodious, with two openings, one in Fish Street, the other into Victoria Place. "The C

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return gives it as having 72 ordinary and 72 other sittings with congregations of 150 both afternoon and evening on the day of the census (March 30th) and we learn that the building was used solely for worship but it was not described as being a separate and entire building. From the Penzance Circuit records we know that in October 1853 the society's membership was 31.

BUYING A WESLEYAN CHAPEL

The purchase of an ex-Wesleyan Chapel is confirmed by deeds. An Indenture dated 29/9/1824. between Sir Christopher Hawkins of Trewithen and Thomas Bryant fisherman of St. Ives refers to a Chapel or Meeting House, lately erected, built on the waste lands of Dennis Ia by Thomas Bryant and others commonly called Methodists. There is also reference to the inclusion of land 12 feet on the north part and 21 feet on the west for the purpose of enlarging the chapel. A 99 year lease was granted at an annual rent of 6d. payable in equal quarterly installments. Sir Christopher retained the mineral rights, the chapel premises had to be kept in repair and they were to be used solely for worship with the exception that they could be used as a school for poor children.

In 1824 as well as greatly extending the big Chapel in the town the Wesleyans built a small chapel in St. Peter's Street. The Wesleyan Magazine of 1826 (page 194) noted, "We have a neat, small house in another part of the town thirty feet and a half by twenty-four feet and a half, within the walls. This was built in 1824, and it is chiefly designed for prayer-meetings, class-meetings, and occasionally for preaching. It has been found of great service to some of the aged and infirm, who cannot, without great difficulty, go as far as the large chapel". One guesses that the reasons for its building related to the bridging of the social gap between up town and down town St. Ives. The account gives the lie to the myth that the Methodists of the past willingly walked a long way to chapel as does the building of chapels in every small hamlet throughout the county. This is described in the 1851 Religious Census as Lower Chapel or Bank Chapel (Chapel Street), having 150 sittings with an attendance of 25 on the day of the census, 40 being the average.

This was the chapel which the St. Ives Bible Christians bought in 1858. An Assignment of 20/7/1858 mentions John Philp, the Wesleyan Superintendent Minister and shows that the Bible Christians paid 105 for the chapel and the remaining lease. The fact that this money was paid to Thomas Bryant's[2] widow, Wilmot, seems due to a muddle on her husband's death for it had to be stated that the original lease was granted to solely as a Methodist trustee. The Bible Christian trustees are given as Mark Hollow Superannuated Officer of the Coastguard, James Reynolds Tin Dresser, Francis Almond Hocking House Carpenter, Almond Trevosso Hocking Merchant, John Stevens Labourer, Thomas Gyles (wrongly spelt Giles) Cooper all of St. Ives and James Gilbert Ironfounder of Penzance. A further deed of 1/1/1859 refers to the chapel being mortgaged to John Nicholas, a farmer of St. Buryan, who had lent the Bible Christians 250 at 5% p.a.[3]for the rebuilding. The chapel is referred to as being enlarged and extended westwards 11 feet and 6 inches and a schoolroom was erected on the northern side. If one goes into the chapel one notices that the windows on the school side are different, which suggests that they may be part of the 1824 chapel.

After rebuilding the chapel, in 1859, an account of opening noted 'The chapel being enlarged to the size of 42ft. by 26, and 20ft. high, seating about 300, a new roof put on, and the interior very neatly finished, and well lighted, was opened for divine worship on February 2Oth 1859. 'Mr.Lord, Wesleyan Minister, preached in the morning; and in the evening, our chapel was not large enough to contain the congregation, a collection was made in aid of our funds after a sermon by him in the Wesleyan pulpit; so that we had the advantage of two collections at the same time. The writer (W.Clarke) preached in the new sanctuary, afternoon and evening.

On the following Monday, at 2.30, a good, practical sermon was preached by Mr. Vercoe, Wesleyan Minister, after which about 500 sat down to a public tea, gratuitously provided for the most part. In the evening the place was well packed, and many were unable to gain admittance. The chair was taken by Mr. Harris, draper, and addresses were delivered by Mr. Thompson, (Minister of Lady Huntingdon's chapel) Messrs. Kenner, Hocking, and Clarke.

The entire cost of the building is 400 – proceeds of the opening services, 51, leaving a debt of 349. The pews which are all let, will produce 40 per annum. Ground is attached on which a schoolroom is to be built immediately.[4] So over 87% of the cost was left as a debt to be financed out of the pew rents which was quite a normal practice at this period . A deed of 1873, when the Freehold was obtained and the chapel was put on the Model Deed. shows that what we now call St.Peter's Street was formerly called Chapel Street and earlier still Stevens's Street.

An account says that the chapel and school cost about 500 and 280 debt remained in 1865[5] so this suggests the school cost about 100.

Those who have read Cyril Noall's *The Book of St Ives* may be puzzled at the omission above of certain information on pages 27-28. He wrongly states that the Bible Christians built a chapel in St Peter's Street in 1824 and says the Wesleyans opened a meeting house in this year known as Mount Zion Chapel which later became JR Cothey's workshop. This does not agree with our information and Mr. M Care says that the Bible Christian loft referred to above was this workshop. A tradition says that early services were held at Wheal Dream in what is now the Museum. The above material and a glance at the buildings on the maps at the ends of Cyril Noall's book make this unlikely, though it is possible that it was used for some later extra event. There was preaching near by, for on October 20th 1861 the United Methodist Free Churches began preaching in a loft; opposite the New Lifeboat house; and it was noted that they had the only morning service in that part of the town.[6]

CONTINUING LIFE

Before long alterations were made to the chapel. The Bible Christian Magazine for 1871 (page 136) refers to the long looked for and greatly needed re opening of St. Ives Chapel, "after having been closed for some months; for alterations and improvements; consisting of new joists and flooring where required, the refixing and re-arranging of all the pews in the chapel, with a few additional ones. A panel frame-work lobby has been fixed, with three windows of ground glass, and doors to correspond. The gas-fittings have been completed, and the shuting, with stack pipes fixed to the same, carried all round the chapel with many other improvements… painting and graining of all the wood-work. The chapel by an outlay of about 40, (exclusive of free labour done by friends; Capt. J Richards, the harbour master, worked nearly a week in pair graining) one of the prettiest in the town." Nearly all the food was given when 300 were present at the reopening tea and the proceed

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anniversary were 21, considerably in advance of any previous year. The writer considered it wonderful that a few poor fishermen raised over 60 in a few months for one object alone and it is noted that the cost was cleared.[7] The Cornish Telegraph of June 1st 1870 gives further details noting "THE TRUSTEES OF THE BIBLE CHRISTIAN CHAPEL AND SCHOOL-ROOM appeal to the Christian public for aid. The time is up for the purchase money to be paid for the freehold (cost 160) and there are repairs to be done, which will cost about 20 more. The members are all of the labouring classes, and poor fishermen. There is a large day school, "Miss Willoughby's according to Noall) "as well as a Sabbath school, connected with the place. The members and congregation have contributed over 20 in small sums, and subscriptions have been received from Tonkin Young, Esq., (the mayor), WM Jennings Esq., (ex-mayor) and other friends varying from 5 shillings to 5."

Further alterations are recorded in the Bible Christian Magazine for 1887 (page 333) which describes the chapel as being in a comfortless unsightly condition, the friends few and funds very low. A bazaar committee was formed and a two day January bazaar brought in 25 and 20 was produced by a Christmas effort just before. Not only was the chapel renovated but the "singing seat" (i.e. choir seat) was enlarged and a door opened into the Sunday school.

The chapel at one time owned some cottages in St. Peter's Street.

One notices that in the chapel many of the pews look as though they were originally forms with backs added later to turn them into pews. It is worth looking at the old tub pulpit and the windows with their coloured glass corners with the engraved stars. Colbeck says that the chapel was originally entered from the far corner of the present building, in St. Peter's Street, but this seems to refer to its Wesleyan days and suggests that the seating may have turned round 90 degrees at the time of the extension. Because of the design of the building Holy Communion is received in the pews. It is deservedly a listed building Grade 2, fitting perfectly in its setting in the street. Inside the features mentioned above, as well as the IHS on the back of the gallery and the wicker collection plates add to the charm of the place, though one has to say that the microphones and loudspeakers sit uneasily with the older features.

We must say something regarding the denomination, the circuit and the daily life of the chapel. Three distinctive features of the Bible Christian denomination call for comment. Being the smallest Methodist denomination of any note they tended to be a closely intimate group. Secondly they were a country denomination and where the other denominations tended to spread out from the towns into the surrounding countryside the Bible Christians moved from the country into the towns. They had societies around St Ives before their establishment there. Thirdly they were the pioneers of women preachers. In 1822 there were 18 women ministers as against 23 men in their connexion. Though the female ministry later came to an end the Bible Christians would never have got established to the extent they did without the women. In the Penzance Circuit, from which the St Ives Circuit was formed in 1864, there were 6 women ministers between 1821 and 1831. This was before the St Ives society was formed but Sarah Hutchings must have preached at St Ives when she was in the circuit in 1863. Miss Mary Tyzzer of Pentewan is recorded as giving the church 2 good services at its Anniversary services.[8] In 1891 Evangelical Services were not as well attended because of the state of the tide few of the fishermen could leave their boats.[9]

We know that for many years the circuit was a "mission station" which means it was subsidised by the Connexion. It came into being as a result of a revival. In September 1860 the St Ives society had 45 members and a year later 108[10] and at the circuit level in March 1861 there were 296 members and next quarter 447, which led to the division of the circuit into two in 1864. Unfortunately it then suffered from the decline which always followed revival. This was made worse by economic depression. The Circuit consisted at the time of but 4 chapels, Halsetown built in 1832, later closed for some years and reopened Good Friday 1902 and now a shed is where Sir Henry Irving, when as a boy of 11, whilst staying with an aunt made his first public appearance with a recitation in the Sunday School[11] Lady Downs in existence as a society in 1849, built a chapel c. 1860 which Joined the Penzance Circuit in 1880 (having then 6 members and 40 in the Sunday School), closed in 1901 and is now a bungalow. Tregarthen in Zennor parish, built in 1833, is now a ruin in a lane with no buildings near. In 1918 it is described as closed for some years. John Dale, President of the Conference in 1902, was a product of this church.

In 1865 there were, in the circuit, 2 ministers and 6 local preachers to serve 4 chapels and 1 preaching place. The circuit membership stood at 157 + 2 on trial and there were 22 teachers and 130 scholars in the circuit Sunday Schools but in 1878 the membership of the circuit was just 60. From the Missionary Report for this year we learn that the cause was feeble at Lady Downs and Halsetown and the Zennor chapel had no congregation worth naming. The town chapel had improved and the Sunday School discontinued 2 years ago had been restarted. The dullness of the times, the kick of a good fishing season, the poverty with

which they were surrounded and the fewness of friends made it difficult to raise funds. In 1887 two societies were transferred to the Breage Circuit (the circuit's boundaries changed from time to time) and in 1890 there were only 37 members in the whole circuit. The year 1891 saw the incorporation of the circuit with Hayle. Cornish Methodism was throughout the 18th and 19th centuries like a person suffering manic depression, with enthusiastic revivals followed by wild slumps. Mining depressions made matters worse but the booms probably caused the revivals.

Before the St. Ives circuit was formed furniture was got for its manse. A badly written list for 1862 gives the house contents: –

2 fenders 4/6 & 2/6, fire set 6/-, Tea pot 12/-, 2 candlesticks 1/4, pair metal candlesticks 6/6, bellows 4/-, chimney brush 3/6, 2 looking glasses 28/-, coal scoop 3/-, coffee pot 1/3, boiler 6/-, bas broom 1/-, tea kettle 3/-, baseheaters 2/6, grilliron 1/1, sifter 6d, tybrush 2/6, tin pan 3/-, slopail 4/6, 2 tea trays 4/- & 2/-, set of china 8/6, 6 cups & saucers 1/3, glazing 4d, 2 sets of chamber services 14/-, basin & plates 3/3, jugs dishes & 3/9, 3 tumblers 1/-, shelf built inserted stands 9d, 4 kitchen chairs 16/-, 3 cane do. 10/6, kitchen table 12/6. back do. 5/-, wash stand 5/6, commode 4/6, chimney innards 4/6, wash stand dressing table 16/-, paste board 2/-, fly? 6/-, cupboard 9/-, rolling pin 1/-, mahogany table 20/-. cheststands 24/4, 2 bedroom chairs 3/6, tye bolster pillows & 2/6, Mattress 18/-. slate 2/15/0, putting in 12/-, small brush 1/-, carpet broom 2/3, dishes & Jugs 7/ -, bread baking dishes teapot? & water bottle 6/-, water pitchers & basin 10d, window blinds 2/1, chair 4/-, mats 4/6, table 1/10/0, carpeting for the house 2/7/0, total 28/1/2$^{1/2}$d. Earlier there had been quarterly entries for the preacher's lodgings at St. Ives often for as little as 10/-.

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References to the daily happenings of St. Ives chapel are gleaned from the Bible Christian Magazines. In 1854 we learn of 3 crews, belonging to the fishing boats, taking a Missionary box each to sea with them and giving a portion of their earnings. There are accounts of annual teas, of a two-day bazaar in the public hall opened by the mayor. The 1896 Magazine noted (page 178) of the chapel "To say that it was dirty is to put it mildly" but then said that 34 was raised to put matters right. Of the 34 it commented "True, 'tis a small sum, but at St. Ives -without a bazaar or official veteran visitor-such a sum is not easily raised without effort". "Official veteran visitor" is a euphemism for somebody who would open the bazaar and pay up handsomely. This chapel had considerable support from the ministers and members of the other denominations in the town as their names crop up in the records.

The Trust Deeds add another item of interest. In 1865 when the trust was renewed three fishermen served on the trust and in 1907 nine of the trustees were fishermen but 1937 was the last time when any fishermen were added. We give the names of the trustees. In 1865 there were added William Jennings Mankey, William Clark and Ephraim William Stevens fishermen, James Rich engineer arid John Major butcher. In the 1907 renewal new trustees were Richard Care caretaker, William Curnow bootmaker, Matthew Stevens Storekeeper, Edward Woolcock, seaman, Matthew Stevens Barber and James Barber, Humphrey Green, Richard Perkin, Edwin Perkin, Joseph Henry Curnow and William Pekin both Snr. and Jun. all fishermen. New trustees added in 1918 were Lander Elvin Comley, outfitter, Joshua Daniel Junior Merchant, (these were from another church in the circuit) Albert Trewhella, grocer, Charles S Murrish, mariner, Mark Hollow Trevorrow, Samuel N Ninnes, both fisherman, and Richard Edwards mason. 1928 saw the addition of 4 fisherman, Humphrey Bunn, Thomas Bassett, Sampson Cocking and Matthew Berriman, as well as Silas Thomas Hodge, gas engine driver, John Laity Ralph, corporation labourer and William P Knight hairdresser. The trust was again renewed in 1937 and 5 fisherman are included William Thomas, William J H Stevens, Anthony Allen, John Polmeor Veal and Henry Perkin as well as Edward Harry, caretaker, Richard P Bennetts, grocer, George Stevens, plumber and Matthew Tanner van driver. The trust was not renewed till 1950. The new trustees were James Benney, gardener, Matthew Care, engineer, Richard Peters hairdresser, John Newell Perkin, clerk, William James, cabinet maker, Michael Peters engineer, Philip Perkin, maintenance department B.E.A. and Richard Care motor driver. The 1964 renewal added James Thomas, mason, James Edward Perkin, carpenter, Edward Charles Paynter, builders assistant and William Bryant Barber plumber. 1974 was the last renewal and William George White, James Barry Stevens, both carpet fitters, Matthew Care, marine engineer and John Care Ninnis, mason, were added.

Various record books of this century give insights into the life of the church. The Baptismal Register 1912-32 lists 210 baptisms and all but one or two were for residents in the downtown part of St. Ives which shows the church as a close knit community. However a Membership Roll of the 1950s shows that some families had moved out to the council estate, Trelawny, Carnellis, and Treverbyn Roads being amongst those listed. The Sunday School Minutes note a Gala in June 1925, which would have been the Band Of Hope Gala; 26 dozen splits were needed and we hear of 30 lbs. of Plum cake. The enterprising church made the Gala buns (half pail), as was their custom, and for this 12 1bs. flour, 4 lbs. currants, l lb. Sugar, 1 1bs. butter, 2 lbs. lard, 1b. peel, 3 ozs. yeast and 1/- of saffron had to be bought. The teachers are listed as brothers and sisters (a custom of naming found as late as 1988 in the church minutes). We notice a reference in 1925 to a Temperance Tea and in 1934 a donation to the Sunday Observance Society (there had been a riot in the town on this issue in 1929). On February 21st 1924 a new organ was installed and 370 had been spent on the scheme which also included renovation of the church and new choir seats, quite a sum when one realises that the seat rents produced only 9/15/6 in 1925. The Trust minutes record that the caretaker's salary was increased to 4/ – a week in 1926. Three years later it was agreed to fix a gaslight from the centre of the organ as an aid to the preacher in reading scripture and in 1932 single gas Jets were put in to replace two large chandeliers. A Ladies Dorcas Society gets mention in 1942.

A Notice Book 1973-4 gives us pictures of a Sunday School teacher's trip to Crantock, Newquay Zoo and Boating Lake, which cost about 5/-. Of a Good Friday Musical Service by our own choir, of an Annual Choir Dinner at the Porthminster Hotel, of the Annual Sunday School Tea Treat with a band, of Tuesday Preaching Services, and Women's' Meeting and a class. There was an attempt at youth work 1960-63 in what was called The Bible Christian's Youth Hour and some rather chatty minutes refer to slides and talks, noting in surprise that one event only lasted 10 minutes, and to someone bringing his tape recorder and to discussions. Subjects included the Fatherhood of God, work amongst Catholics in Spain, Fact and Faith films and the puzzling note that the type of manna used in the wilderness by the Jews was brought down and made equivalent to modern times.

Nowadays one has to get permission to alter a listed chapel and even to redecorate it but the Church Council Minutes for 1952 show how casual things could be a just a few years ago. It was proposed to paint texts on each side of the organ, " God is Love" and "Jesus Saves" were "accepted subject to there being nothing better submitted in the next few weeks". However there was no unanimity so nothing came of the scheme. The 1963 October minutes give the congregation as 40-50 in the morning and 100-120 in the evening.

Today the chapel has 78 members, high by some past standards, but not as promising as it seems for in the past there were probably 3-5 adherents for every member and the age of the congregation was much lower. In the last three years a nearby Plymouth Brethren hall has been rented to give extra premises. In 1995 the church changed its name to "The Bible Christian Methodist Church" though this does not imply that they follow their old practices of allowing women to preach or of holding bazaars.

Having told the church's history I am only too aware that as an outsider I am unable to tell the intimate details of its recent daily life. I have therefore asked the Rev Steven Wild to finish the story.

The Bible Christian Chapel is very much part of the fabric of St. Ives and is unique to Methodism. We have not mentioned the Spring and Autumn Conventions, our weekly Tuesday night preaching meeting, the prayer meeting or our work among young people. These things are very important to our spiritual task, the introduction of modern music has always been well received and we never shrink at 'having a go' at a new hymn. Visitors make our chapel a spiritual home although a recent letter that described us as being in a 'time warp' didn't go well with many of our congregation. I've enjoyed visiting older members of our congregation who have told me of great days in former times, and the blessings they have had.

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So much for the past, from history we can draw inspiration and also learn not to repeat mistakes, but what of the future? A new chapter is opening up for both of us. For myself I shall cease to be your minister after 9 years with you. I shall take up a new challenge in the county as District Evangelist and you are to embark on a scheme to remodel the interior of the chapel. The future is very different. The world has probably changed more since the Bible Christians opened the chapel in 1859 than the period from the death of Christ to 1859. Moreover things are speeding up. We are in the midst of a revolution much greater than the Industrial Revolution. Scientific knowledge is doubling every 10 years and computer power doubles every 18 months and the Internet every year. In the past decade more scientific knowledge has been created than in all of human history.[12] This is putting great pressures on society. Many seek an escapist philosophy but as Christians we can't escape for we have to become incarnate in the world in which we find ourselves. Let us remember it is God's world and we face an exciting challenge. The need is as great as ever for we are called to show the love of Jesus and breathe new life in to the individual and into society. We must not blame those outside when we fail but ask ourselves where we go wrong for 'judgement must begin at the house of God' (1 Peter 4 v. 17). However let us make sure that we can see that the future as well as the past is a success.

Notes

[1] Bible Christian Magazine 1859 page 92, the reference to Jenning's loft could possibly refer to the second attempt to mission the town. The account clearly suggests the earlier period but is not fully clear.

[2] Billy Bray records meeting a good man called Bryant, when he visited the town, in about 1838, to get funds for the building of Great Deliverance Chapel. This may have been Mr.Bryant. Robson's Directory 1840 lists a Thomas Bryant as a shipbuilder, Bryant was a trustee of the main chapel and John Wesley's Telescope, now in the St.Ives Museum, was given to the Bryant family by Wesley. Bryant died on 1st April 1857. His will had not covered the legal position of the chapel for the deed makes clear that his wife accepted that it was not his property. She signed the deed with a mark.

[3] Later this year the debt was transferred by him to William Johns, grocer of St.Ives, who increased the loan to 300 at the lower rate of 4.5%p.a.

[4] Bible Christian Magazine 1859 page 192.

[5] Bible Christian Magazine 1864-83

[6] Cornish Telegraph 23rd October 1861

[7] Bible Christian Magazine 1871-136

[8] Bible Christian Magazine 1865-83

[9] Bible Christian Magazine 1891-180

[10] The Cornish Telegraph February 5th 1862 noted a similar increase in the Sunday School. 15 months earlier there had been 41 members and this had risen to 153 by Christmas 1861.

[11] St. Ives Weekly Summary 27th March 1897

[12] MICHIO KAKU Visions How Science Will Revolutionize the twenty-first Century 1998 page 4

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